

RESTORATION SCRIPTURES

TRUE NAME ©

8th Large Print Edition
The Gold Standard



Genesis-Revelation
With Modern English Apocrypha
The Living Oracles

TANACH-FIRST COVENANT

Genesis	(Beresheeth)
Exodus	(Shemoth)
Leviticus	(Wayiqra)
Numbers	(Bamidbar)
Deuteronomy	(Devarim)
Joshua	(Yahoshua)
Jasher	(Yahshar)
Judges	(Shophtim)
Ruth	(Root)
First Samuel	(Shmuel Alef)
Second Samuel	(Shmuel Bet)
First Kings	(Melechim Alef)
Second Kings	(Melechim Bet)
Isaiah	(Yeshayahu)
Jeremiah	(Yirmeyahu)
Ezekiel	(Yechezkel)
Daniel	(Daniyel)
Hosea	(Husha)
Joel	(Yoel)
Amos	(Ahmos)
Obadiah	(Ovadyah)
Jonah	(Yonah)
Micah	(Mikha)
Nahum	(Nachum)
Zephaniah	(Tzephanyah)
Habakkuk	(Chabakook)
Haggai	(Chaggai)
Zechariah	(Zecharyah)
Malachi	(Malaki)
Psalms	(Tehillim)
Proverbs	(Mishle)
Job	(Iyov)
Songs of Songs	(Shir HaShirim)

Lamentations	(Echah)
Ecclesiastes	(Koheleth)
Ester	(Hadash)
Ezra	(Ezrah)
Nehemiah	(Nechemyah)
First Chronicles	(Divre HaYamim Alef)
Second Chronicles	(Divre HaYamim Bet)

BRIT CHADASHA-RENEWED COVENANT

Matthew	(Mattityahu)
Mark	(Yochanan Moshe)
Luke	(Luka)
John	(Yochanan)
Acts	(Maaseh Shlichim)
James	(Yaakov)
Hebrews	(Ivrim)
First Peter	(Kefa Alef)
Second Peter	(Kefa Bet)
First John	(Yochanan Alef)
Second John	(Yochana Bet)
Third John	(Yochanan Gimel)
Jude	(Yahudah)
Romans	(Romiya)
First Corinthians	(Qorintyah Alef)
Second Corinthians	(Qorintyah Bet)
Galatians	(Galutya)
Ephesians	(Ephsiyah)
Phillippians	(Phylpsiyah)
Colossians	(Qolesayah)
First Thessalonians	(Tesloniqyah Alef)
Second Thessalonians	(Tesloniqyah Bet)
Philemon	(Phileymon)
First Timothy	(Timtheous Alef)

Second Timothy	(Timtheous Bet)
Titus	(Teitus)
Revelation	(Chazon)

RESTORATION BOOKS OF THE APOCRYPHA

Baruch	(Baruk)
The Three Guards	(Shalosh Shomrim)
*Third Ezra Chapters 3 & 4 Only	
Bel & The Dragon	(Bel-Ve-Hatanin)
The Prayer of Azaryah	(Tefillat Azaryah)
Susanna	(Shoshanna)
Ecclesiasticus	(Sirach)
Tobias	(Toviyah)
Book of Wisdom	(Sefer Chochmah)
Judith	(Yahudite)
The Prayer of Menasheh	(Tefillat Menashe)
Teachings Of The Twelve	(Didache)
Barnabas	(Bar-Nava)
First Clement	(Qlemes Alef)
Enoch	(Chanok)
Jubilees	(Yovleem)
First Maccabees	(Macabeem Alef)
Second Maccabees	(Macabeem Bet)
Third Corinthains	(Qorintyah Gimel)
Testatment of the 12 Patriachs	(Tzuot HaShevatim)

Glossary

Genesis-Beresheeth

To Our Forefathers Yisrael

- 1 Beresheeth bara Ahlohim Aleph-Tau ha shamayim v-et ha-aretz
- 2 And the earth was without form and void; and darkness was upon the surface of the deep mayim. And The Ruach of Ahlohim moved upon the face of the mayim.
- 3 And Ahlohim said, Let there be Ohr: and Ohr was.
- 4 And Ahlohim saw The Ohr, that it was tov: and Ahlohim divided The Ohr from the darkness.
- 5 And Ahlohim called The Ohr, Daytime, and the darkness He called Lyla. And the evening and the boker were Yom Echad.
- 6 And Ahlohim said, Let there be a firmament in the midst of the mayim and let it divide the mayim from the mayim.
- 7 And Ahlohim made the firmament and divided the mayim that were under the firmament from the mayim that were above the firmament: and it was so.
- 8 And Ahlohim called the firmament Shamayim. And the evening and the boker were Yom Shanee.
- 9 And Ahlohim said, Let the mayim under the shamayim be gathered together to one place and let the dry land appear; and it was so. And the mayim under the shamayim gathered to their gatherings and the dry land appeared.
- 10 And Ahlohim called the dry land Earth; and the gathering together of the mayim He called Seas: and Ahlohim saw that it was tov.
- 11 And Ahlohim said, Let the earth bring out grass, the herb yielding zera and the fruit eytz yielding fruit

after its kind, whose zera is in itself, upon the earth:
and it was so.

12 And the earth brought out grass and herb
yielding zera after its kind and the eytz yielding fruit,
whose zera was in itself, after its kind: and Ahlohim
saw that it was tov.

13 And the evening and the boker were Yom Shlishi.

14 And Ahlohim said, Let there be lights in the
firmament of the shamayim to divide the yom from
the lyla; and let them be for signs-witnesses and for
moadeem and for yamim and years:

15 And let them be for lights in the firmament of the
shamayim to give ohr upon the earth: and it was so.

16 And Ahlohim made-asah two great lights; the
greater ohr to rule the yom and the lesser ohr to rule
the lyla: therefore namely the cochavim.

17 And Ahlohim set them in the firmament of the
shamayim to give ohr upon the earth,

18 And to rule over the yom and over the lyla and to
divide the ohr from the darkness: and Ahlohim saw
that it was tov.

19 And the evening and the boker were Yom Revee.

20 And Ahlohim said, Let the mayim bring out
abundantly the moving creatures that have chayim
and fowl that may fly above the earth in the open
firmament of the shamayim.

21 And Ahlohim created great whales and every
living creature that moves, which the mayim brought
out abundantly, after their kind and every winged
fowl after its kind: and Ahlohim saw that it was tov.

22 And Ahlohim blessed them, saying, Be fruitful
and multiply and refill the mayim in the seas and let
fowl multiply in the earth.

23 And the evening and the boker were Yom
Chameeshe.

24 And Ahlohim said, Let the earth bring out the
living creature after its kind, cattle and creeping

thing and beast of the earth after its kind: and it was so.

25 And Ahlohim made the beast of the earth after its kind and cattle after their kind and every thing that creeps upon the earth after its kind: and Ahlohim saw that it was tov.

26 And Ahlohim said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

27 So The Word of Ahlohim created man in His own image, in the image of Ahlohim He created him; male and female He created them.

28 And Ahlohim blessed them and Ahlohim said to them, Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moves upon the earth.

29 And Ahlohim said, See, I have given you every herb bearing zera, which is upon the face of all the earth and every eytz, which is the fruit of an eytz yielding zera; to you it shall be for food.

30 And to every beast of the earth and to every fowl of the air and to every thing that creeps upon the earth, in which there is chayim, I have given every green herb for food: and it was so.

31 And Ahlohim saw every thing that He had made; and see; it was very tov. And the evening and the boker were Yom Sheshi.

2 So the shamayim and the earth were finished and all their hosts.

2 And on the sixth yom Ahlohim ended His work that He had made; and He rested on the seventh yom from all His work that He had made.

3 And Ahlohim blessed the seventh yom and set it apart: because in it He had rested from all His work that Ahlohim created and made.

4 These are the generations of the shamayim and of the earth when they were created, in the yom that אֱלֹהִים Ahlohim made the earth and the shamayim,

5 And every plant of the field before it was in the earth and every herb of the field before it grew: for אֱלֹהִים Ahlohim had not caused it to rain upon the earth and there was not a man to till the ground.

6 But there went up a mist from the earth and watered the whole face of the ground.

7 And אֱלֹהִים Ahlohim formed man from the dust of the ground and breathed into his nostrils The Ruach of chayim; and man became a living nephesh.

8 And אֱלֹהִים Ahlohim planted a garden eastward in Ayden; and there He put the man whom He had formed.

9 And out of the ground made אֱלֹהִים Ahlohim to grow every eytz that is pleasant to the sight and tov for food; the eytz chayim also in the midst of the garden and the eytz of the da'at of tov and evil.

10 And a river went out of Ayden to water the garden; and from there it parted and became four riverheads.

11 The name of the first is Pishon: that is the one surrounding the whole land of Havilah, where there is gold;

12 And the gold of that land is tov: bdellium is there and the onyx stone.

13 And the name of the second river is Gihon: the same one that surrounds the whole land of Ethiopia.

14 And the name of the third river is Tigris: that is the one that goes toward the east of Ashshur. And the fourth river is the Euphrates.

15 And אֱלֹהִים Ahlohim took the man and put him into Gan Ayden to work it and to guard it.

16 And אֱלֹהִים Ahlohim commanded the man, saying, Of every eytz of Gan Ayden you may freely eat:

17 But of the eytz of the da'at of tov and evil, you shall not eat of it: for in the yom that you eat from it you shall surely die.

18 And אֱלֹהִים Ahlohim said, It is not tov that the Adahm should be alone; I will make for him a helper as his counterpart ezer-ke-negdo.

19 And out of the ground אֱלֹהִים Ahlohim formed every beast of the field and every fowl of the air; and brought them to Ahdahm to see what he would call them: and whatever Ahdahm called every living creature; that was the name of it.

20 And Ahdahm gave names to all the cattle and to the fowls of the air and to every beast of the field; but for Ahdahm there was not found a helper as his counterpart-ezer-ke-negdo.

21 And אֱלֹהִים Ahlohim caused a deep sleep to fall upon Ahdahm and he slept: and He took one of his ribs and closed up the flesh in its place;

22 And with the rib that אֱלֹהִים Ahlohim had taken from man, He made a woman and brought her to the man.

23 And the Ahdahm said, Now this time, this one, is now bone of my bones and this one, is now flesh of my flesh: to this one, she shall be called Isha because this one was taken out of Ish.

24 Therefore shall an Ish leave his abba and his eema and shall be joined to his Isha: and they shall be basar echad.

25 And they were both naked, the ish and his isha and were not ashamed.

3 Now the serpent was craftier than any beast of the field that אֱלֹהִים Ahlohim had made. And he said

to the woman, Is it emet? Has Ahlohim really said, You shall not eat of every eytz of the garden?

2 And the woman said to the serpent, We may eat of the fruit of the eytzim of the garden:

3 But of the fruit of the eytz which is in the midst of the garden, Ahlohim has said, You shall not eat of it, neither shall you touch it, lest you die.

4 And the serpent said to the woman, You shall not surely die:

5 For Ahlohim does know that in the yom you eat of it, then your eyes shall be opened and you shall be like Ahlohim, knowing tov and evil.

6 And when the woman saw that the eytz was tov for food and that it was pleasant to the eyes and an eytz to be desired to make one wise, she took of the fruit of it and did eat and gave it also to her husband with her; and he did eat.

7 And the eyes of both of them were opened and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

8 And they heard the voice of אהה Ahlohim walking in the garden in the cool of the yom: and Ahdahm and his isha hid themselves from the presence of אהה Ahlohim among the eytzim of the garden.

9 And אהה Ahlohim called to Ahdahm and said to him, Where are you?

10 And he said, I heard Your voice in the garden and I was afraid because I was naked; and I hid myself.

11 And He said, Who told you that you were naked? Have you eaten of the eytz that I commanded you that you should not eat?

12 And the man said, The woman whom You gave to be with me, she gave me of the eytz and I did eat.

13 And אלהים Ahlohim said to the woman, What is this that you have done? And the woman said, The serpent deceived me and I did eat.

14 And אלהים Ahlohim said to the serpent, Because you have done this, you are cursed above all cattle and above every beast of the field; upon your belly shall you go and dust shall you eat all the yamim of your chayim:

15 And I will put enmity between you and the woman and between your zera and her Zera; He shall crush your head and you shall be gazing up at His heel.

16 Unto the woman He said, I will greatly multiply your sorrow and your conception; in sorrow you shall bring out children; and your desire shall be to your husband and he shall rule over you.

17 And to Ahdahm He said, Because you have listened to the voice of your isha and have eaten of the eytz, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat from it all the yamim of your chayim;

18 Thorns also and thistles shall it bring out for you; and you shall eat the herb of the field;

19 By the sweat of your face shall you eat lechem, until you return to the ground; for out of it were you taken: for dust you are and to dust shall you return.

20 And Ahdahm called his isha's name Chavah; because she was the eema of all living.

21 Unto Ahdahm also and to his isha did אלהים Ahlohim make coats of skins and clothed them.

22 And אלהים Ahlohim said, See, the man-Ahdahm has become as one of Us, to know tov and evil: and now, lest he put out his hand and take also of the eytz chayim and eat and live le-olam-va-ed:

23 Therefore אֱלֹהִים Ahlohim sent him out from Gan Ayden, to work the ground from where he was taken.

24 So He drove out the man; and He placed at the east of Gan Ayden cheruvim and a flaming sword that turned in every direction, to guard the derech back to the eytz chayim.

4 And Ahdahm had known Chavah his isha; and she conceived and bore Qayin and said, I have gotten a man from אֱלֹהִים .

2 And she again bore his brother Hevel. And Hevel was a guardian of sheep, but Qayin was a tiller of the ground.

3 And in process of time it came to pass, that Qayin brought from the fruit of the ground an offering to אֱלֹהִים.

4 And Hevel, also brought of the bechorot of his flock and of its fat. And אֱלֹהִים had respect for Hevel and his offering:

5 But to Qayin and to his offering He had not respect. And Qayin was very angry and his face displayed hate.

6 And אֱלֹהִים said to Qayin, Why are you angered and annoyed? And why is your face displaying hate?

7 If you do well, shall you not be accepted? And if you do not do well, sin lies at your door. And its desire is for you, but you should rule over it.

8 And Qayin talked with Hevel his ach: Let us go out into the plain. And it came to pass, when they were in the field, that Qayin rose up against Hevel his brother and killed him.

9 And אֱלֹהִים said to Qayin, Where is Hevel your ach? And he said, I don't know: Am I my ach's guardian?

10 And He said, What have you done? The voice of your brother's dahm cries to Me from the ground.

11 And now are you cursed from the earth, that has opened its mouth to receive your brother's dahm from your hand;

12 When you till the ground, it shall not from now on yield to you its strength; a fugitive and a wanderer shall you be in the earth.

13 And Qayin said to אִדָּם, My punishment is greater than I can bear.

14 See, You have driven me out this yom from the face of the earth; and from Your face shall I be hidden; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that every one that finds me shall try and kill me.

15 And אִדָּם said to him, Therefore whoever kills Qayin, vengeance shall be taken on him sevenfold. And אִדָּם set a mark upon Qayin, lest any finding him should kill him.

16 And Qayin went out from the presence of אִדָּם and dwelt in the land of Nod, to the east of Gan Ayden.

17 And Qayin knew his isha; and she conceived and bore Chanoch: and he built a city and called the name of the city, after the name of his son, Chanoch.

18 And to Chanoch was born Irad: and Irad begat Mehuya-EI: and Mehuya-EI begat Methusa-EI: and Methusa-EI begat Lamech.

19 And Lamech took two wives: the name of one was Adah and the name of the other Zillah.

20 And Adah bore Yaval: he was The Abba of such as dwell in tents and of such as have cattle.

21 And his brother's name was Yuval: he was The Abba of all such as handle the harp and organ.

22 And Zillah, she also bore Tuval-Qayin, an instructor in every kind of brass and iron tool: and the sister of Tuval-Qayin was Naamah.

23 And Lamech said to his wives, Adah and Zillah, Shema to my voice; you wives of Lamech, listen to my speech: for I have slain a man to my own wounding and a young man to my hurt.

24 If Qayin shall be avenged seven times, truly Lamech seventy seven times.

25 And Ahdahm knew his isha again; and she bore a son and called his name Sheth: For Ahlohim, she said, has appointed me another zera instead of Hevel, whom Qayin killed.

26 And to Sheth, also there was born a son; and he called his name Enosh: then men began to call upon the Name of אֱלֹהִים.

Torah Parsha 2 Shavuah-Week 2-Ahdahm v'Chawa Beresheeth-Genesis chapters 5-8. Renewed Covenant Mattityahu-Matthew chapters 7-11.

5 This is the scroll of the generations of Ahdahm.

In the yom that Ahlohim created man, in the likeness of Ahlohim He made him;

2 Male and female He created them; and blessed them and called their name Ahdahm, in the yom when they were created.

3 And Ahdahm lived a hundred thirty years and begat a son in his own likeness, after his own image; and called his name Sheth:

4 And the yamim of Ahdahm after he had begotten Sheth were eight hundred years: and he begat sons and daughters:

5 And all the yamim that Ahdahm lived were nine hundred thirty years: and he died.

6 And Sheth lived a hundred five years and begat Enosh:

7 And Sheth lived after he begat Enosh eight hundred seven years and begat sons and daughters:

8 And all the yamim of Sheth were nine hundred twelve years: and he died.

9 And Enosh lived ninety years and begat Kenan:

10 And Enosh lived after he begat Kenan eight hundred fifteen years and begat sons and daughters:

11 And all the yamim of Enosh were nine hundred five years: and he died.

12 And Kenan lived seventy years and begat Mahalal-EI:

13 And Kenan lived after he begat Mahalal-EI eight hundred forty years and begat sons and daughters:

14 And all the yamim of Kenan were nine hundred ten years: and he died.

15 And Mahalal-EI lived sixty-five years and begat Yared:

16 And Mahalal-EI lived after he begat Yared eight hundred thirty years and begat sons and daughters:

17 And all the yamim of Mahalal-EI were eight hundred ninety five years: and he died.

18 And Yared lived a hundred sixty-two years and he begat Chanoch:

19 And Yared lived after he begat Chanoch eight hundred years and begat sons and daughters:

20 And all the yamim of Yared were nine hundred sixty two years: and he died.

21 And Chanoch lived sixty-five years and begat Metushelach:

22 And Chanoch had his halacha with Ahlohim after he begat Metushelach three hundred years and begat sons and daughters:

23 And all the yamim of Chanoch were three hundred sixty five years:

24 And Chanoch had his halacha with Ahlohim: and he was not; for Ahlohim took him.

25 And Metushelach lived a hundred eighty seven years and begat Lamech:

26 And Metushelach lived after he begat Lamech seven hundred eighty two years and begat sons and daughters:

27 And all the yamim of Metushelach were nine hundred sixty nine years: and he died.

28 And Lamech lived a hundred eighty two years and begat a son:

29 And he called his name Noach, saying, This one shall comfort us concerning our work and toil of our hands because of the ground that אַרְצָא has cursed.

30 And Lamech lived after he begat Noach five hundred ninety five years and begat sons and daughters:

31 And all the yamim of Lamech were seven hundred seventy seven years: and he died.

32 And Noach was five hundred years old: and Noach begat Shem, Ham and Yahpheth.

6 And it came to pass, when men began to multiply on the face of the earth and daughters were born to them,

2 That the sons of Ahlohim saw the daughters of men that they were beautiful; and they took for themselves wives of all which they chose.

3 And אַרְצָא said, My Ruach shall not always strive with man, for that he also is flesh: yet his yamim shall be one hundred twenty years.

4 There were Nephilim in the earth in those yamim; and also after that, when the sons of Ahlohim came in to the daughters of men and they bore children to

them, the same became gibborm-giants who were of old, men of fame.

5 And Ahlohim saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his lev was only evil continually.

6 And it bothered אלהים that He had made man on the earth and it grieved Him in His lev.

7 And אלהים said, I will destroy man whom I have created from the face of the earth; both man and beast and the creeping thing and the fowl of the air; for it bothers Me that I have made them.

8 But Noach found chen in the eyes of אלהים.

9 These are the generations of Noach: Noach was a tzadik man and perfect in his generations and Noach had his halacha with Ahlohim.

10 And Noach begat three sons, Shem, Ham and Yahpheth.

11 The earth also was corrupt before Ahlohim and the earth was filled with violence.

12 And Ahlohim looked upon the earth and, see, it was corrupt; for all flesh had corrupted its derech upon the earth.

13 And Ahlohim said to Noach, The end of all flesh has come before Me; for the earth is filled with violence through them; and, see, I will destroy them with the earth.

14 Make a tayvah of gopher wood; rooms you shall make in the tayvah and shall cover it inside and outside with tar.

15 And this is the design that you shall make it: The length of the tayvah shall be three hundred cubits, the width of it fifty cubits and the height of it thirty cubits.

16 A window shall you make to the tayvah and in a cubit shall you finish it above; and the door of the tayvah shall you set in the side of it; with lower, second and third stories shall you make it.

17 And, see, I, even I, do bring a flood of mayim upon the earth, to destroy all flesh, in which is The Ruach of chayim, from under the shamayim; and everything that is in the earth shall die.

18 But with you I will establish My brit; and you shall come into the tayvah, you and your sons and your isha and your sons' wives with you.

19 And of every living thing of all flesh, two of every sort shall you bring into the tayvah, to keep them alive with you; they shall be male and female.

20 Of the fowl after their kind and of cattle after their kind, of every creeping thing of the earth after its kind, two of every sort shall come to you, to keep them alive.

21 And take for you all food that is eaten and you shall gather it to you; and it shall be for food for you and for them.

22 So Noach did according to all that Ahlohim commanded him; so he did.

7 And אָהֳרָם said to Noach, Come you and all your bayit into the tayvah; for you have I seen tzadik before Me in this generation.

2 Of every clean beast you shall take by sevens, the male and the female: and of beasts that are not clean by two, the male and the female.

3 Of fowls also of the air by sevens, the male and the female; to keep all zera alive upon the face of all the earth.

4 For in seven yamim, I will cause it to rain upon the earth forty yamim and forty laylot; and every living substance that I have made I will destroy from off the face of the earth.

5 And Noach did according to all that אָהֳרָם commanded him.

6 And Noach was six hundred years old when the flood of mayim was upon the earth.

7 And Noach went in and his sons and his isha and his sons' wives with him, into the tayvah because of the mayim of the flood.

8 Of clean beasts and of beasts that are not clean and of fowls and of every thing that creeps upon the earth,

9 They went in two by two to Noach into the tayvah, the male and the female, as Ahlohim had commanded Noach.

10 And it came to pass after seven yamim, that the mayim of the flood was upon the earth.

11 In the six hundredth year of Noach's chayim, in the second chodesh, the seventeenth yom of the chodesh, the same yom were all the fountains of the great deep broken up and the windows of the shamayim were opened.

12 And the rain was upon the earth forty yamim and forty laylot.

13 In the same yom entered Noach and Shem and Ham and Yahpheth, the sons of Noach and Noach's isha and the three wives of his sons with them, into the tayvah;

14 They and every beast after its kind and all the cattle after their kind and every creeping thing that creeps upon the earth after its kind and every fowl after its kind, every bird of every sort.

15 And they went in to Noach into the tayvah, two by two of all flesh, in which is The Ruach of chayim.

16 And they that went in, went in male and female of all flesh, as Ahlohim had commanded him: and אִרְבָּבָה shut him in.

17 And the flood was forty yamim upon the earth; and the mayim increased and lifted up the tayvah and it was lifted up above the earth.

18 And the mayim prevailed and were increased greatly upon the earth; and the tayvah went upon the face of the mayim.

19 And the mayim prevailed exceedingly upon the earth; and all the high hills that were under the entire shamayim were covered.

20 Fifteen cubits upward did the mayim prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl and of cattle and of beast and of every creeping thing that creeps upon the earth and every man:

22 All in whose nostrils was The Ruach of chayim, of all that was in the dry land, died.

23 And every living substance was destroyed that was upon the face of the ground, both man and cattle and the creeping things and the fowls of the shamayim; and they were destroyed from the earth: and Noach only remained alive and they that were with him in the tayvah.

24 And the mayim prevailed upon the earth one hundred fifty yamim.

8 And Ahlohim remembered Noach and every living thing and all the cattle that were with him in the tayvah: and Ahlohim made a wind to pass over the earth and the mayim subsided;

2 The fountains also of the deep and the windows of shamayim were stopped and the rain from the shamayim was restrained;

3 And the mayim returned from off the earth continually: and after the end of the hundred fifty yamim the mayim were abated.

4 And the tayvah rested in the seventh chodesh, on the seventeenth yom of the chodesh, upon the mountains of Ararat.

5 And the mayim decreased continually until the tenth chodesh: in the tenth chodesh, on the first yom of the chodesh, were the tops of the mountains seen.

6 And it came to pass at the end of forty yamim, that Noach opened the window of the tayvah that he had made:

7 And he sent out a raven, which went out back and forth, until the mayim were dried up from off the earth.

8 Also he sent out a yonah from him, to see if the mayim were abated from off the face of the ground;
9 But the yonah found no rest for the sole of her foot and she returned to him into the tayvah, for the mayim were on the face of the whole earth: then he put out his hand and took her and pulled her in to him into the tayvah.

10 And he stayed yet seven more yamim; and again he sent out the yonah out of the tayvah;

11 And the yonah came in to him in the evening; and, see, in her mouth was an olive leaf plucked off: so Noach knew that the mayim were abated from off the earth.

12 And he stayed yet seven more yamim; and sent out the yonah; which returned not again to him anymore.

13 And it came to pass in the six hundred first year, in the first chodesh, on the first yom of the chodesh, the mayim were dried up from off the earth: and Noach removed the covering of the tayvah and looked and, see, the face of the ground was dry.

14 And in the second chodesh, on the twenty-seventh yom of the chodesh, the earth was dried.

15 And Ahlohim spoke to Noach, saying,

16 Go out from the tayvah, you and your isha and your sons and your sons' wives with you.

17 Bring out with you every living thing that is with you, of all flesh, both of fowl and of cattle and of every creeping thing that creeps upon the earth; that they may breed abundantly in the earth and be fruitful and multiply upon the earth.

18 And Noach went out and his sons and his isha and his sons' wives with him:

19 Every beast, every creeping thing and every fowl and whatever creeps upon the earth, after their kinds, went out of the tayvah.

20 And Noach rebuilt an altar to אֱלֹהִים; and took of every clean beast and of every clean fowl and offered burnt offerings on the altar.

21 And אֱלֹהִים smelled a sweet fragrance; and אֱלֹהִים said in His lev, I will not again curse the ground anymore for man's sake; for the imagination of man's lev is evil from his youth; neither will I again smite anymore every living thing, as I have done.

22 While the earth remains, seedtime and harvest and cold and heat and summer and winter and yom and lyla shall not cease.

Torah Parsha 3 Shavuah-Week 3-Vayevarech Beresheeth-Genesis chapters 9-12. Renewed Covenant Mattityahu-Matthew chapters 12-6.

9 And Ahlohim blessed Noach and his sons and said to them, Be fruitful and multiply and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth and upon every fowl of the air, upon all that moves upon the earth and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that lives shall be food for you; even as the green herb have I given you all things.

4 But flesh with the chayim in it, which is its dahm, shall you not eat.

5 And surely the dahm of your lives I will require; at the hand of every beast will I require it and at the

hand of man; at the hand of every man's brother will I require the chayim of man.

6 Whosoever sheds man's dahm, by man, shall his dahm be shed: for in the image of Ahlohim He made man.

7 And you, be fruitful and multiply; bring out abundantly in the earth and multiply in it.

8 And Ahlohim spoke to Noach and to his sons with him, saying,

9 And I, even I, will establish My brit with you and with your zera after you;

10 And with every living creature that is with you, the fowl, the cattle and every beast of the earth with you; from all that go out of the tayvah, to every beast of the earth.

11 And I will establish My brit with you; neither shall all flesh be cut off anymore by the mayim of a flood; neither shall there be a flood anymore to destroy the earth.

12 And Ahlohim said, This is the sign of the brit that I make between Me and you and every living creature that is with you, for perpetual generations:

13 I do set My bow in the cloud and it shall be for a sign of a brit between the earth and Me.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember My brit, which is between Me and you and every living creature of all flesh; and the mayim shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting brit between Ahlohim and every living creature of all flesh that is upon the earth.

17 And Ahlohim said to Noach, This is the sign of the brit, which I have established between My Word and all flesh that is upon the earth.

18 And the sons of Noach that went out from the tayvah were Shem and Ham and Yahpheth: and Ham is The Abba of Kanaan.

19 These are the three sons of Noach: and from them was the whole earth filled.

20 And Noach began to be a man of the soil and he planted a vineyard:

21 And he drank of the wine and became drunk; and he was uncovered within his tent.

22 And Ham, The Abba of Kanaan, saw the nakedness of his abba and told his two brothers outside.

23 And Shem and Yahpheth took a garment and laid it upon both their shoulders and went in backwards and covered the nakedness of their abba; and their faces were backward and they saw not their abba's nakedness.

24 And Noach awoke from his wine and knew what his younger son had done to him.

25 And he said, Cursed be Kanaan; an eved of avadim shall he be to his brothers.

26 And he said, Barchu-et-אֱלֹהִים Ahlohim of Shem; and Kanaan shall be his eved.

27 Ahlohim shall enlarge Yahpheth and אֱלֹהִים shall dwell in the tents of Shem; and Kanaan shall be his eved.

28 And Noach lived after the flood three hundred fifty years.

29 And all the yamim of Noach were nine hundred fifty years: and he died.

10 Now these are the generations of the sons of Noach, Shem, Ham and Yahpheth: and to them were sons born after the flood.

2 The sons of Yahpheth; Gomer and Magog and Madai and Yavan and Tuval and Meshech and Tiras.

3 And the sons of Gomer; Ashkenaz and Riphath and Togarmah.

4 And the sons of Yavan; Elishah and Tarshish, Chittim and Dodanim.

5 By these were the isles of the goyim divided in their lands, every one after his tongue, after their mishpachot, in their goyim.

6 And the sons of Ham; Kush and Mitzrayim and Phut and Kanaan.

7 And the sons of Kush; Seba and Havilah and Savtah and Raamah and Savtecha: and the sons of Raamah; Sheva and Dedan.

8 And Kush begat Nimrod: he began to be a giant in the earth.

9 He was a giant hunter before the face of אֱלֹהִים: That is why it is said, Even as Nimrod the giant hunter before the face of אֱלֹהִים.

10 And the beginning of his malchut was Bavel and Erech and Accad and Calneh, in the land of Shinar.

11 Out of that land went out Ashshur, who built Ninveh, and the city Rehovoth and Calah,

12 And Resen between Ninveh and Calah: the same is a great city.

13 And Mitzrayim begat Ludim and Anamim and Lehavim and Naphtuhim,

14 And Pathrusim and Kasluchim, out of whom came Plishtim and Kaphtorim.

15 And Kanaan begat Tzidon his bachor and Cheth,

16 And the Yevusite and the Amorite and the Girgashite,

17 And the Hivite and the Arkite and the Sinite,

18 And the Arvadite and the Zemarite and the Hamathite: and afterward were the mishpachot of the Kanaanites spread abroad.

19 And the border of the Kanaanites was from Tzidon, as you come to Gerar, to Azah, as you go, to Sedom and Amorah and Admah and Zevoim, even to Lasha.

20 These are the sons of Ham, after their mishpachot, after their tongues, in their countries and in their goyim.

21 Unto Shem also, The Abba of all the children of Ever, the brother of Yahpheth the elder, even to him were children born.

22 The children of Shem; Eylam and Ashshur and Arphaxad and Lud and Aram.

23 And the children of Aram; Uz and Hul and Gether and Mash.

24 And Arphaxad begat Kaynan and Kaynan begat Salah; and Salah begat Ever.

25 And to Ever were born two sons: the name of one was Peleg; for in his yamim was the earth divided; and his brother's name was Yoktan.

26 And Yoktan begat Almodad and Sheleph and Hazar-Maveth and Yourah,

27 And Hadoram and Uzal and Diklah,

28 And Oval and Avima-El and Sheva,

29 And Ophir and Havilah and Yovab: all these were the sons of Yoktan.

30 And their dwelling was from Mesha, as you are going to Sephar a har of the east.

31 These are the sons of Shem, after their mishpachot, after their tongues, in their lands, after their goyim.

32 These are the mishpachot of the sons of Noach, after their generations, in their goyim. By these mishpachot were the goyim divided in the earth after the flood.

11 And the whole earth was of one language and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, Come, let us make bricks and burn them thoroughly. And they had brick for stone and slime had they for mortar.

4 And they said, Come, let us build a city and a tower, whose top may reach to the shamayim; and let us make a name, lest we be scattered abroad upon the face of the whole earth.

5 And אֱלֹהִים came down to see the city and the tower that the children of men built.

6 And אֱלֹהִים said, See, the people are echad and they all have one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Come, let Us go down and there confound their language, that they may not understand one another's speech.

8 So אֱלֹהִים scattered them abroad from there upon the face of all the earth: and they ceased to build the city.

9 Therefore its name is called Bavel; because אֱלֹהִים did there confuse the language of all the earth: and from there did אֱלֹהִים scatter them abroad upon the face of all the earth.

10 These are the generations of Shem: Shem was a hundred years old and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad three hundred thirty five years and begat sons and daughters and he died.

12 And Arphaxad lived one hundred thirty-five years, and begat Cainan:

13 And Arphaxad lived after he begat Cainan three hundred thirty years and begat sons and daughters and he died.

And Cainan lived one hundred and thirty years and begat Salah. And Cainan lived after he begat Salah three hundred and thirty years and begat sons and daughters and he died.

14 And Salah lived one hundred thirty years and begat Ever:

15 And Salah lived after he begat Ever three hundred thirty years and begat sons and daughters and he died.

16 And Ever lived one hundred thirty four years and begat Peleg:

17 And Ever lived after he begat Peleg three hundred seventy years and begat sons and daughters and he died.

18 And Peleg lived one hundred thirty years and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years and begat sons and daughters and he died.

20 And Reu lived one hundred thirty two years and begat Serug:

21 And Reu lived after he begat Serug two hundred seven years and begat sons and daughters and he died.

22 And Serug lived one hundred thirty years and begat Nachor:

23 And Serug lived after he begat Nachor two hundred years and begat sons and daughters and he died.

24 And Nachor lived seventy nine years and begat Terach:

25 And Nachor lived after he begat Terach one hundred twenty nine years and begat sons and daughters and he died.

26 And Terach lived seventy years and begat Avram, Nachor and Charan.

27 Now these are the generations of Terach: Terach begat Avram, Nachor and Charan; and Charan begat Lot.

28 And Charan died in the presence of his abba Terach in the land of his nativity, in Ur of the Chaldees-Ur Chasdim.

29 And Avram and Nachor took wives: the name of Avram's isha was Sarai; and the name of Nachor's isha, was Milcah, the daughter of Charan, he was The Abba of Milcah and The Abba of Yiscah.

30 But Sarai was barren; she had no child.

31 And Terach took Avram his son and Lot the son of Charan his son's son and Sarai his daughter in law, his son Avram's isha; and they went out with them from Ur of the Chaldees-Ur Chasdim, to go into the land of Kanaan; and they came to Charan and dwelt there.

32 And the yamim of Terach in Charan were two hundred five years: and Terach died in Charan.

12 Now אַבְרָם had said to Avram, Get out of your country and from your mishpacha and from your abba's bayit, to a land that I will show you:

2 And I will make of you a great nation, and I will bless you and make your name great; and you shall be a bracha:

3 And I will bless them that bless you and curse him that curses you: and in you shall all mishpachot of the earth be blessed mixed.

4 So Avram departed, as אַבְרָם had spoken to him; and Lot went with him: and Avram was seventy-five years old when he departed out of Charan.

5 And Avram took Sarai his isha and Lot his brother's son and all their substance that they had gathered and the beings that they had gotten in Charan; and they went out to go into the land of Kanaan; and into the land of Kanaan they came.

6 And Avram passed through the land to the place of Shechem, to the plain of Moreh. And the Kanaanites were then in the land.

7 And אֱלֹהִים appeared to Avram and said, To your zera will I give this land: and there he built an altar to אֱלֹהִים, who appeared to him

8 And he moved from there to a har on the east of Beth-El and pitched his tent, having Beth-El on the west and Ai on the east: and there he rebuilt an altar to אֱלֹהִים and called upon the Name of אֱלֹהִים.

9 And Avram journeyed, going on still toward the south.

10 And there was a famine in the land: and Avram went down into Mitzrayim to sojourn there; for the famine was severe in the land.

11 And it came to pass, when he was come near to enter into Mitzrayim, that he said to Sarai his isha, See now, I know that you are a beautiful woman to look upon:

12 Therefore it shall come to pass, when the Mitzrim shall see you, that they shall say, This is his isha: and they will kill me, but they will save you alive.

13 Please say you are my sister: that it may be well with me for your sake; and my being shall live because of you.

14 And it came to pass, that, when Avram came into Mitzrayim, the Mitzrim beheld the woman that she was very beautiful.

15 The princes of Pharaoh also saw her and commended her before Pharaoh: and the woman was taken into Pharaoh's bayit.

16 And he treated Avram well for her sake: and he had sheep and oxen and male donkeys and male avadim and female avadim and female donkeys and camels.

17 And אִפְרַיִם plagued Pharaoh and his bayit with great plagues because of Sarai Avram's isha.

18 And Pharaoh called Avram and said, What is this that you have done to me? Why did you not tell me that she was your isha?

19 Why did you say, She is my sister? So I might have mistakenly taken her to me as my isha: now therefore see your isha, take her and go your derech.

20 And Pharaoh commanded his men concerning him: and they sent him away and his isha and all that he had.

Torah Parsha 4 Shavuah-Week 4-Vayaal Avram. Beresheeth-Genesis chapters 13-16. Renewed Covenant Mattityahu- Matthew chapters 17-21

13 And Avram went up out of Mitzrayim, he and his isha and all that he had and Lot with him, into the south.

2 And Avram was very rich in cattle, in silver and in gold.

3 And he went on his journeys from the south even to Beth-El, to the place where his tent had been at the beginning, between Beth-El and Ai;

4 To the place of the altar, which he had made there at the first: and there Avram called on the Name of אֱלֹהֵי.

5 And Lot also, who went with Avram, had flocks and herds and tents.

6 And the land was not able to bear them so that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was strife between the herdsmen of Avram's cattle and the herdsmen of Lot's cattle: and the Kanaanites and the Perizzites dwelt then in the land.

8 And Avram said to Lot, Let there be no strife, please, between you and me and between my herdsmen and your herdsmen, for we are brothers.

9 Is not the whole land before you? Separate yourself, please, from me: if you will take the left hand, then I will go to the right; or if you depart to the right hand, then I will go to the left.

10 And Lot lifted up his eyes and beheld all the plain of Yarden, that it was well watered everywhere, before אֱלֹהִים destroyed Sedom and Amorah, even as the Gan Ayden of אֱלֹהִים, like the land of Mitzrayim, as you come to Tzoar.

11 Then Lot chose for himself all the plain of the Yarden; and Lot journeyed east: and they separated themselves from one another.

12 Avram dwelt in the land of Kanaan and Lot dwelt in the cities of the plain and camped his tent toward Sedom.

13 But the men of Sedom were wicked and sinners before אֱלֹהִים exceedingly.

14 And אֱלֹהִים said to Avram, after Lot was separated from him, Lift up now yours eyes and look from the place where you are northward and southward and eastward and westward:

15 For all the land which you see, to you will I give it and to your zera le-olam-va-ed.

16 And I will make your zera as the dust of the earth: so that if a man can number the dust of the earth, then your zera also can be numbered.

17 Arise, walk through the land in the length and in the width, for I will give it to you.

18 Then Avram removed his tent and came and dwelt in the plain of Mamre, which is in Chebron and built there an altar to אֱלֹהִים.

14 And it came to pass in the yamim of Amraphel melech of Shinar, Arioch melech of Ellasar,

Chedarlaomer melech of Eylam and Tidal melech of goyim,

2 That these made war with Bera melech of Sedom and with Birsha melech of Amorah, Shinav melech of Admah and Shemever melech of Zevoiim and the melech of Bela, which is Tzoar.

3 All these were joined together in the vale of Siddim, which is the Salt Sea.

4 Twelve years they served Chedarlaomer and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedarlaomer and the melechim that were with him and smote the Rephalim in Ashteroth Karnayim and the Zuzims in Ham and the Emims in Shaveh Kiryat-Aim,

6 And the Horites in their Har Seir, to El-Paran, which is by the wilderness.

7 And they returned and came to En-Mishpat, which is Kadesh and smote all the country of the Amalekites and also the Amorites that dwelt in Hatzazon-Tamar.

8 And there went out the melech of Sedom and the melech of Amorah and the melech of Admah and the melech of Zevoiim and the melech of Bela (the same is Tzoar) and they joined battle with them in the vale of Siddim;

9 With Chedarlaomer the melech of Eylam and with Tidal melech of goyim and Amraphel melech of Shinar and Arioch melech of Ellasar; four melechim against five.

10 And the vale of Siddim was full of tar pits; and the melechim of Sedom and Amorah fled and fell there; and they that remained fled to the har.

11 And they took all the items of Sedom and Amorah and all their food and went their derech.

12 And they took Lot, Avram's brother's son, who dwelt in Sedom and his items and departed.

13 And there came one that had escaped and told Avram the Ivri; for he dwelt in the plain of Mamre the Amorite, brother of Eschol and brother of Aner: and these were in a brit with Avram.

14 And when Avram heard that his brother was taken captive, he armed his trained avadim, born in his own bayit, three hundred and eighteen and pursued them to Dan.

15 And he divided himself against them, he and his avadim, by lyla and smote them and pursued them to Hovah, which is on the left hand of Dameshek.

16 And he brought back all the items and also brought again his brother Lot and his items and the women also and the people.

17 And the melech of Sedom went out to meet him after his return from the slaughter of Chedarlaomer and of the melechim that were with him, at the Valley of Shaveh, which is the melech's valley.

18 And Malki-Tzedek melech of Shalem brought out lechem and wine: and He was the kohen of El-Elyon.

19 And He blessed him and said, Blessed be Avram to El-Elyon, Possessor of the shamayim and earth:

20 And blessed be El-Elyon, who has delivered your enemies into your hand. And he paid Him the ma'aser of all.

21 And the melech of Sedom said to Avram, Give me the persons and take the items to yourself.

22 And Avram said to the melech of Sedom, I have lifted up my hand to אֱלֹהֵי, El-Elyon, the Possessor of the shamayim and earth,

23 That I will not take from you a thread, or even a shoe latchet and that I will not take anything that is yours, lest you should say, I have made Avram rich:

24 Except what the young men have eaten and the portion of the men who went with me. Aner, Eshcol and Mamre. Let them take their portion.

15 After these things The Word of אֱלֹהִים came to

Avram in a vision, saying, Fear not, Avram: I AM your shield and your exceeding great reward.

2 And Avram said, Master אֱלֹהִים, what will You give me, seeing I go childless and the steward of my bayit is this Eliezer of Dameshek?

3 And Avram said, See, to me You have given no zera: and, see, one born in my bayit is my heir.

4 And, see, The Word of אֱלֹהִים came to him, saying, This shall not be your heir; but he that shall come out of your own bowels shall be your heir.

5 And He brought him out abroad and said, Look now toward the shamayim and count the cochavim, if you are able to number them: and He said to him, So shall your zera be.

6 And he believed in The Word of אֱלֹהִים; and He counted it to him as tzedakah.

7 And He said to him, I AM אֱלֹהִים that brought you out of Ur of the Chaldees, to give you this land to inherit it.

8 And he said, Master אֱלֹהִים, how shall I know that I shall inherit it?

9 And He said to him, Take a heifer three years old and a female goat three years old and a ram three years old and a turtledove and a young pigeon.

10 And he took for Him all these and divided them in the midst and laid each piece one against another: but the birds he divided not.

11 And when the fowls came down upon the carcasses, Avram drove them away.

12 And when the shemesh was going down, a deep sleep fell upon Avram; and, see, a horror of great darkness fell upon him.

13 And He said to Avram, Know of a certainty that your zera shall be gerim in a land that is not theirs

and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And you shall go to your ahvot in shalom; you shall be buried in a tov old age.

16 But in the fourth generation they shall come here again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the shemesh went down and it was dark, see a smoking furnace and a burning lamp that passed between those pieces.

18 In the same yom אִרְאֵל made a brit with Avram, saying, To your zera have I given this land, from the river of Mitzrayim to the great river, the River Euphrates:

19 The land of the Kenites and the Kenizzites and the Kadmonites,

20 And the Hittites and the Perizzites and the Rephayim,

21 And the Amorites and the Kanaanites and the Girgashites and the Yevusites.

16 Now Sarai Avram's isha bore him no children: and she had a handmaid, a Mitzri, whose name was Hagar.

2 And Sarai said to Avram, See now, אִרְאֵל has restrained me from bearing: Please, go in to my maid; it may be that I may obtain children by her; And Avram listened to the voice of Sarai.

3 And Sarai Avram's isha took Hagar her maid the Mitzri, after Avram had dwelt ten years in the land of Kanaan and gave her to her husband Avram to be his isha.

4 And he went in to Hagar and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said to Avram, My wrong is upon you: I have given my maid into your bosom; and when she saw that she had conceived, I was despised in her eyes: אֱלֹהִים judge between me and you.

6 But Avram said to Sarai, See, your maid is in your hand; do to her as it pleases you. And when Sarai dealt harshly with her, she fled from her face.

7 And The Malach-אֱלֹהִים found her by a fountain of mayim in the wilderness, by the fountain on the derech to Shur.

8 And He said, Hagar, Sarai's maid, where did you come from? And where will you go? And she said, I flee from the face of my mistress Sarai.

9 And The Malach-אֱלֹהִים said to her, Return to your mistress and submit yourself under her hands.

10 And The Malach-אֱלֹהִים said to her, I will multiply your zera exceedingly, that it shall not be numbered for multitude.

11 And The Malach-אֱלֹהִים said to her, See, you are with child and shall bear a son and shall call his name Yishma-El; because אֱלֹהִים has heard your affliction.

12 And he will be a wild man; his hand will be against every man and every man's hand against him; and he shall dwell in the presence of all his brothers.

13 And she called on the Name of אֱלֹהִים that spoke to her, You are El-Roi: for she said, Have I even here looked upon Him that sees me?

14 Therefore the well was called Beer-Lahai-Roi; and it is between Kadesh and Bered.

15 And Hagar bore Avram a son: and Avram called his son's name, which Hagar bore, Yishma-El.

16 And Avram was eighty-six years old, when Hagar bore Yishma-El to Avram.

Torah Parsha 5 Shavuah-Week 5-Va'yhee Avram.

Beresheeth-Genesis chapters 17-20. Renewed

Covenant Mattityahu-Matthew chapters 22-26.

17 And when Avram was ninety-nine years old, אֱלֹהִים appeared to Avram and said to him, I AM El-Shaddai; have your halacha before Me and be perfect.

2 And I will make My brit between Me and you and will multiply you exceedingly.

3 And Avram fell on his face: and Ahlohim talked with him, saying,

4 As for Me, see, My brit is with you and you shall be The Abba of many goyim.

5 Neither shall your name anymore be called Avram, but your name shall be Avraham; for The Abba of many goyim I have made you.

6 And I will make you exceedingly fruitful and I will make goyim from you and melechim shall come from you.

7 And I will establish My brit between My Word and you and your zera after you in their generations as an everlasting brit, to be an Ahlohim to you and to your zera after you.

8 And I will give to you and to your zera after you, the land in which you are a ger, all the land of Kanaan, for an everlasting possession; and I will be their Ahlohim

9 And Ahlohim said to Avraham, You shall keep My brit therefore, you and your zera after you in their generations.

10 This is My brit that you shall keep, between Me and you and your zera after you; every male child among you shall enter brit-milah.

11 And you shall perform brit-milah on the flesh of your foreskin; and it shall be a sign of the brit between you and Me.

12 And he that is eight yamim old shall become brit-milah among you, every male child in your generations, he that is born in the bayit, or bought with the money of any ger, which is not of your zera.

13 He that is born in your bayit and he that is bought with your money, must enter brit-milah: and My brit shall be in your flesh for an everlasting brit:

14 And the male child whose flesh of his foreskin is not made brit-milah, that being shall be cut off from his people; he has broken My brit.

15 And Ahlohim said to Avraham, As for Sarai your isha, you shall not call her name Sarai, but Sarah shall be her name.

16 And I will bless her and give you a son also by her: And I will bless her and she shall be an eema of goyim; melechim of peoples shall be from her.

17 Then Avraham fell upon his face and laughed and said in his lev, Shall a child be born to him that is a hundred years old? And shall Sarah, that is ninety years old, bear?

18 And Avraham said to Ahlohim, O that Yishma-El might live before You!

19 And Ahlohim said, Sarah your isha shall bear you a son indeed; and you shall call his name Yitzchak: and I will establish My brit with him for an everlasting brit and with his zera after him.

20 And as for Yishma-El, I have heard you: See, I have blessed him and will make him fruitful and will multiply him exceedingly; twelve princes shall he bring forth and I will make him a great nation.

21 But My brit will I establish with Yitzchak, whom Sarah shall bear to you at this set time in the next year.

22 And He stopped talking with him and Ahlohim went up from Avraham.

23 And Avraham took Yishma-El his son and all that were born in his bayit and all that were bought with his money, every male among the men of Avraham's bayit; and performed brit-milah in the flesh of their foreskin on the very same yom that Ahlohim had spoken to him.

24 And Avraham was ninety-nine years old when he performed brit-milah in the flesh of his foreskin.

25 And Yishma-El his son was thirteen years old, when he performed brit-milah in the flesh of his foreskin.

26 In the very same yom did Avraham perform brit-milah and Yishma-El his son also.

27 And all the men of his bayit, born in the bayit and bought with money of the ger, received brit-milah with him.

18 And אֱלֹהִים appeared to him in the plains of Mamre: and Avraham sat in the tent door in the heat of the yom.

2 And Avraham lifted up his eyes and looked and see, three men stood by him: and when he saw them, he ran to meet them at the tent door and bowed himself toward the ground,

3 And Avraham said, אֱלֹהִים; if now I have found chen in Your sight, please do not leave Your eved:

4 Please let a little mayim be taken and wash Your feet and rest yourselves under the eytz:

5 And I will get a morsel of lechem and so comfort Your levavot; after that You shall go Your derech: for this is why You have come to Your eved. And they said, Go do, as you have said.

6 And Avraham ran into the tent to Sarah and said, Make ready quickly three measures of fine flour, knead it and make cakes.

7 And Avraham ran to the herd and took a tender calf and gave it to a young man; and he hurried to prepare it.

8 And he took butter and milk and the calf that he had prepared and set it before them; and he stood by them under the eytz and they did eat.

9 And they said to him, Where is Sarah your isha? And he said, See; in the tent.

10 And He said, I will certainly return to you according to the time of chayim; and, see; Sarah your isha shall have a son. And Sarah heard it in the tent door that was behind Him.

11 Now Avraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am grown old shall I have pleasure, my master being old also?

13 And אַיִן said to Avraham, Why did Sarah laugh, saying, Shall I of a certainty bear a child, seeing I am old?

14 Is any thing too hard for אַיִן? At the time appointed I will return to you, according to the time of chayim and Sarah shall have a son.

15 Then Sarah denied it, saying, I laughed not; for she was afraid. And He said, No; but you did laugh.

16 And the men rose up from there and looked toward Sedom: and Avraham went with them to bring them on the derech.

17 And אַיִן said, Shall I hide from Avraham that thing which I must do;

18 Seeing that Avraham shall surely become a great and mighty nation and all the goyim of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him and they shall keep the halacha of אַיִן, to do mishpat and

justice; that אֱלֹהִים may bring upon Avraham that which He has spoken about him.

20 And אֱלֹהִים said, Because the cry of Sedom and Amorah is great and because their sin is very severe;

21 I will go down now and see whether they have done altogether according to the cry of it, which is come to Me; and if not, I will know.

22 And the men turned their faces from there and went toward Sedom: but Avraham still stood before אֱלֹהִים.

23 And Avraham drew near and said, Will You also destroy the tzadikim with the wicked?

24 Suppose there are fifty tzadikim within the city: will You also destroy and not spare the place for the fifty tzadikim that are in it?

25 That be far from You to do after this manner, to kill the tzadikim with the wicked: and that the tzadikim should be as the wicked, that be far from You: Shall not The Shophet of all the earth do right?

26 And אֱלֹהִים said, If I find in Sedom fifty tzadikim within the city, then I will spare the entire place for their sakes.

27 And Avraham answered and said, See now, I have taken it upon me to speak to אֱלֹהִים, who am but dust and ashes:

28 Suppose there shall lack five from the fifty tzadikim: will You destroy the whole city for lack of five? And He said, If I find forty-five, I will not destroy it.

29 And he spoke to Him yet again and said, Suppose there shall be forty found there. And He said, I will not do it for forty's sake.

30 And he said to Him, Oh let not אֱלֹהִים be angry and I will speak: Suppose thirty shall be found there. And He said, I will not do it, if I find thirty there.

31 And he said, See now, I have taken it upon me to speak to אֱלֹהִים: Suppose there shall be twenty found there. And He said, I will not destroy it for twenty's sake.

32 And he said, Oh let not אֱלֹהִים be angry and I will speak yet this once more: Suppose ten shall be found there. And He said, I will not destroy it for ten's sake.

33 And אֱלֹהִים went His derech, as soon as He had left communing with Avraham: and Avraham returned to his place.

19 And there came two heavenly malachim to Sedom at evening; and Lot sat in the gate of Sedom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, See now, my masters, turn in and stay here, Please, into your eved's bayit and stay all lyla and wash your feet and You shall rise up early and go on your derech. And they said, No; but we will stay in the street all lyla.

3 And he pressured them greatly; and they turned in to stay with him and entered into his bayit; and he made them a moed and did bake matzah and they did eat.

4 But before they laid down, the men of the city of Sedom, surrounded the bayit all round, both old and young, all the people from every quarter:

5 And they called to Lot and said to him, Where are the men who came in to you this lyla? Bring them out to us, that we may know them.

6 And Lot went out of the door to them and shut the door behind him,

7 And said, Please, brothers, do not do this wickedness.

8 See now, I have two daughters who have not known a man; let me, please, bring them out to you and do to them as you desire: only to these men do nothing; because they came under the shadow of my roof.

9 And they said, Stand back; And they said again, This one fellow came in here to sojourn and he desires to be a shopet: now will we deal worse with you, than with them. And they leaned heavily upon Lot and came close to breaking down the door.

10 But the men put out their hands and pulled Lot into the bayit to them and shut the door.

11 And they smote the men that were at the door of the bayit with blindness, both small and great: so that they struggled to find the door.

12 And the men said to Lot, Do you have anyone else here? A son-in-law and your sons and your daughters and whoever else you have in the city, bring them out of this place:

13 For we will destroy this place because their sinful cry has grown great before the face of אֱלֹהִים; and אֱלֹהִים has sent us to destroy it.

14 And Lot went out and spoke to his sons in law, who married his daughters and said, Get up, get out of this place; for אֱלֹהִים will destroy this city. But he seemed as one that mocked to his sons in law.

15 And when the boker dawned, then the heavenly malachim hurried Lot, saying, Arise, take your isha and your two daughters, who are here; lest you be consumed in the punishment of the city.

16 And while he lingered, the men laid hold upon his hand and upon the hand of his isha and upon the hand of his two daughters; אֱלֹהִים being full of rachamim to him: and they brought him out and placed him outside the city.

17 And it came to pass, when they had brought them out, that he said, Escape for your chayim; look not behind you and do not stay in any part of the plain; escape to the har, lest you be consumed.

18 And Lot said to them, Please don't, my master:

19 See now, your eved has found chen in your sight and you have magnified your rachamim, which you have showed to me in saving my chayim; and I cannot escape to the har, lest some evil overtake me and I die:

20 See now, this city is near to flee to and it is a little one: Oh, let me escape there is it not a small matter and my nephesh shall be rescued.

21 And he said to him, See, I have accepted you concerning this thing also, that I will not overthrow the city, about which you have spoken.

22 Hurry and escape there; for I cannot do anything until you get there. Therefore the name of the city was called Tzoar.

23 The shemesh had risen upon the earth when Lot entered into Tzoar.

24 Then The Word of אֱלֹהִים rained upon Sedom and upon Amorah brimstone and fire from אֱלֹהִים out of the shamayim;

25 And He overthrew those cities and all the plain and all the inhabitants of the cities and that which grew up from the ground.

26 But his isha looked back from behind him and she became a pillar of salt.

27 And Avraham got up early in the boker to the place where he stood Before אֱלֹהִים:

28 And he looked toward Sedom and Amorah and toward all the land of the plain and beheld and, see, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when Ahlohim destroyed the cities of the plain, that Ahlohim remembered

Avraham and sent Lot out of the midst of the overthrow, when He overthrew the cities where Lot dwelt.

30 And Lot went up out of Tzoar and dwelt in the har and his two daughters with him; for he feared to dwell in Tzoar: and he dwelt in a cave, he and his two daughters.

31 And the bechora said to the younger, Our abba is old and there is not a man in the earth to come in to us after the manner of all the earth:

32 Come, let us make our abba drink wine and we will lie with him, that we may preserve zera for our abba.

33 And they made their abba drink wine that lyla: and the bechora went in and lay with her abba; and he did not perceive when she lay down, or when she arose.

34 And it came to pass the next yom, that the bechora said to the younger, See, I lay last lyla with my abba: let us make him drink wine this lyla also; and you go in and lie with him, that we may preserve zera for our abba.

35 And they made their abba drink wine that lyla also: and the younger arose and lay with him; and he perceived not when she lay down, nor when she arose.

36 So both the daughters of Lot were with a child by their abba.

37 And the bechora bore a son and called his name Moav: the same is The Abba of the Moavites to this yom.

38 And the younger, she also bore a son and called his name Ben-Ammi: the same is The Abba of the children of Ammon to this yom.

20 And Avraham journeyed from there toward the south country and dwelt between Kadesh and Shur and sojourned in Gerar.

2 And Avraham said of Sarah his isha, She is my sister: and Avimelech melech of Gerar sent and took Sarah.

3 But Ahlohim came to Avimelech in a dream by lyla and said to him, See, you are but a dead man because of the woman whom you have taken; for she is a man's isha.

4 But Avimelech had not come near her: and he said, **אֵלֵי אֵיךְ**, will You kill also a tzadik nation?

5 Didn't he say to me, She is my sister? And she, even said herself, He is my brother. In the integrity of my lev and innocence of my hands have I done this.

6 And Ahlohim said to him in a dream, Yes, I know that you did this in the integrity of your lev; for I also withheld you from sinning against Me: therefore I allowed you not to touch her.

7 Now therefore restore the man to his isha; for he is a navi and he shall make tefillah for you and you shall live: and if you restore her not, know that you shall surely die, you and all that belongs to you.

8 Therefore Avimelech rose early in the boker and called all his avadim and told all these things to them: and the men were very afraid.

9 Then Avimelech called Avraham and said to him, What have you done to us? And how have I offended you that you have brought on me and on my malchut a great sin? You have done deeds to me that ought not to be done.

10 And Avimelech said to Avraham, What were you thinking seeing that you have done this thing?

11 And Avraham said, Because I thought, Surely the fear of Ahlohim is not in this place; and they will kill me for my isha's sake.

12 And yet indeed she is my sister; she is the daughter of my abba, but not the daughter of my eema; and she became my isha.

13 And it came to pass, when Ahlohim caused me to wander from my abba's bayit, that I said to her, This is your chesed which you shall show to me; in every place where we shall come, say about me, He is my brother.

14 And Avimelech took sheep and oxen and male avadim and female avadim and gave them to Avraham and restored him to Sarah his isha.

15 And Avimelech said, See, my land is before you: dwell where it pleases you.

16 And to Sarah he said, See, I have given your brother a thousand pieces of silver: see, he is to you a covering of the eyes, to all that are with you and with all others: by this she was reproved.

17 So Avraham made tefillah to Ahlohim: and Ahlohim healed Avimelech and his isha and his female avadim; and they bore children.

18 For אֱלֹהִים had closed up all the wombs of the bayit of Avimelech because of Sarah Avraham's isha.

Torah Parsha 6 Shavuah-Week 6-V' אֱלֹהִים Paqad. Beresheeth-Genesis chapters 21-24. Renewed Covenant Mattityahu-Matthew chapters 27-28.

21 And אֱלֹהִים visited Sarah as He had said and אֱלֹהִים did to Sarah as He had spoken.

2 For Sarah conceived and bore Avraham a son in his old age, at the set time of which Ahlohim had spoken to him.

3 And Avraham called the name of his son that was born to him, whom Sarah bore to him, Yitzchak.

4 And Avraham performed brit-milah upon his son Yitzchak being eight yamim old, as Ahlohim had commanded him.

5 And Avraham was one hundred years old, when his son Yitzchak was born to him.

6 And Sarah said, Ahlohim has made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said to Avraham, that Sarah would nurse children? For I have born him a son in his old age.

8 And the child grew and was weaned: and Avraham made a great feast the same yom that Yitzchak was weaned.

9 And Sarah saw the son of Hagar the Mitzri, whom she had birthed for Avraham, mocking.

10 So she said to Avraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, Yitzchak.

11 And the thing was very severe in Avraham's sight because of his son.

12 And Ahlohim said to Avraham, Let it not be severe in your sight because of the lad and because of your bondwoman; in all that Sarah has said to you, listen to her voice; for in Yitzchak shall your zera be called.

13 And also of the son of the eved woman will I make a nation, because he is your zera.

14 And Avraham rose up early in the boker and took lechem and a bottle of mayim and gave it to Hagar, putting it on her shoulder, along with the child and sent her away: and she left and wandered in the wilderness of Beer-Sheva.

15 And the mayim was used up in the bottle and she cast the child under one of the shrubs.

16 And she went and sat down opposite him a tov derachot off, about the distance of a bowshot: for she said, Let me not see the death of the child. And

she sat opposite him and lifted up her voice and wept.

17 And Ahlohim heard the voice of the lad; and The Heavenly Malach of Ahlohim called to Hagar out of the shamayim and said to her, What is the matter with you, Hagar? Fear not, for Ahlohim has heard the voice of the lad where he is.

18 Arise, lift up the lad and hold him in your hand; for I will make him a great nation.

19 And Ahlohim opened her eyes and she saw a well of mayim; and she went and filled the bottle with mayim and gave the lad drink.

20 And Ahlohim was with the lad; and he grew and dwelt in the wilderness and became an archer.

21 And he dwelt in the wilderness of Paran: and his eema took for him an isha out of the land of Mitzrayim.

22 And it came to pass at that time, that Avimelech and Phichol the chief captain of his army spoke to Avraham, saying, Ahlohim is with you in all that you do:

23 Now therefore swear to me here by Ahlohim that you will not deal falsely with me, nor with my son, nor with my son's son: but according to the chesed that I have done to you, you shall do to me and to the land in which you have sojourned.

24 And Avraham said, I will swear.

25 And Avraham reprov'd Avimelech because of a well of mayim, which Avimelech's avadim had violently taken away.

26 And Avimelech said, I don't know who has done this thing: neither did you tell me, neither did I hear of it, until today.

27 And Avraham took sheep and oxen and gave them to Avimelech; and both of them made a brit.

28 And Avraham set seven ewe lambs of the flock by themselves.

29 And Avimelech said to Avraham, What do these seven ewe lambs mean that you have set by yourselves?

30 And he said, For these seven ewe lambs shall you take of my hand, that they may be a witness to me, that I have dug this well.

31 So he called that place Beer-Sheva; because there both of them swore.

32 So they made a brit at Beer-Sheva: then Avimelech rose up and Phichol the chief captain of his army and they returned into the land of the Plishtim.

33 And Avraham planted a grove in Beer-Sheva and called there on the Name of אֵלֵאֱלֹהִים, El-Olam.

34 And Avraham sojourned in the Plishtim's land many yamim.

22 And it came to pass after these things, that Ahlohim did test Avraham and said to him, Avraham: and he said, See, Hinayne.

2 And He said, Take now your son, your only beloved son Yitzchak, whom you love and get into the land of Moriyah; and offer him there for a burnt offering upon one of the mountains of which I will tell you.

3 And Avraham rose up early in the boker and saddled his donkey and took two of his young men with him and Yitzchak his son and cut the wood for the burnt offering and rose up and went to the place that Ahlohim had told him on the third yom.

4 And Avraham lifted up his eyes and saw the place far off.

5 And Avraham said to his young men, Stay here with the donkey; and I and the lad will go over there and worship and come again to you,

6 And Avraham took the wood of the burnt offering and laid it upon Yitzchak his son; and he took the

fire in his hand and a knife; and they went both of them together.

7 And Yitzchak spoke to Avraham his abba and said, My abba: and he said, Hinayne, my son. And he said, See, the fire and the wood: but where is The Lamb for a burnt offering?

8 And Avraham said, My son, Ahlohim will provide Himself a [The] Lamb for the burnt offering: so they went both of them together.

9 And they came to the place that Ahlohim had told him about; and Avraham rebuilt an altar there and laid the wood in order and bound Yitzchak his son and laid him on the altar upon the wood.

10 And Avraham stretched out his hand and took the knife to kill his son.

11 And The Malach-אלהים called to him out of the shamayim and said, Avraham, Avraham: and he said, Hinayne.

12 And He said, Lay not your hand upon the lad, neither do anything to him: for now I know that you fear Ahlohim, seeing you have not withheld your son, your only beloved son from Me.

13 And Avraham lifted up his eyes and looked and saw behind him a ram caught in a thicket by its horns: and Avraham went and took the ram and offered it up for a burnt offering instead of his son.

14 And Avraham called the name of that place אלהים יראה -Yireh: as it is said to this yom, On the har אלהים is and will be seen.

15 And The Malach-אלהים called to Avraham out of the shamayim the second time,

16 And said, By Myself have I sworn, says אלהים because you have done this thing and have not withheld your son, your only son:

17 That in the bracha I will bless you and in multiplying I will multiply your zera as the cochavim of the shamayim and as the sand that is upon the

seashore; and your zera shall possess the cities and gates of its enemies;

18 And in your zera shall all the goyim of the earth be blessed-mixed; because you have obeyed My voice.

19 So Avraham returned to his young men and they rose up and went together to Beer-Sheva; and Avraham dwelt at Beer-Sheva.

20 And it came to be after these things, that it was told Avraham, saying, See, Milcah, she has also born children to your brother Nachor;

21 Huz his bachor and Buz his brother and Kemu-El The Abba of Aram,

22 And Chesed and Hazo and Pildash and Yidlaph and Bethu-El.

23 And Bethu-El begat Rivkah: these eight Milcah did bear to Nachor, Avraham's brother.

24 And his concubine, whose name was Reumah, she bore also Tevah and Gaham and Thahash and Maachah.

23 And Sarah was one hundred twenty seven years old: these were the years of the chayim of Sarah.

2 And Sarah died in Kiryath-Arba; the same is Chebron in the land of Kanaan: and Avraham came to mourn for Sarah and to weep for her.

3 And Avraham stood up from before his dead and spoke to the sons of Cheth, saying,

4 I am a ger and a dweller with you: give me a possession for a burial-place with you, that I may bury my dead out of my sight.

5 And the children of Cheth answered Avraham, saying to him,

6 Hear us, my master: you are a mighty sar among us: in the choicest of our sepulchers bury your

dead; none of us shall withhold from you his sepulcher, so that you may bury your dead.

7 And Avraham stood up and bowed himself to the people of the land, even to the children of Cheth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; listen to me and inquire for me to Ephron the son of Tzohar,

9 That he may give me the cave of Machpelah, which he has, which is at the end of his field; for as much money as it is worth he shall give it me for a possession for a burial-place among you.

10 And Ephron dwelt among the children of Cheth: and Ephron the Hittite answered Avraham in the audience of the children of Cheth, even all those that went in at the gate of his city, saying,

11 No, my master, hear me: the field I give you and the cave that is in it, I give it to you; in the presence of the sons of my people I give it to you: bury your dead.

12 And Avraham bowed down himself before the people of the land.

13 And he spoke to Ephron in the audience of the people of the land, saying, But if you will give it to me, Please, hear me: I will give you money for the field; take it from me and I will bury my dead there.

14 And Ephron answered Avraham, saying to him,

15 My master, listen to me: the land is worth four hundred shekels of silver; what is that between you and me? Bury therefore your dead.

16 And Avraham listened to Ephron; and Avraham weighed for Ephron the silver, which he had named in the presence of the sons of Cheth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave that was in it and all the eytzim that were in

the field, that were in all the borders all around,
were made sure,

18 Unto Avraham for a possession in the presence
of the children of Cheth, before all that went in at
the gate of his city.

19 And after this, Avraham buried Sarah his isha in
the cave of the field of Machpelah before Mamre:
the same is Chebron in the land of Kanaan.

20 And the field and the cave that is in it, were
deeded to Avraham for a possession of a burial-
place by the sons of Cheth.

24 And Avraham was old and well stricken in age:
and אֱלֹהִים had blessed Avraham in all things.

2 And Avraham said to his eldest eved of his bayit,
that ruled over all that he had, Please put your hand
under my thigh:

3 And I will make you swear by אֱלֹהִים, the Ahlohim
of the shamayim and the Ahlohim of the earth, that
you shall not take an isha for my son of the
daughters of the Kanaanites, among whom I dwell:

4 But you shall go to my country and to my
mishpacha and take an isha for my son Yitzchak.

5 And the eved said to him, Suppose the woman will
not be willing to follow me to this land: do I need to
bring your son again to the land from where you
came?

6 And Avraham said to him, Beware that you bring
not my son there again.

7 אֱלֹהִים Ahlohim of the shamayim, who took me
from my abba's bayit and from the land of my
mishpacha and who spoke to me and that swore to
me, saying, Unto your zera will I give this land; He
shall send His Malach before you and you shall take
an isha for my son from there.

8 And if the woman will not be willing to follow you, then you shall be clear from this oath: only bring not my son there again.

9 And the eved put his hand under the thigh of Avraham his master and swore to him concerning that matter.

10 And the eved took ten camels from the camels of his master and departed; for all the items of his master were in his hand: and he arose and went to Mesopotamia, to the city of Nachor.

11 And he made his camels to kneel down outside the city by a well of mayim at the time of the evening, even the time that women go out to draw mayim.

12 And he said, O אלהים, Ahlohim of my master Avraham, Please, send me with Your bracha this yom and show chesed to my master Avraham.

13 See, I stand here by the well of mayim; and the daughters of the men of the city come out to draw mayim:

14 And let it come to pass, that the young girl to whom I shall say, Please let down your pitcher, that I may drink; and she shall say, Drink and I will give your camels drink also: let the same be she that you have appointed for your eved Yitzchak; and thereby shall I know that you have showed chesed to my master.

15 And it came to pass, before he had done speaking, that, see, Rivkah came out, who was born to Bethu-El, son of Milcah, the isha of Nachor, Avraham's brother, with her pitcher upon her shoulder.

16 And the young girl was very beautiful to look at, a virgin, neither had any man known her: and she went down to the well and filled her pitcher and came up.

17 And the eved ran to meet her and said, Please let me drink a little mayim from your pitcher.

18 And she said, Drink, my master: and she hurried and let down her pitcher upon her hand and gave him drink.

19 And when she had done giving him drink, she said, I will draw mayim for your camels also, until they have done drinking.

20 And she hurried and emptied her pitcher into the trough and ran again to the well to draw mayim and drew for all his camels.

21 And the man wondering about her held his silence, to see whether אִרְאֵל had made his journey prosperous, or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight and two bracelets for her hands of ten shekels weight of gold;

23 And said, whose daughter are you? Please tell me: is there room in your abba's bayit for us to lodge?

24 And she said to him, I am the daughter of Bethu-El the son of Milcah that she bore to Nachor.

25 She said moreover to him, We have both straw and fodder enough and room to lodge.

26 And the man bowed down his head and worshipped אִרְאֵל.

27 And he said, Barchu-et-אִרְאֵל Ahlohim of my master Avraham, who has not left my master destitute of His rachamim and His emet: I was traveling in the derech and now אִרְאֵל has led me to the bayit of my master's brothers.

28 And the young girl ran and told those of her eema's bayit these things.

29 And Rivkah had a brother and his name was Lavan: and Lavan ran out to the man, to the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands and when he heard the words of Rivkah his sister, saying, This is what the man spoke to me; then Lavan came to the man; as he stood by the camels at the well.

31 And he said, Come in, you blessed of אֱלֹהִים; Why do you stand outside? For I have prepared the bayit and room for the camels.

32 And the man came into the bayit: and he undressed his camels and gave straw and fodder for the camels and mayim to wash his feet and the men's feet that were with him.

33 And there was set food before him to eat: but he said, I will not eat, until I have told of my errand. And he said, Speak on.

34 And he said, I am Avraham's eved.

35 And אֱלֹהִים has blessed my master greatly; and he is become great: and He has given him flocks and herds and silver and gold and male avadim and female avadim and camels and donkeys.

36 And Sarah my master's isha bore a son to my master when she was old: and to him has he given all that he has.

37 And my master made me swear, saying, You shall not take an isha for my son of the daughters of the Kanaanites, in whose land I dwell:

38 But you shall go to my abba's bayit and to my mishpacha and take an isha for my son.

39 And I said to my master, Suppose the woman will not follow me?

40 And he said to me, אֱלֹהִים, before whom I have my halacha, will send His Malach with you and prosper your derech; and you shall take an isha for my son from my mishpacha and from my abba's bayit:

41 Then shall you be clear from this oath, when you come to my mishpacha; if they give you no one, you shall be clear from my oath.

42 And I came this yom to the well and said, O אלהים, Ahlohim of my master Avraham, if now You do prosper my derech in which I go;

43 See, I stand by the well of mayim; and it shall come to pass, that when the virgin comes out to draw mayim and I say to her, Please give me a little mayim from your pitcher to drink;

44 And she says to me, Drink and I will draw for your camels too; let therefore the same one be the woman whom אלהים has appointed for my master's son.

45 And before I had done speaking in my lev, see, Rivkah came out with her pitcher on her shoulder; and she went down to the well and drew mayim: and I said to her, Please let me drink.

46 And she hurried and let down her pitcher from her shoulder and said, Drink and I will give your camels drink also: so I drank and she gave the camels drink also.

47 And I asked her and said, Whose daughter are you? And she said, The daughter of Bethu-El, Nachor's son, whom Milcah bore to him: and I put the earring upon her face and the bracelets upon her hands.

48 And I bowed down my head and worshipped אלהים and blessed אלהים Ahlohim of my master Avraham, who had led me in the right derech to take my master's brother's daughter to his son.

49 And now if you will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Lavan and Bethu-El answered and said, This thing proceeds from אלהים: we cannot speak to you bad, or tov.

51 See, Rivkah is before you, take her and go and let her be your master's son's isha, as אִפְרָיִם has spoken.

52 And it came to pass, that, when Avraham's eved heard their words, he worshipped אִפְרָיִם, bowing himself to the earth.

53 And the eved brought out jewels of silver and jewels of gold and clothing and gave them to Rivkah: he gave also to her brother and to her eema precious things.

54 And they did eat and drink, he and the men that were with him and stayed all lyla; and they rose up in the boker and he said, Send me away to my master.

55 And her brother and her eema said, Let the young girl stay with us a few yamim, at least ten; after that she shall go.

56 And he said to them, Do not hinder me, seeing אִפְרָיִם has prospered my derech; send me away that I may go to my master.

57 And they said, We will call the young girl and ask her.

58 And they called Rivkah and said to her, Will you go with this man? And she said, I will go.

59 And they sent away Rivkah their sister and her nurse and Avraham's eved and his men.

60 And they blessed Rivkah and said to her, You are our sister, now become the eema of thousands of millions, and let your zera possess the gate of those who hate them.

61 And Rivkah arose and her young girls and they rode upon the camels and followed the man: and the eved took Rivkah and went his derech.

62 And Yitzchak came from the derech of the well Lachai-Roei, for he dwelt in the south country.

63 And Yitzchak went out to meditate in the field in the evening: and he lifted up his eyes and saw and, see, the camels were coming.

64 And Rivkah lifted up her eyes and when she saw Yitzchak, she was lifted from off the camel.

65 For she had said to the eved, What man is this that walks in the field to meet us? And the eved had said, It is my master: therefore she took a veil, and covered herself.

66 And the eved told Yitzchak all things that he had done.

67 And Yitzchak brought her into his eema Sarah's tent and took Rivkah and she became his isha; and he loved her: and Yitzchak was comforted after his eema's death.

Torah Parsha 7 Shavuah-Week 7-Vayoseph Avraham. Beresheeth-Genesis chapters 25-28.
Renewed Covenant Yochanan Moshe-Mark chapters 1-5.

25 Then again Avraham took an isha and her name was Keturah.

2 And she bore him Zimran and Yokshan and Medan and Midyan and Ishvak and Shuah.

3 And Yokshan begat Sheva and Dedan. And the sons of Dedan were Ashurim and Letushim and Leummim.

4 And the sons of Midyan; Ephah and Epher and Hanoch and Avida and Eldah. All these were the children of Keturah.

5 And Avraham gave all that he had to Yitzchak.

6 But to the sons of the concubines, whom Avraham had, Avraham gave gifts and sent them away from Yitzchak his son, eastward, to the east country.

7 And these are the yamim of the years of Avraham's chayim that he lived, one hundred seventy five years.

8 Then Avraham gave up the ruach and died in a tov old age, an old man and full of years; and was gathered to his people.

9 And his sons Yitzchak and Yishma-El buried him in the cave of Machpelah, in the field of Ephron the son of Tzoar the Hittite, which is before Mamre,
10 The field that Avraham purchased from the sons of Cheth: there was Avraham buried and Sarah his isha.

11 And it came to pass after the death of Avraham, that Ahlohim blessed his son Yitzchak; and Yitzchak dwelt by the well Lachai-Roei.

12 Now these are the generations of Yishma-El, Avraham's son, whom Hagar the Mitzri, Sarah's handmaid, bore to Avraham:

13 And these are the names of the sons of Yishma-El, by their names, according to their generations: the bachor of Yishma-El, Nevayoth; and Kedar and Adveel and Mivsam,

14 And Mishma and Dumah and Massa,

15 Hadar and Tema, Yetur, Naphish and Kedemah:

16 These are the sons of Yishma-El and these are their names, by their towns and by their settlements, twelve princes according to their tribes.

17 And these are the years of the chayim of Yishma-El, one hundred thirty seven years: and he gave up the ruach and died; and was gathered to his people.

18 And they dwelt from Havilah to Shur that is before Mitzrayim, as you go towards Ashshur: facing their brothers did they settle.

19 And these are the generations of Yitzchak, Avraham's son: Avraham begat Yitzchak:

20 And Yitzchak was forty years old when he took Rivkah to be his isha, the daughter of Bethu-El the Aramean of Padan-Aram, the sister of Lavan the Aramean.

21 And Yitzchak sought אִשָּׁה for his isha because she was barren: and אִשָּׁה was found by him and Rivkah his isha conceived.

22 And the children struggled together within her; and she said, If it is so, why am I like this? And she went to inquire of אִשָּׁה.

23 And אִשָּׁה said to her, Two goyim are in your womb and two kinds of peoples shall be separated from your bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

24 And when her yamim to be delivered were fulfilled, see, there were twins in her womb.

25 And the first came out red, all over like a hairy garment; and they called his name Esav.

26 And after that came out his brother and his hand took hold on Esav's heel; and his name was called Yaakov: and Yitzchak was sixty years old when she bore them.

27 And the boys grew: and Esav was a skilled hunter, a man of the field; and Yaakov was a plain man, dwelling in tents.

28 And Yitzchak loved Esav because he did eat of his venison: but Rivkah loved Yaakov.

29 And Yaakov cooked pottage: and Esav came from the field and he was faint:

30 And Esav said to Yaakov, Please feed me with that same red pottage; for I am faint: therefore was his name called Edom.

31 And Yaakov said, Sell me this yom your bechora.

32 And Esav said, See, I am at the point of death: so what profit shall this bechora be to me?

33 And Yaakov said, Swear to me this yom; and he swore to him: and he sold his bechora to Yaakov.

34 Then Yaakov gave Esav lechem and a pottage of lentils; and he did eat and drink and rose up and went his derech: so Esav despised his bechora.

26 And there was a famine in the land, beside the first famine that was in the yamim of Avraham. And Yitzchak went to Avimelech melech of the Plishtim to Gerar.

2 And אִפְרַיִם appeared to him and said, Go not down into Mitzrayim; dwell in the land that I shall tell you about:

3 Sojourn in this land and I will be with you and will bless you; for to you and to your zera, I will give all these countries and I will perform the oath which I swore to Avraham your abba;

4 And I will make your zera to multiply as the cochavim of the shamayim and will give to your zera all these countries; and in your zera shall all the goyim of the earth be blessed;

5 Because Avraham obeyed My voice and kept My charge, My mitzvoth, My chukim and My Torot.

6 And Yitzchak dwelt in Gerar:

7 And the men of the place asked him about his isha; and he said, She is my sister: for he feared to say, She is my isha; lest, said he, the men of the place should kill me for Rivkah; because she was beautiful to look at.

8 And it came to pass; when he had been there a long time that Avimelech melech of the Plishtim looked out at a window and saw Yitzchak playing with Rivkah his isha.

9 And Avimelech called Yitzchak and said, See, of a certainty she is your isha. So why did you say, She is my sister? And Yitzchak said to him, Because, I said otherwise I will die because of her.

10 And Avimelech said, What is this you have done to us? One of our people might have unknowingly lain with your isha and you would have brought guilt upon us.

11 And Avimelech charged all his people, saying, He that touches this man, or his isha shall surely be put to death.

12 Then Yitzchak sowed in that land and received in that same year a hundredfold return: and אֱלֹהִים blessed him.

13 And the man grew great and went forward and grew until he became very great:

14 For he had possessions of flocks and possessions of herds and a great supply of avadim: and the Plishtim envied him.

15 For all the wells that his abba's avadim had dug in the yamim of Avraham his abba, the Plishtim had stopped them and filled them with earth.

16 And Avimelech said to Yitzchak, Go from us; for you are much mightier than us.

17 And Yitzchak departed from there and camped his tent in the Valley of Gerar and dwelt there.

18 And Yitzchak dug again the wells of mayim, which they had dug in the yamim of Avraham his abba; for the Plishtim had stopped them after the death of Avraham: and he called their names by the names that his abba had called them.

19 And Yitzchak's avadim dug in the valley and found there a well of running mayim.

20 And the herdsmen of Gerar did strive with Yitzchak's herdsmen, saying, The mayim is ours: and he called the name of the well Esek; because they strove with him.

21 And they dug another well and strove over that one also: and he called the name of it Sitnah.

22 And he moved from there and dug another well; and for that one they strove not: and he called the name of it Rehovoth; and he said, For now אֱלֹהִים has made room for us and we shall be fruitful in the land.

23 And he went up from there to Beer-Sheva.

24 And אַף־אַז appeared to him the same lyla and said, I AM the Ahlohim of Avraham your abba: fear not, for I AM with you and will bless you and multiply your zera for My eved Avraham's sake.

25 And he built an altar there and called upon the Name of אַף־אַז and pitched his tent there and Yitzchak's avadim dug a well.

26 Then Avimelech went to him from Gerar and Ahuzzath one of his chaverim and Phichol the chief captain of his army.

27 And Yitzchak said to them, Why do you come to me, seeing you hate me and have sent me away from you?

28 And they said, We saw certainly that אַף־אַז was with you: and we said, Let there be now an oath between us, even between us and you and let us make a brit with you;

29 That you will do us no harm, as we have not touched you and as we have done to you nothing but tov and have sent you away in shalom: you are now the blessed of אַף־אַז.

30 And he made for them a feast and they did eat and drink.

31 And they rose up early in the boker and swore one to another: and Yitzchak sent them away and they departed from him in shalom.

32 And it came to pass the same yom that Yitzchak's avadim came and told him concerning the well that they had dug and said to him, We have found mayim.

33 And he called it Shevah: therefore the name of the city is Beer-Sheva to this yom.

34 And Esav was forty years old when he took his isha Yehudite the daughter of Beeri the Hittite and Bashemath the daughter of Elon the Hittite:

35 Which caused grief of mind to Yitzchak and to Rivkah.

27 And it came to pass, that when Yitzchak was old and his eyes were dim, so that he could not see, he called Esav his eldest son and said to him, My son: and he said to him, See, hinayne.

2 And he said, See now, I am old; I know not the yom of my death:

3 Now please take your weapons, your quiver and your bow and go out to the field and find me some venison;

4 And make me tasty meat, such as I love and bring it to me, that I may eat it; that my being may bless you before I die.

5 And Rivkah heard when Yitzchak spoke to Esav his son. And Esav went to the field to hunt for venison and to bring it.

6 And Rivkah spoke to Yaakov her son, saying, See, I heard your abba speak to Esav your brother, saying,

7 Bring me venison and make me tasty meat, that I may eat and bless you before אִרְאֶה before my death.

8 Now therefore, my son, obey my voice according to that which I command you.

9 Go now to the flock and get me from there two tov kids of the goats; and I will make from them tasty meat for your abba, such as he loves:

10 And you shall bring it to your abba, that he may eat and that he may bless you before his death.

11 And Yaakov said to Rivkah his eema, See, Esav my brother is a hairy man and I am a smooth man:

12 My abba will feel me and I shall seem to him as a deceiver; and I shall bring a curse upon me and not a bracha.

13 And his eema said to him, Upon me be your curse, my son: only obey my voice and go get them for me.

14 And he went and took and brought them to his eema: and his eema made tasty meat, such as his abba loved.

15 And Rivkah took nice clothing from her eldest son Esav, which were with her in the bayit and put them upon Yaakov her younger son:

16 And she put the skins of the kids of the goats upon his hands and upon the smooth parts of his neck:

17 And she gave the tasty meat and the lechem, which she had prepared, into the hand of her son Yaakov.

18 And he came to his abba and said, My abba: and he said, Hinayne; who are you, my son?

19 And Yaakov said to his abba, I am Esav your bachor; I have done accordingly as you told me: Please arise sit up and eat of my venison, that your being may bless me.

20 And Yitzchak said to his son, How is it that you have found it so quickly, my son? And he said, Because אִתְּךָ your Ahlohim brought it to me.

21 And Yitzchak said to Yaakov, Please come near so that I may feel you, my son, whether you are really my son Esav, or not.

22 And Yaakov went near to Yitzchak his abba; and he felt him and said, The voice is Yaakov's voice, but the hands are the hands of Esav.

23 And he discerned him not because his hands were hairy, as his brother Esav's hands: so he blessed him.

24 And he said, Are you really my son Esav? And he said, I am.

25 And he said, Bring it near to me and I will eat of my son's venison, that my being may bless you.

And he brought it near to him and he did eat: and he brought him wine and he drank.

26 And his abba Yitzchak said to him, Come near now and kiss me, my son.

27 And he came near and kissed him: and he smelled the smell of his clothing and blessed him and said, See, the smell of my son is as the smell of a field that אֵפֶרֶז has blessed:

28 Therefore Ahlohim give you from the dew of the shamayim and the fatness of the earth and plenty of grain and wine:

29 Let people serve you and goyim bow down to you: be master over your brothers and let your eema's sons bow down to you: cursed be every one that curses you and blessed be he that blesses you.

30 And it came to pass, as soon as Yitzchak had made an end of making the bracha upon Yaakov, that Yaakov had just gone out from the presence of Yitzchak his abba and see, Esav his brother came in from his hunting.

31 And he also had made tasty meat and brought it to his abba and said to his abba, Let my abba arise and eat of his son's venison, that your being may bless me.

32 And Yitzchak his abba said to him, Who are you? And he said, I am your son, your bachor Esav.

33 And Yitzchak trembled very exceedingly and said, Who? Where is he that has taken venison and brought it me and I have eaten of all before you came and have blessed him? Yes and he shall be blessed.

34 And when Esav heard the words of his abba, he cried with a great and exceedingly bitter cry and said to his abba, Bless me also, O my abba.

35 And he said, Your brother came with subtlety and has taken away your bracha.

36 And he said, Is not he rightly named Yaakov? For he has supplanted me these two times: he took away my bechora; and, see, now he has taken my

bracha! And Esav said, Have you not reserved a bracha for me?

37 And Yitzchak answered and said to Esav, See, I have made him your master and all his brothers have I given to him for avadim; and with grain and wine have I sustained him: and what shall I do now for you, my son?

38 And Esav said to his abba, Have you not just one bracha, my abba? Bless me, even me also, O my abba. And Esav lifted up his voice and wept.

39 And Yitzchak his abba answered and said to him, See, your dwelling shall be away from the richness of the earth and away from the dew of the shamayim from above;

40 And by your sword shall you live and shall serve your brother; and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck.

41 And Esav hated Yaakov because of the bracha with which his abba blessed him: and Esav said in his lev, The yamim of mourning for my abba are at hand; then will I kill my brother Yaakov.

42 And these words of Esav her elder son were told to Rivkah: and she sent and called Yaakov her younger son and said to him, See, your brother Esav, concerning you, does comfort himself by purposing to kill you.

43 Now therefore, my son, obey my voice; and arise, flee to Lavan my brother to Charan;

44 And stay with him a few yamim, until your brother's anger turns away;

45 Until your brother's anger turns away from you and he forgets what you have done to him: then I will send and get you from there: why should I be deprived of both of you in one yom?

46 And Rivkah said to Yitzchak, I am weary of my chayim because of the daughters of Cheth: if

Yaakov takes an isha from the daughters of Cheth, such as these who are of the daughters of the land, what tov shall my chayim be to me?

28 And Yitzchak called Yaakov and blessed him and charged him and said to him, You shall not take an isha of the daughters of Kanaan.

2 Arise, go to Padan-Aram, to the bayit of Bethu-El your eema's abba; and take an isha from there from the daughters of Lavan your eema's brother.

3 And El-Shaddai bless you and make you fruitful and multiply you and you shall become a kehilla of nations-goyim;

4 And El-Shaddai give you the bracha of Avraham, to you and to your zera with you; that you may inherit the land in which you are a ger, which Ahlohim gave to Avraham.

5 And Yitzchak sent Yaakov away: and he went to Padan-Aram to Lavan, son of Bethu-El the Aramean, the brother of Rivkah, Yaakov's and Esav's eema.

6 When Esav saw that Yitzchak had blessed Yaakov and sent him away to Padan-Aram, to take him an isha from there; and that as he blessed him he gave him a charge, saying, You shall not take an isha from the daughters of Kanaan;

7 And that Yaakov obeyed his abba and his eema and had gone to Padan-Aram.

8 And Esav seeing that the daughters of Kanaan did not please Yitzchak his abba;

9 Then went Esav to Yishma-El and took besides the wives that he already had Mahalath the daughter of Yishma-El Avraham's son, the sister of Nevayoth, to be his isha.

10 And Yaakov went out from Beer-Sheva and went toward Charan.

11 And he came upon a certain place and stayed there all lyla because the shemesh was set; and he took of the stones of that place and used them for his pillows and lay down in that place to sleep.

12 And he dreamed and see a ladder set up on the earth and the top of it reached to the shamayim: and see the heavenly malachim of Ahlohim ascending and descending on it.

13 And, see, אֱלֹהִים stood above it and said, I AM אֱלֹהִים Ahlohim of Avraham your abba and the Ahlohim of Yitzchak: the land where you lie, to you will I give it and to your zera;

14 And your zera shall be as the dust of the earth and you shall break out abroad to the west and to the east and to the north and to the south: and in you and in your zera shall all the mishpachot of the earth be blessed.

15 And, see, I AM with you and will keep you in all the places where you are going and will bring you again into this land; for I will not leave you, until I have done that which I have spoken to you.

16 And Yaakov awoke out of his sleep and he said, Surely אֱלֹהִים is in this place; and I knew it not.

17 And he was afraid and said, How awesome is this place! This is no other place but Beit Ahlohim and this is sha-ar ha shamayim.

18 And Yaakov rose up early in the boker and took the stone that he had put for his pillow and set it up for a pillar and poured oil upon the top of it.

19 And he called the name of that place Beth-El: but the name of that city was called Luz first.

20 And Yaakov vowed a vow, saying, If The Word of Ahlohim will be with me and will keep me in this derech that I go and will give me lechem to eat and clothing to put on,

21 So that I come again to my abba's bayit in shalom; then shall The Word of אֱלֹהִים be my Ahlohim:

22 And this stone, which I have set for a pillar, shall be Ahlohim 's Bayit: and of all that You shall give me I will surely give the ma'aser to You.

Torah Parsha 8 Shavuah-Week 8-Vayesah Yaaqov
Raglav Beresheeth-Genesis chapters 29-32.
Renewed Covenant Yochanan Moshe-Mark
chapters 6-10.

29 Then Yaakov went on his journey and came into the land of the people of the east.

2 And he looked and saw a well in the field and, see, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And there were all the flocks gathered: and they rolled the stone from the well's mouth and watered the sheep and put the stone again upon the well's mouth in its place.

4 And Yaakov said to them, My brothers, where are you from? And they said, From Charan are we.

5 And he said to them, Do you know Lavan the son of Nachor? And they said, We know him,

6 And he said to them, Is he well? And they said, He is well and see, Rachel his daughter comes with the sheep.

7 And he said, See, it is still bright, neither is it time that the cattle should be gathered together: give mayim to the sheep and go and feed them.

8 And they said, We cannot, until all the flocks are gathered together and until they roll the stone from the well's mouth; then we may give mayim to the sheep.

9 And while he yet spoke with them, Rachel came with her abba's sheep: for she kept them.

10 And it came to pass, when Yaakov saw Rachel the daughter of Lavan his eema's brother and the sheep of Lavan his eema's brother, that Yaakov went near and rolled the stone from the well's mouth and watered the flock of Lavan his eema's brother.

11 And Yaakov kissed Rachel and lifted up his voice and wept.

12 And Yaakov told Rachel that he was her abba's relative and that he was Rivkah's son: and she ran and told her abba.

13 And it came to pass, when Lavan heard the tidings of Yaakov his sister's son, that he ran to meet him and embraced him and kissed him and brought him to his bayit. And he told Lavan all these things.

14 And Lavan said to him, Surely you are my bone and my flesh. And he abode with him about a chodesh.

15 And Lavan said to Yaakov, Because you are my relative, should you therefore serve me for nothing? Tell me, what shall your wages be?

16 And Lavan had two daughters: the name of the elder was Leah and the name of the younger was Rachel.

17 Leah's eyes were tender; but Rachel was beautiful and well favored.

18 And Yaakov loved Rachel; and said, I will serve you seven years for Rachel your younger daughter.

19 And Lavan said, It is better that I give her to you, than that I should give her to another man: stay with me.

20 And Yaakov served seven years for Rachel; and they seemed to him but a few yamim, for the ahava he had for her.

21 And Yaakov said to Lavan, Give me my isha, for my yamim are fulfilled, that I may go in to her.

22 And Lavan gathered together all the men of the place and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter and brought her to him; and he went in to her.

24 And Lavan gave to his daughter Leah, Zilpah his maid for a handmaid.

25 And it came to pass, that in the boker, see, it was Leah: and he said to Lavan, What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?

26 And Lavan said, It must not be so done in our country, to give the younger before the bechora.

27 Fulfill her seven years and we will give you Rachel also for the service that you shall serve with me yet seven more years.

28 And Yaakov did so and fulfilled her seven years: and he gave him Rachel his daughter for an isha also.

29 And Lavan gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also to Rachel and he loved also Rachel more than Leah and served with him yet seven more years.

31 And when **אףאז** saw that Leah was hated, He opened her womb: but Rachel was barren.

32 And Leah conceived and bore a son and she called his name Reuven: for she said, Surely **אףאז** has looked upon my affliction; now therefore my husband will love me.

33 And she conceived again and bore a son; and said, Because **אףאז** has heard that I was hated, he has therefore given me this son also: and she called his name Shimon.

34 And she conceived again and bore a son; and said, Now this time will my husband be joined to me because I have born him three sons: therefore was his name called Lewi.

35 And she conceived again and bore a son: and she said, Now will I hallel אלהים: therefore she called his name Yahudah; and ceased bearing.

30 And when Rachel saw that she bore Yaakov no children, Rachel envied her sister; and said to Yaakov, Give me children, or else I will die.

2 And Yaakov's anger was lit against Rachel: and he said, Am I in Ahlohim 's place; who has withheld from you the fruit of the womb?

3 And she said, See my maid Bilhah, go in to her; and she shall bear upon my knees that I may also have children by her.

4 And she gave him Bilhah her handmaid to be his isha: and Yaakov went in to her.

5 And Bilhah conceived and bore Yaakov a son.

6 And Rachel said, Ahlohim has judged me and has also heard my voice and has given me a son: therefore she called his name Dan.

7 And Bilhah Rachel's maid conceived again and bore Yaakov a second son.

8 And Rachel said, With great strife have I wrestled with my sister and I have prevailed: and she called his name Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid and gave her to Yaakov to be his isha.

10 And Zilpah Leah's maid bore Yaakov a son.

11 And Leah said, A troop comes: and she called his name Gad.

12 And Zilpah Leah's maid bore Yaakov a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

14 And Reuven went in the yamim of wheat harvest and found love-apples in the field and brought them to his eema Leah. Then Rachel said to Leah, Please give me some of your son's love-apples.

15 And Leah said to her, Is it a small matter that you have taken my husband? And would you take away my son's love-apples also? And Rachel said, Therefore let him lie with you tonight for your son's love-apples.

16 And Yaakov came out of the field in the evening and Leah went out to meet him and said, You must come in to me; for surely I have hired you with my son's love-apples. And he lay with her that lyla.

17 And Ahlohim listened to Leah and she conceived and bore Yaakov the fifth son.

18 And Leah said, Ahlohim has given me my hire because I have given my maiden to my husband: and she called his name Yissachar.

19 And Leah conceived again and bore Yaakov the sixth son.

20 And Leah said, Ahlohim has endued me with a tov dowry; now will my husband dwell with me because I have born him six sons: and she called his name Zevulon.

21 And afterwards she bore a daughter and called her name Dinah.

22 And Ahlohim remembered Rachel and Ahlohim listened to her and opened her womb.

23 And she conceived and bore a son; and said, Ahlohim has taken away my reproach:

24 And she called his name Yoseph; and said, אסף אסף shall add to me another son.

25 And it came to pass, when Rachel had born Yoseph, that Yaakov said to Lavan, Send me away, that I may go to my own place and to my country.

26 Give me my wives and my children, for whom I have served you and let me go: for you know my service that I have done for you.

27 And Lavan said to him, Please, if I have found chesed in your eyes, stay: for I have learned by experience that אלהים has blessed me for your sake.

28 And he said, Appoint me your wages and I will give it.

29 And he said to him, You know how I have served you and how your cattle were with me.

30 For it was little which you had before I came and it is now increased to a multitude; and אלהים has blessed you since my coming: and now when shall I provide for my own bayit also?

31 And he said, What shall I give you? And Yaakov said, You shall not give me anything: if you will do this thing for me, I will again feed and keep your flock:

32 I will pass through all your flock today, removing from there all the speckled and spotted cattle and all the brown cattle among the sheep and the spotted and speckled among the goats: and those shall be my hire.

33 So shall my tzedakah answer for me in time to come, when it shall come for my hire before your face: every one that is not speckled and spotted among the goats and brown among the sheep, that shall be counted as stolen with me.

34 And Lavan said, See, I would it might be according to your word.

35 And he removed that yom the male goats that were ring streaked and spotted and all the female goats that were speckled and spotted and every one that had some white in it and all the brown among the sheep and gave them into the hand of his sons.

36 And he set three yamim' journey between himself and Yaakov: and Yaakov fed the rest of Lavan's flocks.

37 And Yaakov took rods of green poplar and of the hazel and chesnut eytz; and rounded white streaks in them and made the white appear that was in the rods.

38 And he set the rods that he had rounded before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods and brought out cattle ring streaked, speckled and spotted.

40 And Yaakov did separate the lambs and set the faces of the flocks toward the ring streaked and all the brown in the flock of Lavan; and he put his own flocks by themselves and did not put them in Lavan's cattle.

41 And it came to pass, whenever the stronger cattle did conceive, that Yaakov laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in: so the feebler were Lavan's and the stronger Yaakov's.

43 And the man increased exceedingly and had much cattle and female avadim and male avadim and camels and donkeys.

31 And he heard the words of Lavan's sons, saying, Yaakov has taken away all that was our abba's; and of that which was our abba's has he gotten all this tifereth.

2 And Yaakov beheld the face of Lavan and, see, it was not towards him as before.

3 And אָפֿאָז said to Yaakov, Return to the land of your ahvot and to your mishpacha; and I will be with you.

4 And Yaakov sent and called Rachel and Leah to the field to his flock,

5 And said to them, I see your abba's face that it is not toward me as before; but the Ahlohim of my abba has been with me.

6 And you know that with all my power I have served your abba.

7 And your abba has deceived me and changed my wages ten times; but Ahlohim did not allow him to hurt me.

8 When he said, The speckled cattle shall be your wages; then all the cattle bore speckled: and when he said so, The ring streaked shall be your hire; then all the cattle bore ring streaked.

9 So Ahlohim has taken away the cattle of your abba and given them to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up my eyes and saw in a dream and, see, the rams that leaped upon the cattle were ring streaked, speckled and grizzled.

11 And The Malach-Ahlohim spoke to me in a dream, saying, Yaakov!; And I said, Hinayne.

12 And He said, Lift up now your eyes and see, all the rams which leap upon the cattle are ring streaked, speckled and grizzled: for I have seen all that Lavan does to you.

13 I AM the El of Beth-El, where you anointed the pillar and where you vowed a vow to Me: now arise, get out from this land and return to the land of your mishpacha.

14 And Rachel and Leah answered and said to him, Is there yet any portion, or inheritance for us in our abba's bayit?

15 Are we not counted as gerim by him? For he has sold us and has fully devoured our money also.

16 For all the riches that Ahlohim has taken from our abba, that is ours and our children's: now then, whatever Ahlohim has said to you, do.

17 Then Yaakov rose up and set his sons and his wives upon camels.

18 And he carried away all his cattle and all his items that he had gotten, the cattle of his labor, which he had gotten in Padan-Aram, to go to Yitzchak his abba in the land of Kanaan.

19 And Lavan went to shear his sheep: and Rachel had stolen the images that were her abba's.

20 And Yaakov went away without telling Lavan the Aramean, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up and passed over the river and set his face toward Har Gilad.

22 And it was told to Lavan on the third yom that Yaakov had fled.

23 And he took his brothers with him and pursued after him a seven yamim' journey; and they overtook him in the Har Gilad.

24 And Ahlohim came to Lavan the Aramean in a dream by lyla and said to him, Take heed that you speak not to Yaakov either tov, or bad.

25 Then Lavan overtook Yaakov. Now Yaakov had camped his tent in the har: and Lavan with his brothers camped in the Har of Gilad.

26 And Lavan said to Yaakov, What have you done, that you have gone away without telling me and carried away my daughters, as captives taken with a sword?

27 Why did you flee away secretly and deceive me; and did not tell me, so that I could have sent you away with simcha and with shirim, with tabret and with harp?

28 And you have not allowed me to kiss my sons and my daughters? You have now done foolishly in so doing.

29 It is in the power of my hand to do you harm: but the El of your abba's bayit spoke to me last lyla, saying, Take heed that you speak not to Yaakov either tov, or bad.

30 And now, you have gone because you greatly long for your abba's bayit, but why have you stolen my ahlahim?

31 And Yaakov answered and said to Lavan, Because I was afraid: for I said, Suppose you would take by force your daughters from me.

32 With whoever you find your ahlahim, let him not live: before our brothers discern what is and isn't mine and take it with you. For Yaakov knew not that Rachel had stolen them.

33 And Lavan went into Yaakov's tent and into Leah's tent and into the two female avadim's tents; but he found them not. Then went he out of Leah's tent and entered into Rachel's tent.

34 Now Rachel had taken the images and put them in the camel's furniture and sat upon them. And Lavan searched the entire tent, but found them not.

35 And she said to her abba, Let it not displease my master that I cannot rise up before you; for the custom of women is upon me. And he searched, but found not the images.

36 And Yaakov was angry and contended with Lavan: and Yaakov answered and said to Lavan, What is my trespass? What is my sin; that you have so hotly pursued after me?

37 Why you have searched all my items, what have you found from all your household items? Set it here before my brothers and your brothers, that they may judge between us both.

38 These twenty years have I been with you; your ewes and your female goats have not cast their young and the rams of your flock have I not eaten.

39 That which was torn of beasts I brought not to you; I bore the loss of it; of my hand did you require it, whether stolen by yom, or stolen by lyla.

40 So I was; in the yom the drought consumed me and the frost by lyla; and my sleep departed from my eyes.

41 Therefore have I been twenty years in your bayit; I served you fourteen years for your two daughters and six years for your cattle: and you have changed my wages ten times.

42 Except the Ahlohim of my abba, the Ahlohim of Avraham and the Fear of Yitzchak, had been with me, surely you would have sent me away now empty. Ahlohim has seen my affliction and the labor of my hands and rebuked you last lyla.

43 And Lavan answered and said to Yaakov, These daughters are my daughters and these children are my children and these cattle are my cattle and all that you see is mine: and what can I do this yom to these my daughters, or to their children which they have born?

44 Now therefore come, let us make a brit, you and I; and let it be for a witness between you and me.

45 And Yaakov took a stone and set it up for a pillar.

46 And Yaakov said to his brothers, Gather stones; and they took stones and made a heap: and they did eat there upon the heap.

47 And Lavan called it Yegar-Sahadutha: but Yaakov called it Gal-Ed.

48 And Lavan said, This heap is a witness between you and me this yom. Therefore was the name of it called Gal-Ed.

49 And Mitzpah; for he said, מִצְפָּה watch between you and me, when we are absent one from another.

50 If you shall afflict my daughters, or if you shall take other wives beside my daughters, no man is with us; see, Ahlohim is witness between you and me.

51 And Lavan said to Yaakov, See this heap and see this pillar, which I have set between you; and me;

52 This heap be a witness and this pillar be a witness, that I will not pass over this heap to you and that you shall not pass over this heap and this pillar to me, for harm.

53 The Ahlohim of Avraham and the Ahlohim of Nachor, the Ahlohim of their abba, judge between us. And Yaakov swore by the Fear of his abba Yitzchak.

54 Then Yaakov offered sacrifice upon the har and called his brothers to eat lechem: and they did eat lechem and stayed all lyla in the har.

55 And early in the boker Lavan rose up and kissed his sons and his daughters and blessed them: and Lavan departed and returned to his place.

32 And Yaakov went on his derech and the heavenly malachim of Ahlohim met him.

2 And when Yaakov saw them, he said, This is Ahlohim 's army: and he called the name of that place Machanayim.

3 And Yaakov sent messengers before him to Esav his brother to the land of Seir, the country of Edom.

4 And he commanded them, saying, So shall you speak to my master Esav; Your eved Yaakov says this, I have sojourned with Lavan and stayed there until now:

5 And I have oxen and donkeys, flocks and male avadim and female avadim: and I have sent to tell my master, that I may find chen in your sight.

6 And the messengers returned to Yaakov, saying,
We came to your brother Esav and also he comes
to meet you and four hundred men with him.

7 Then Yaakov was greatly afraid and distressed:
and he divided the people that were with him and
the flocks and herds and the camels, into two
camps—groups;

8 And said, If Esav comes to the one camp and
smites it, then the other camp that is left shall
escape.

9 And Yaakov said, O Ahlohim of my abba Avraham
and Ahlohim of my abba Yitzchak, אֱלֹהֵי יִצְחָק who said to
me, Return to your country and to your mishpacha
and I will deal well with you:

10 I am not worthy of the least of all the chesed and
of all the emet, which You have showed to Your
eved; for with just my staff I passed over this
Yarden; and now I have become two camps of
peoples.

11 Please deliver me from the hand of my brother,
from the hand of Esav: for I fear him, lest he will
come and smite me and the eema with the children.

12 And You did say, I will surely do you tov and
make your zera as the sand of the sea, which
cannot be numbered for multitude.

13 And he lodged there that same lyla; and took of
that which came to his hand a present for Esav his
brother;

14 Two hundred female goats and twenty male
goats, two hundred ewes and twenty rams,

15 Thirty milk camels with their colts, forty cows and
ten bulls, twenty female donkeys and ten foals.

16 And he delivered them into the hand of his
avadim, every drove by themselves; and said to his
avadim, Go ahead of me and put a space between
drove and drove.

17 And he commanded the foremost, saying, When Esav my brother meets you and asks you, saying, Whose are you? And where are you going? And whose are these before you?

18 Then you shall say, They are your eved Yaakov's; it is a present sent to my master Esav: and, see, also Yaakov is behind us.

19 And so in like manner he commanded the second and the third and all that followed the droves, saying, In this manner shall you speak to Esav, when you find him.

20 And say also, See, your eved Yaakov is behind us. For he said, I will appease him with the present that goes before me and after that I will see his face; I suppose he will then accept me.

21 So the present went before him: and he himself lodged that lyla in the company.

22 And he rose up that lyla and took his two wives and his two female avadim and his eleven sons and passed over the ford Yavok.

23 And he took them and sent them over the brook and sent over what he had.

24 And Yaakov was left alone; and there wrestled a Man with Yaakov until the breaking of the yom.

25 And when the Man saw that He prevailed not against him, the Man touched the hollow of Yaakov's thigh; and the hollow of Yaakov's thigh was out of joint, as the Son of Man wrestled with Yaakov.

26 And the Man said, Let Me go, for the yom breaks. And Yaakov said, I will not let You go, except You bless me.

27 And the Man said to Yaakov, What is your name? And he answered, Yaakov.

28 And the Man said, Your name shall no longer be called Yaakov, but Yisrael: for as a sar you have

power with Ahlohim and with men and have prevailed.

29 And Yaakov asked Him and said, Please tell me Your Name. And He said, Why is it that you do ask about My Name? And He blessed him there.

30 And Yaakov called the name of the place Peni-El: for I have seen Ahlohim panayim-el-panayim and still my chayim has been preserved.

31 And as he passed over Peni-El the shemesh rose upon him and he limped on his hip.

32 Therefore the children of Yisrael eat not of the sinew which shrank, that is upon the socket of the thigh, to this yom: because He touched the socket of Yaakov's thigh in the sinew of the hip.

Torah Parsha 9 Shavuah-Week 9-Vayesah Yaaqov Einav Beresheeth-Genesis chapters 33-36.
Renewed Covenant Yochanan Moshe-Mark chapters 11-16.

33 And Yaakov lifted up his eyes and looked and, see, Esav came and with him four hundred men. And he divided the children to Leah and to Rachel and to the two handmaids.

2 And he put the handmaids and their children in the front and Leah and her children after them and Rachel and Yoseph in the back.

3 And he passed over before them and bowed himself to the ground seven times, until he came near to his brother.

4 And Esav ran to meet him and embraced him and fell on his neck and kissed him: and they wept.

5 And Esav lifted up his eyes and saw the women and the children; and said, Who are those with you? And Yaakov said, The children that Ahlohim has by His unmerited chen given to your eved.

6 Then the handmaidens came near, they and their children and they bowed themselves.

7 And Leah also with her children came near and bowed themselves: and after came Yoseph near with Rachel and they bowed themselves.

8 And he said, What do you mean by all this company that I met? And Yaakov said, These are to find chen in the sight of my master.

9 And Esav said, I have enough, my brother; keep what you have for yourself.

10 And Yaakov said, No, Please, if now I have found chen in your sight, then receive my present from my hand: because I see your face towards me, as though I had seen the face of Ahlohim and you were pleased with me.

11 Please take my bracha that is brought to you; because Ahlohim has dealt with me through unmerited chen and because I have enough. And he urged him and Esav took it.

12 And he said, Let us take our journey and let us go and I will go before you.

13 And he said to him, My master knows that the children are tender and the flocks and herds with young are with me: and if men should overdrive them one yom, all the flock will die.

14 Please let my master pass over before his eved. And I will journey on gently, according to the pace of the cattle that goes before me and the pace that the children are able to endure, until I come to my master to Seir.

15 And Esav said, Let me now leave with you some of the folks that are with me. And Yaakov said, What need do I have for them? Let me find chen in the sight of my master.

16 So Esav returned that yom on his derech to Seir.

17 And Yaakov journeyed to Sukkot and built himself a bayit and made booths for his cattle: therefore the name of the place is called Sukkot.

18 And Yaakov came intact and healed to a city of Shechem, which is in the land of Kanaan, when he came from Padan-Aram; and camped his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Chamor, Shechem's abba, for one hundred pieces of money.

20 And he erected there an altar and called it El-Elohei-Yisrael.

34 And Dinah the daughter of Leah, whom she bore to Yaakov, went out to see the daughters of the land.

2 And when Shechem the son of Chamor the Hivite, sar of the country, saw her, he took her and lay with her and defiled her.

3 And his being did cleave to Dinah the daughter of Yaakov and he loved the young girl and spoke kindly to the young girl.

4 And Shechem spoke to his abba Chamor, saying, Get me this young girl to be my isha.

5 And Yaakov heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Yaakov held his silence until they had come.

6 And Chamor The Abba of Shechem went out to Yaakov to commune with him.

7 And the sons of Yaakov came out of the field when they heard it: and the men were grieved and they were very angry because he had done folly in Yisrael in lying with Yaakov's daughter; which thing should not to be done.

8 And Chamor communed with them, saying, The being of my son Shechem longs for your daughter: Please give her to him to be his isha.

9 And make many marriages with us and give your daughters to us and take our daughters to you.

10 And you shall dwell with us: and the land shall be before you; dwell and trade in it and get possessions in it.

11 And Shechem said to her abba and to her brothers, Let me find chen in your eyes and what you shall say to me I will give.

12 Ask me much dowry and gift and I will give it according as you shall tell me: but give me the young girl to be my isha.

13 And the sons of Yaakov answered Shechem and Chamor his abba deceitfully because he had defiled Dinah their sister:

14 And they said to them, We cannot do this thing, to give our sister to one that has not performed brit-milah; for that would be a reproach to us:

15 But in this request we will consent to you: If you will be as we are, that every male of yours performs brit-milah;

16 Then will we give our daughters to you and we will take your daughters to us and we will dwell with you and we will become one people.

17 But if you will not listen to us, to perform brit-milah; then will we take our daughter and we will be gone.

18 And their words pleased Chamor and Shechem Chamor's son.

19 And the young man did not hesitate to perform brit-milah because he delighted in Yaakov's daughter: and he was more honorable than all in the bayit of his abba.

20 And Chamor and Shechem his son came to the gate of their city and communed with the men of their city, saying,

21 These men are in shalom with us; therefore let them dwell in the land and trade in it; for look at the land; it is large enough for them also; let us take their daughters to us for our wives and let us give them our daughters.

22 Only in this manner will the men consent to dwell with us, to be one people, if every male among us performs brit-milah, as they are in brit-milah.

23 Shall not their cattle and their substance and every beast of theirs become ours? Only let us consent to them and they will dwell with us.

24 And to Chamor and to Shechem his son listened all that went out of the gate of his city; and every male performed brit-milah including all that went out of the gate of his city.

25 And it came to pass on the third yom, when the men were still sore, that two of the sons of Yaakov, Shimon and Lewi, Dinah's brothers, took each man his sword and came upon the city boldly and killed all the males.

26 And they killed Chamor and Shechem his son with the edge of the sword and took Dinah out of Shechem's bayit and went out.

27 The sons of Yaakov came upon the slain and plundered the city because they had defiled their sister.

28 They took their sheep and their oxen and their donkeys and that which was in the city and that which was in the field,

29 And all their wealth and all their little ones and their wives they took captive and plundered even all that was in the bayit.

30 And Yaakov said to Shimon and Lewi, You have troubled me to make me to stink among the

inhabitants of the land, among the Kanaanites and the Perizzites: and I being few in number, they shall gather themselves together against me and kill me; and I shall be destroyed, I and also kol Beit Yisrael.
31 And they said to Yaakov, Should he deal with our sister as with a harlot?

35 And Ahlohim said to Yaakov, Arise, go up to Beth-El and dwell there: and make there an altar to El, that appeared to you when you fled from the face of Esav your ach.

2 Then Yaakov said to his household and to all that were with him, Put away the strange ahlahim that are among you and be clean and change your garments:

3 And let us arise and go up to Beth-El; and I will make there an altar to El, who answered me in the yom of my distress and was with me in the derech which I went.

4 And they gave to Yaakov all the strange ahlahim that were in their hands and all their earrings that were in their ears; and Yaakov hid them under the oak which was by Shechem.

5 And they journeyed: and the terror of Ahlohim was upon the cities that were around them, so that they did not pursue after the sons of Yaakov.

6 So Yaakov came to Luz, which is in the land of Kanaan, that is, Beth-El, he and all the people that were with him.

7 And he built there an altar and called the place El-Beth-El: because there Ahlohim appeared to him, when he fled from the face of his brother.

8 But Devorah Rivkah's nurse died and she was buried beneath Beth-El under an oak: and the name of it was called Allon-Bachuth.

9 And Ahlohim appeared to Yaakov again, when he came out of Padan-Aram and blessed him.

10 And Ahlohim said to him, Your name is Yaakov: your name shall not be called anymore Yaakov, but Yisrael shall be your name: and He called his name Yisrael.

11 And Ahlohim said to him, I AM El-Shaddai: be fruitful and multiply; a nation-goy; and a kehilla of goyim-kahal-goyim; shall come from you and melechim shall come out of your loins;

12 And the land that I gave Avraham and Yitzchak, to you I will give it and to your zera after you will I give the land.

13 And Ahlohim went up from him in the place where He talked with him.

14 And Yaakov set up a pillar in the place where He talked with him, even a pillar of stone: and he poured a drink offering on it and he poured oil on it.

15 And Yaakov called the name of the place where Ahlohim spoke with him, Beth-El.

16 And they journeyed from Beth-El; and there was just a little derech to go to Ephrath: and Rachel travailed and she had hard labor.

17 And it came to pass, when she was in hard labor, that the midwife said to her, Fear not; you shall have this son also.

18 And it came to pass, as her chayim was leaving, for she died that she called his name Ben-Oni: but his abba called him Benyamin.

19 And Rachel died and was buried on the derech to Ephrath, which is Beth-Lechem.

20 And Yaakov set a pillar upon her grave: that is the pillar of Rachel's grave to this yom.

21 And Yisrael journeyed and spread his tent beyond the tower of Edar.

22 And it came to pass, when Yisrael dwelt in that land, that Reuven went and lay with Bilhah his abba's concubine: and Yisrael heard of it. Now the sons of Yaakov were twelve:

23 The sons of Leah; Reuven, Yaakov's bachor and Shimon and Lewi and Yahudah and Yissachar and Zevulon:

24 The sons of Rachel; Yoseph and Benyamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad and Asher: these are the sons of Yaakov, who were born to him in Padan-Aram.

27 And Yaakov came to Yitzchak his abba at Mamre, to the city of Arbah, which is Chebron, where Avraham and Yitzchak sojourned.

28 And the yamim of Yitzchak were one hundred eighty years.

29 And Yitzchak gave up the ruach and died and was gathered to his people, being old and full of yamim: and his sons Esav and Yaakov buried him.

36 Now these are the generations of Esav, who is Edom.

2 Esav took his wives of the daughters of Kanaan; Adah the daughter of Elon the Hittite and Aholivamah the daughter of Anah the daughter of Ziveon the Hivite.

3 And Bashemath Yishma-El's daughter, sister of Nevayoth.

4 And Adah bore to Esav Elifaz; and Bashemath bore Reuel;

5 And Aholivamah bore Yeush and Yaalam and Korach: these are the sons of Esav, which were born to him in the land of Kanaan.

6 And Esav took his wives and his sons and his daughters and all the persons of his bayit and his cattle and all his beasts and all his substance, that he had gotten in the land of Kanaan; and went into the country away from the face of his brother Yaakov.

7 For their riches were more than what would allow them to dwell together; and the land in which they were gerim could not bear them both because of their cattle.

8 So Esav dwelt in Har Seir: Esav is Edom.

9 And these are the generations of Esav The Abba of the Edomites in Har Seir:

10 These are the names of Esav's sons; Elifaz the son of Adah the isha of Esav, Reuel the son of Bashemath the isha of Esav.

11 And the sons of Elifaz were Teman, Omar, Zepho and Gatam and Kenaz.

12 And Timna was concubine to Elifaz Esav's son; and she bore to Elifaz Amalek: these were the sons of Adah Esav's isha.

13 And these are the sons of Reuel; Nahath and Zerach, Shammah and Mizzah: these were the sons of Bashemath Esav's isha.

14 And these were the sons of Aholivamah, the daughter of Anah the daughter of Ziveon, Esav's isha: and she bore to Esav Yeush and Yaalam and Korach.

15 These were chiefs of the sons of Esav: the sons of Elifaz the bachor son of Esav; chief Teman, chief Omar, chief Zepho, chief Kenaz,

16 Chief Korach, chief Gatam and chief Amalek: these are the chiefs that came of Elifaz in the land of Edom; these were the sons of Adah.

17 And these are the sons of Reuel Esav's son; chief Nahath, chief Zerach, chief Shammah, chief Mizzah: these are the chiefs that came from Reuel in the land of Edom; these are the sons of Bashemath Esav's isha.

18 And these are the sons of Aholivamah Esav's isha; chief Yeush, chief Yaalam, chief Korach: these were the chiefs that came from Aholivamah the daughter of Anah, Esav's isha.

19 These are the sons of Esav, who is Edom and these are their chiefs.

20 These are the sons of Seir the Horite, who inhabited the land; Lotan and Shoval and Ziveon and Anah,

21 And Dishon and Ezer and Dishan: these are the chiefs of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna.

23 And the children of Shoval were these; Alvan and Manahath and Eival, Shepho and Onam.

24 And these are the children of Ziveon; both Ayah and Anah: this was that Anah that found the mules in the wilderness, as he fed the donkeys of Ziveon his abba.

25 And the children of Anah were these; Dishon and Aholivamah the daughter of Anah.

26 And these are the children of Dishon; Hemdan and Eshvan and Ithran and Cheran.

27 The children of Ezer are these; Bilhan and Zaavan and Akan.

28 The children of Dishan are these: Uz and Aran.

29 These are the chiefs that came from the Horites; chief Lotan, chief Shoval, chief Ziveon, chief Anah,

30 Chief Dishon, chief Ezer and chief Dishan: these are the chiefs that came from the Horites, among their chiefs in the land of Seir.

31 And these are the melechim that reigned in the land of Edom, before there reigned any melech over the children of Yisrael.

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhavah.

33 And Bela died and Yovav the son of Zerach of Bozrah reigned in his place.

34 And Yovav died and Husham of the land of Temani reigned in his place.

35 And Husham died and Hadad the son of Bedad, who smote Midyan in the field of Moav, reigned in his place: and the name of his city was Avith.

36 And Hadad died and Samlah of Masrekah reigned in his place.

37 And Samlah died and Shaul of Rehovoth by the river reigned in his place.

38 And Shaul died and Ba'al-Chanan the son of Achvor reigned in his place.

39 And Ba'al-Chanan the son of Achvor died and Hadar reigned in his place: and the name of his city was Pau; and his isha's name was Mehetavel, the daughter of Matred, the daughter of Mezahav.

40 And these are the names of the chiefs that came from Esav, according to their mishpachot, after their places, by their names; chief Timnah, chief Alvah, chief Yetheth,

41 Chief Aholivamah, chief Elah, chief Pinon,

42 Chief Kenaz, chief Teman, chief Mivzar,

43 Chief Magdiel, chief Iram: these are the chiefs of Edom, according to their dwellings in the land of their possession: he is Esav The Abba of the Edomites.

Torah Parsha 10 Shavuah-Week 10-Vayeshev Beresheeth-Genesis chapters 37-40. Renewed Covenant Luka-Luke chapters 1-5.

37 And Yaakov dwelt in the land in which his abba was a ger, in the land of Kanaan.

2 These are the generations of Yaakov. Yoseph, being seventeen years old, was feeding the flock with his brothers; and the lad was with the sons of Bilhah and with the sons of Zilpah, his abba's wives: and Yoseph brought to his abba evil reports about them.

3 Now Yisrael loved Yoseph more than all his children because he was the son of his old age: and he made him a coat of many colors.

4 And when his brothers saw that their abba loved him more than all his brothers, they hated him and could not speak nicely to him.

5 And Yoseph dreamed a dream and he told it to his brothers: and they hated him even more.

6 And he said to them, Please listen to this dream that I have dreamed:

7 For, see, we were binding sheaves in the field and, see, my sheaf arose and also stood upright; and, see, your sheaves stood all around and bowed to my sheaf.

8 And his brothers said to him, Shall you indeed reign over us? Or, shall you indeed have dominion over us? And they hated him even more for his dreams and for his words.

9 And he dreamed another dream and told it his brothers and said, See, I have dreamed yet another dream; and, see, the shemesh and the yarayach and the eleven cochavim bowed down to me.

10 And he told it to his abba and to his brothers: and his abba rebuked him and said to him, What is this dream that you have dreamed? Shall your eema and I and your brothers indeed come to bow down to you to the earth?

11 And his brothers envied him; but his abba observed the saying.

12 And his brothers went to feed their abba's flock in Shechem.

13 And Yisrael said to Yoseph, Do not your brothers feed the flock in Shechem? Come and I will send you to them. And he said to him, Hinayne.

14 And he said to him, Please go and see whether things are well with your brothers and well with the

flocks; and bring me word again. So he sent him out of the Valley of Chebron and he came to Shechem.

15 And a certain man found Yoseph, as he was wandering in the field: and the man asked him, saying, What are you looking for?

16 And he said, I seek my brothers: Please tell me where they feed their flocks.

17 And the man said, They have departed from here; for I heard them say, Let us go to Dothan. And Yoseph went after his brothers and found them in Dothan.

18 And when they saw him far off, even before he came near to them, they conspired against him to kill him.

19 And they said one to another, See, the dreamer is coming.

20 Come now and let us kill him and cast him into some pit and we will say, Some evil beast has devoured him: and we shall see what will become of his dreams.

21 And Reuven heard it and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuven said to them, Shed no dahm, but cast him into this pit that is in the wilderness and lay no hand upon him; that he might remove him out of their hands, to deliver him to his abba again.

23 And it came to pass, when Yoseph came to his brothers, that they stripped Yoseph of his coat of many colors that was on him.

24 And they took him and cast him into a pit: and the pit was empty, there was no mayim in it.

25 And they sat down to eat lechem: and they lifted up their eyes and looked and, see, a company of Yishmaelites came from Gilad with their camels bearing spices and balm and myrrh, going to carry it down to Mitzrayim.

26 And Yahudah said to his brothers, What profit is it if we kill our brother and conceal his dahm?

27 Come and let us sell him to the Yishmaelites and let not our hand be upon him; for he is our brother and our flesh. And his brothers were content.

28 Then there passed by Midyanite traders; and they drew and lifted up Yoseph out of the pit and sold Yoseph to the Yishma'elym for twenty pieces of silver: and they brought Yoseph into Mitzrayim.

29 And Reuven returned to the pit; and, see, Yoseph was not in the pit; and he tore his clothes.

30 And he returned to his brothers and said, The child is not here; and I, where shall I go?

31 And they took Yoseph's coat and killed a kid of the goats and dipped the coat in the dahm.

32 And they sent the coat of many colors and they brought it to their abba; and said, This have we found: and we don't know whether it be your son's coat, or not.

33 And he knew it and said, It is my son's coat; an evil beast has devoured him; Yoseph is without a doubt torn in pieces.

34 And Yaakov tore his clothes and put sackcloth upon his loins and mourned for his son many yamim.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to Sheol mourning my son. So his abba wept for him.

36 And the Midyanites sold him in Mitzrayim to Potiphar, an officer of Pharaoh and captain of the guard.

38 And it came to pass at that time that Yahudah departed from his brothers and turned in to a certain Adullamite, whose name was Hirah.

2 And Yahudah saw there a daughter of a certain Kanaanite, whose name was Shuah; and he took her and went in to her.

3 And she conceived and bore a son; and he called his name Er.

4 And she conceived again and bore a son; and she called his name Onan.

5 And she yet again conceived and bore a son; and called his name Shelach: and he was at Chezib, when she bore him.

6 And Yahudah took an isha for Er his bachor, whose name was Tamar.

7 And Er, Yahudah's bachor, was wicked in the sight of אֱלֹהִים; and אֱלֹהִים killed him.

8 And Yahudah said to Onan, Go in to your brother's isha and marry her and raise up zera for your brother.

9 And Onan knew that the zera should not be his; and it came to pass, when he went in to his brother's isha, that he spilled it on the ground, lest he should give zera to his brother.

10 And the thing that he did displeased אֱלֹהִים: So He killed him also.

11 Then said Yahudah to Tamar his daughter in law, Remain a widow at your abba's bayit, until Shelach my son is grown: for he said, Lest suppose he die also, as his brothers did. And Tamar went and dwelt in her abba's bayit.

12 And in process of time the daughter of Shuah Yahudah's isha died; and Yahudah was comforted and went up to his sheepshearers to Timnath, he and his chaver Hirah the Adullamite.

13 And it was told Tamar, saying, See your abba-in-law goes up to Timnath to shear his sheep.

14 And she put her widow's garments off from her and covered herself with a veil and wrapped herself and sat in an open entrance, which is by the derech

to Timnath; for she saw that Shelach was grown and she was not given to him to be his isha.

15 When Yahudah saw her, he thought she was a harlot because she had covered her face.

16 And he turned to her by the derech and said, Please go get ready and let me come in to you; for he knew not that she was his daughter in law. – She said, What will you give me that you may come in to me?

17 And he said, I will send you a kid from the flock. And she said, Will you give me a pledge, until you send it?

18 And he said, What pledge shall I give you? And she said, Your signet and your bracelets and your staff that is in your hand. And he gave it her and came in to her and she conceived by him.

19 And she arose and went away and removed her veil from her and put on the garments of her widowhood.

20 And Yahudah sent the kid by the hand of his chaver the Adullamite, to receive his pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the wayside? And they said, There was no harlot in this place.

22 And he returned to Yahudah and said, I cannot find her; and also the men of the place said, that there was no harlot in that place.

23 And Yahudah said, Let her take them for herself, lest we be shamed: see, I sent this kid and you have not found her.

24 And it came to pass about three chodashem after, that it was told Yahudah, saying, Tamar your daughter in law has played the harlot; and also, see, she is with child by whoredom. And Yahudah said, Bring her out and let her be burned.

25 When she was brought out, she sent to her abba in law, saying, By the man, whose these are, am I with child: and she said, Please discern, whose are these, the signet and bracelets and staff.

26 And Yahudah acknowledged them and said, She has been more tzadik than I; because that I gave her not to Shelach my son. And he knew her again no more.

27 And it came to pass in the time of her travail, that twins were in her womb.

28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took it and bound upon his hand a scarlet thread, saying, This one came out first,

29 And it came to pass, he drew back his hand, so that his brother came out first: and she said, How have you broken out? This breach is upon you: therefore his name was called Peretz.

30 And afterward came out his brother, who had the scarlet thread upon his hand: and his name was called Zerach.

39 And Yoseph was brought down to Mitzrayim; and Potiphar, an officer of Pharaoh, captain of the guard, a Mitzri, bought him from the hands of the Yishmaelites, who had brought him down there.

2 And אִשְׁמָאֵלִיט was with Yoseph and he was a prosperous man; and he was in the bayit of his master the Mitzri.

3 And his master saw that אִשְׁמָאֵלִיט was with him and that אִשְׁמָאֵלִיט made all that he did to prosper in his hand.

4 And Yoseph found chen in his sight and he served him: and he made him overseer over his bayit and all that he had he put into Yoseph's hand.

5 And it came to pass from the time that he had made him overseer in his bayit and over all that he

had, that אֱלֹהִים blessed the Mitzri's bayit for Yoseph's sake; and the bracha of אֱלֹהִים was upon all that he had in the bayit and in the field.

6 And he left all that he had in Yoseph's hand; and he knew not what he had, except the lechem that he did eat. And Yoseph was handsome in form and appearance.

7 And it came to pass after these things, that his master's isha cast her eyes upon Yoseph; and she said, Lie with me.

8 But he refused and said to his master's isha, See, my master does not know what is with me in the bayit and he has committed all that he has to my hand;

9 There is none greater in this bayit than I; neither has he kept back anything from me but you because you are his isha: how then can I do this great wickedness and sin against Ahlohim ?

10 And it came to pass, as she spoke to Yoseph yom by yom, that he listened not to her, to lie with her, or to be with her.

11 And it came to pass about this time, that Yoseph went into the bayit to do his business; and none of the men of the bayit were there with him.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand and fled outside.

13 And it came to pass, when she saw that he had left his garment in her hand and had fled,

14 That she called to the men of her bayit and spoke to them, saying, See, he has brought in an Ivri to us to mock us; he came in to me to lie with me and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me and fled and went outside.

16 And she placed his garment by her, until his master came home.

17 And she spoke to him according to these words, saying, The Ivri eved, who you have brought to us, came in to me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me and fled out.

19 And it came to pass, when his master heard the words of his isha, which she spoke to him, saying, After this manner did your eved to me; that his anger was lit.

20 And Yoseph's master took him and put him into the prison, a place where the melech's prisoners were bound: and he was there in the prison.

21 But אֶרְנָנִי was with Yoseph and showed him rachamim and gave him chen in the sight of the guard of the prison.

22 And the guardian of the prison committed to Yoseph's hand all the prisoners that were in the prison; and whatever they did there, it was his doing.

23 The guardian of the prison looked not at anything that was under his authority; because אֶרְנָנִי was with him and that which he did, אֶרְנָנִי made it to prosper.

40 And it came to pass after these things, that the butler of the melech of Mitzrayim and his baker had offended their master the melech of Mitzrayim.

2 And Pharaoh was angry against two of his officers, against the chief of the butlers and against the chief of the bakers.

3 And he put them in prison in the bayit of the captain of the guard, into the prison, the place where Yoseph was bound.

4 And the captain of the guard charged Yoseph with them and he served them: and they continued a season in prison.

5 And they dreamed a dream both of them, each man his dream in one lyla, each man according to the interpretation of his dream, the butler and the baker of the melech of Mitzrayim, who were bound in the prison.

6 And Yoseph came in to them in the boker, to check on them and, see, they were sad.

7 And he asked Pharaoh's officers that were with him in the prison of his master's bayit, saying, Why do you look so sad today?

8 And they said to him, We have dreamed a dream and there is no interpreter of it. And Yoseph said to them, Do not interpretations belong to Ahlohim? Please tell them to me.

9 And the chief butler told his dream to Yoseph and said to him, In my dream, see, a vine was before me;

10 And in the vine were three branches: and it was as though it budded and her blossoms shot out; and the clusters of it brought out ripe grapes:

11 And Pharaoh's cup was in my hand: and I took the grapes and pressed them into Pharaoh's cup and I gave the cup into Pharaoh's hand.

12 And Yoseph said to him, This is the interpretation of it: The three branches are three yamim:

13 Within three yamim shall Pharaoh lift up your head and restore you to your place: and you shall deliver Pharaoh's cup into his hand, like in the past when you were his butler.

14 But remember me when it shall be well with you and show chesed, to me and please make mention of me to Pharaoh and bring me out of this bayit:

15 For indeed I was stolen away out of the land of the Ivrim: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was tov, he said to Yoseph, I also was in my dream and I had three white baskets on my head:

17 And in the uppermost basket there was of all manner of baked foods for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Yoseph answered and said, This is the interpretation of it: The three baskets are three yamim:

19 Yet within three yamim shall Pharaoh lift up your head from off of you and shall hang you on an eytz; and the birds shall eat your flesh from off of you.

20 And it came to pass the third yom, which was Pharaoh's birthday, that he made a feast to all his avadim: and he lifted up the head of the chief butler and of the chief baker among his avadim.

21 And he restored the chief butler to his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Yoseph had interpreted to them.

23 Yet the chief butler did not remember Yoseph, but forgot him.

Torah Parsha 11 Shavuah-Week 11-Miqeitz
Beresheeth-Genesis chapters 41-44. Renewed
Covenant Luka-Luke chapters 6-10.

41 And it came to pass at the end of two full years, that Pharaoh dreamed: and, see, he stood by the river.

2 And, see, there came up out of the river seven well-favored cows; and they fed in a meadow.

3 And, see, seven other cows came up after them out of the river, ill-favored and lean; and stood by the other cows upon the edge of the river.

4 And the ugly and lean cows did eat up the seven well-favored and fat cows. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, see, seven ears of grain came up upon one stalk, abundant and tov.

6 And, see, seven thin ears blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven abundant and full ears. And Pharaoh awoke and, see, it was a dream.

8 And it came to pass in the boker that his ruach was troubled; and he sent and called for all the magicians of Mitzrayim and all the wise men: and Pharaoh told them his dream; but there was none that could interpret them to Pharaoh.

9 Then spoke the chief butler to Pharaoh, saying, I do remember my faults this yom:

10 Pharaoh was angry with his avadim and put me in prison in the captain of the guard's bayit, both me and the chief baker:

11 And we dreamed a dream in one lyla, both he and I; we dreamed each man according to the interpretation of his dream.

12 And there was there with us a young man, an Ivri, an eved to the captain of the guard; and we told him and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored to my office and him he hanged.

14 Then Pharaoh sent and called Yoseph and they brought him quickly out of the dungeon: and he shaved himself and changed his clothing and came in to Pharaoh.

15 And Pharaoh said to Yoseph, I have dreamed a dream and there is none that can interpret it: and I have heard it said of you, that you can understand a dream to interpret it.

16 And Yoseph answered Pharaoh, saying, It is not in me: Ahlohim shall give Pharaoh an answer with shalom.

17 And Pharaoh said to Yoseph, In my dream, see, I stood upon the bank of the river:

18 And, see, there came up out of the river seven cows, fat-fleshed and well-favored; and they fed in a meadow:

19 And, see, seven other cows came up after them, poor and very ugly and lean, such as I never saw in all the land of Mitzrayim for ugliness:

20 And the lean and the ill-favored cows did eat up the first seven fat cows:

21 And when they had eaten them up, it could not be known that they had eaten them; but they were ugly, as at the beginning. So I awoke.

22 And I saw in my dream and, see; seven ears came up in one stalk, full and tov:

23 And, see, seven ears, withered, thin and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven tov ears: and I told this to the magicians; but there was none that could declare it to me.

25 And Yoseph said to Pharaoh, The dreams of Pharaoh are echad: Ahlohim has showed Pharaoh what He is about to do.

26 The seven tov cows are seven years; and the seven tov ears are seven years: the dream is echad.

27 And the seven thin and ugly cows that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This is the thing that I have spoken to Pharaoh:
What Ahlohim is about to do he shows to Pharaoh.

29 See, there comes seven years of great plenty
throughout all the land of Mitzrayim:

30 And there shall arise after them seven years of
famine; and all the plenty shall be forgotten in the
land of Mitzrayim; and the famine shall consume the
land;

31 And the plenty shall not be known in the land by
reason of the famine following, for it shall be very
severe.

32 And because the dream was repeated to
Pharaoh twice; it is because the thing is established
by Ahlohim and Ahlohim will shortly bring it to pass.

33 Now therefore let Pharaoh seek for a man
discreet and wise and set him over the land of
Mitzrayim.

34 Let Pharaoh do this and let him appoint officers
over the land and take up the fifth part of the land of
Mitzrayim in the seven plentiful years.

35 And let them gather all the food of those tov
years that come and lay up grain under the hand of
Pharaoh and let them keep food in the cities.

36 And that food shall be a reserve for the land
against the seven years of famine, which shall be in
the land of Mitzrayim; so that the land perishes not
through the famine.

37 And the thing was tov in the eyes of Pharaoh and
in the eyes of all his avadim.

38 And Pharaoh said to his avadim, Can we find
such a one as this is, a man in whom is The Ruach
of Ahlohim ?

39 And Pharaoh said to Yoseph, Seeing that
Ahlohim has showed you all this, there is none so
discreet and wise as you are:

40 You shall be over all my bayit and according to your word shall all my people be ruled: only in the kesay will I be greater than you.

41 And Pharaoh said to Yoseph, See, I have set you over all the land of Mitzrayim.

42 And Pharaoh took off his ring from his hand and put it upon Yoseph's hand and prepared him in garments of fine linen and put a gold chain around his neck;

43 And he made him to ride in the second mirkavah that he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Mitzrayim.

44 And Pharaoh said to Yoseph, I am Pharaoh and without you shall no man lift up his hand, or foot in all the land of Mitzrayim.

45 And Pharaoh called Yoseph's name Zaphnath-Paaneah; and he gave him as his isha Asenath the daughter of Poti-Pherah kohen of On. And Yoseph went out over all the land of Mitzrayim.

46 And Yoseph was thirty years old when he stood before Pharaoh melech of Mitzrayim. And Yoseph went out from the presence of Pharaoh and went throughout all the land of Mitzrayim.

47 And in the seven plentiful years the earth brought out by handfuls.

48 And he gathered up all the food for the seven years, which was in the land of Mitzrayim and laid up the food in the cities: the food of the field, which was all around every city, he laid up the same.

49 And Yoseph gathered much grain as the sand of the sea, until he stopped numbering; for it was without number.

50 And to Yoseph were born two sons before the years of famine came, which Asenath the daughter of Poti-Pherah kohen of On bore to him.

51 And Yoseph called the name of the bachor Menasheh: For he said Ahlohim, has made me forget all my toil and all my past in my abba's bayit.

52 And the name of the second son he called Efrayim: For Ahlohim has caused me to be fruitful in the land of my affliction.

53 And the seven years of plenty that was in the land of Mitzrayim, had ended.

54 And the seven years of scarcity began to come, according to what Yoseph had said: and the scarcity was in all lands; but in all the land of Mitzrayim there was lechem.

55 And when all the land of Mitzrayim was famished, the people cried to Pharaoh for lechem: and Pharaoh said to all the Mitzrim, Go to Yoseph; what he says to you, do.

56 And the famine was over all the face of the earth: and Yoseph opened all the storehouses and sold to the Mitzrim; and the famine grew very severe in the land of Mitzrayim.

57 And all countries came into Mitzrayim to Yoseph to buy grain because the famine was so severe in all the lands.

42 Now when Yaakov saw that there was grain in Mitzrayim, Yaakov said to his sons, Why do you look at each other?

2 And he said, See, I have heard that there is grain in Mitzrayim: go down there and buy from there; that we may live and not die.

3 And Yoseph's ten brothers went down to buy grain in Mitzrayim.

4 But Benyamin, Yoseph's brother, Yaakov did not send with his brothers; for he said, Perhaps mischief may befall him.

5 And the sons of Yisrael came to buy grain among those that came: for the famine was in the land of Kanaan.

6 And Yoseph was the governor over the land and it was he that sold to all the people of the land: and Yoseph's brothers came and bowed down themselves before him with their faces to the earth.

7 And Yoseph saw his brothers and he knew them, but made himself strange to them and spoke roughly to them; and he said to them, Where do you come from? And they said, From the land of Kanaan to buy food.

8 And Yoseph knew his brothers, but they knew him not.

9 And Yoseph remembered the dreams that he dreamed about them and said to them, You are spies; You have come only to see the secrets and operations of the land.

10 And they said to him, No, my master, but to buy food have your avadim come.

11 We are all one man's sons; we are upright men; your avadim are not spies.

12 And he said to them, No, but to see the operations of the land you have come.

13 And they said, Your avadim are twelve brothers, the sons of one man in the land of Kanaan; and, see, the youngest is this yom with our abba and one is not.

14 And Yoseph said to them, That is it what I spoke to you, saying, You are spies:

15 Hereby you shall be proven: By the chayim of Pharaoh you shall not go out from here, except your youngest brother come here.

16 Send one of you and let him get your brother and you shall be kept in prison, that your words may be proven, whether there be any emet in you: or else by the chayim of Pharaoh surely you are spies.

17 And he put them all into the prison for three yamim.

18 And Yoseph said to them the third yom, This do and live; for I fear Ahlohim

19 If you are upright men, let one of your brothers be bound in the bayit of your prison: but go, carry grain for the famine of your houses:

20 But bring your youngest brother to me; so shall your words be verified and you shall not die. And they did so.

21 And they said one to another, We are truly guilty concerning our brother, in that we saw the anguish of his being, when he begged us and we would not listen; therefore is this distress come upon us.

22 And Reuven answered them, saying, Did not I warn you not to sin against the child; and you would not listen? Therefore, see, now his dahm is required.

23 And they knew not that Yoseph understood them, for he spoke to them by an interpreter.

24 And he turned himself around from them and wept; and returned to them again and communed with them and took from them Shimon and bound him before their eyes.

25 Then Yoseph commanded to fill their sacks with grain and to restore every man's money into his sack and to give them provision for the derech: and this he did for them.

26 And they loaded their donkeys with the grain and departed there.

27 And as one of them opened his sack to give his donkey fodder in the inn, he saw his money; for, see, it was in his sack's mouth.

28 And he said to his brothers, My money is restored; and, see, it is even in my sack: and their levavot failed them and they were afraid, saying one

to another, What is this that Ahlohim has done to us?

29 And they came to Yaakov their abba to the land of Kanaan and told him all that happened to them; saying,

30 The man, who is master of the land, spoke roughly to us and saw us as spies of his country.

31 And we said to him, We are upright men; we are not spies:

32 We are twelve brothers, sons of our abba; one is not and the youngest is this yom with our abba in the land of Kanaan.

33 And the man, the master of the country, said to us, Hereby shall I know that you are upright men; leave one of your brothers here with me and take food for the famine of your households and go:

34 And bring your youngest brother to me: then shall I know that you are not spies, but that you are upright men: so I will deliver your brother to you and you shall move around freely in the land.

35 And it came to pass as they emptied their sacks, that, see, every man's bundle of money was in his sack: and when both they and their abba saw the bundles of money, they were afraid.

36 And Yaakov their abba said to them, All of you have bereaved me of my children: Yoseph is not and Shimon is not and now you will take Benyamin away: all these things are done against me.

37 And Reuven spoke to his abba, saying, Slay my two sons, if I bring him not back to you: deliver him into my hand and I will bring him to you again.

38 And he said, My son shall not go down with you; for his brother is dead and he is left alone: if mischief befalls him by the derech in which you go, then shall you bring down my old age with sorrow to Sheol.

43 And the famine was severe in the land.

2 And it came to pass, when they had eaten up the grain which they had brought out of Mitzrayim, their abba said to them, Go again, buy us a little more food.

3 And Yahudah spoke to him, saying, The man did solemnly warn us, saying, You shall not see my face, except your brother is with you.

4 If you will send our brother with us, we will go down and buy you food:

5 But if you will not send him, we will not go down: for the man said to us, You shall not see my face, except your brother is with you.

6 And Yisrael said, Why did you deal so badly with me, so as to tell the man whether you had another brother?

7 And they said, The man asked us persistently of our state and of our mishpacha, saying, Is your abba yet alive? Have you another brother? And we answered him according to these words: how could we have known that he would say, Bring your brother down?

8 And Yahudah said to Yisrael his abba, Send the lad with me and we will arise and go; that we may live and not die, both we and you and also our little ones.

9 I will be guarantor for him; of my hand shall you require him: if I bring him not to you and set him again before you, then let me bear the blame le-
olam-va-ed:

10 For if we had not lingered, surely by now we would have returned this second time.

11 And their abba Yisrael said to them, If it must be so now, do this; take of the best fruits in the land in your vessels and carry down a present to the man,

a little balm and a little honey, spices and myrrh, nuts and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; It could have been a mistake.

13 Take also your brother and arise, go again to the man:

14 And El-Shaddai give you rachamim before the man, that he may send away your other brother and Benjamin. If I will be bereaved of my children, I am bereaved.

15 And the men took that present and they took double money in their hand and Benjamin; and rose up and went down to Mitzrayim and stood before Yoseph.

16 And when Yoseph saw Benjamin with them, he said to the ruler of his bayit, Bring these men home and make a slaughtering and make ready; for these men shall dine with me at noon.

17 And the man did as Yoseph asked; and the man brought the men into Yoseph's bayit.

18 And the men were afraid because they were brought into Yoseph's bayit; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us and fall upon us and take us for avadim and our donkeys.

19 And they came near to the steward of Yoseph's bayit and they communed with him at the door of the bayit,

20 And said, O sir, we indeed came down the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks and, see, every man's money was in the mouth of his sack, our money in

full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Shalom be to you, fear not: your Ahlohim and the Ahlohim of your abba, has given you treasure in your sacks: I had your money. And he brought Shimon out to them.

24 And the man brought the men into Yoseph's bayit and gave them mayim and they washed their feet; and he gave their donkeys fodder.

25 And they made ready the present for Yoseph's coming at noon: for they heard that they should eat lechem there.

26 And when Yoseph came home, they brought him the present that was in their hand into the bayit and bowed themselves to him to the earth.

27 And he asked them of their welfare and said, Is your abba well, the old man of whom you spoke? Is he yet alive?

28 And they answered, Your eved our abba is in tov health, he is yet alive. And he said, Blessed be that man by Ahlohim! And they bowed down their heads and made obeisance.

29 And he lifted up his eyes and saw his brother Benyamin, his eema's son and said, Is this your younger brother, about whom you spoke to me? And he said, Ahlohim give you unmerited chen, my son.

30 And Yoseph hurried; for his emotions did yearn for his brother: and he sought somewhere to weep; and he entered into his room and wept there.

31 And he washed his face and went out and restrained himself and said, Serve the food.

32 And they set the shulchan for him by himself and for them by themselves and for the Mitzrim by

themselves because the Mitzrim do not eat lechem with the Ivrim, for that is an abomination to the Mitzrim.

33 And they sat before him, the bachor according to his bechora and the youngest according to his youth: and the men marveled at one another.

34 And he took and sent portions to them from before him: but Benjamin's portion was five times as much as any of theirs. And they drank and had simcha with him.

44 And he commanded the steward of his bayit, saying, Fill the men's sacks with food, as much as they can carry and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest and his grain money. And he did according to the word that Yoseph had spoken.

3 As soon as the boker was ohr, the men were sent away, they and their donkeys.

4 And when they had gone out of the city, not that far off, Yoseph said to his steward, Rise up, follow the men; and when you do overtake them, say to them, Why have you rewarded evil for tov?

5 Is not this cup the one from which my master drinks and by which he divines? You have done evil in so doing.

6 And he overtook them and he spoke to them these same words.

7 And they said to him, Why says my master these words? Ahlohim forbid that your avadim should do according to this thing:

8 See, the money, which we found in our sacks' mouths, we brought again to you out of the land of Kanaan: why then should we steal out of your master's bayit his silver, or gold?

9 With whoever of your avadim it is found, let him die and we also will be my master's avadim.

10 And he said, Now also let it be according to your words; he with whom it is found shall be my eved; and you shall be blameless.

11 Then they speedily took down every man his sack to the ground and opened every man his sack.

12 And he searched and began at the eldest and stopped at the youngest: and the cup was found in Benjamin's sack.

13 Then they tore their clothes and loaded every man his donkey and returned to the city.

14 And Yahudah and his brothers came to Yoseph's bayit; for he was still there: and they fell before him to the ground.

15 And Yoseph said to them, What deed is this that you have done? Did you not know that such a man as I can certainly divine?

16 And Yahudah said, What shall we say to my master? What shall we speak? Or, how shall we clear ourselves? Ahlohim has found out the iniquity of your avadim: see, we are my master's avadim, both we and he also with whom the cup is found.

17 And he said, Ahlohim forbid that I should do so: but the man in whose hand the cup is found, he shall be my eved; and as for the rest of you, go in shalom to your abba.

18 Then Yahudah came near to him and said, Oh my master; please let your eved speak a word in my master's ears and let not your anger burn against your eved: for you are even as Pharaoh.

19 My master asked his avadim, saying, Have you an abba, or a brother?

20 And we said to my master, We have an abba, an old man and a child of his old age, a little one; and his brother is dead and he alone is left of his eema and his abba loves him.

21 And you did say to your avadim, Bring him down to me, that I may set my eyes upon him.

22 And we said to my master, The lad cannot leave his abba: for if he should leave his abba, his abba would die.

23 And you did say to your avadim, Except your youngest brother comes down with you, you shall see my face no more.

24 And it came to pass when we came up to your eved my abba, we told him the words of my master.

25 And our abba said, Go again and buy us a little food.

26 And we said, We cannot go down: if our youngest brother will be with us, then will we go down: for we may not see the man's face, unless our youngest brother be with us.

27 And your eved my abba said to us, You know that my isha bore me two sons:

28 And the one went out from me and I said, Surely he is torn in pieces; and I saw him not since:

29 And if you take this one also from me and mischief befall him, you shall bring down my old age with sorrow to Sheol.

30 Now therefore when I come to your eved my abba and the lad is not with us; seeing that his chayim is bound up in the lad's chayim;

31 It shall come to pass, when he sees that the lad is not with us, that he will die: and your avadim shall bring down the old age of your eved our abba with sorrow to Sheol.

32 For I, your eved became guarantor for the lad to my abba, saying, If I bring him not again to you, then I shall bear the blame to my abba le-olam-va-ed.

33 Now therefore, please, let your eved stay instead of the lad as an eved to my master; and let the lad go up with his brothers.

34 For how shall I go up to my abba and the lad be not with me? For then I will see the evil that would come on my abba.

Torah Parsha 12 Shavuah-Week 12-V'lo Yachol Beresheeth-Genesis chapters 45-48. Renewed Covenant Luka-Luke chapters 11-15.

45 Then Yoseph could not restrain himself before all them that stood by him; and he cried, Make every man to go out from me. And there stood no man with him, while Yoseph made himself known to his brothers.

2 And he wept aloud: and the Mitzrim and the bayit of Pharaoh heard.

3 And Yoseph said to his brothers, I am Yoseph; does my abba still live? And his brothers could not answer him; for they were trembling at his presence.

4 And Yoseph said to his brothers, Come near to me please. And they came near. And he said, I am Yoseph your brother, whom you sold into Mitzrayim.

5 Now therefore be not grieved, nor angry with yourselves that you sold me here: for Ahlohim did send me before you to preserve chayim.

6 For these two years have the famine been in the land: and yet there are still five more years, in which there shall be neither plowing nor harvest.

7 And Ahlohim sent me before you to preserve for you a remnant in the earth and to save your lives by a great deliverance.

8 So now it was not you that sent me here, but Ahlohim: and He has made me an abba to Pharaoh and master of all his bayit and a ruler throughout all the land of Mitzrayim.

9 Hurry and go up to my abba and say to him, This says your son Yoseph, Ahlohim has made me master of all Mitzrayim: come down to me, do not delay:

10 And you shall dwell in the land of Goshen and you shall be near to me, you and your children and your children's children and your flocks and your herds and all that you have:

11 And there will I nourish you; for there are still five years of famine; lest you and your household and all that you have, come to poverty.

12 And, look, your eyes see and the eyes of my brother Benyamin, that it is my mouth that speaks to you.

13 And you shall tell my abba of all my tifereth in Mitzrayim and of all that you have seen; and you shall hurry and bring my abba down here.

14 And he fell upon his brother Benyamin's neck and wept; and Benyamin wept upon his neck.

15 Moreover he kissed all his brothers and wept upon them: and after that his brothers talked with him.

16 And the report was heard in Pharaoh's bayit, saying, Yoseph's brothers have come: and it pleased Pharaoh well and his avadim.

17 And Pharaoh said to Yoseph, Say to your brothers, This do; load your beasts and go, into the land of Kanaan;

18 And take your abba and your households and come to me: and I will give you the tov of the land of Mitzrayim and you shall eat the fat of the land.

19 Now you are commanded, this do; take wagons out of the land of Mitzrayim for your little ones and for your wives and bring your abba and come.

20 Also do not worry about your items; for the tov of all the land of Mitzrayim is now yours.

21 And the children of Yisrael did so: and Yoseph gave them wagons, according to the commandment of Pharaoh and gave them provision for the derech.

22 To all of them he gave each man changes of clothing; but to Benyamin he gave three hundred pieces of silver and five changes of clothing.

23 And to his abba he sent the following; ten donkeys loaded with the tov things of Mitzrayim and ten female donkeys loaded with grain and lechem and food for his abba by the derech.

24 So he sent his brothers away and they departed: and he said to them, See that you don't quarrel on the derech.

25 And they went up out of Mitzrayim and came into the land of Kanaan to Yaakov their abba,

26 And told him, saying, Yoseph is still alive and he is governor over all the land of Mitzrayim. And Yaakov's lev fainted, for he believed them not.

27 And they told him all the words of Yoseph that he had said to them: and when he saw the wagons that Yoseph had sent to carry him, the ruach of Yaakov their abba revived:

28 And Yisrael said, It is enough; Yoseph my son is still alive: I will go and see him before I die.

46 And Yisrael took his journey with all that he had and came to Beer-Sheva and offered sacrifices to the Ahlohim of his abba Yitzchak.

2 And Ahlohim spoke to Yisrael in the visions of the lyla and said, Yaakov, Yaakov. And he said, Hinayne.

3 And He said, I AM EI, the EI of your abba: fear not to go down into Mitzrayim; for I will there make of you a great nation – a goy gadol:

4 I will go down with you into Mitzrayim; and I will also surely bring you up again: and Yoseph shall put his hand upon your eyes.

5 And Yaakov rose up from Beer-Sheva: and the sons of Yisrael carried Yaakov their abba and their little ones and their wives, in the wagons that Pharaoh had sent to carry him.

6 And they took their cattle and their items, which they had gotten in the land of Kanaan and came into Mitzrayim, Yaakov and all his zera with him:

7 His sons and his sons' sons with him, his daughters and his sons' daughters and all his zera he brought with him into Mitzrayim.

8 And these are the names of the children of Yisrael, who came into Mitzrayim, Yaakov and his sons: Reuven, Yaakov's bachor.

9 And the sons of Reuven; Hanoch and Phallu and Hetzron and Carmi.

10 And the sons of Shimon; Yemu-El and Yamin and Ohad and Yachin and Tzoar and Shaul the son of a Canaanitish woman.

11 And the sons of Lewi; Gershon, Qehath and Merari.

12 And the sons of Yahudah; Er and Onan and Shelach and Peretz and Zerach: but Er and Onan died in the land of Kanaan. And the sons of Peretz were Hetzron and Hamul.

13 And the sons of Yissachar; Tola and Phuvah and Iyov and Shimron.

14 And the sons of Zevulon; Sered and Elon and Yahle-El.

15 These are the sons of Leah, which she bore to Yaakov in Padan-Aram, with his daughter Dinah: all the beings of his sons and his daughters were thirty-three.

16 And the sons of Gad; Ziphion and Haggi, Shuni and Ezvon, Eri and Arodi and Areli.

17 And the sons of Asher; Yimnah and Ishuah and Isui and Beriyah and Serah their sister: and the sons of Beriyah; Hever and Malchi-El.

18 These are the sons of Zilpah, whom Lavan gave to Leah his daughter and these she bore to Yaakov, even sixteen beings.

19 The sons of Rachel Yaakov's isha; Yoseph and Benyamin.

20 And to Yoseph in the land of Mitzrayim were born Menasheh and Efrayim, who Asenath the daughter of Poti-Pherah kohen of On bore to him.

21 And the sons of Benyamin were Belah and Becher and Ashvel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.

22 These are the sons of Rachel, who were born to Yaakov: all the beings were fourteen.

23 And the son of Dan; Hushim.

24 And the sons of Naphtali; Yahze-El and Guni and Yezer and Shillem.

25 These are the sons of Bilhah, who Lavan gave to Rachel his daughter and she bore these to Yaakov: all the beings were seven.

26 All the beings that came with Yaakov into Mitzrayim, who came out of his loins, besides Yaakov's sons' wives, all the beings were sixty-six.

27 And the sons of Yoseph, who were born to him in Mitzrayim, were two beings: all the beings of Beit Yaakov, who came into Mitzrayim, were seventy-five.

28 And he sent Yahudah before him to Yoseph, to direct his face to Goshen; and they came into the land of Goshen.

29 And Yoseph made ready his mirkavah and went up to meet Yisrael his abba, in Goshen and presented himself before him; and he fell on his neck and wept on his neck a long while.

30 And Yisrael said to Yoseph, Now let me die, since I have seen your face because you are still alive.

31 And Yoseph said to his brothers and to his abba's bayit, I will go up and show Pharaoh and say to him, My brothers and my abba's bayit, who were in the land of Kanaan, have come to me;

32 And the men are shepherds, for their trade has been to feed cattle; and they have brought their flocks and their herds and all that they have.

33 And it shall come to pass, when Pharaoh shall call you and shall say, What is your occupation?

34 That you shall say, Your avadim's trade has been with cattle from our youth even until now, both we and also our ahvot: that you may dwell in the land of Goshen; for every shepherd is an abomination to the Mitzrim.

47 Then Yoseph came and told Pharaoh and said, My abba and my brothers and their flocks and their herds and all that they have, came out of the land of Kanaan; and, see, they are in the land of Goshen.

2 And he took some of his brothers, even five men and presented them to Pharaoh.

3 And Pharaoh said to his brothers, What is your occupation? And they said to Pharaoh, Your avadim are shepherds, both we and also our ahvot.

4 They said moreover to Pharaoh, To sojourn in the land we have come; for your avadim have no pasture for their flocks; for the famine is severe in the land of Kanaan: therefore we ask you, let your avadim dwell in the land of Goshen.

5 And Pharaoh spoke to Yoseph, saying, Your abba and your brothers have come to you:

6 The land of Mitzrayim is before you; in the best of the land make your abba and brothers to dwell; in the land of Goshen let them dwell: and if you know any able men among them, then make them rulers over my cattle.

7 And Yoseph brought in Yaakov his abba and set him before Pharaoh: and Yaakov blessed Pharaoh.

8 And Pharaoh said to Yaakov, How old are you?

9 And Yaakov said to Pharaoh, The yamim of the years of my pilgrimage are a hundred thirty years: few and evil have the yamim of the years of my chayim been and I have not attained to the yamim of the years of the chayim of my ahvot in the yamim of their pilgrimage.

10 And Yaakov blessed Pharaoh and went out from before Pharaoh.

11 And Yoseph placed his abba and his brothers and gave them a possession in the land of Mitzrayim, in the best of the land, in the land of Raamses, as Pharaoh had commanded.

12 And Yoseph nourished his abba and his brothers and his abba's entire household, with lechem, according to their mishpachot.

13 And there was no lechem in all the land; for the famine was very sore, so that the land of Mitzrayim and all the land of Kanaan grew weak because of the famine.

14 And Yoseph gathered up all the money that was found in the land of Mitzrayim and in the land of Kanaan, for the grain which they bought: and Yoseph brought the money into Pharaoh's bayit.

15 And when money failed in the land of Mitzrayim and in the land of Kanaan, all the Mitzrim came to Yoseph and said, Give us lechem: for why should we die in your presence? For the money is gone.

16 And Yoseph said, Give me your cattle; and I will give you food for your cattle, if the money is gone.

17 And they brought their cattle to Yoseph: and Yoseph gave them lechem in exchange for horses and for the flocks and for the cattle of the herds and for the donkeys: and he fed them with lechem for all their cattle for that year.

18 When that year ended, they came to him the second year and said to him, We will not hide it from my master, how that our money is spent; my master also has our herds of cattle; there is nothing left in the sight of my master, but our bodies and our lands:

19 Why shall we die before your eyes, both our land and us? Buy us and our land for lechem and we will be avadim to Pharaoh: and give us zera, that we may live and not die, that the land be not desolate.

20 And Yoseph bought all the land of Mitzrayim for Pharaoh; for the Mitzrim sold every man his field because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from one end of the borders of Mitzrayim even to the other end of it.

22 Only the land of the kohanim bought he not; for the kohanim had a portion assigned to them by Pharaoh and did eat their portion which Pharaoh gave them: That is why they did not sell their lands.

23 Then Yoseph said to the people, See, I have bought you this yom and your land for Pharaoh: look, here is zera for you and you shall sow the land.

24 And it shall come to pass in the increase, that you shall give the fifth part to Pharaoh and four parts shall be your own, for zera of the field and for your food and for those of your households and for food for your little ones.

25 And they said, You have saved our lives: let us find chen in the sight of my master and we will be Pharaoh's avadim.

26 And Yoseph made it a law over the land of Mitzrayim to this yom, that Pharaoh should have the fifth part; except the land of the kohanim, which did not become Pharaoh's.

27 And Yisrael dwelt in the land of Mitzrayim, in the country of Goshen; and they had possessions in it and grew and multiplied exceedingly.

28 And Yaakov lived in the land of Mitzrayim seventeen years: so the full age of Yaakov was a hundred forty seven years.

29 And the time drew near that Yisrael must die: and he called his son Yoseph and said to him, If now I have found chen in your sight, Please put your hand under my thigh for the oath and deal in chesed and emet with me. Please do not bury me in Mitzrayim:

30 But I will lie with my ahvot and you shall carry me out of Mitzrayim and bury me in their burial-place.

And he said, I will do as you have said.

31 And he said, Swear to me. And he swore to him. And Yisrael bowed himself upon the bed's head.

48 And it came to pass after these things, that one told Yoseph, See, your abba is sick: and he took with him his two sons, Menasheh and Efrayim.

2 And one told Yaakov and said, See, your son Yoseph comes to you: and Yisrael strengthened himself and sat upon the bed.

3 And Yaakov said to Yoseph, El-Shaddai appeared to me at Luz in the land of Kanaan and blessed me,

4 And said to me, See, I will make you fruitful and multiply you and I will make you into a kehilla of goyim – le-kahal amim; and will give this land to your zera after you for an everlasting possession.

5 And now your two sons, Efrayim and Menasheh, who were born to you in the land of Mitzrayim before I came to you in Mitzrayim, are mine; as Reuven and Shimon, they shall be mine.

6 And your issue, which you beget after them, shall be yours and shall be called after the name of their brothers in their inheritance.

7 And as for me, when I came from Padan, Rachel died next to me in the land of Kanaan on the derech, when yet there was but a little derech to come to Ephrath: and I buried her there in the derech of Ephrath; the same is Beth-Lechem.

8 And Yisrael beheld Yoseph's sons and said, Who are these?

9 And Yoseph said to his abba, They are my sons, whom Ahlohim has given me in this place. And he said, Please bring them to me and I will bless them.

10 Now the eyes of Yisrael were dim for age, so that he could not see. And he brought them near to him; and he kissed them and embraced them.

11 And Yisrael said to Yoseph, I had not thought to see your face ever again: and, see, Ahlohim has showed me also your zera.

12 And Yoseph brought them out from between his knees and he bowed himself with his face to the earth.

13 And Yoseph took them both, Efrayim in his right hand toward Yisrael's left hand and Menasheh in his left hand toward Yisrael's right hand and brought them near to him.

14 And Yisrael stretched out his right hand and laid it upon Efrayim's head, who was the younger and his left hand upon Menasheh's head, guiding his hands knowingly; for Menasheh was the bachor.

15 And he blessed Yoseph and said, Ahlohim, before whom my ahvot Avraham and Yitzchak did have their halacha, the Ahlohim who fed me all my chayim long to this yom,

16 The Malach who redeemed me from all evil, bless the lads; and let my name-Yisrael be named on them, and the name of my ahvot Avraham and Yitzchak; and let them grow into a multitude like fish –vayi-dag-oo lerov in the midst of the earth.

17 And when Yoseph saw that his abba laid his right hand upon the head of Efrayim, it displeased him: and he held up his abba's hand, to remove it from Efrayim's head to Menasheh's head.

18 And Yoseph said to his abba, Not so, my abba: for this is the bachor; put your right hand upon his head.

19 And his abba refused and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than him and his zera shall become the fullness of the goyim – melo ha-goyim.

20 And he blessed them that yom, saying, By you shall Yisrael be blessed, saying, Ahlohim make you as Efrayim and as Menasheh: and he set Efrayim before Menasheh.

21 And Yisrael said to Yoseph, See, I die: but Ahlohim shall be with you and bring you again to the land of your ahvot.

22 Moreover I have given to you one shechem above your brothers that I took out of the hand of the Amorite with my sword and with my bow.

Torah Parsha 13 Shavuah-Week13-Vayiqra Yaaqov Beresheeth-Genesis chapters 49-50. Shemot-Exodus chapters 1-2. Renewed Covenant Luka-Luke chapters 16-20.

49 And Yaakov called to his sons and said,
Gather yourselves together, that I may tell you that which shall befall you in the yamim ha-acharonim.
2 Gather yourselves together, and listen, you sons of Yaakov and listen to Yisrael your abba.
3 Reuven, you are my bachor, my might and the beginning of my strength, the excellency of dignity and the excellency of power:

4 Unstable as mayim, you shall not excel; because you went up to your abba's bed; then you defiled it: he went up to my couch.

5 Shimon and Lewi are brothers; instruments of cruelty are in their dwellings.

6 O my being, come not into their secret; let not my kavod, be united to their kehilla: for in their anger they killed a man and in their displeasure and self-will they hamstrung an ox for pleasure.

7 Cursed be their anger, for it was fierce; and their anger, for it was cruel: I will divide them in Yaakov and scatter them in Yisrael.

8 Yahudah, you are he whom your brothers shall hallel: your hand shall be on the neck of your enemies; your abba's children shall bow down before you.

9 Yahudah is a lion's whelp: from the prey, my son, you have gone up: he stooped down; he couched as a lion and as an old lion; who shall rouse him up?

10 The scepter shall not depart from Yahudah nor a lawgiver from between His feet, until Shiloh comes and the things reserved for Him; to Him shall the gathering and the expectation of the goyim be.

11 Binding his foal to the vine and his donkey's colt to the choice vine; he washed his garments in wine and his clothes in the dahm of grapes:

12 His eyes shall be red with wine and his teeth white with milk.

13 Zevulon shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be to Tzidon.

14 Yissachar is a strong donkey couching down between two burdens:

15 And he saw that rest was tov and the land that it was pleasant; and bowed his shoulder to bear and became an eved to tribute.

16 Dan shall judge his people, as one of the tribes of Yisrael.

17 Dan shall be a serpent in The Derech, an adder in the derech that bites the horse's heels, so that its Rider shall fall backward.

18 I have waited for Your YAHUSHA, O אֱלֹהֵינוּ.

19 Gad, a troop shall overcome him: but he shall overcome at the end.

20 Out of Asher his lechem shall be fat and he shall yield royal dainties.

21 Naphta is a deer let loose: he gives beautiful words.

22 Yoseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

23 The archers have severely grieved him and shot at him and hated him:

24 But his bow abode in strength and the arms of his hands were made strong by the hands of the Mighty Ahlohim of Yaakov; (from there comes The Shepherd, The Stone of Yisrael)

25 Even by the El of your abba, who shall help you; and by The Almighty, who shall bless you with brachot of the shamayim above, brachot of the deep that lies beneath, brachot of the breasts and of the womb:

26 The brachot of your abba have prevailed above the brachot of my ancestors to the utmost border of the everlasting hills: they shall be on the head of Yoseph and on the keter of the head of him that was separate from his brothers.

27 Benjamin shall tear as a wolf: in the boker he shall devour the prey and at lyla he shall divide the plunder.

28 All these are the twelve tribes of Yisrael: and this is what their abba spoke to them and blessed them; every one according to their bracha, he blessed them.

29 And he charged them and said to them, I am to be gathered to my people: bury me with my ahvot in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Kanaan, that Avraham bought along with the field of Ephron the Hittite for a possession for a burial-place.

31 There they buried Avraham and Sarah his isha; there they buried Yitzchak and Rivkah his isha; and there I buried Leah.

32 The purchase of the field and of the cave that is there was from the children of Cheth.

33 And when Yaakov had made an end of commanding his sons, he gathered up his feet into the bed and yielded up the ruach and was gathered to his people.

50 And Yoseph fell upon his abba's face and wept upon him and kissed him.

2 And Yoseph commanded his avadim the physicians to embalm his abba: and the physicians embalmed Yisrael.

3 And forty yamim were fulfilled for him; for so are fulfilled the yamim of those who are embalmed: and the Mitzrim mourned for him seventy yamim.

4 And when the yamim of his mourning were past, Yoseph spoke to the bayit of Pharaoh, saying, If now I have found chen in your eyes, please speak to Pharaoh, saying,

5 My abba made me swear, saying, See, I desire to die in my grave that I have dug for myself in the land of Kanaan, there shall you bury me. Now therefore let me go up, please and bury my abba and I will return again.

6 And Pharaoh said, Go up and bury your abba, even as he made you swear.

7 And Yoseph went up to bury his abba: and with him went up all the avadim of Pharaoh, the shamashim of his bayit and all the shamashim of the land of Mitzrayim,

8 And all of Beit Yoseph and his brothers and his abba's bayit: only their little ones and their flocks and their herds, they left in the land of Goshen.

9 And there went up with him both mirkavot and horsemen: and it was a very great company.

10 And they came to the threshing floor of Atad, which is beyond the Yarden River and there they mourned with a great and very severe lamentation: and he mourned for his abba sheva yamim.

11 And when the inhabitants of the land, the Kanaanites, saw the mourning in the floor of Atad, they said, This is a severe mourning for the Mitzrim: Therefore the name of it was called Havel-Mitzrayim, which is beyond the Yarden.

12 And his sons did to him according to all he commanded them:

13 For his sons carried him into the land of Kanaan and buried him in the cave of the field of Machpelah, that Avraham bought along with the field as a possession for a burial-place from Ephron the Hittite, before Mamre.

14 And Yoseph returned into Mitzrayim, he and his brothers and all that went up with him to bury his abba, after he had buried his abba.

15 And when Yoseph's brothers saw that their abba was dead, they said, Yoseph maybe will hate us and will certainly repay us all the evil that we did to him.

16 And they sent a messenger to Yoseph, saying, Your abba did command before he died, saying,

17 So shall you say to Yoseph, Please forgive the trespass of your brothers, for their sin; for they did to you evil: and now, we beg you, forgive the

trespass of the avadim of the Ahlohim of your abba.
And Yoseph wept when they spoke to him.

18 And his brothers also went and fell down before his face; and they said, See, we will be your avadim.

19 And Yoseph said to them, Fear not: for am I in the place of Ahlohim ?

20 But as for you, you thought evil against me; but Ahlohim meant it for tov, to bring to pass, as it is this yom, to save many people alive.

21 Now therefore fear not: I will nourish you and your little ones. And he comforted them and spoke kindly to them.

22 And Yoseph dwelt in Mitzrayim, he and his abba's bayit: and Yoseph lived one hundred ten years.

23 And Yoseph saw Efrayim's children until the third generation: the children also of Machir, the son Menasheh, were brought up upon Yoseph's knees.

24 And Yoseph said to his brothers, I will soon die: and Ahlohim will surely visit you and bring you out of this land to the land which he swore to Avraham, to Yitzchak and to Yaakov.

25 And Yoseph took an oath from the children of Yisrael, saying, Ahlohim will surely visit you and you shall carry up my bones from here.

26 So Yoseph died, being one hundred ten years old: and they embalmed him and he was put in a coffin in Mitzrayim. X

Exodus-Shemoth

To Our Forefathers Yisrael

- 1 Now these are the shemoth of the children of Yisrael, which came into Mitzrayim; every man and his household came with Yaakov.
- 2 Reuven, Shimon, Lewi and Yahudah,
- 3 Yissachar, Zevulun and Benyamin,
- 4 Dan and Naphtali, Gad and Asher.
- 5 And all the beings that came out of the loins of Yaakov were seventy-five beings: for Yoseph was in Mitzrayim already.
- 6 And Yoseph died and all his brothers and all that generation.
- 7 And the children of Yisrael were fruitful and increased abundantly and multiplied and became exceedingly mighty; and the land was filled with them.
- 8 Now there arose up a new melech over Mitzrayim, who knew not Yoseph.
- 9 And he said to his people, See, the people of the children of Yisrael are more and mightier than us:
- 10 Come, let us deal wisely with them; lest they multiply and it comes to pass, that, when there comes upon us any war, they join with our enemies and fight against us and then leave the land.
- 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh the treasure cities, of Pithom and Raamses.
- 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Yisrael.

13 And the Mitzrim made the children of Yisrael to serve with harshness:

14 And they made their lives bitter with hard bondage, with mortar and with brick and with all manner of service in the field: all their service, which they made them serve, was with harshness.

15 And the melech of Mitzrayim spoke to the Ivri midwives, of which the name of the one was Shiphrah and the name of the other Puah:

16 And he said, When you perform the office of a midwife to the Ivri women and see them upon the stools; if it be a son, then you shall kill him: but if it be a daughter, then she shall live.

17 But the midwives feared Ahlohim and did not obey what the melech of Mitzrayim commanded them, but saved the male children alive.

18 And the melech of Mitzrayim called for the midwives and said to them, Why have you done this thing and have saved the male children alive?

19 And the midwives said to Pharaoh, Because the Ivri women are not as the Mitzri women; for they are lively and are delivered before the midwives come in to help them.

20 Therefore Ahlohim dealt well with the midwives: and the people multiplied and became very mighty.

21 And it came to pass because the midwives feared Ahlohim, that He made them batiym.

22 And Pharaoh charged all his people, saying, Every son that is born to you, him shall you cast into the river, but every daughter you shall save alive.

2 And there went a man from beit Lewi and took as an isha a daughter of Lewi.

2 And the woman conceived and bore a son: and when she saw that he was a beautiful child, she hid him three chodashem.

3 And when she could no longer hide him, she took for him an ark of wicker and coated it with slime and with pitch and put the child inside; and she laid it in the reeds by the river's bank.

4 And his sister stood far off, to know what would happen to him.

5 And the daughter of Pharaoh came down to wash herself at the river; and her female avadim walked along by the river's side; and when she saw the ark among the reeds, she sent her eved to get it.

6 And when she had opened it, she saw the child: and, see, the baby wept. And she had rachamim on him and said, This is one of the Ivrit children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call for you a nurse from the Ivri women, that she may nurse the child for you?

8 And Pharaoh's daughter said to her, Go. And the eved went and called the child's eema.

9 And Pharaoh's daughter said to her, Take this child away and nurse it for me and I will give you your wages. And the woman took the child and nursed it.

10 And the child grew and she brought him to Pharaoh's daughter and he became her son. And she called his name Moshe: and she said, Because I drew him out of the mayim.

11 And it came to pass in those yamim, when Moshe had grown, that he went out to his brothers and looked on their burdens: and he saw a Mitzri smiting an Ivri, one of his brothers.

12 And he looked all around and when he saw that there was no man, he killed the Mitzri and hid him in the sand.

13 And when he went out the second yom, see, two men of the Ivrim argued together: and he said to him that did the wrong, Why did you smite your neighbor?

14 And he said, Who made you a sar and a shophet over us? Do you intend to kill me, as you killed the Mitzri? And Moshe feared and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moshe. But Moshe fled from the face of Pharaoh and dwelt in the land of Midyan: and he sat down by a well.

16 Now the kohen of Midyan had seven daughters: and they came and drew mayim and filled the bowls to give mayim to their abba's flock.

17 And the shepherds came and drove them away: but Moshe stood up and helped them and watered their flock.

18 And when they came to Reu-El their abba, he said, How is it that you came back so soon today?

19 And they said, A Mitzri delivered us out of the hand of the shepherds and also drew enough mayim for us and watered the flock.

20 And he said to his daughters: And where is he? Why is it that you have left the man? Call him, that he may eat a meal.

21 And Moshe was content to dwell with the man: and he gave Moshe Tzipporah his daughter.

22 And she bore him a son and he called his name Gershom: for he said, I have been a ger in a strange land.

23 And it came to pass in due time that the melech of Mitzrayim died: and the children of Yisrael sighed because of the bondage and they cried and their cry came up to Ahlohim because of the bondage.

24 And Ahlohim heard their groaning and Ahlohim remembered His brit with Avraham, with Yitzchak and with Yaakov.

25 And Ahlohim looked upon the children of Yisrael and Ahlohim took note of them.

Torah Parsha 14 Shavuah-Week 14-U'Moshe Haya.
Shemot-Exodus chapters 3-6. Renewed Covenant
Luka-Luke chapters 21-24.

3 Now Moshe kept the flock of Yithro his abba-in-law, the kohen of Midyan: and he led the flock to the backside of the desert and came to the Har of Ahlohim, even to Horev.

2 And The Malach-**אֱלֹהִים** appeared to him in a flame of fire out of the midst of a bush: and he looked and, see, the bush burned with fire and the bush was not consumed.

3 And Moshe said, I will now turn aside and see this great sight, why the bush is not burned.

4 And when **אֱלֹהִים** saw that he turned aside to see, Ahlohim called to him out of the midst of the bush and said, Moshe, Moshe. And he said, Hinayne.

5 And He said, Draw not near here: put off your sandals from your feet, for the place on which you stand is kadosh ground.

6 Moreover He said, I AM the Ahlohim of your abba, the Ahlohim of Avraham, the Ahlohim of Yitzchak and the Ahlohim of Yaakov. And Moshe hid his face; for he was afraid to look upon Ahlohim.

7 And **אֱלֹהִים** said, I have surely seen the affliction of My people which are in Mitzrayim and have heard their cry because of their taskmasters; for I know their sorrows;

8 And I have come down to deliver them out of the hand of the Mitzrim and to bring them up out of that land to a lovely and large land, to a land flowing with milk and honey; to the place of the Kanaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Yevusites.

9 Now therefore, see, the cry of the children of Yisrael has come to Me: and I have also seen the oppression with which the Mitzrim oppress them.

10 Come now therefore and I will send you to Pharaoh, that you may bring forth My people the children of Yisrael out of Mitzrayim.

11 And Moshe said to Ahlohim, Who am I, that I should go to Pharaoh and that I should bring forth the children of Yisrael out of Mitzrayim?

12 And He said, Certainly I will be with you; and this shall be an ot to you, that I have sent you: When you have brought forth the people out of Mitzrayim, you shall serve Ahlohim upon this har.

13 And Moshe said to Ahlohim, See, when I come to the children of Yisrael and shall say to them, The Ahlohim of your ahvot has sent me to you; and they shall say to me, What is His Name? What shall I say to them?

14 And The Word of Ahlohim said to Moshe, Eyeh asher eyeh: and He said, This shall you say to the children of Yisrael, EYEH has sent me to you.

15 And Ahlohim said moreover to Moshe, This shall you say to the children of Yisrael, אהרן Ahlohim of your ahvot, the Ahlohim of Avraham, the Ahlohim of Yitzchak and the Ahlohim of Yaakov, has sent me to you: this is My Name le-olam-va-ed and this is My memorial to all generations.

16 Go and gather the zechanim of Yisrael together and say to them, אהרן Ahlohim of your ahvot, the Ahlohim of Avraham, of Yitzchak and of Yaakov, appeared to me, saying, I have surely visited you and have seen that which is done to you in Mitzrayim:

17 And I have said, I will bring you up out of the affliction of Mitzrayim to the land of the Kanaanites and the Hittites and the Amorites and the Perizzites

and the Hivites and the Yevusites, to a land flowing with milk and honey.

18 And they shall listen to your voice: and you shall come, you and the zechanim of Yisrael, to the melech of Mitzrayim and you shall say to him, אֱלֹהִים Ahlohim of the Ivrim has met with us: and now please let us go on a three yamim' journey into the wilderness, that we may sacrifice to אֱלֹהִים our Ahlohim.

19 And I AM sure that the melech of Mitzrayim will not let you go, no, not even by a mighty hand.

20 And I will stretch out My hand and smite Mitzrayim with all My wonders that I will do in the midst of it: and after that he will let you go.

21 And I will give this people chen in the sight of the Mitzrim: and it shall come to pass, that when you go, you shall not go empty:

22 But every woman shall take from her neighbor and from her that sojourns in her bayit, jewels of silver and jewels of gold and garments: and you shall put them upon your sons and upon your daughters; and you shall plunder the Mitzrim.

4 And Moshe answered and said, But, see, they will not believe me, nor listen to my voice: for they will say, אֱלֹהִים has not appeared to you.

2 And אֱלֹהִים said to him, What is that in your hand? And he said, A rod.

3 And He said, Cast it on the ground. And he cast it on the ground and it became a serpent; and Moshe fled from before it.

4 And אֱלֹהִים said to Moshe, Put forth your hand and take it by the tail. And he put forth his hand and caught it and it became a rod in his hand:

5 So that they may believe that אֱלֹהִים Ahlohim of their ahvot, the Ahlohim of Avraham, the Ahlohim of

Yitzchak and the Ahlohim of Yaakov, has appeared to you.

6 And אִרְאֵל said furthermore to him, Put now your hand into your bosom. And he put his hand into his bosom: and when he took it out, see, his hand was leprous as snow.

7 And He said, Put your hand back into your bosom again. And he put his hand back into his bosom again; and plucked it out of his bosom and, see, it had turned again as his other flesh.

8 And it shall come to pass, if they will not believe you, neither listen to the voice of the first ot, that they will believe the voice of the latter ot.

9 And it shall come to pass, if they will not believe also these two signs, neither listen to your voice, that you shall take from the mayim of the river and pour it upon the dry land: and the mayim which you take out of the river shall become dahm upon the dry land.

10 And Moshe said to אִרְאֵל, O אִרְאֵל, I am not eloquent, neither before, nor since You have spoken to Your eved: but I am slow of speech and of a slow tongue.

11 And אִרְאֵל said to him, Who has made man's mouth? Or, who makes the dumb, or deaf, or the seeing, or the blind? Have not I אִרְאֵל ?

12 Now therefore go and I will be with your mouth and teach you what you shall say.

13 And he said, O אִרְאֵל, I beg You; by the hand of someone else please send deliverance.

14 And the anger of אִרְאֵל burned against Moshe and He said, Is not Aharon the Lewi your ach? I know that he can speak well. And also, see, he comes forth to meet you: and when he sees you, he will have simcha in his lev.

15 And you shall speak to him and put words in his mouth: and I will be with your mouth and with his mouth and will teach you what you shall do.

16 And he shall be your spokesman to the people: and he shall be to you like a mouth and you shall be to him in Ahlohim 's place.

17 And you shall take this rod in your hand, with which you shall do the signs.

18 And Moshe went and returned to Yithro his abba-in-law and said to him, Let me go, please and return to my brothers who are in Mitzrayim and see whether they still are alive. And Yithro said to Moshe, Go in shalom.

19 And אֱלֹהִים said to Moshe in Midyan, Go, return into Mitzrayim: for all the men are dead who sought your chayim.

20 And Moshe took his isha and his sons and put them upon a donkey and he returned to the land of Mitzrayim: and Moshe took the rod of Ahlohim in his hand.

21 And אֱלֹהִים said to Moshe, When you go to return to Mitzrayim, see that you do all those wonders before Pharaoh, which I have put in your hand: but I will harden his lev, that he shall not let the people go.

22 And you shall say to Pharaoh, This said אֱלֹהִים, Yisrael is My Son, even My bachor:

23 And I say to you, Let My Son go, that he may serve Me: and if you refuse to let him go, see, I will slay your son, even your bachor.

24 And it came to pass in the derech at the lodging place that אֱלֹהִים met Moshe and sought to stun him.

25 Then Tzipporah took a sharp stone and cut off the foreskin of her blocked lev, and brought herself to his feet and she said, Surely you are indeed a bridegroom of dahm for me.

26 So אֱלֹהִים let her go: then she said, A bridegroom of dahm you are for me, in order to be brit-milah.

27 And אֱלֹהִים said to Aharon, Go into the wilderness to meet Moshe. And he went and met him on the har of Ahlohim and kissed him.

28 And Moshe told Aharon all the Words of אֱלֹהִים who had sent him and all the signs, which He had commanded him.

29 And Moshe and Aharon went and gathered together all the zechanim of the children of Yisrael:

30 And Aharon spoke all the Words that אֱלֹהִים had spoken to Moshe and did the signs in the sight of the people.

31 And the people believed: and when they heard that אֱלֹהִים had visited the children of Yisrael and that He had looked upon their affliction, then they bowed their heads and worshipped.

5 And afterward Moshe and Aharon went in and told Pharaoh, This says אֱלֹהִים Ahlohim of Yisrael, Let My people go, that they may hold a moed to Me in the midbar.

2 And Pharaoh said, Who is this אֱלֹהִים that I should obey His voice to let Yisrael go? I know not אֱלֹהִים, neither will I let Yisrael go.

3 And they said, The Ahlohim of the Ivrim has met with us: let us go for a three yom journey into the desert and sacrifice to אֱלֹהִים our Ahlohim; lest He fall upon us with pestilence, or with the sword.

4 And the melech of Mitzrayim said to them, Why do you, Moshe and Aharon, take the people away from their work? Get back to your burdens.

5 And Pharaoh said, See, the people of the land now are many, and you make them rest from their burdens.

6 And Pharaoh commanded the same yom the taskmasters of the people and their officers, saying,

7 You shall no more give the people straw to make bricks, as before: let them go and gather straw for themselves.

8 And the same amount of bricks, which they did make before, you shall require it of them; you shall not diminish any of it: for they are idle; therefore they cry, saying, Let us go and sacrifice to our Ahlohim.

9 Let even more work be laid upon the men, that they may labor in it; and let them not regard vain words.

10 And the taskmasters of the people went out and their officers and they spoke to the people, saying, This said Pharaoh, I will not give you straw.

11 Go get your straw wherever you can find it: yet none of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Mitzrayim to gather stubble instead of straw.

13 And the taskmasters hurried them, saying, Fulfill your work, your daily tasks just like when there was straw.

14 And the foremen of the children of Yisrael, which Pharaoh's taskmasters had set over them, were beaten and asked, Why have you not fulfilled your task in making bricks both yesterday and today, as before?

15 Then the foremen of the children of Yisrael came and cried to Pharaoh, saying, Why do you treat your avadim this derech?

16 There is no straw given to your avadim and they say to us, Make bricks: and, see, your avadim are beaten; but the fault is with your own people.

17 But he said, You are idle; therefore you say, Let us go and do sacrifice to אֱלֹהֵינוּ.

18 Go therefore now and work; for there shall no straw be given to you, yet shall you deliver the same amount of bricks.

19 And the foremen of the children of Yisrael did see that they were in trouble, after it was said, You shall not diminish any from the bricks of your daily task.

20 And they met Moshe and Aharon, who stood in the derech, as they came forth from Pharaoh:

21 And they said to them, אֱלֹהִים look upon you and judge; because you have made us to be abhorred in the eyes of Pharaoh and in the eyes of his avadim, to put a sword in their hand to slay us.

22 And Moshe returned to אֱלֹהִים and said, אֱלֹהִים, why have You done this evil to this people? Why is it that You have sent me?

23 For since I came to Pharaoh to speak in Your Name, he has done evil to this people; neither have You delivered Your people at all.

6 Then אֱלֹהִים said to Moshe, Now shall you see what I will do to Pharaoh: for with a strong hand shall he let them go and with a strong hand shall he drive them out of his land.

2 And Ahlohim spoke to Moshe and said to him, I AM אֱלֹהִים:

3 And I appeared to Avraham, to Yitzchak and to Yaakov, in and as El-Shaddai, but by My Name אֱלֹהִים was I not known to them?

4 And I have also established My brit with them, to give them the land of Kanaan, the land of their pilgrimage, where they were gerim.

5 And I have also heard the groaning of the children of Yisrael, whom the Mitzrim keep in bondage; and I have remembered My brit.

6 Therefore say to the children of Yisrael, I AM אֱלֹהִים and I will bring you out from under the

burdens of the Mitzrim and I will deliver you out of their bondage and I will redeem you with an outstretched Arm, and with great mishpatim:

7 And I will take you to Me for a people and I will be your Ahlohim: and you shall know that I AM אֱלֹהִים your Ahlohim, who brings you out from under the burdens of the Mitzrim.

8 And I will bring you in to the land, concerning which I did swear to give it to Avraham, to Yitzchak and to Yaakov; and I will give it to you for a heritage: I AM אֱלֹהִים.

9 And Moshe spoke this to the children of Yisrael: but they listened not to Moshe because of their anguish of ruach and cruel bondage.

10 And אֱלֹהִים spoke to Moshe, saying,

11 Go in, speak to Pharaoh melech of Mitzrayim, so that he lets the children of Yisrael go out of his land.

12 And Moshe spoke before אֱלֹהִים, saying, See, the children of Yisrael have not listened to me; how then shall Pharaoh listen to me, I who am of untrained lips?

13 And אֱלֹהִים spoke to Moshe and to Aharon and gave them a command for the children of Yisrael and to Pharaoh melech of Mitzrayim, to bring the children of Yisrael out from the land of Mitzrayim.

14 These are the heads of their ahvots' batiym: The sons of Reuven the bachor of Yisrael; Hanoch and Pallu, Hetzron and Carmi: these are the mishpachot of Reuven.

15 And the sons of Shimon, Yemu-El and Yamin and Ohad and Yachin and Zohar and Shaul the son of a Kanaanite woman: these are the mishpachot of Shimon.

16 And these are the names of the sons of Lewi according to their generations; Gershon and Qehath and Merari: and the years of the chayim of Lewi were one hundred thirty seven years.

17 The sons of Gershon; Libni and Shimi, according to their mishpachot.

18 And the sons of Qehath; Amram and Izhar and Chebron and Uzziel: and the years of the chayim of Qehath were one hundred thirty three years.

19 And the sons of Merari; Mahali and Mushi: these are the mishpachot of Lewi according to their generations.

20 And Amram took Yocheved his abba's sister as an isha; and she bore him Aharon and Moshe: and the years of the chayim of Amram were a hundred thirty seven years.

21 And the sons of Izhar; Korach and Nepheg and Zichri.

22 And the sons of Uzzi-El; Misha-El and Elzaphan and Zithri.

23 And Aharon took Elisheva, daughter of Amminadav, sister of Naashon, as an isha; and she bore him Nadav and Avihu, El-Azar and Ithamar.

24 And the sons of Korach; Assir and Elchanah and Aviasaph: these are the mishpachot of the Korachites.

25 And El-Azar Aharon's son took one of the daughters of Putiel as an isha; and she bore him Pinchus: these are the heads of the ahvot of the Lewiym according to their mishpachot.

26 These are Aharon and Moshe, to whom אֱלֹהִים said, Bring out the children of Yisrael from the land of Mitzrayim according to their divisions.

27 These are the ones who spoke to Pharaoh melech of Mitzrayim, to bring out the children of Yisrael from Mitzrayim: this is that Moshe and Aharon.

28 And it came to pass on the yom when אֱלֹהִים spoke to Moshe in the land of Mitzrayim,

29 That אֱלֹהִים spoke to Moshe, saying, I AM אֱלֹהִים: speak to Pharaoh melech of Mitzrayim all that I say to you.

30 And Moshe said before אֱלֹהִים, See, I am of untrained lips and why should Pharaoh listen to me?

Torah Parsha 15 Shavuah-Week 15-Re'eh
Ne'tatecha. Shemot-Exodus chapters 7-10.
Renewed Covenant Yochanan-John chapters 1-5.

7 And אֱלֹהִים said to Moshe, See, I have made you like an ahlaim to Pharaoh: and Aharon your brother shall be your navi.

2 You shall speak all that I command you: and Aharon your brother shall speak to Pharaoh, to send the children of Yisrael out of his land.

3 And I will harden Pharaoh's lev and multiply My signs and My wonders in the land of Mitzrayim.

4 But Pharaoh shall not listen to you, that I may lay My hand upon Mitzrayim and bring forth My divisions and My people the children of Yisrael, out of the land of Mitzrayim by great mishpatim.

5 And the Mitzrim shall know that I AM אֱלֹהִים, when I stretch forth My hand upon Mitzrayim and bring out the children of Yisrael from among them.

6 And Moshe and Aharon did as אֱלֹהִים commanded them; so did they.

7 And Moshe was eighty years old and Aharon eighty-three years old, when they spoke to Pharaoh.

8 And אֱלֹהִים spoke to Moshe and to Aharon, saying,

9 When Pharaoh shall speak to you, saying, Show a miracle for yourselves: then you shall say to Aharon, Take your rod and cast it before Pharaoh and it shall become a serpent.

10 And Moshe and Aharon went in to Pharaoh and they did as אֱלֹהִים had commanded and Aharon cast down his rod before Pharaoh and before his avadim and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: and the magicians of Mitzrayim, they also did in like manner with their enchantments.

12 For they cast down every man his rod and they became serpents: but Aharon's rod swallowed up their rods.

13 And He hardened Pharaoh's lev, so that he listened not to them; as אֱלֹהִים had said.

14 And אֱלֹהִים said to Moshe, Pharaoh's lev is hardened; he refuses to let the people go.

15 Go to Pharaoh in the boker; see, he goes out to the mayim; and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent shall you take in your hand.

16 And you shall say to him, אֱלֹהִים Ahlohim of the Ivrim has sent me to you, saying, Let My people go, that they may serve Me in the wilderness: and, see, before you would not listen.

17 This says אֱלֹהִים, In this you shall know that I AM אֱלֹהִים: see, I will smite with the rod that is in my hand upon the mayim, which are in the river and they shall be turned to dahm.

18 And the fish that are in the river shall die and the river shall stink; and the Mitzrim shall find it impossible to drink of the mayim of the river.

19 And אֱלֹהִים spoke to Moshe, Say to Aharon, Take your rod and stretch out your hand upon the mayim of Mitzrayim, upon their streams, upon their rivers and upon their ponds and upon all their pools of mayim, that they may become dahm; and that there may be dahm throughout all the land of Mitzrayim, both in vessels of wood and in vessels of stone.

20 And Moshe and Aharon did so, as אֱלֹהִים commanded; and he lifted up the rod and smote the mayim that were in the river, in the sight of Pharaoh and in the sight of his avadim; and all the mayim that were in the river were turned to dahm.

21 And the fish that were in the river died; and the river smelled and the Mitzrim could not drink of the mayim of the river; and there was dahm throughout all the land of Mitzrayim.

22 And the magicians of Mitzrayim did so with their enchantments: and Pharaoh's lev was hardened, neither did he listen to them; as אֱלֹהִים had said.

23 And Pharaoh turned and went into his bayit neither did he set his lev to this also.

24 And all the Mitzrim dug all around the river for mayim to drink; for they could not drink of the mayim of the river.

25 And seven yamim were fulfilled, after אֱלֹהִים had smitten the river.

8 And אֱלֹהִים spoke to Moshe, Go to Pharaoh and say to him, This says אֱלֹהִים, Let My people go, that they may serve Me.

2 And if you refuse to let them go, see, I will smite all your borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into your bayit and into your bedroom and upon your bed and into the bayit of your avadim and upon your people and into your ovens and into your kneading bowls:

4 And the frogs shall come up both on you and upon your people and upon all your avadim.

5 And אֱלֹהִים spoke to Moshe, Say to Aharon, Stretch forth your hand with your rod over the streams, over the rivers and over the ponds and cause frogs to come up upon the land of Mitzrayim.

6 And Aharon stretched out his hand over the mayim of Mitzrayim; and the frogs came up and covered the land of Mitzrayim.

7 And the magicians did so with their enchantments and brought up frogs upon the land of Mitzrayim.

8 Then Pharaoh called for Moshe and Aharon and said, Make tefillah to אֱלֹהֵיךָ, that He may take away the frogs from me and from my people; and I will let the people go, that they may do sacrifice to אֱלֹהֵיךָ.

9 And Moshe said to Pharaoh, Explain yourself to me: when shall I make tefillah for you and for your avadim and for your people, to destroy the frogs from you and your batiym, that they may remain in the river only?

10 And he said, Tomorrow. And Moshe said, Be it according to your word: that you may know that there is none like אֱלֹהֵינוּ our Ahlohim.

11 And the frogs shall depart from you and from your batiym and from your avadim and from your people; they shall remain in the river only.

12 And Moshe and Aharon went out from Pharaoh: and Moshe cried to אֱלֹהֵיךָ because of the frogs that He had brought against Pharaoh.

13 And אֱלֹהֵיךָ did according to the word of Moshe; and the frogs died out of the batiym, out of the villages and out of the fields.

14 And they gathered them together upon heaps: and the land smelled.

15 But when Pharaoh saw that there was relief, he hardened his lev and listened not to them; as אֱלֹהֵיךָ had said.

16 And אֱלֹהֵיךָ said to Moshe, Say to Aharon, Stretch out your rod and smite the dust of the land, that it may become lice throughout all the land of Mitzrayim.

17 And they did so; for Aharon stretched out his hand with his rod and smote the dust of the earth

and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Mitzrayim.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man and upon beast.

19 Then the magicians said to Pharaoh, This is the finger of Ahlohim: and Pharaoh's lev was hardened and he listened not to them; as אֱלֹהִים had said.

20 And אֱלֹהִים said to Moshe, Rise up early in the boker and stand before Pharaoh; see, he comes forth to the mayim; and say to him, This says אֱלֹהִים, Let My people go, that they may serve Me.

21 Or, else, if you will not let My people go, see, I will send swarms of flies upon you and upon your avadim and upon your people and into your batiym: and the batiym of the Mitzrim shall be full of swarms of flies and also the ground where they are.

22 And I will separate in that yom the land of Goshen, in which My people dwell, that no swarms of flies shall be there; so that you may know that I AM אֱלֹהִים in the midst of the earth.

23 And I will put a division between My people and your people: tomorrow shall this ot be.

24 And אֱלֹהִים did so; and there came a grievous swarm of flies into the bayit of Pharaoh and into his avadim's batiym and into all the land of Mitzrayim: the land was ruined by reason of the swarm of flies.

25 And Pharaoh called for Moshe and for Aharon and said, Go, sacrifice to your Ahlohim in the land.

26 And Moshe said, It is not right to do so; for we would be sacrificing the abomination of the Mitzrim to אֱלֹהִים our Ahlohim: see, shall we sacrifice the abomination of the Mitzrim before their eyes and will they not stone us?

27 We will go three yamim' journey into the wilderness and sacrifice to אלהים our Ahlohim, as He shall command us.

28 And Pharaoh said, I will let you go, that you may sacrifice to אלהים your ahlahim in the wilderness; only you shall not go very far away: make tefillah for me.

29 And Moshe said, See, I go out from you and I will make tefillah to אלהים that the swarms of flies may depart from Pharaoh, from his avadim and from his people, tomorrow: but let not Pharaoh deal deceitfully anymore in not letting the people go to sacrifice to אלהים.

30 And Moshe went out from Pharaoh and made tefillah to אלהים.

31 And אלהים did according to the word of Moshe; and He removed the swarms of flies from Pharaoh, from his avadim and from his people; there remained not one.

32 And Pharaoh hardened his lev at this time also, neither would he let the people go.

9 Then אלהים said to Moshe, Go in to Pharaoh and tell him, This says אלהים Ahlahim of the Ivrim, Let My people go, that they may serve Me.

2 For if you refuse to let them go and will hold them still,

3 See, the Hand of אלהים is upon your cattle that are in the field, upon the horses, upon the donkeys, upon the camels, upon the oxen and upon the sheep: there shall be a very grievous pestilence.

4 And אלהים shall separate between the cattle of Yisrael and the cattle of Mitzrayim: and there shall nothing die of all that is the children of Yisrael's.

5 And אלהים appointed a set time, saying, Tomorrow אלהים shall do this thing in the land.

6 And אֱלֹהִים did that thing on the next yom and all the cattle of Mitzrayim died: but of the cattle of the children of Yisrael not one died.

7 And Pharaoh sent and, see, there was not one of the cattle of the Yisraelites dead. And the lev of Pharaoh was hardened and he did not let the people go.

8 And אֱלֹהִים said to Moshe and to Aharon, Take handfuls of ashes of a furnace and let Moshe sprinkle it toward the shamayim in the sight of Pharaoh.

9 And it shall become small dust in all the land of Mitzrayim and shall be for boils breaking forth with sores upon man and upon beast, throughout all the land of Mitzrayim.

10 And they took ashes of the furnace and stood before Pharaoh; and Moshe sprinkled it up toward the shamayim; and it became a boil breaking forth with sores upon man and upon beast.

11 And the magicians could not stand before Moshe because of the boils; for the boils were upon the magicians and upon all the Mitzrim.

12 And אֱלֹהִים hardened the lev of Pharaoh and he listened not to them; as אֱלֹהִים had spoken to Moshe.

13 And אֱלֹהִים said to Moshe, Rise up early in the boker and stand before Pharaoh and say to him, This says אֱלֹהִים Ahlohim of the Ivrim, Let My people go, that they may serve Me.

14 For I will at this time send all My plagues upon your lev and upon your avadim and upon your people; that you may know that there is none like Me in all the earth.

15 For now I will stretch out My hand, that I may smite you and your people with pestilence; and you shall be cut off from the earth.

16 And indeed for this cause have I raised you up, for to show in you My Power; and that My Name may be declared throughout all the earth.

17 Yet you still exalt yourself against My people, that you will not let them go?

18 See, tomorrow about this time I will cause it to rain a very grievous hail, such as has not been in Mitzrayim since the foundation of it even until now.

19 Therefore now, send for and gather your cattle and all that you have in the field; for upon every man and beast which shall be found in the field and shall not be brought home, the hail shall come down upon them and they shall die.

20 Those that feared The Word of אֱלֹהִים among the avadim of Pharaoh made their avadim and cattle flee into their batiym:

21 But those that regarded not The Word of אֱלֹהִים left their avadim and their cattle in the field.

22 And אֱלֹהִים said to Moshe, Stretch forth your hand toward the shamayim, that there may be hail in all the land of Mitzrayim, upon man and upon beast and upon every herb of the field, throughout the land of Mitzrayim.

23 And Moshe stretched forth his rod toward the shamayim: and אֱלֹהִים sent thunder and hail and the fire ran along upon the ground; and אֱלֹהִים rained hail upon the land of Mitzrayim.

24 So there was hail and fire mixed with the hail, very grievous, such as there was none like it in all the land of Mitzrayim since it became a nation.

25 And the hail smote throughout all the land of Mitzrayim all that was in the field, both man and beast; and the hail smote every herb of the field and broke every eytz of the field.

26 Only in the land of Goshen, where the children of Yisrael were, was there no hail.

27 And Pharaoh sent and called for Moshe and Aharon and said to them, I have sinned this time: אֲנִי אָוֵן is Tzadik and my people and I are wicked.

28 Make tefillah to אֲנִי אָוֵן; for it is enough. Let there be no more mighty thundering and hail; and I will let you go and you shall stay no longer.

29 And Moshe said to Him, As soon as I am gone out of the city, I will spread abroad my hands to אֲנִי אָוֵן; and the thunder shall cease, neither shall there be anymore hail; that you may know how that the earth is אֲנִי אָוֵן 's.

30 But as for you and your avadim, I know that you will not yet fear אֲנִי אָוֵן Ahlohim.

31 And the flax and the barley was smitten: for the barley was in the ear and the flax was in bud.

32 But the wheat and the spelt were not smitten: for they ripen late.

33 And Moshe went out of the city from Pharaoh and spread abroad his hands to אֲנִי אָוֵן : and the thunders and hail ceased and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders had ceased, he sinned yet more and hardened his lev, he and his avadim.

35 And the lev of Pharaoh was hardened, neither would he let the children of Yisrael go; as אֲנִי אָוֵן had spoken by Moshe.

10 And אֲנִי אָוֵן said to Moshe, Go in to Pharaoh: for I have hardened his lev and the lev of his avadim, that I might show these My signs before him:

2 And that you may tell it in the ears of your son and of your son's son, what things I have done in Mitzrayim and My signs which I have done among them; that you may know that I AM אֲנִי אָוֵן.

3 And Moshe and Aharon came in to Pharaoh and said to him, This says אֱלֹהִים Ahlohim of the Ivrim, How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me.

4 Or, else, if you refuse to let My people go, see, tomorrow will I bring the locusts into your coast:

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remains to you from the hail and shall eat every eytz which grows for you out of the field:

6 And they shall fill your batiym and the batiym of all your avadim and the batiym of all the Mitzrim; which neither your ahvot, nor your ahvots' ahvot have seen, since the yom that they were upon the earth to this yom. And he turned and went out from Pharaoh.

7 And Pharaoh's avadim said to him, How long shall this man be a snare to us? Let the men go, that they may serve אֱלֹהִים their Ahlohim: Do you not yet know that Mitzrayim is being destroyed?

8 And Moshe and Aharon were brought again to Pharaoh: and he said to them, Go, serve אֱלֹהִים your Ahlohim: but who are they that shall go?

9 And Moshe said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a moed to אֱלֹהִים.

10 And he said to them, Let אֱלֹהִים be so with you, as I will let you go and your little ones: but be warned that evil is before you.

11 Not so: go now you that are men and serve אֱלֹהִים; for that is what you did desire. And they were driven out from Pharaoh's presence.

12 And אֱלֹהִים said to Moshe, Stretch out your hand over the land of Mitzrayim for the locusts, that they

may come up upon the land of Mitzrayim and eat every herb of the land, even all that the hail has left.

13 And Moshe stretched forth his rod over the land of Mitzrayim and אִיִּזְרָאֵל brought an east wind upon the land all that yom and all that lyla; and when it was boker, the east wind brought the locusts.

14 And the locusts went up over all the land of Mitzrayim and rested in all the coasts of Mitzrayim: very grievous were they; before then there were no such locusts as those, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land and all the fruit of the eytzim which the hail had left: and there remained not any green thing on the eytzim, or in the herbs of the field, throughout all the land of Mitzrayim.

16 Then Pharaoh called for Moshe and Aharon in haste; and he said, I have sinned against אִיִּזְרָאֵל your Ahlohim and against you.

17 Now, therefore, forgive my sin only this once and make tefillah to אִיִּזְרָאֵל your Ahlohim, that He may take away from me this death.

18 And he went out from Pharaoh and made tefillah to אִיִּזְרָאֵל.

19 And אִיִּזְרָאֵל turned a mighty strong west wind, which took away the locusts and cast them into the Yam Suf; there remained not one locust in all the coasts of Mitzrayim.

20 But אִיִּזְרָאֵל hardened Pharaoh's lev, so that he would not let the children of Yisrael go.

21 And אִיִּזְרָאֵל said to Moshe, Stretch out your hand toward the shamayim, that there may be darkness over the land of Mitzrayim, even darkness that may be felt.

22 And Moshe stretched forth his hand toward the shamayim; and there was a thick darkness in all the land of Mitzrayim for three yamim:

23 They saw not one another, neither rose anyone from his place for three yamim: but all the children of Yisrael had ohr in their dwellings.

24 And Pharaoh called to Moshe and said, Go, serve אֱלֹהֶיךָ; only let your flocks and your herds stay: let your little ones also go with you.

25 And Moshe said, You must give us also sacrifices and burnt offerings, that we may sacrifice to אֱלֹהֵינוּ our Ahlohim.

26 Our cattle also shall go with us; there shall not be a hoof left behind; for we must take them to serve אֱלֹהֵינוּ our Ahlohim; for we know not with what we must serve אֱלֹהֵינוּ, until we come there.

27 But אֱלֹהֵינוּ hardened Pharaoh's lev and he would not let them go.

28 And Pharaoh said to him, Get away from me, watch yourself and never see my face again! For in that yom that you see my face, you shall die.

29 And Moshe said, You have spoken well, I will see your face again no more!

Torah Parsha 16 Shavuah-Week 16-Od Nega Echad. Shemot-Exodus chapters 11-14. Renewed Covenant Yochanan-John chapters 6-10.

11 And אֱלֹהֵינוּ said to Moshe, Yet will I bring one more plague upon Pharaoh and upon Mitzrayim; afterwards he will let you go from here: when he shall let you go, he shall surely drive you out from here altogether.

2 Speak now in the ears of the people and let every man ask from his neighbor and every woman from her neighbor, jewels of silver and jewels of gold.

3 And אִיִּצְחָק gave the people chesed in the sight of the Mitzrim. Moreover, the man Moshe was very great in the land of Mitzrayim, in the sight of Pharaoh's avadim and in the sight of the people.

4 And Moshe said, This says אִיִּצְחָק, About midnight will I go out into the midst of Mitzrayim:

5 And all the bachorim in the land of Mitzrayim shall die, from the bachor of Pharaoh that sits upon his kesay, even to the bachor of the female eved that is behind the mill; and all the bachor of the beasts.

6 And there shall be a great cry throughout all the land of Mitzrayim, such as there was none like it, nor shall be like it anymore.

7 But against any of the children of Yisrael shall no dog move his tongue, against man, or beast: that you may know that אִיִּצְחָק does put a difference between the Mitzrim and Yisrael.

8 And all these your avadim shall come down to Me and bow down themselves to Me, saying, Get out and all the people that follow you. And after that I will go out. And he went out from Pharaoh in a great anger.

9 And אִיִּצְחָק said to Moshe, Pharaoh shall not listen to you; that My wonders may be multiplied in the land of Mitzrayim.

10 And Moshe and Aharon did all these wonders before Pharaoh: and אִיִּצְחָק hardened Pharaoh's lev, so that he would not let the children of Yisrael go out of his land.

12 And אִיִּצְחָק spoke to Moshe and Aharon in the land of Mitzrayim, saying,

2 This chodesh shall be for you the beginning of chodashem, Rosh Chodashem: it shall be the first chodesh of the year for you.

3 Speak to all the kehilla of Yisrael, saying, In the tenth yom of this chodesh they shall take for

themselves every man a lamb, according to the bayit of their ahvot, a lamb for a bayit:

4 And if the household is too little for the lamb, let him and his neighbor next to his bayit take it according to the number of their beings; every man according to his needs you shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: you shall take it out from the sheep, or from the goats:

6 And you shall keep it up until the fourteenth yom of the same chodesh: and the whole assembly of the kehilla of Yisrael shall kill it in between the evenings.

7 And they shall take of the dahm and strike it on the two side posts and on the upper doorpost of their batiym, in which they shall eat it.

8 And they shall eat the flesh in that lyla, roasted with fire and matzah; and with bitter herbs they shall eat it.

9 Eat none of it raw, nor cooked, or boiled at all with mayim, but roasted with fire; its head with its legs, with the inside parts.

10 And you shall let nothing of it remain until the boker; and that which remains until the boker you shall burn with fire.

11 And this is how you shall eat it; with your loins dressed, your shoes on your feet and your staff in your hand; and you shall eat it in a great hurry: it is אֶרְבֵּי's Pesach.

12 For I will pass through the land of Mitzrayim this lyla and will smite all the bachor in the land of Mitzrayim, both man and beast; and against all the ahlahim of Mitzrayim I will execute mishpat: I AM אֶרְבֵּי.

13 And the dahm shall be to you for an ot upon the batiym where you are: and when I see the dahm, I

will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Mitzrayim.

14 And this yom shall be to you for a memorial; and you shall shomer it as a moed to אֶתְכֶם throughout your generations; you shall shomer it as a moed by a mishpat le-olam-va-ed.

15 Seven yamim shall you eat matzah; even the first yom you shall put away chametz out of your batiym: for whoever eats lechem with chametz from the first yom until the seventh yom, that being shall be cut off from Yisrael.

16 And in the first yom there shall be a miqra kodesh, and on the seventh yom there shall be a miqra kodesh to you; no manner of work shall be done in them, except that which every man must eat, that only may be done by you.

17 And you shall observe Chag Matzoth; for on this very yom have I brought your divisions out of the land of Mitzrayim: therefore shall you observe this yom in your generations by a mishpat le-olam-va-ed.

18 In the first chodesh, on the fourteenth yom of the chodesh between the evenings, you shall eat matzah, until the twenty-first yom of the chodesh at evening.

19 Seven yamim shall there be no chametz found in your batiym: for whoever eats that which is chametz, even that being shall be cut off from the kehilla of Yisrael, whether he be a ger, or born in the land.

20 You shall eat nothing with chametz; in all your dwellings shall you eat matzah.

21 Then Moshe called for all the zechanim of Yisrael and said to them, Choose and take a lamb according to your mishpachot and kill the Pesach.

22 And you shall take a bunch of hyssop and dip it in the dahm that is in the basin and strike the lintel and the two side posts with the dahm that is in the basin; and none of you shall go out the door of his bayit until the boker.

23 For אֱלֹהִים will pass through to smite the Mitzrim; and when He sees the dahm upon the lintel and on the two side posts, אֱלֹהִים will pass over the door and will not allow the destroyer to come in to your batiym to smite you.

24 And you shall observe this word as a mishpat for you and for your sons le-olam-va-ed.

25 And it shall come to pass, when you have come to the land that אֱלֹהִים will give you, according as He has promised, that you shall shomer this service.

26 And it shall come to pass, when your children shall say to you, What do you mean by this service?

27 That you shall say, It is the sacrifice of אֱלֹהִים 's Pesach, who passed over the batiym of the children of Yisrael in Mitzrayim, when He smote the Mitzrim and delivered our batiym. And the people bowed their heads and worshipped.

28 And the children of Yisrael went away and did as אֱלֹהִים had commanded Moshe and Aharon, so they did.

29 And it came to pass, that at midnight אֱלֹהִים smote all the bachor in the land of Mitzrayim, from the bachor of Pharaoh that sat on his kesay to the bachor of the captive that was in the dungeon; and all the bachor of cattle.

30 And Pharaoh rose up in the lyla, he and all his avadim and all the Mitzrim; and there was a great cry in Mitzrayim, for there was not a bayit where there was not one dead.

31 And he called for Moshe and Aharon by lyla and said, Rise and get out from among my people, both

you and the children of Yisrael; and go, serve אִיִּצְרָאֵל, as you have said.

32 Also take your flocks and your herds, as you have said and be gone; and bless me also.

33 And the Mitzrim greatly urged the people, that they might send them out of the land in a great hurry; for they said, We will all be dead men.

34 And the people took their dough before it was chametz, their kneading bowls being bound up in their clothes upon their shoulders.

35 And the children of Yisrael did according to the word of Moshe; and they asked of the Mitzrim jewels of silver and jewels of gold and garments:

36 And אִיִּצְרָאֵל gave the people chen in the sight of the Mitzrim, so that they gave to them such things as they required. And they plundered the Mitzrim.

37 And the children of Yisrael journeyed from Raamses to Sukkot, about six hundred thousand on foot that were men, beside children.

38 And a mixed multitude went up also with them; and flocks and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Mitzrayim, for it was not chametz; because they were driven out of Mitzrayim and could not delay, neither had they prepared for themselves any food.

40 Now the sojourning of the children of Yisrael, who dwelt in Kanaan and Mitzrayim, was four hundred thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even on the very same yom of their entry, it came to pass, that all the divisions of אִיִּצְרָאֵל went out from the land of Mitzrayim.

42 It is a lyla to be much observed to אִיִּצְרָאֵל for bringing them out from the land of Mitzrayim: this is

a lyla to אִרְאֵל to be observed by all the children of Yisrael in all their generations.

43 And אִרְאֵל said to Moshe and Aharon, This is the chuk of the Pesach: There shall no ger eat of it:

44 But every man's eved that is bought for money, when you have performed brit-milah upon him, then shall he eat of it.

45 A foreigner and a hired eved shall not eat of it.

46 In one bayit shall it be eaten; you shall not carry forth any of the flesh outside of the bayit, neither shall you break a bone of it.

47 All the kehilla of Yisrael shall shomer it.

48 And when a ger shall sojourn with you and desires to shomer the Pesach to אִרְאֵל; all his males must perform brit-milah and then let him come near and shomer it; and he shall be as one that is born in the land: for no person that is not brit milah shall eat of it.

49 One Torah shall be for him that is native and for the ger that sojourns among you.

50 This did all the children of Yisrael; as אִרְאֵל commanded Moshe and Aharon, so did they.

51 And it came to pass the very same yom that אִרְאֵל did bring the children of Yisrael out of the land of Mitzrayim by their divisions.

13 And אִרְאֵל spoke to Moshe, saying,

2 Set Apart to Me all the bachor, whatever opens the womb among the children of Yisrael, both of man and of beast: it is Mine.

3 And Moshe said to the people, Remember this yom, in which you came out from Mitzrayim, out of the bayit of bondage; for by the strength of His Hand אִרְאֵל brought you out from this place: there shall no lechem with chametz be eaten.

4 This yom came you out in the chodesh of Aviv.

5 And it shall be when אִיִּצְרָאֵל shall bring you into the land of the Kanaanites and the Hittites and the Amorites and the Hivites and the Yevusites, which He swore to your ahvot to give you, a land flowing with milk and honey, that you shall shomer this service in this chodesh.

6 Seven yamim you shall eat matzah and in the seventh yom shall be a moed to אִיִּצְרָאֵל.

7 Matzah shall be eaten seven yamim; and there shall no lechem with chametz be seen with you, neither shall there be chametz seen with you in all your borders.

8 And you shall inform your son in that yom, saying, This is done because of what אִיִּצְרָאֵל did for me when I came forth out of Mitzrayim.

9 And it shall be for an ot to you upon your hand and for a memorial between your eyes, that the Torah of אִיִּצְרָאֵל may be in your mouth: for with a strong hand has אִיִּצְרָאֵל brought you out of Mitzrayim.

10 You shall therefore shomer this chuk in its appointed time from year to year.

11 And it shall be when אִיִּצְרָאֵל shall bring you into the land of the Kanaanites, as He swore to you and to your ahvot and shall give it to you,

12 That you shall set apart to אִיִּצְרָאֵל all that pehters the womb and every pehter that comes from a beast which you have; all the males belong to אִיִּצְרָאֵל.

13 And every bachor of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck: and all the bachor males among your children shall you redeem.

14 And it shall be when your son asks you in times to come, saying, What is this? That you shall say to him, By the strength of His Hand אִיִּצְרָאֵל brought us out from Mitzrayim, from the bayit of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that אִיִּצְרָאֵל killed all the bachor in the land

of Mitzrayim, both the bachor of man and the bachor of beast: therefore I sacrifice to אֱלֹהִים all that pehters the womb, being males; but all the bachor of my children I redeem.

16 And it shall be for an ot upon your hand and for a memory between your eyes: for by the strength of His Hand אֱלֹהִים brought us forth out of Mitzrayim.

17 And it came to pass, when Pharaoh had let the people go, that Ahlohim led them not through the derech of the land of the Plishtim, although that was near; for Ahlohim said, Lest the people regret when they see war and they return to Mitzrayim:

18 But Ahlohim led the people around, through the derech of the wilderness of the Yam Suf: and the children of Yisrael went up armed out of the land of Mitzrayim.

19 And Moshe took the bones of Yoseph with him: for he had certainly made the children of Yisrael swear, saying, Ahlohim will surely visit you; and you shall carry up my bones away from here with you.

20 And they took their journey from Sukkot and encamped in Etham, in the edge of the wilderness.

21 And אֱלֹהִים went before them by yom in a pillar of a cloud, to lead them in the derech; and by lyla in a pillar of fire, to give them ohr; to go with them by yom and lyla:

22 He took not away the pillar of the cloud by yom, nor the pillar of fire by lyla, from before the people.

14 And אֱלֹהִים spoke to Moshe, saying,

2 Speak to the children of Yisrael that they turn and encamp before Pi-Hahiroth, between Migdol and the sea, opposite Ba'al-Tzephon: before it shall you encamp by the sea.

3 For Pharaoh will say of the children of Yisrael, They are entangled in the land; the wilderness has shut them in.

4 And I will harden Pharaoh's lev, that he shall follow after them; and I will be honored through Pharaoh and over all his army; that the Mitzrim may know that I AM אֱלֹהִים. And they did so.

5 And it was told the melech of Mitzrayim that the people fled: and the lev of Pharaoh and of his avadim was turned against the people and they said, Why have we done this, that we have let Yisrael go from serving us?

6 And he made ready his mirkavah and took his people with him:

7 And he took six hundred chosen mirkavot and all the mirkavot of Mitzrayim and captains over every one of them.

8 And אֱלֹהִים hardened the lev of Pharaoh melech of Mitzrayim and he pursued after the children of Yisrael: and the children of Yisrael went out with a high hand.

9 But the Mitzrim pursued after them, all the horses and mirkavot of Pharaoh and his horsemen and his army and overtook them camping by the sea, beside Pi-Hahiroth, before Ba'al-Tzephon.

10 And when Pharaoh drew near, the children of Yisrael lifted up their eyes and, see, the Mitzrim marched after them; and they were much afraid: and the children of Yisrael cried out to אֱלֹהִים.

11 And they said to Moshe, Because there were no graves in Mitzrayim, have you now taken us away to die in the wilderness? Why have you dealt with us in this manner, to carry us forth out of Mitzrayim?

12 Is not this the word that we did tell you in Mitzrayim, saying, Leave us alone, that we may serve the Mitzrim? For it had been better for us to serve the Mitzrim, than that we should die in the wilderness.

13 And Moshe said to the people, Fear not, stand still and see the YAHUSHA of אֱלֹהִים, which He will

show to you today: for the Mitzrim whom you have seen today, you shall see them again no more le-olam-va-ed.

14 אֲנִי shall fight for you and you shall stay still.

15 And אֲנִי said to Moshe, Why do you cry to Me? Speak to the children of Yisrael that they may go forward:

16 But lift up your rod and stretch out your hand over the sea and divide it: and the children of Yisrael shall go on dry ground through the middle of the sea.

17 And I, see, I will harden the levavot of the Mitzrim and they shall follow them: and I will get for Myself kavod through Pharaoh and upon all his armies, upon his mirkavot and upon his horsemen.

18 And the Mitzrim shall know that I AM אֲנִי, when I have gotten kavod for Myself through Pharaoh, his mirkavot and his horsemen.

19 And The Malach-Ahlohim, who went before the camp of Yisrael, moved and went behind them; and the pillar of the cloud went from before their face and stood behind them:

20 And it came between the camp of the Mitzrim and the camp of Yisrael; and it was a cloud and darkness to them, but it gave ohr by lyla to these: so that the one came not near the other all the lyla.

21 And Moshe stretched out his hand over the sea; and אֲנִי caused the sea to go back by a strong east wind all that lyla and made the sea dry land and the mayim were divided.

22 And the children of Yisrael went into the midst of the sea upon the dry ground: and the mayim were a wall to them on their right hand and on their left.

23 And the Mitzrim pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his mirkavot and his horsemen.

24 And it came to pass, that in the boker watch אֱלֹהִים looked to the armies of the Mitzrim through the pillar of fire and of the cloud and troubled the army of the Mitzrim,

25 And took off their mirkavah wheels, that they drove them with difficulty: so that the Mitzrim said, Let us flee from the face of Yisrael; for אֱלֹהִים fights for them against the Mitzrim.

26 And אֱלֹהִים said to Moshe, Stretch out your hand over the sea, that the mayim may come again upon the Mitzrim, upon their mirkavot and upon their horsemen.

27 And Moshe stretched forth his hand over the sea and the sea returned to its usual flow when the boker appeared; and the Mitzrim fled right into it; and אֱלֹהִים overthrew the Mitzrim in the midst of the sea.

28 And the mayim returned and covered the mirkavot and the horsemen and all the army of Pharaoh that came into the sea after them; there remained not even one of them alive.

29 But the children of Yisrael walked upon dry land in the midst of the sea; and the mayim were a wall to them on their right hand and on their left.

30 So אֱלֹהִים saved Yisrael that yom out of the hand of the Mitzrim; and Yisrael saw the Mitzrim dead upon the seashore.

31 And Yisrael saw that great work which אֱלֹהִים did upon the Mitzrim: and the people feared אֱלֹהִים and believed אֱלֹהִים and His eved Moshe.

Torah Parsha 17 Shavuah-Week 17-Az Yashir
Moshe Shemot-Exodus chapters 15-18. Renewed
Covenant Yochanan-John chapter 11.

15 Then sang Moshe and the children of Yisrael this shir to אֱלֹהִים and spoke, saying, I will sing to

אֶלֶּיךָ, for He has triumphed gloriously: the horse and his rider has He thrown into the sea.

2 YAH is my strength and shir and He has become my OSWHY: He is my El and I will hallel Him; my abba's Ahlohim and I will exalt Him.

3 אֶלֶּיךָ is a Man of War: אֶלֶּיךָ is His Name.

4 Pharaoh's mirkavot and his army has He cast into the sea: his chosen captains also are drowned in the Yam Suf.

5 The depths have covered them: they sank into the bottom as a stone.

6 Your Right Hand, O אֶלֶּיךָ, has become tifereth in Power: Your Right Hand, O אֶלֶּיךָ, has dashed in pieces the enemy.

7 And in the greatness of Your Excellency You have overthrown them that rose up against You: You sent forth Your anger, which consumed them as stubble.

8 And with the blast of Your nostrils the mayim were gathered together, the floods stood upright as a heap and the depths became stiff in the lev of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the plunder; my desire shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 You did blow with Your wind, the sea covered them: they sank as lead in the mighty mayim.

11 Me-chamocha, O אֶלֶּיךָ, among the mighty ones? Who is like You, beautiful in set apartness, awesome in tehilot, doing wonders?

12 You stretched out Your Right Hand, the earth swallowed them.

13 You in Your rachamim have led forth the people whom You have redeemed: You have guided them in Your strength to Your kadosh dwelling.

14 The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Philistia.

15 Then the rulers of Edom shall be amazed; the mighty men of Moav, trembling shall take hold upon them; all the inhabitants of Kanaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of Your Arm they shall be as still as a stone; until Your people pass over, O אֱלֹהִים, until the people pass over, whom You have purchased.

17 You shall bring them in and plant them in the har of Your inheritance, in the place, O אֱלֹהִים, which You have made for Yourself to dwell in, in the Kadosh-Place, O אֱלֹהִים, that Your hands have established.

18 אֱלֹהִים shall reign le-olam-va-ed.

19 For the horse of Pharaoh went in with his mirkavot and with his horsemen into the sea and אֱלֹהִים brought again the mayim of the sea upon them; but the children of Yisrael went on dry land in the midst of the sea.

20 And Miryam the neviyah, the sister of Aharon, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miryam answered them, Sing to אֱלֹהִים, for He has triumphed gloriously; the horse and his rider has He thrown into the sea.

22 So Moshe brought Yisrael from the Yam Suf and they went out into the wilderness of Shur; and they went three yamim in the wilderness and found no mayim.

23 And when they came to Marah, they could not drink of the mayim of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people murmured against Moshe, saying, What shall we drink?

25 And he cried to אֱלֹהִים; and אֱלֹהִים showed him an eytz, which when he had cast into the mayim, the mayim were made sweet: there He made for them a chuk and a mishpat and there He tested them,

26 And said, If you will diligently listen to the voice of אֱלֹהִים your Ahlohim and will do that which is right in His sight and will give ear to His mitzvoth and shomer all His chukim, I will put none of these diseases upon you, which I have brought upon the Mitzrim: for I AM אֱלֹהִים -Rophechah.

27 And they came to Eylim, where were twelve wells of mayim and seventy palm eytzim: and they encamped there by the mayim.

16 And they took their journey from Eylim and all the kehilla of the children of Yisrael came to the wilderness of Sin, which is between Eylim and Senai, on the fifteenth yom of the second chodesh after their departing out of the land of Mitzrayim.

2 Then the whole kehilla of the children of Yisrael murmured against Moshe and Aharon in the wilderness:

3 And the children of Yisrael said to them, Would to Ahlohim we had died by the Hand of אֱלֹהִים in the land of Mitzrayim, when we sat by the pots of meat and when we did eat lechem until we were full; for you have brought us forth into this wilderness, to kill this whole kehilla with hunger.

4 Then said אֱלֹהִים to Moshe, See, I will rain lechem from the shamayim for you; and the people shall go out and gather a certain amount every yom, that I may test them, whether they will have their halacha in My Torah, or not.

5 And it shall come to pass, that on the sixth yom they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And Moshe and Aharon said to all the children of Yisrael, At evening, then you shall know that אֱלֹהִים has brought you out from the land of Mitzrayim:

7 And in the boker, then you shall see the tifereth of אֱלֹהִים; for He hears your murmurings against אֱלֹהִים and who are we that you murmur against us?

8 And Moshe said, This shall be, when אֱלֹהִים shall give you in the evening meat to eat and in the boker lechem to your satisfaction; for אֱלֹהִים hears your murmurings that you murmur against Him: and who are we? Your murmurings are not against us, but against אֱלֹהִים.

9 And Moshe spoke to Aharon, Say to all the kehilla of the children of Yisrael, Come near before אֱלֹהִים: for He has heard your murmurings.

10 And it came to pass, as Aharon spoke to the whole kehilla of the children of Yisrael, that they looked toward the wilderness and, see, the tifereth of אֱלֹהִים appeared in the cloud.

11 And אֱלֹהִים spoke to Moshe, saying,

12 I have heard the murmurings of the children of Yisrael: speak to them, saying, At evening you shall eat meat and in the boker you shall be filled with lechem; and you shall know that I AM אֱלֹהִים your Ahlohim.

13 And it came to pass, that at evening the quails came up and covered the camp: and in the boker the dew lay all around the camp.

14 And when the dew that lay was gone up, see, upon the face of the wilderness there lay a small round thing, as small as the frost on the ground.

15 And when the children of Yisrael saw it, they said one to another, It is manna: for they did not know what it was. And Moshe said to them, This is the lechem that אֱלֹהִים has given you to eat.

16 This is the thing which אֱלֹהִים has commanded, Gather of it every man according to eating, an omer for every man, according to the number of your persons; take some for every man who is in his tent.

17 And the children of Yisrael did so and gathered, some more, some less.

18 And when they did measure it with an omer, he that gathered much had nothing over and he that gathered little had no lack; they gathered every man according to his need.

19 And Moshe said, Let no man leave any of it until the boker.

20 Nevertheless they listened not to Moshe; but some of them left it until the boker and it bred worms and smelled: and Moshe was angry with them.

21 And they gathered it every boker, every man according to his need: and when the shemesh became hot, it melted.

22 And it came to pass, that on the sixth yom they gathered twice as much lechem, two omers for one man: and all the rulers of the kehilla came and told Moshe.

23 And he said to them, This is that which אִתְּכֶם has said, Tomorrow is the rest of the kadosh Shabbat to אִתְּכֶם; bake that which you will bake today and cook what you will cook; and that which remains leftover, store up for yourselves until the boker.

24 And they stored up until the boker, as Moshe commanded: and it did not stink, neither was there any worm inside.

25 And Moshe said, Eat that today; for today is a Shabbat to אִתְּכֶם: today you shall not find it in the field.

26 Six yamim you shall gather it; but on the seventh yom, which is The Shabbat, in it there shall be none.

27 And it came to pass, that there went out some of the people on the seventh yom to gather and they found none.

28 And אֱלֹהִים said to Moshe, How long do you refuse to shomer My mitzvot and My Torot?
29 See, that אֱלֹהִים has given you The Shabbat, therefore He gives you on the sixth yom the lechem for two yamim; abide every man in his place, let no man go out of his place on the seventh yom.
30 So the people rested on the seventh yom.
31 And beit Yisrael called the name of it Manna: and it was like coriander zera, white; and the taste of it was like wafers made with honey.
32 And Moshe said, This is the thing which אֱלֹהִים commands, Fill an omer of it to be kept for your future generations; that they may see the lechem with which I have fed you in the wilderness, when I brought you forth from the land of Mitzrayim.
33 And Moshe said to Aharon, Take a pot and put an omer full of manna inside and store it up before אֱלֹהִים, to be kept for your future generations.
34 As אֱלֹהִים commanded Moshe, so Aharon stored it before the Testimony, to be kept.
35 And the children of Yisrael did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came to the borders of the land of Kanaan.
36 Now an omer is the tenth part of an ephah.

17 And all the kehilla of the children of Yisrael journeyed from the wilderness of Tzin, after their journeys, according to the command of אֱלֹהִים and pitched camp in Rephidim: and there was no mayim for the people to drink.

2 Therefore the people did strive with Moshe and said, Give us mayim that we may drink. And Moshe said to them, Why do you strive with me? Why do you test אֱלֹהִים ?

3 And the people thirsted there for mayim; and the people murmured against Moshe and said, Why is

this that you have brought us up out of Mitzrayim, to kill us and our children and our cattle with thirst?

4 And Moshe cried to אֱלֹהִים, saying, What shall I do with this people? They are almost ready to stone me.

5 And אֱלֹהִים said to Moshe, Go on before the people and take with you of the zechanim of Yisrael; and your rod, with which you smote the river, take it in your hand and go.

6 See, I will stand before you there upon The Rock in Horev; and you shall smite The Rock and there shall come mayim out of it, so that the people may drink. And Moshe did so in the sight of the zechanim of Yisrael.

7 And he called the name of the place Massah and Merivah because of the striving of the children of Yisrael and because they tested אֱלֹהִים, saying, Is אֱלֹהִים among us, or not?

8 Then came Amalek and fought with Yisrael in Rephidim.

9 And Moshe said to Yahusha , Choose us some men and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of Ahlohim in my hand.

10 So Yahusha did as Moshe had said to him and fought with Amalek: and Moshe, Aharon and Hur went up to the top of the hill.

11 And it came to pass, when Moshe held up his hand, that Yisrael prevailed: and when he let down his hand, Amalek prevailed.

12 But Moshe's hands were heavy; and they took a stone and put it under him and he sat down; and Aharon and Hur held up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the shemesh.

13 And Yahusha defeated Amalek and their people with the edge of the sword.

14 And אֱלֹהִים said to Moshe, Write this for a memorial in a scroll and rehearse it in the ears of Yahusha: for I will utterly put out the remembrance of Amalek from under the shamayim.

15 And Moshe built an altar and called the Name of it אֱלֹהִים Nissi:

16 For he said, Because his hand is on the kesay of YAH; אֱלֹהִים will have a war with Amalek from generation to generation.

18 When Yithro, the kohen of Midyan, Moshe's abba-in-law, heard of all that Ahlohim had done for Moshe and for Yisrael His people and that אֱלֹהִים had brought Yisrael out of Mitzrayim;

2 Then Yithro, Moshe's abba-in-law, took Tzipporah, Moshe's isha, after he had sent her back,

3 And her two sons; of which the name of the one was Gershom; for he said, I have been a ger in a strange land:

4 And the name of the other was Eliezer; for the Ahlohim of my abba, said he, was my help and delivered me from the sword of Pharaoh:

5 And Yithro, Moshe's abba-in-law, came with his sons and his isha to Moshe into the wilderness, where he camped at the Har of Ahlohim:

6 And he said to Moshe, I your abba-in-law Yithro have come to you, with your isha and her two sons with her.

7 And Moshe went out to meet his abba-in-law and bowed down, and kissed him; and they asked each other of their welfare; and they came into the tent.

8 And Moshe told his abba-in-law all that אֱלֹהִים had done to Pharaoh and to the Mitzrim for Yisrael's sake and all the travail that had come upon them by the derech and how אֱלֹהִים delivered them.

9 And Yithro rejoiced for all the tov that אֱלֹהִים had done to Yisrael, whom he had delivered out of the hand of the Mitzrim.

10 And Yithro said, Blessed be אֱלֹהִים, who has delivered you out of the hand of the Mitzrim and out of the hand of Pharaoh, who has delivered the people from under the hand of the Mitzrim.

11 Now I know hat אֱלֹהִים is greater than all ahlahim: for in the thing in which they dealt proudly He was above them.

12 And Yithro, Moshe's abba-in-law, took a burnt offering and sacrifices for Ahlohim: and Aharon came and all the zechanim of Yisrael, to eat lechem with Moshe's abba-in-law before Ahlohim.

13 And it came to pass the next yom, that Moshe sat to judge the people: and the people stood by Moshe from the boker to the evening.

14 And when Moshe's abba-in-law saw all that he did for the people, he said, What is this thing that you do for all the people? Why do you sit alone and all the people stand before you from boker to evening?

15 And Moshe said to his abba-in-law, Because the people come to me to inquire of Ahlohim:

16 When they have a matter, they come to me; and I judge between one and another and I do make them know the chukim of Ahlohim and His Torot.

17 And Moshe's abba-in-law said to him, The thing that you do is not tov.

18 You will surely wear away, both you and this people that is with you: for this thing is too heavy for you; you are not able to perform it yourself all alone.

19 Shema now to my voice, I will give you counsel and Ahlohim shall be with you: Stand before Ahlohim for the people, that you may bring the matters to Ahlohim:

20 And you shall teach them the ordinances and Torot and shall show them the derech in which they must have their halacha, and the work that they must do.

21 Moreover you shall provide out of all the people able men, such as fear Ahlohim, men of emet, hating covetousness; and place such over them, to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens:

22 And let them judge the people at all moadem: and it shall be, that every great matter they shall bring to you, but every small matter they shall judge: so shall it be easier for yourself and they shall bear the burden with you.

23 If you shall do this thing and Ahlohim command you so, then you shall be able to endure and the entire people shall also go to their place in shalom.

24 So Moshe listened to the voice of his abba-in-law and did all that he had said.

25 And Moshe chose able men out of kol Yisrael and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens.

26 And they judged the people at all moadem: the hard matters they brought to Moshe, but every small matter they judged themselves.

27 And Moshe let his abba-in-law depart; and he went his derech into his own land.

Torah Parsha 18 Shavuah-Week 18-Ba' Chodesh Ha'shlishi Shemot-Exodus chapters 19-22.

Renewed Covenant Yochanan-John chapters 12-16.

19 In the third chodesh, when the children of Yisrael had gone forth out of the land of Mitzrayim,

the same yom they came into the wilderness of Senai.

2 For they were departed from Rephidim and were come to the desert of Senai and had camped in the wilderness; and there Yisrael camped before the har.

3 And Moshe went up to Ahlohim and אֱלֹהִים called to him out of the har, saying, This shall you say to Beit Yaakov and tell the children of Yisrael;

4 You have seen what I did to the Mitzrim and how I bore you on eagles' wings and brought you to Myself.

5 Now therefore, if you will obey My voice indeed and shomer My brit, then you shall be a peculiar treasure to Me above all peoples: for all the earth is Mine:

6 And you shall be to Me a malchut of kohanim, and a kadosh nation. These are the words that you shall speak to the children of Yisrael.

7 And Moshe came and called for the zechanim of the people and set before them all these words that אֱלֹהִים commanded him.

8 And all the people answered together and said, All that אֱלֹהִים has spoken we will do. And Moshe returned the words of the people to אֱלֹהִים.

9 And אֱלֹהִים said to Moshe, See, I come to you in a thick cloud, that the people may hear when I speak with you and believe you le-olam-va-ed. And Moshe told the words of the people to אֱלֹהִים.

10 And אֱלֹהִים said to Moshe, Go to the people and set them apart today and tomorrow and let them wash their clothes,

11 And be ready by the third yom: for on the third yom אֱלֹהִים will come down in the sight of all the people upon Har Senai.

12 And you shall set borders for the people all around, saying, Be careful, that you go not up into

the har, or touch the border of it: whoever touches the har shall be surely put to death:

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast, or man, it shall not live: when the shofar sounds long, they shall come near the har.

14 And Moshe went down from the har to the people and set apart the people; and they washed their clothes.

15 And he said to the people, Be ready for the third yom: approach not your wives in intimacy.

16 And it came to pass on the third yom in the boker, that there was thunder and lightning and a thick cloud upon the har and the voice of the shofar exceedingly loud; so that all the people that were in the camp trembled.

17 And Moshe brought forth the people out of the camp to meet with Ahlohim; and they stood at the foot of the har.

18 And Har Senai was altogether in smoke because אֱלֹהִים descended upon it in fire: and the smoke of it ascended as the smoke of a furnace and the whole har shook greatly.

19 And when the voice of the shofar sounded long and became louder and louder, Moshe spoke and Ahlohim answered him by a voice.

20 And אֱלֹהִים came down upon Har Senai, on the top of the har: and אֱלֹהִים called Moshe up to the top of the har; and Moshe went up.

21 And אֱלֹהִים said to Moshe, Go down and warn the people, lest they break through to אֱלֹהִים to see and many of them perish.

22 And let the kohanim also, who come near to אֱלֹהִים, set themselves apart, lest אֱלֹהִים break forth upon them.

23 And Moshe said to אֱלֹהִים, The people cannot come up to Har Senai: for you warned us, saying, Set borders around the har and set it apart.

24 And אֱלֹהִים said to him, Away, get down and you shall come up, you and Aharon with you: but let not the kohanim and the people break through to come up to אֱלֹהִים, lest He break forth upon them.

25 So Moshe went down to the people and spoke to them.

20 And The Word of Ahlohim spoke all these

Words, saying,

2 [Aleph] I AM אֱלֹהִים your Ahlohim, who has brought you out of the land of Mitzrayim, out of the bayit of bondage.

3 [Bet] You shall have no other ahlahim before My face.

4 You shall not make to you any graven image, or any likeness of any thing that is in the shamayim above, or that is in the earth beneath, or that is in the mayim under the earth:

5 You shall not bow down yourself to them, nor serve them: for I אֱלֹהִים your Ahlohim am a zealous Ahlohim, visiting the iniquity of the ahvot upon the children to the third and fourth generation of those that hate Me;

6 And showing rachamim to thousands of them that love Me and shomer My mitzvot.

7 [Gimel] You shall not bring the Name of אֱלֹהִים your Ahlohim to vain emptiness; for אֱלֹהִים will not hold him guiltless nor clean the one that brings His Name to vain emptiness.

8 [Daled] Remember the Yom Ha-Shabbats, to shomer them as kadosh.

9 Six yamim shall you labor and do all your work:

10 But the seventh yom is The Shabbat of אֱלֹהִים your Ahlohim: in it you shall not do any work, you,

nor your son, nor your daughter, your male eved,
nor your female eved, nor your cattle, nor your ger,
nor a convert that is within your gates:

11 For in six yamim אֶרְבַּע made the shamayim and
earth, the sea and all that is in them and rested on
the seventh yom: therefore אֶרְבַּע blessed The
Shabbat yom and set it apart.

12 [Hey] Honor your abba and your eema: that your
yamim may be long upon the land that אֶרְבַּע your
Ahlohim gives you.

13 [Waw] You shall not murder.

14 [Zayin] You shall not commit adultery.

15 [Chet] You shall not steal.

16 [Tet] You shall not bear false witness against
your neighbor.

17 [Yud] You shall not covet your neighbor's bayit;
you shall not covet your neighbor's isha, or his male
eved, or his female eved, or his ox, or his donkey, or
any thing that is your neighbor's.

18 And all the people saw the thundering and the
lightning and the noise of the shofar and the har
smoking: and when the people saw it, they moved
back and stood at a distance.

19 And they said to Moshe, You speak with us and
we will listen: but let not Ahlohim speak with us, lest
we die.

20 And Moshe said to the people, Fear not: for
Ahlohim is come to test you and that His fear may
be before your faces, that you sin not.

21 And the people stood far off and Moshe drew
near to the thick darkness where Ahlohim was.

22 And אֶרְבַּע said to Moshe, This you shall say to
the children of Yisrael, You have seen that I have
talked with you from the shamayim.

23 You shall not make besides Me
my ahlahim, ahlahim of silver; neither shall you
make for yourselves ahlahim of gold.

24 An altar of earth you shall make for Me and shall sacrifice there your burnt offerings and your shalom offerings, your sheep and your oxen: in the place, where I recorded My Name; there I will come to you and I will bless you.

25 And if you will make Me an altar of stones, you shall not build it of cut stones: for if you lift up your tool upon it, you have polluted My altar.

26 Neither shall you go up by steps to My altar, that your nakedness be not discovered on it.

21 Now these are the mishpatim that you shall set before them.

2 If you buy an Ivri eved, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he was married, then his isha shall go out with him.

4 If his master has given him an isha and she has born him sons, or daughters; the isha and her children shall be her master's and he shall go out by himself.

5 And if the eved shall plainly say, I love my master, my isha and my children; I will not go out free:

6 Then his master shall bring him to the shophtim; he shall also bring him to the door, or to the door post; and his master shall pierce his ear through with an awl; and he shall serve him le-olam-va-ed.

7 And if a man sells his daughter to be a female eved, she shall not go out as the men avadim do.

8 If she is wicked in the eyes of her Adon, who has appointed-assembled her to himself, let her be traded or given to a foreign nation, she shall not be sold within Yisrael [by implication] because he is offended by her.

9 And if he has betrothed her to his son, he shall deal with her after the manner of daughters.

10 If he will take himself another isha, her food, her garment and her marital rights, shall he not diminish.

11 And if he does not these three to her, then shall she go out free without money.

12 He that smites a man, so that he dies, shall be surely put to death.

13 And if a man lies not in wait, but Ahlohim delivers him into his hand; then I will appoint you a place where he shall flee.

14 But if a man come presumptuously upon his neighbor, to kill him with guile; you shall take him away from My altar that he may die.

15 And he that hits his abba, or his eema, shall be surely put to death.

16 And he that kidnaps a man and sells him, or if he be found in his hand, he shall surely be put to death.

17 And he that curses his abba, or his eema, shall surely be put to death.

18 And if men strive together and one smites another with a stone, or with his fist and he does not die, but is confined to his bed:

19 If he rises again and walks outside with his staff, then shall he that smote him be innocent: only he shall pay for the loss of his time and shall see to it that he is thoroughly healed.

20 And if a man smites his male eved, or his female eved, with a rod and they die under his hand; he shall be surely punished.

21 But if he remains alive a yom, or two, he shall not be punished; for he is his property.

22 If men fight and hurt a woman with child, so that her child departs from her and yet no harm follows, he shall be surely punished, according to what the woman's husband will determine; and he shall pay as the shophtim determine.

23 And if there is any injury, then you shall give
chayim for chayim,

24 Eye for eye, tooth for tooth, hand for hand, foot
for foot,

25 Burning for burning, wound for wound, stripe for
stripe.

26 And if a man smites the eye of his male eved, or
the eye of his female eved, that it perish; he shall let
him go free for his eye's sake.

27 And if he smites out his male eved's tooth, or his
female eved's tooth, he shall let them go free for the
tooth's sake.

28 If an ox gores a man, or a woman that they die,
then the ox shall be surely stoned and his flesh shall
not be eaten; but the owner of the ox shall be
innocent.

29 But if the ox was in the habit of goring in times
past and it had been told to the owner and he had
not kept it in, but that it had killed a man, or a
woman; the ox shall be stoned and its owner also
shall be put to death.

30 If there be laid on him a sin covering penalty,
then he shall give for the ransom of his chayim
whatever is laid upon him.

31 Whether it has gored a son, or has gored a
daughter, according to this mishpat shall it be done
to him.

32 If the ox shall gore a male eved, or a female
eved, he shall give to their master thirty shekels of
silver and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall
dig a pit and not cover it and an ox, or a donkey fall
inside;

34 The owner of the pit shall repay and give money
to the owner of them; and the dead beast shall be
his.

35 And if one man's ox hurts another's, so that he dies, then they shall sell the live ox and divide the money of it; and the dead ox also they shall divide.

36 Or, if it is known that the ox has gored in times past and his owner has not kept him in; he shall surely repay ox for ox and the dead ox shall be his own.

22 If a man shall steal an ox, or a sheep and kill it, or sell it; he shall restore five oxen for an ox and four sheep for a sheep.

2 If a thief be found breaking in and be smitten so that he dies, there is no guilt for his shed dahm.

3 If the shemesh is risen upon him, there is guilt for his bloodshed; he should make full restitution; if he has nothing, then he shall be sold for his theft.

4 If the theft is certainly found in his hand alive, whether it is an ox, or donkey, or sheep; he shall restore double.

5 If a man shall cause a field, or vineyard to be eaten and shall put in his beast and shall feed in another man's field; he repays from the best of his own field and from the best of his own vineyard, shall he make restitution.

6 If a fire breaks out and spreads to thorn bushes, so that the stacked grain, or the standing grain, or the field, is consumed; he that lit the fire shall surely make restitution.

7 If a man shall deliver to his neighbor money, or goods to guard and it be stolen out of the man's bayit; if the thief is found, let him repay double.

8 If the thief is not found, then the master of the bayit shall be brought to the shophtim, to see whether he has put his hand into his neighbor's goods.

9 For all manner of trespass, whether it be for ox, for donkey, for sheep, for garment, or for any

manner of lost thing, which another challenges to be his, the cause of both parties shall come before the shophtim; and whoever the shophtim shall declare wrong, he shall repay double to his neighbor.

10 If a man deliver to his neighbor a donkey, or an ox, or a sheep, or any beast, to guard; and it dies, or is hurt, or driven away, no man seeing it:

11 Then shall an oath of אִי אִי be between them both, that he has not put his hand to his neighbor's goods; and the owner of it shall accept it and he shall not repay.

12 And if it is stolen from him, he shall make restitution to the owner of it.

13 If it is torn in pieces, then let him bring it for a witness and he shall not repay that which was torn.

14 And if a man borrows anything from his neighbor and it is hurt, or dies, the owner of it not being with it, he shall surely repay.

15 But if the owner of it is with it, he shall not repay: if it is a hired thing, it came for his hire.

16 And if a man entices a virgin that is not engaged and lies with her, he shall surely pay a dowry for her to be his isha.

17 If her abba utterly refuses to give her to him, he shall pay money according to the dowry of virgins.

18 You shall not allow a witch to live.

19 Whoever lies with a beast shall surely be put to death.

20 He that sacrifices to any ahlahim, except to אִי אִי only, he shall be utterly destroyed.

21 You shall neither vex a ger, nor oppress him; for you were gerim in the land of Mitzrayim.

22 You shall not afflict any widow, or fatherless child.

23 If you afflict them in any derech and they cry out to Me, I will surely hear their cry;

24 And My anger shall wax hot and I will kill you with the sword; and your wives shall be widows and your children fatherless.

25 If you lend money to any of My people that is poor among you, you shall not be to him as one who lends on interest to him, neither shall you lay upon him interest.

26 If you take your neighbor's garment as a pledge, you shall deliver it to him before the shemesh goes down:

27 For that is his covering only, it is his garment for his skin: with what shall he sleep? And it shall come to pass, when he calls out to Me, that I will listen; for I AM gracious.

28 You shall not revile Ahlohim, nor curse a ruler of your people.

29 You shall not delay to offer the first of your ripe fruits and of your liquors: the bachor of your sons shall you give to Me.

30 Likewise shall you do with your oxen and with your sheep: seven yamim it shall be with his eema; on the eighth yom you shall give it to Me.

31 And you shall be kadosh men to Me: neither shall you eat any flesh that is torn by the beasts in the field; you shall cast it to the dogs.

Torah Parsha 19 Shavuah-Week 19 -Lo Tisa-Shemot Exodus chapters 23-26. Renewed Covenant Yochanan-John chapters 17-21.

23 You shall not raise a false report: put not your hand with the wicked to be an unrighteous witness.

2 You shall not follow a crowd to do evil; neither shall you speak in a cause to turn aside after many to turn aside what is right:

3 Neither shall you favor a poor man in his cause.

4 If you meet your enemy's ox, or his donkey going astray, you shall surely bring it back to him again.

5 If you see the donkey of him that hates you lying under its burden, you shall refrain from leaving it to him, you shall surely help with it.

6 You shall not turn aside the right-ruling of your poor in his cause.

7 Keep far from a false matter; and the innocent and tzadik kill not: for I will not justify the wicked.

8 And you shall take no bribe: for the bribe blinds the wise and twists the words of the tzadik.

9 Also you shall not oppress a ger: for you know the lev of a ger, seeing you were gerim in the land of Mitzrayim.

10 And six years you shall sow your land and shall gather in the fruits of it:

11 But the seventh year you shall let it rest and lie still; that the poor of your people may eat: and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard and with your olive grove.

12 Six yamim you shall do your work and on the seventh yom you shall rest: that your ox and your donkey may rest and the son of your handmaid and the ger, may be refreshed.

13 And in all things that I have said to you take heed: and make no mention of the names of other ahlahim, neither let it be heard out of your mouth.

14 Three regalim you shall shomer as chagim to Me in the year.

15 You shall shomer Chag Matzah: you shall eat matzah seven yamim, as I commanded you, in the time appointed in the chodesh Aviv; for in it you came out from Mitzrayim; and none shall appear before Me empty-handed.

16 And Chag Shavuot the harvest the bikkurim of your labors, which you have sown in the field; and the Chag of Ingathering – Sukkot – that is toward the end of the year, when you have gathered in your labors out of the field.

17 Three times in the year all your males shall appear before אלהים Ahlohim.

18 You shall not offer the dahm of My sacrifice with chametz-lechem; neither shall the fat of My sacrifice remain until the boker.

19 The first of the bikkurim of your land you shall bring into the Bayit of אלהים your Ahlohim. You shall not cook a kid in its eema's milk.

20 See, I send A Malach before you, to guide you in the derech and to bring you into the place that I have prepared.

21 Beware of Him and obey His voice, provoke Him not; for otherwise He will not pardon your transgressions; for My Name is in Him.

22 But if you shall indeed obey His voice and do all that I speak; then I will be an enemy to your enemies and an adversary to your adversaries.

23 For My Malach shall go before you and bring you into the land of the Amorites and the Hittites and the Perizzites and the Kanaanites and the Hivites and the Yevusites: and I will cut them off.

24 You shall not bow down to their ahlahim, nor serve them, nor do after their works: but you shall utterly overthrow them and without fail break down their images.

25 And you shall serve אלהים your Ahlohim and He shall bless your lechem and your mayim; and I will take sickness away from the midst of you.

26 There shall nothing miscarry, nor be barren, in your land: the number of your yamim I will fill.

27 I will send My fear before you and will destroy all the people to whom you shall come and I will make all your enemies turn their backs to you.

28 And I will send hornets before you, which shall drive out the Hivite, the Kanaanite and the Hittite, from before you.

29 I will not drive them out from before you in one year; lest the land become desolate and the beast of the field multiply against you.

30 Little by little I will drive them out from before you, until you be increased and inherit the land.

31 And I will set your borders from the Yam Suf even to the Sea of the Plishtim and from the desert to the river: for I will deliver the inhabitants of the land into your hand; and you shall drive them out from before you.

32 You shall make no brit with them, or with their ahlahim.

33 They shall not dwell in your land, lest they make you sin against Me: for if you serve their ahlahim, it will surely be a snare to you.

24 And The Word of אֱלֹהִים said to Moshe, Come up to אֱלֹהִים, you and Aharon, Nadav and Avihu, El-Azar and Ithamar and seventy of the zechanim of Yisrael; and worship far off.

2 And Moshe alone shall come near אֱלֹהִים: but they shall not come near; neither shall the people go up with him.

3 And Moshe came and told the people all the Words of אֱלֹהִים and all the mishpatim: and all the people answered with kol echad and said, All the Words that אֱלֹהִים has said we will do.

4 And Moshe wrote all the Words of אֱלֹהִים and rose up early in the boker and built an altar under the hill and twelve pillars, according to the twelve tribes of Yisrael.

5 And he sent young men of the children of Yisrael, which offered burnt offerings and sacrificed shalom offerings of bulls to אֱלֹהִים.

6 And Moshe took half of the dahm and put it in basins; and half of the dahm he sprinkled on the altar.

7 And he took the scroll of the brit and read it in the audience of the people: and they said, All that אֱלֹהִים has said will we do and be obedient.

8 And Moshe took the dahm and sprinkled it on the people and said, See the dahm of the brit, that אֱלֹהִים has made with you concerning all these Words.

9 Then went up Moshe and Aharon, Nadav and Avihu and seventy of the zechanim of Yisrael:

10 And they saw the Ahlohim of Yisrael: and there was under His feet as it were a paved work of a sapphire stone and as it were the gooff of the shamayim in His clearness.

11 And upon the nobles of the children of Yisrael He laid not His hand: also they saw Ahlohim and did eat and drink.

12 And אֱלֹהִים said to Moshe, Come up to Me into the har and be there: and I will give you tablets of stone and a Torah and mitzvoth that I have written; that you may teach them.

13 And Moshe rose up and his assistant Yahusha: and Moshe went up into the Har of Ahlohim.

14 And he said to the zechanim, Wait here for us, until we come again to you: and, see, Aharon and Hur are with you: if any man has any matters to do, let him come to them.

15 And Moshe went up into the har and a cloud covered the har.

16 And the tifereth of אֱלֹהִים abode upon Har Senai and the cloud covered it six yamim: and on the

seventh yom He called to Moshe out of the midst of the cloud.

17 And the sight of the tifereth of אִתְּךָ was like a consuming fire on the top of the har in the eyes of the children of Yisrael.

18 And Moshe went into the midst of the cloud and went up to the har: and Moshe was in the har forty yamim and forty laylot.

25 And אִתְּךָ spoke to Moshe, saying,

2 Speak to the children of Yisrael, that they bring Me an offering: of every man that gives it willingly with his lev you shall take My offering.

3 And this is the offering that you shall take from them; gold and silver and brass,

4 And blue and purple and scarlet and fine linen and goats' hair,

5 And rams' skins dyed red and blue/violet skins and acacia wood,

6 Oil for the ohr, spices for anointing oil and for sweet incense,

7 Onyx stones and stones to be set in the shoulder garment and in the breastplate.

8 And let them make Me a Kadosh-Place; that I may dwell among them.

9 According to all that I show you, after the pattern of the Mishkan and the pattern of all the instruments of it, even so shall you make it.

10 And they shall make an ark of acacia wood: two cubits and a half shall be the length of it and a cubit and a half the width of it and a cubit and a half the height of it.

11 And you shall cover it with pure gold, within and without shall you cover it and shall make upon it a keter of gold all around.

12 And you shall cast four rings of gold for it and put them in the four corners of it; and two rings shall be

on the one side of it and two rings on the other side of it.

13 And you shall make poles of acacia wood and cover them with gold.

14 And you shall put the poles into the rings by the sides of the ark, that the ark may be carried with them.

15 The poles shall be in the rings of the ark: they shall not be taken from it.

16 And you shall put into the ark the testimony that I shall give you.

17 And you shall make a lid of keporah of pure gold: two cubits and a half shall be the length of it and a cubit and a half the width of it.

18 And you shall make two cheruvim of gold; of beaten work shall you make them, on the two ends of the lid of keporah.

19 And make one cheruv on the one end and the other cheruv on the other end: even on the lid of keporah shall you make the cheruvim on the two ends of it.

20 And the cheruvim shall stretch forth their wings on high, covering the lid of keporah with their wings and their faces shall look one to another; toward the lid of keporah shall the faces of the cheruvim be.

21 And you shall put the lid of keporah above upon the ark; and in the ark you shall put the testimony that I shall give you.

22 And there I will meet with you and I will commune with you from above the lid of keporah, from between the two cheruvim that are upon the Ark of the Testimony, of all things which I will give you in mitzvoth for the children of Yisrael.

23 You shall also make a shulchan of acacia wood: two cubits shall be the length of it and a cubit the width of it and a cubit and a half the height of it.

24 And you shall cover it with pure gold and make a keter molding of gold all around.

25 And you shall make to it a border of a hand width all around it and you shall make a golden keter to the border of it all around.

26 And you shall make for it four rings of gold and put the rings in the four corners that are on the four feet of it.

27 Over against the border shall the rings be for places for the poles to bear the shulchan.

28 And you shall make the poles of acacia wood and cover them with gold, that the shulchan may be borne with them.

29 And you shall make the dishes of it and spoons of it and the covers of it and bowls of it, to cover all over: of pure gold shall you make them.

30 And you shall put the Lechem ha Panayim on the shulchan before Me always.

31 And you shall make a menorah of pure gold: of beaten work shall the menorah be made: its shaft and its branches, its bowls, its knobs and its blossoms, shall be from the same piece.

32 And six branches shall come out of the sides of it; three branches of the menorah out of one side and three branches of the menorah on the other side:

33 Three cups made like almonds, with a knob and a blossom in one branch; and three cups made like almonds in the other branch, with a knob and a blossom: for the six branches that come out of the menorah.

34 And on the menorah itself shall be four cups made like almonds, with their knobs and their blossom.

35 And there shall be a knob under two branches of the same piece and a knob under two branches of the same piece and a knob under two branches of

the same piece, according to the six branches that proceed out of the menorah.

36 Their knobs and their branches shall be the same: all of it shall be one beaten work of pure gold.

37 And you shall make the seven lamps of it: and they shall light the lamps of it, that they may give ohr opposite it.

38 And the snuffers of it and the trays of it, shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 See to it that you make them after their pattern, which was showed to you in the har.

26 Moreover you shall make the Mishkan with ten curtains of fine twined linen and blue and purple and scarlet: with cheruvim of skilled work shall you make them.

2 The length of one curtain shall be twenty-eight cubits and the width of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

4 And you shall make loops of blue upon the edge of the end curtain on one set; and likewise shall you make in the uttermost edge of the end curtain, in the coupling of the second.

5 Fifty loops shall you make in the one curtain and fifty loops shall you make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And you shall make fifty hooks of gold and couple the curtains together with the hooks: and it shall be one Mishkan.

7 And you shall make curtains of goats' hair to be a covering upon the Mishkan: eleven curtains shall you make.

8 The length of one curtain shall be thirty cubits and the width of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And you shall couple five curtains by themselves and six curtains by themselves and shall double the sixth curtain in the forefront of the Mishkan.

10 And you shall make fifty loops on the edge of the one curtain that is outmost in the coupling and fifty loops in the edge of the curtain and second set.

11 And you shall make fifty hooks of brass and put the hooks into the loops and couple the tent together, that it may be one.

12 And the remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the backside of the Mishkan.

13 And a cubit on the one side and a cubit on the other side of that which remains in the length of the curtains of the tent, it shall hang over the sides of the Mishkan on this side and on that side, to cover it.

14 And you shall make a covering for the tent of rams' skins dyed red and a covering above made of blue/violet skins.

15 And you shall make boards for the Mishkan of acacia wood standing up.

16 Ten cubits shall be the length of a board and a cubit and a half shall be the width of one board.

17 Two tenons shall there be in one board, set in order one against another: this shall you make for all the boards of the Mishkan.

18 And you shall make the boards for the Mishkan, twenty boards on the south side southward.

19 And you shall make forty sockets of silver under the twenty boards; two sockets under one board for

its two tenons and two sockets under another board for its two tenons.

20 And for the second side of the Mishkan on the north side there shall be twenty boards:

21 And their forty sockets of silver; two sockets under one board and two sockets under another board.

22 And for the sides of the Mishkan westward you shall make six boards.

23 And two boards shall you make for the corners of the Mishkan in the two sides.

24 And they shall be coupled together beneath and they shall be coupled together above the head of it to one ring: this shall it be for them both; they shall be for the two corners.

25 And there shall be eight boards and their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.

26 And you shall make bars of acacia wood; five for the boards of the one side of the Mishkan,

27 And five bars for the boards of the other side of the Mishkan and five bars for the boards of the side of the Mishkan, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And you shall cover the boards with gold and make their rings of gold for places for the bars: and you shall cover the bars with gold.

30 And you shall raise up the Mishkan according to the fashion of it that was showed to you on the har.

31 And you shall make a veil of blue and purple and scarlet and fine twined linen of skilled work: with cheruvim shall it be made:

32 And you shall hang it upon four pillars of acacia wood covered with gold: their hooks shall be of gold, upon the four sockets of silver.

33 And you shall hang up the veil from the hooks, so that you may bring inside within the veil the Ark of the Testimony: and the veil shall divide between the Makom Kadosh and the Most-Kadosh-Place.

34 And you shall put the lid of keporah upon the Ark of the Testimony in the Most-Kadosh-Place.

35 And you shall set the shulchan outside the veil and the menorah opposite the shulchan on the side of the Mishkan towards the south: and you shall put the shulchan on the north side.

36 And you shall make a hanging for the door of the tent, of blue and purple and scarlet and fine twined linen, made with needlework.

37 And you shall make for the hanging five pillars of acacia wood and cover them with gold and their hooks shall be of gold: and you shall cast five sockets of brass for them.

Torah Parsha 20 Shavuah-Week 20 Hamizbe'ach.
Shemot Exodus chapters 27-30. Renewed
Covenant. Maaseh Shlichim-Acts chapters 1-5.

27 And you shall make an altar of acacia wood, five cubits long and five cubits broad; the altar shall be foursquare: and the height of it shall be three cubits.

2 And you shall make the horns of it upon the four corners of it: its horns shall be the same: and you shall cover it with brass.

3 And you shall make its pans to receive its ashes and its shovels and its basins and its flesh hooks and its firepans: all the vessels of it you shall make of brass.

4 And you shall make for it a grate of network of brass; and upon the net shall you make four brass rings in the four corners of it.

5 And you shall put it under the compass of the altar beneath that the net may be even to the midst of the altar.

6 And you shall make poles for the altar, poles of acacia wood and cover them with brass.

7 And the poles shall be put into the rings and the poles shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shall you make it: as it was showed to you in the har, so shall they make it.

9 And you shall make the court of the Mishkan: for the south side southward there shall be hangings for the court of fine twined linen one hundred cubits long for one side:

10 And the twenty pillars of it and their twenty sockets shall be of brass; the hooks of the pillars and their bands shall be of silver.

11 And likewise for the north side in length there shall be hangings of one hundred cubits long, with its twenty pillars and their twenty sockets of brass; the hooks of the pillars and their bands of silver.

12 And for the width of the court on the west side shall be hangings of fifty cubits: their pillars ten and their sockets ten.

13 And the width of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three and their sockets three.

15 And on the other side shall be hangings fifteen cubits: their pillars three and their sockets three.

16 And for the gate of the court shall be a hanging of twenty cubits, of blue and purple and scarlet and fine twined linen, made with needlework: and their pillars shall be four and their sockets four.

17 All the pillars all around the court shall be banded with silver; their hooks shall be of silver and their sockets of brass.

18 The length of the court shall be a hundred cubits and the width fifty everywhere and the height five cubits of fine twined linen and their sockets of brass.

19 All the vessels of the Mishkan in all the service of it and all the pegs of it and all the pegs of the court, shall be of brass.

20 And you shall command the children of Yisrael that they bring you pure olive oil beaten for the ohr, to cause the lamp to burn always.

21 In the Mishkan of the kehilla outside the veil, which is before the testimony, Aharon and his sons shall tend it from evening to boker before אִשָּׁרֵז: it shall be a chuk le-olam-va-ed to their generations on behalf of the children of Yisrael.

28 And bring near Aharon your brother and his sons with him, from among the children of Yisrael, that he may serve Me in the kohen's office, even Aharon, Nadav and Avihu, El-Azar and Ithamar, Aharon's sons.

2 And you shall make kadosh garments for Aharon your brother for tifereth and for beauty.

3 And you shall speak to all that are wise hearted, whom I have filled with The Ruach of chochmah, that they may make Aharon's garments to consecrate him, that he may attend to Me in the kohen's office.

4 And these are the garments which they shall make; a breastplate and a shoulder garment and a robe and a broidered coat, a turban and a girdle: and they shall make kadosh garments for Aharon your brother and his sons, that he may attend to Me in the kohen's office.

5 And they shall take gold and blue and purple and scarlet and fine linen.

6 And they shall make the shoulder garment of gold, of blue and of purple, of scarlet and fine twined linen, with skilled work.

7 It shall have the two shoulder pieces joined at the two edges of it; and so it shall be joined together.

8 And the embroidered band of the shoulder garment, which is upon it, shall be of the same, according to the work of it; even of gold, of blue and purple and scarlet and fine twined linen.

9 And you shall take two onyx stones, and inscribe on them the names of the children of Yisrael:

10 Six of their names on one stone and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shall you engrave the two stones with the names of the children of Yisrael: you shall make them to be set in settings of gold.

12 And you shall put the two stones upon the shoulders of the shoulder garment for stones of memorial to the children of Yisrael: and Aharon shall bear their names before אֲהָרֹן upon his two shoulders for a memorial.

13 And you shall make settings of gold;

14 And two chains of pure gold at the ends; of braided cords shall you make them and fasten the braided cords to the settings.

15 And you shall make the breastplate of mishpat with skilled work; like the work of the shoulder garment you shall make it; of gold, of blue and of purple and of scarlet and of fine twined linen, shall you make it.

16 Foursquare it shall be being doubled; a span shall be the length of it and a span shall be the width of it.

17 And you shall set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire and a diamond.

19 And the third row a jacinth, an agate and an amethyst.

20 And the fourth row a beryl and an onyx and a jasper: they shall be set in gold in their settings.

21 And the stones shall be with the names of the children of Yisrael, twelve, according to their names, like the engravings of a signet; every one with its name shall they be according to the twelve tribes.

22 And you shall make upon the breastplate chains at the ends of corded work of pure gold.

23 And you shall make upon the breastplate two rings of gold and shall put the two rings on the two ends of the breastplate.

24 And you shall put the two-corded chains of gold in the two rings that are on the ends of the breastplate.

25 And the other two ends of the two-corded chains you shall fasten in the two settings and put them on the shoulder pieces of the shoulder garment before it.

26 And you shall make two rings of gold and you shall put them upon the two ends of the breastplate in the border of it, which is in the side of the shoulder garment inward.

27 And two other rings of gold you shall make and shall put them on the two sides of the shoulder garment underneath, on the front of it, opposite the other coupling of it, above the embroidered band of the shoulder garment.

28 And they shall bind the breastplate by the rings of it to the rings of the shoulder garment with a lace of blue, that it may be above the embroidered band

of the shoulder garment, so that the breastplate is not loosed from the shoulder garment.

29 And Aharon shall bear the names of the children of Yisrael on the breastplate of mishpat upon his lev, when he goes in to the kadosh place, for a memorial before אֱלֹהִים continually.

30 And you shall put on the breastplate of mishpat the Urim and the Thummim; and they shall be upon Aharon's lev, when he goes in before אֱלֹהִים: and Aharon shall bear the mishpat of the children of Yisrael upon his lev before אֱלֹהִים continually.

31 And you shall make the robe of the shoulder garment all in blue.

32 And there shall be a hole in the top of it, in the midst of it: it shall have a binding of woven work all around the hole of it, as it were the hole of strong armor that it be not torn.

33 And beneath upon the hem of it you shall make pomegranates of blue and of purple and of scarlet, all around the hem of it; and bells of gold between them all around:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.

35 And it shall be upon Aharon to attend: and its sound shall be heard when he goes in to the kadosh place before אֱלֹהִים and when he comes out, that he dies not.

36 And you shall make a plate of pure gold and engrave upon it, like the engravings of a signet, Kadosh-Le-אֱלֹהִים.

37 And you shall put it on a blue lace that it may be upon the turban; upon the forefront of the turban it shall be.

38 And it shall be upon Aharon's forehead, that Aharon may bear the iniquity of the kadosh things, which the children of Yisrael shall set apart in all

their kadosh gifts; and it shall be always upon his forehead, that they may be accepted before אִתְּךָ.

39 And you shall embroider the coat of fine linen and you shall make the turban of fine linen and you shall make the girdle of needlework.

40 And for Aharon's sons you shall make coats and you shall make for them girdles and turbans shall you make for them, for tifereth and for beauty.

41 And you shall put them upon Aharon your brother and his sons with him; and shall anoint them and consecrate them and set them apart, that they may attend to Me in the kohen's office.

42 And you shall make them linen breeches to cover their nakedness; from the loins even to the thighs they shall reach:

43 And they shall be upon Aharon and upon his sons, when they come in to the Mishkan of the kehilla, or when they come near to the altar to attend in the kadosh place; that they bear not iniquity and die: it shall be a chuk le-olam-va-ed to him and his zera after him.

29 And this is the thing that you shall do to them to set them apart, to attend to Me in the kohen's office: Take one young bullock and two rams without blemish,

2 And matzah and cakes unleavened tempered with oil and wafers unleavened anointed with oil: of wheat flour shall you make them.

3 And you shall put them into one basket and bring them in the basket, with the bullock and the two rams.

4 And Aharon and his sons you shall bring to the door of the Mishkan of the kehilla and shall wash them with mayim.

5 And you shall take the garments and put upon Aharon the coat and the robe of the shoulder

garment and the shoulder garment and the breastplate and gird him with the embroidered band of the shoulder garment:

6 And you shall put the turban upon his head and put the kadosh keter upon the turban.

7 Then shall you take the anointing oil and pour it upon his head and anoint him.

8 And you shall bring his sons and put long shirts upon them.

9 And you shall gird them with girdles, Aharon and his sons and put the turbans on them: and the kohen's office shall be theirs for a perpetual chuk: and you shall consecrate Aharon and his sons.

10 And you shall cause a bullock to be brought before the Mishkan of the kehilla: and Aharon and his sons shall put their hands upon the head of the bullock.

11 And you shall kill the bullock before אֶת־אֶזְרָח, by the door of the Mishkan of the kehilla.

12 And you shall take of the dahm of the bullock and put it upon the horns of the altar with your finger and pour all the dahm beside the bottom of the altar.

13 And you shall take all the fat that covers the inwards and the lobe that is above the liver and the two kidneys and the fat that is upon them and burn them upon the altar.

14 But the flesh of the bullock and his skin and his dung, shall you burn with fire outside the camp: it is a sin offering.

15 You shall also take one ram; and Aharon and his sons shall put their hands upon the head of the ram.

16 And you shall slay the ram and you shall take its dahm and sprinkle it all around upon the altar.

17 And you shall cut the ram in pieces and wash the inwards of it and its legs and put them upon its pieces and on its head.

18 And you shall burn the whole ram upon the altar: it is a burnt offering to אֱלֹהִים: it is a sweet savor, an offering made by fire to אֱלֹהִים.

19 And you shall take the other ram; and Aharon and his sons shall put their hands upon the head of the ram.

20 Then shall you kill the ram and take of its dahm and put it upon the tip of the right ear of Aharon and upon the tip of the right ear of his sons and upon the thumb of their right hand and upon the great toe of their right foot and sprinkle the dahm upon the altar all around.

21 And you shall take of the dahm that is upon the altar and of the anointing oil and sprinkle it upon Aharon and upon his garments and upon his sons and upon the garments of his sons with him: and he shall be kadosh and his garments and his sons and his sons' garments with him.

22 Also you shall take of the ram the fat and the rump and the fat that covers the inwards and the lobe above the liver and the two kidneys and the fat that is upon them and the right thigh; for it is a ram of consecration:

23 And one loaf of lechem and one cake of oiled lechem and one wafer out of the basket of the matzah that is before אֱלֹהִים:

24 And you shall put all in the hands of Aharon and in the hands of his sons; and shall wave them for a wave offering before אֱלֹהִים.

25 And you shall receive them from their hands and burn them upon the altar for a burnt offering, for a sweet savor before אֱלֹהִים: it is an offering made by fire to אֱלֹהִים.

26 And you shall take the breast of the ram of Aharon's consecration and wave it for a wave offering before אֱלֹהִים: and it shall be your portion.

27 And you shall set apart the breast of the wave offering and the thigh of the contribution offering, which is waved and which is heaved up, of the ram of the consecration, even of that which is for Aharon and of that which is for his sons:

28 And it shall be Aharon's and his sons' by a chuk le-olam-va-ed from the children of Yisrael: for it is a contribution offering: and it shall be a contribution offering from the children of Yisrael of the sacrifice of their shalom offerings, even their contribution offering to אִתָּם.

29 And the kadosh garments of Aharon shall become his sons' after him, to be anointed in them and to be consecrated in them.

30 And that son that is kohen in his place shall put them on seven yamim, when he comes into the Mishkan of the kehilla to attend in the kadosh place.

31 And you shall take the ram of the consecration and cook its flesh in the kadosh place.

32 And Aharon and his sons shall eat the flesh of the ram and the lechem that is in the basket, by the door of the Mishkan of the kehilla.

33 And they shall eat those things with which the keporah was made, to consecrate and to set them apart: but a ger shall not eat of it because they are kadosh.

34 And if any of the flesh of the consecrations, or of the lechem, remain to the boker, then you shall burn the remainder with fire: it shall not be eaten because it is kadosh.

35 And this shall you do to Aharon and to his sons, according to all things that I have commanded you: seven yamim shall you consecrate them.

36 And you shall offer every yom a bullock for a sin offering for keporah: and you shall cleanse the altar, when you have made a keporah for it and you shall anoint it, to set it apart.

37 Seven yamim you shall make keporah for the altar and set it apart; and it shall be an altar most kadosh: whatever touches the altar shall be kadosh.

38 Now this is that which you shall offer upon the altar; two lambs of the first year yom by yom continually.

39 The one lamb you shall offer in the boker; and the other lamb you shall offer at evening:

40 And with the one lamb a tenth ephah of flour mixed with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink offering.

41 And the other lamb you shall offer at evening and shall do like according to the meat offering of the boker and according to the drink offering of it, for a sweet savor, an offering made by fire to אלהים.

42 This shall be a continual burnt offering throughout your generations at the door of the Mishkan of the kehilla before אלהים: where I will meet you, to speak there to you.

43 And there I will meet with the children of Yisrael and the Mishkan shall be kadosh by My tifereth.

44 And I will set apart the Mishkan of the kehilla and the altar: I will set apart also both Aharon and his sons, to attend to Me in the kohen's office.

45 And I will dwell among the children of Yisrael and will be their Ahlohim.

46 And they shall know that I AM אלהים their Ahlohim, that brought them forth out of the land of Mitzrayim, that I may dwell among them: I AM אלהים their Ahlohim.

30 And you shall make an altar to burn incense upon: of acacia wood shall you make it.

2 A cubit shall be the length of it and a cubit the width of it; foursquare shall it be: and two cubits shall be the height of it: the horns of it shall be of the same.

3 And you shall cover it with pure gold, the top of it and the sides of it all around and the horns of it; and you shall make for it a keter of gold all around.

4 And two golden rings shall you make for it under the keter of it, by the two corners of it, upon the two sides of it shall you make it; and they shall be for places for the poles with which to bear it.

5 And you shall make the poles of acacia wood and cover them with gold.

6 And you shall put it before the veil that is by the Ark of the Testimony, before the lid of keporah that is over the testimony, where I will meet with you.

7 And Aharon shall burn on it sweet incense every boker: when he prepares the lamps, he shall burn incense upon it.

8 And when Aharon lights the lamps at evening, he shall burn incense upon it, perpetual incense before אֱלֹהִים throughout your generations.

9 You shall offer no strange incense on it, or burnt sacrifice, or meat offering; neither shall you pour a drink offering on it.

10 And Aharon shall make a keporah upon the horns of it once in a year with the dahm of the sin offering of keporah: once in the year shall he make keporah upon it throughout your generations: it is most kadosh to אֱלֹהִים.

11 And אֱלֹהִים spoke to Moshe, saying,

12 When you take the census of the children of Yisrael after their number, then shall they give every man a ransom for his being to אֱלֹהִים, when you number them; that there be no plague among them, when you number them.

13 This they shall give, every one that passes among them that are numbered, half a shekel after the shekel of the Kadosh-Place: (a shekel is twenty gerahs:) a half shekel shall be the offering of אֱלֹהִים.

14 Every one that passes among them that is numbered, from twenty years old and above, shall give an offering to אֱלֹהֵינוּ.

15 The rich shall not give more and the poor shall not give less than half a shekel, when you give an offering to אֱלֹהֵינוּ, to make a keporah for your beings.

16 And you shall take the keporah money of the children of Yisrael and shall appoint it for the service of the Mishkan of the kehilla; that it may be a memorial to the children of Yisrael before אֱלֹהֵינוּ, to make a keporah for your beings.

17 And אֱלֹהֵינוּ spoke to Moshe, saying,

18 You shall also make a basin of brass and its foot also of brass, to wash with: and you shall put it between the Mishkan of the kehilla and the altar and you shall put mayim inside.

19 For Aharon and his sons shall wash their hands and their feet there:

20 When they go into the Mishkan of the kehilla, they shall wash with mayim, that they die not; or when they come near to the altar to attend, to burn offering made by fire to אֱלֹהֵינוּ:

21 So they shall wash their hands and their feet, so that they die not: and it shall be a chuk le-olam-va-ed to them, even to him and to his zera throughout their generations.

22 Moreover אֱלֹהֵינוּ spoke to Moshe, saying,

23 Take for you principal spices, of pure myrrh five hundred shekels and of sweet cinnamon half as much, even two hundred and fifty shekels and of sweet calamus two hundred and fifty shekels,

24 And of cassia five hundred shekels, after the shekel of the Kadosh-Place and of olive oil a hin:

25 And you shall make it into an oil of kadosh ointment, an ointment compound after the work of the perfumer: it shall be a kadosh anointing oil.

26 And you shall anoint the Mishkan of the kehilla with it and the Ark of the Testimony,
27 And the shulchan and all its vessels and the menorah and its vessels and the altar of incense,
28 And the altar of burnt offering with all its vessels and the basin and its stand.
29 And you shall set them apart, that they may be most kadosh: so that whatever touches them shall be kadosh.
30 And you shall anoint Aharon and his sons and consecrate them, that they may attend to Me in the kohen's office.
31 And you shall speak to the children of Yisrael, saying, This shall be a kadosh anointing oil to Me throughout your generations.
32 Upon man's flesh shall it not be poured, neither shall you make any other like it, after the composition of it: it is kadosh and it shall be kadosh to you.
33 Whoever produces any like it, or whoever puts any of it upon a ger, shall even be cut off from his people.
34 And אִרְאֵל said to Moshe, Take sweet spices, stacte and onycha and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight:
35 And you shall make it a perfume, a confection after the work of a perfumer, salted, pure and kadosh:
36 And you shall beat some of it very fine and put of it before the testimony in the Mishkan of the kehilla, where I will meet with you: it shall be to you most kadosh.
37 And as for the incense that you shall make, you shall not make to yourselves according to the composition of it: it shall be to you kadosh for אִרְאֵל.

38 Whoever shall make anything like it, to even smell it, shall be cut off from his people.

Torah Parsha 21 Shavuah-Week 21 Betzalel
Exodus chapters 31-34. Renewed Covenant
Maaseh Shlichim-Acts chapters 6-10.

31 And אִרְאֵל spoke to Moshe, saying,

2 See, I have called by name Betzalel-Eli the son of Uri, the son of Hur, of the tribe of Yahudah:

3 And I have filled him with The Ruach of Ahlohim, in chochmah and in binah and in da'at and in all manner of workmanship,

4 To devise skilled works, to work in gold and in silver and in brass,

5 And in cutting of stones, to set them and in carving of timber, to work in all manner of workmanship.

6 And I, see, I have appointed with him Aholiav, the son of Ahisamach, of the tribe of Dan: and in the levavot of all that are wise hearted, I have put chochmah, that they may make all that I have commanded you;

7 The Mishkan of the kehilla and the Ark of the Testimony and the lid of keporah that is on it and all the furniture of the Mishkan,

8 And the shulchan and its furniture and the pure menorah with all its furniture and the altar of incense,

9 And the altar of burnt offering with all its furniture and the basin and its stand.

10 And the clothing of service and the kadosh garments for Aharon the kohen and the garments of his sons, to attend in the kohen's office,

11 And the anointing oil and sweet incense for the kadosh place: according to all that I have commanded you shall they do.

12 And אֱלֹהִים spoke to Moshe, saying,

13 Speak also to the children of Yisrael, saying, Truly My Shabbats you shall shomer: for it is an ot between Me and you throughout your generations; that you may know that I AM אֱלֹהִים that does set you apart.

14 You shall shomer The Shabbat therefore; for it is kadosh for you: every one that defiles it shall surely be put to death: for whoever does any work on it, that being shall be cut off from among his people.

15 Six yamim may work be done; but on the seventh is The Shabbat of rest, kadosh to אֱלֹהִים: whoever does any work on The Shabbat yom; he shall surely be put to death.

16 Therefore the children of Yisrael shall shomer The Shabbat, to observe The Shabbat throughout their generations, for an everlasting brit.

17 It is an ot between Me and the children of Yisrael le-olam-va-ed: for in six yamim אֱלֹהִים made the shamayim and the earth and on the seventh yom He rested and was refreshed.

18 And He gave to Moshe, when He had made an end of communing with him upon Har Senai, two tablets of testimony, tablets of stone, written with the finger of Ahlohim.

32 And when the people saw that Moshe delayed to come down out of the har, the people gathered themselves together to Aharon and said to him, Get up, make us ahlahim, that shall go before us; for as for this Moshe, the man that brought us up out of the land of Mitzrayim, we do not know what has become of him.

2 And Aharon said to them, Break off the golden earrings, which are in the ears of your wives, of your sons and of your daughters and bring them to me.

3 And all the people broke off the golden earrings that were in their ears and brought them to Aharon.

4 And he received them at their hand and fashioned it with a graving tool, after he had made it a golden calf: and they said, These be your ahlahim, O Yisrael, which brought you up out of the land of Mitzrayim.

5 And when Aharon saw it, he built an altar before it; and Aharon made a proclamation and said, Tomorrow is a moed to אֱלֹהֵינוּ.

6 And they rose up early in the boker and offered burnt offerings and brought shalom offerings; and the people sat down to eat and to drink and rose up to play.

7 And אֱלֹהֵינוּ said to Moshe, Go, get yourself down; for your people, which you brought out of the land of Mitzrayim, have corrupted themselves:

8 They have turned aside quickly out of the halacha which I commanded them: they have made themselves a molded calf and have worshipped it and have sacrificed to it and said, These be your ahlahim, O Yisrael, which have brought you up out of the land of Mitzrayim.

9 And אֱלֹהֵינוּ said to Moshe, I have seen this people and see; it is a stiff-necked people:

10 Now therefore leave Me alone, that My anger may wax hot against them and that I may consume them: and I will make from you a great nation. And as for Aharon; אֱלֹהֵינוּ was very angry to destroy him. And Moshe made tefillah for Aharon.

11 And Moshe sought אֱלֹהֵינוּ his Ahlohim and said, אֱלֹהֵינוּ, why does Your anger wax hot against Your people, which You have brought forth out of

the land of Mitzrayim with great Power and with a mighty hand?

12 Why should the Mitzrim speak and say, For evil did He bring them out, to slay them in the mountains and to consume them from the face of the earth? Turn from Your fierce anger and relent of this evil against Your people.

13 Remember Avraham, Yitzchak and Yisrael, Your avadim, to whom You swore by Your own self and said to them, I will multiply your zera as the cochavim of the shamayim and all this land that I have spoken of will I give to your zera and they shall inherit it le-olam-va-ed.

14 And אִי־אִזְרָאֵל relented of the evil which He thought to do to His people.

15 And Moshe turned and went down from the har and the two tablets of the testimony were in his hand: the tablets were written on both their sides; on the one side and on the other were they written.

16 And the tablets were the work of Ahlohim and the writing was the writing of Ahlohim, inscribed upon the tablets.

17 And when Yahusha heard the noise of the people as they shouted, he said to Moshe, There is a noise of war in the camp.

18 And Moshe said, It is not the voice of them originating from strength, neither is it the voice of them routing the enemy: but the noise originating from celebrating wine I hear and the voice of sin.

19 And it came to pass, as soon as he came near to the camp, that he saw the calf and the dancing: and Moshe's anger became hot and he cast the tablets out of his hands and broke them beneath the har.

20 And he took the calf that they had made and burned it in the fire and ground it to powder and scattered it upon the mayim and made the children of Yisrael drink of it.

21 And Moshe said to Aharon, What did this people do to you, that you have brought so great a sin upon them?

22 And Aharon said, Let not the anger of my master burn: you know the people that they are set on evil.

23 For they said to me, Make us ahlahim, which shall go before us: for as for this Moshe, the man that brought us up out of the land of Mitzrayim, we do not know what has become of him.

24 And I said to them, Whoever has any gold, let them break it off. So they gave it me: then I cast it into the fire and there came out this calf.

25 And when Moshe saw that the people had broken loose; for Aharon had let them loose to their shame among their enemies:

26 Then Moshe stood in the gate of the camp and said, Who is on אֱלֹהִים 's side? Let him come to me. And all the sons of Lewi gathered themselves together to him.

27 And he said to them, This says אֱלֹהִים Ahlohim of Yisrael, Put every man his sword by his side and go in and out from tent to tent throughout the camp and slay every man his brother and every man his companion and every man his neighbor.

28 And the children of Lewi did according to the word of Moshe: and there died of the people that yom about three thousand men.

29 For Moshe had said, Ordain yourselves today for service to אֱלֹהִים, since every man was against his son and upon his brother; that he may bestow upon you a bracha this yom.

30 And it came to pass on the next yom, that Moshe said to the people, You have sinned a great sin: and now I will go up to אֱלֹהִים; perhaps I shall make a keporah for your sin.

31 And Moshe returned to אֱלֹהִים and said, Oh, this people have sinned a great sin and have made for themselves ahlahim of gold.

32 Yet now, if You will please forgive their sin....; but if not, please blot me, I ask You, out of Your scroll that You have written.

33 And אֱלֹהִים said to Moshe, Whoever has sinned against Me, him will I blot out of My scroll.

34 Therefore now go lead the people to the place of which I have spoken to you: see, My Malach shall go before you: nevertheless in the yom when I visit I will visit their sin upon them.

35 And אֱלֹהִים plagued the people because they made the calf, which Aharon also made.

33 And אֱלֹהִים said to Moshe, Depart and go up from here, you and the people whom you have brought up out of the land of Mitzrayim, to the land which I swore to Avraham, to Yitzchak and to Yaakov, saying, Unto your zera will I give it:

2 And I will send A Malach before you; and I will drive out the Kanaanite, the Amorite and the Hittite and the Perizzite, the Hivite and the Yevusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of you; for you are a stiff-necked people: lest I consume you in the derech.

4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For אֱלֹהִים had said to Moshe, Say to the children of Yisrael, You are a stiff-necked people: I will come up into the midst of you in a moment and consume you: therefore now put off your ornaments from you, that I may know what to do to you.

6 And the children of Yisrael stripped themselves of their ornaments by the Har Horev.

7 And Moshe took the Mishkan and pitched it outside the camp, far off from the camp and called it the Mishkan of the kehilla. And it came to pass, that every one who sought אֱלֹהִים went out to the Mishkan of the kehilla, which was outside the camp.

8 And it came to pass, when Moshe went out to the Mishkan that all the people rose up and stood every man at his tent door and looked at Moshe, until he was gone into the Mishkan.

9 And it came to pass, as Moshe entered into the Mishkan, the cloudy pillar descended and stood at the door of the Mishkan and אֱלֹהִים talked with Moshe.

10 And all the people saw the cloudy pillar stand at the Mishkan door: and all the people rose up and worshipped, every man in his tent door.

11 And אֱלֹהִים spoke to Moshe panayim-el-panayim, as a man speaks to his chaver. And he returned again into the camp: but his eved Yahusha, the son of Nun, a young man, departed not out of the Mishkan.

12 And Moshe said to אֱלֹהִים, See, You said to me, Bring up this people: and You have not let me know whom You will send with me. Yet You have said, I know you by name and you have also found chen in My sight.

13 Now therefore, I ask You, if I have found chen in Your sight, show me now Your Derech, that I may know You, that I may find chen in Your sight: and consider that this nation is Your people.

14 And He said, My Presence shall go with you and I will give you rest.

15 And he said to Him, If Your Presence goes not with me, carry us not up there.

16 For how shall it be known here that I and Your people have found chen in Your sight? Except You go with us? So shall we be separated, I and Your

people, from all the goyim that are upon the face of the earth.

17 And אֱלֹהִים said to Moshe, I will do this thing also that you have spoken: for you have found chen in My sight and I know you by name.

18 And Moshe said, I beg You, show me Your Kavod.

19 And He said, I will make all My Tov to pass before you and I will proclaim the Name of אֱלֹהִים before you; And will show unmerited chen to whom I will and will show rachamim to whom I will.

20 And He said, You cannot see My face: for there shall no man see Me and live.

21 And אֱלֹהִים said, See, there is a place by Me and you shall stand upon The Rock:

22 And it shall come to pass, while My Kavod passes by, that I will put you in a cleft of the Rock and will cover you with My hand while I pass by:

23 And I will take away My Hand and you shall see My back: But My face shall not be seen.

34 And אֱלֹהִים said to Moshe, Cut two tablets of stone like the first: and I will write upon these tablets the words that were on the first tablets, which you broke.

2 And be ready in the boker and come up in the boker to Har Senai and present yourself there to Me on the top of the har.

3 And no man shall come up with you, neither let any man be seen throughout the entire har; neither let the flocks nor herds feed before the har.

4 And he cut two tablets of stone like the first; and Moshe rose up early in the boker and went up to Har Senai, as אֱלֹהִים had commanded him and took in his hand the two tablets of stone.

5 And אֱלֹהִים descended in the cloud and stood with him there and proclaimed the Name of אֱלֹהִים.

6 And אֱלֹהִים passed by before him and proclaimed, אֱלֹהִים, אֱלֹהִים. An El, full of rachamim and chen, longsuffering and abundant in, chesed and emet,

7 Keeping chesed for thousands, forgiving iniquity and transgression and sin and will by no means clear the guilty; visiting the iniquity of the ahvot upon the children and upon the children's children, to the third and to the fourth generation.

8 And Moshe hurried and bowed his head toward the earth and worshipped.

9 And he said, If now I have found chen in Your sight, O אֱלֹהִים, let אֱלֹהִים, I beg You, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin and take us for Your inheritance.

10 And He said, See, I make a brit: before all your people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among whom you are, shall see the work of אֱלֹהִים: for it is an awesome thing that I will do with you.

11 Observe that which I command you this yom. See, I drive out from before you the Amorite and the Kanaanite and the Hittite and the Perizzite and the Hivite and the Yevusite.

12 Guard yourself, lest you make a brit with the inhabitants of the land where you go, lest it be for a snare in the midst of you:

13 But you shall destroy their altars, break their images and cut down their groves:

14 For you shall worship no other el: for אֱלֹהִים, whose Name is Zealous, is a zealous El:

15 Lest you make a brit with the inhabitants of the land and they go whoring after their ahlahim and do sacrifice to their ahlahim and one calls to you and you eat of his sacrifice;

16 And you take of their daughters for your sons and their daughters go whoring after their ahlahim and make your sons go whoring after their ahlahim.

17 You shall make yourselves no molded ahlahim.

18 Chag Matzoth shall you shomer. Seven yamim you shall eat matzah, as I commanded you, at the time of the chodesh Aviv: for in the chodesh Aviv you came out from Mitzrayim.

19 All that pehters the womb is Mine; and every bachor among your cattle, whether ox, or sheep, that is male.

20 But the bachor of a donkey you shall redeem with a lamb: and if you redeem him not, then shall you break his neck. All the bachor of your sons you shall redeem. And none shall appear before Me empty.

21 Six yamim you shall work, but on the seventh yom you shall rest: in plowing time and in harvest time you shall rest.

22 And you shall observe Chag Shavuot, of the bikkurim of the wheat harvest and the moadeem of the ingatherings in the middle of the year and the chag of the last ingathering-Sukkot at the turn of the year-tekufat ha-shanna.

23 Three times in the year shall all your male children appear before אלהים Ahlohim, the Ahlohim of Yisrael.

24 For I will cast out the goyim before you and enlarge your borders: neither shall any man desire your land, when you shall go up to appear before אלהים your Ahlohim three times in the year.

25 You shall not offer the dahm of My sacrifice with chametz; neither shall the sacrifice of the moed of the Pesach be left to the boker.

26 The first of the bikkurim of your land you shall bring to the Bayit of אלהים your Ahlohim. You shall not cook a kid in its eema's milk.

27 And אלהים said to Moshe, Write these Words: for according to the mouth of these Words I have made a brit with you and with Yisrael.

28 And Moshe was there with אלהים forty yamim and forty laylot; he did neither eat lechem, nor drink mayim. And he wrote upon the tablets the words of the brit, the ten words.

29 And it came to pass, when Moshe came down from Har Senai with the two tablets of testimony in Moshe's hand, when he came down from the har, that Moshe did not know that the skin of his face shone while he talked with Him.

30 And when Aharon and all the children of Yisrael saw Moshe, see, the skin of his face shone; and they were afraid to come near him.

31 And Moshe called to them; and to Aharon and all the rulers of the kehilla returned to him: and Moshe talked with them.

32 And afterward all the children of Yisrael came near: and he gave them in commands all that אלהים had spoken with him on Har Senai.

33 And until Moshe had done speaking with them, he put a veil on his face.

34 But when Moshe went in before אלהים to speak with Him, he took the veil off, until he came out. And he came out and spoke to the children of Yisrael that which he was commanded.

35 And the children of Yisrael saw the face of Moshe that the skin of Moshe's face shone; and Moshe put the veil upon his face again, until he went in to speak with Him.

Torah Parsha 22 Shavuah-Week 22-Vayakel
Moshe. Shemot-Exodus chapters 35-38. Renewed
Covenant Maaseh Shlichim-Acts chapters 11-15.

35 And Moshe gathered all the kehilla of the children of Yisrael together and said to them, These are the words that אֱלֹהִים has commanded, that you should do them.

2 Six yamim shall work be done, but on the seventh yom there shall be to you a kadosh yom, a Shabbat of rest to אֱלֹהִים: whoever does work on it shall be put to death.

3 You shall kindle no fire throughout your dwellings upon The Shabbat yom.

4 And Moshe spoke to all the kehilla of the children of Yisrael, saying, This is the thing that אֱלֹהִים commanded, saying,

5 Take from among you an offering to אֱלֹהִים: whoever is of a willing lev, let him bring it, an offering for אֱלֹהִים; gold and silver and brass,

6 And blue and purple and scarlet and fine linen and goats' hair,

7 And rams' skins dyed red and blue/violet skins and acacia wood,

8 And oil for the ohr and spices for anointing oil and for the sweet incense,

9 And onyx stones and stones to be set for the shoulder garment and for the breastplate.

10 And every wise hearted among you shall come and make all that אֱלֹהִים has commanded;

11 The Mishkan, its tent and its covering, its hooks and its boards, its bars, its pillars and its sockets,

12 The ark and the poles of it, with the lid of keporah and the veil of the covering,

13 The shulchan and its poles and all its vessels and the Lechem ha Panayim,

14 The menorah also for the ohr and its furniture
and its lamps, with the oil for the ohr,
15 And the incense altar and its poles and the
anointing oil and the sweet incense and the hanging
for the door at the entrance of the Mishkan,
16 The altar of burnt offering, with its bronze
grating, its poles and all its vessels, the basin and
its stand,
17 The hangings of the court, its pillars and their
sockets and the hanging for the door of the court,
18 The pegs of the Mishkan and the pegs of the
court and their cords,
19 The clothing of service, to do service in the
kadosh place, the kadosh garments for Aharon the
kohen and the garments of his sons, to attend in the
kohen's office.
20 And all the kehilla of the children of Yisrael
departed from the presence of Moshe.
21 And they came, every one whose lev was stirred
up and every one whose ruach was willing and they
brought אֲרָאָה 's offering to the work of the Mishkan
of the kehilla, for all its service and for the kadosh
garments.
22 And they came, both men and women, as many
as were willing in lev and brought bracelets and
earrings and rings and tablets, all jewels of gold:
and every man that offered a wave offering of gold
to אֲרָאָה.
23 And every man, with whom was found blue and
purple and scarlet and fine linen and goats' hair and
red skins of rams and blue/violet skins, brought
them.
24 Every one that did offer an offering of silver and
brass brought an offering to אֲרָאָה: and every man,
with whom was found acacia wood for any work of
the service, brought it.

25 And all the women that were wise in lev did spin with their hands and brought that which they had spun, both of blue and of purple and of scarlet and of fine linen.

26 And all the women whose lev stirred them up in chochmah spun goats' hair.

27 And the rulers brought onyx stones and stones to be set, for the shoulder garment and for the breastplate;

28 And spices and oil for the ohr and for the anointing oil and for the sweet incense.

29 The children of Yisrael brought a willing offering to אֱלֹהִים, every man and woman, whose lev made them willing to bring something for all manner of work, which אֱלֹהִים had commanded to be made by the hand of Moshe.

30 And Moshe said to the children of Yisrael, See, אֱלֹהִים has called by name Betzal-Ei the son of Uri, the son of Hur, of the tribe of Yahudah;

31 And He has filled him with The Ruach of Ahlohim, in chochmah, in binah and in da'at and in all manner of workmanship;

32 And to design, to work in gold and in silver and in brass,

33 And in the cutting of stones, to set them and in carving of wood, to make all manner of skilled work.

34 And He has put this in his lev that he may teach, both he and Aholiav, the son of Achisamach, of the tribe of Dan.

35 Them has He filled with chochmah of lev, to work all manner of work, of the engraver and of the skilled workman and of the embroiderer, in blue and in purple, in scarlet and in fine linen and of the weaver, even of them that do any work and of those that design skilled work.

36 Then made Betzal-EI and Aholiav and every wise hearted man, in whom אִיִּיִּי put chochmah and binah to know how to work all manner of work for the service of the Kadosh-Place, according to all that אִיִּיִּי had commanded.

2 And Moshe called Betzal-EI and Aholiav and every wise hearted man, in whose lev אִיִּיִּי had put chochmah, even every one whose lev was stirred up to come to the work to do it:

3 And they received from Moshe all the offerings, which the children of Yisrael had brought for the work of the service of the Kadosh-Place, to make it complete. And they brought to him free will offerings every boker.

4 And all the wise men, that were doing all the work of the Kadosh-Place, came every man from his work that they made;

5 And they spoke to Moshe, saying, The people bring much more than enough for the service of the work, which אִיִּיִּי commanded to make.

6 And Moshe gave an order and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make anymore work for the offering of the Kadosh-Place. So the people were restrained from bringing.

7 For that which they had was sufficient for all the work to be made; and it was too much.

8 And every wise hearted man among them that made the work of the Mishkan made ten curtains of fine twined linen and blue and purple and scarlet: with cheruvim of skilled work he made them.

9 The length of one curtain was twenty eight cubits and the width of one curtain four cubits: the curtains were all of one size.

10 And he coupled the five curtains one to another: and the other five curtains he coupled one to another.

11 And he made loops of blue on the edge of one curtain from one set in the coupling: likewise he made them in the end curtain, in the coupling of the second.

12 Fifty loops he made in one curtain and fifty loops he made in the edge of the curtain that was in the coupling of the second: the loops held one curtain to another.

13 And he made fifty hooks of gold and coupled the curtains one to another with the hooks: so it became one Mishkan.

14 And he made curtains of goats' hair for the tent over the Mishkan: eleven curtains he made them.

15 The length of one curtain was thirty cubits and four cubits was the width of one curtain: the eleven curtains were of one size.

16 And he coupled five curtains by themselves and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling and fifty loops he made upon the edge of the curtain that couples the second.

18 And he made fifty hooks of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent of rams' skins dyed red and a covering of blue/violet skins above that.

20 And he made boards for the Mishkan of acacia wood, standing up.

21 The length of a board was ten cubits and the width of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: so did he make for all the boards of the Mishkan.

23 And he made boards for the Mishkan; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for its two tenons and two sockets under another board for its two tenons.

25 And for the other side of the Mishkan, which is toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board and two sockets under another board.

27 And for the sides of the Mishkan westward he made six boards.

28 And two boards made he for the corners of the Mishkan in the two sides.

29 And they were coupled beneath and coupled together at the head of it, to one ring: this he did to both of them in both the corners.

30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.

31 And he made bars of acacia wood; five for the boards of the one side of the Mishkan,

32 And five bars for the boards of the other side of the Mishkan and five bars for the boards of the Mishkan for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he covered the boards with gold and made their rings of gold to be places for the bars and covered the bars with gold.

35 And he made a veil of blue and purple and scarlet and fine twined linen: with cheruvim he made it of skilled work.

36 And he made four pillars of acacia wood and covered them with gold: their hooks were of gold; and he cast for them four sockets of silver.

37 And he made a covering for the Mishkan door of blue and purple and scarlet and fine twined linen, of needlework;

38 And the five pillars of it with their hooks: and he covered their tops and their rings with gold: but their five sockets were of brass.

37 And Betzal-EI made the ark of acacia wood: two cubits and a half was the length of it and a cubit and a half the width of it and a cubit and a half the height of it:

2 And he covered it with pure gold inside and outside and made a keter of gold for it all around.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon one side of it and two rings upon the other side of it.

4 And he made poles of acacia wood and covered them with gold.

5 And he put the poles into the rings by the sides of the ark, to bear the ark.

6 And he made the lid of keporah of pure gold: two cubits and a half was the length of it and one cubit and a half the width of it.

7 And he made two cheruvim of gold, beaten out of one piece he made them, on the two ends of the lid of keporah;

8 One cheruv on the end on this side and another cheruv on the other end on that side: out of the lid of keporah he made the cheruvim on the two ends of it.

9 And the cheruvim spread out their wings on high and covered with their wings over the lid of keporah, with their faces one to another; even towards the lid of keporah were turned the faces of the cheruvim.

10 And he made the shulchan of acacia wood: two cubits was the length of it and a cubit the width of it and a cubit and a half the height of it:

11 And he covered it with pure gold and made on it a keter of gold all around.

12 Also he made on it a border of a handbreadth all around; and made a keter of gold for the border of it all around.

13 And he cast for it four rings of gold and put the rings upon the four corners that were in the four legs of it.

14 Opposite the border were the rings, the places for the poles to bear the shulchan.

15 And he made the poles of acacia wood and covered them with gold, to bear the shulchan.

16 And he made the vessels, which were upon the shulchan, its dishes and its spoons and its bowls and its jars for pouring with, pure gold.

17 And he made the menorah of pure gold: of beaten work he made the menorah; its shaft and its branch, its cups, its knobs and its blossoms, were the same:

18 And six branches going out of the sides of it; three branches of the menorah out of one side of it and three branches of the menorah out of the other side:

19 Three cups made after the fashion of almonds in one branch, a knob and a blossom; and three cups made like almonds in another branch, a knob and a blossom: so it was done throughout the six branches going out of the menorah.

20 And in the menorah were four cups made like almonds, its knobs and its blossoms:

21 And a knob under two branches of the same and a knob under two branches of the same and a knob under two branches of the same, for the six branches going out of it.

22 Their knobs and their branches were the same:
all of it was one beaten work of pure gold.

23 And he made its seven lamps and its snuffers
and its trays, of pure gold.

24 Of a talent of pure gold he made it and all the
vessels of it.

25 And he made the incense altar of acacia wood:
the length of it was a cubit and the width of it a
cubit; it was foursquare; and two cubits was the
height of it; the horns of it were of the same.

26 And he covered it with pure gold, both the top of
it and the sides of it all around and the horns of it:
also he made for it a keter of gold all around.

27 And he made two rings of gold for it under the
keter, by the two corners of it, upon the two sides of
it, to be places for the poles to lift it.

28 And he made the poles of acacia wood and
covered them with gold.

29 And he made the kadosh anointing oil and the
pure incense of sweet spices, according to the work
of the perfumer.

38 And he made the altar of burnt offering of
acacia wood: five cubits was the length of it and five
cubits the width of it; it was foursquare; and three
cubits the height of it.

2 And he made the horns of it on the four corners of
it; the horns of it were of the same: and he covered
it with brass.

3 And he made all the vessels of the altar, the pots
and the shovels and the basins and the flesh hooks
and the firepans: all the vessels of it he made of
brass.

4 And he made for the altar a brass-grated network,
under its rim, midway from the bottom.

5 And he cast four rings for the four ends of the
grate of brass, to be places for the poles.

6 And he made the poles of acacia wood and covered them with brass.

7 And he put the poles into the rings on the sides of the altar, to lift it; he made the altar hollow with boards.

8 And he made the basin of brass and the stand from brass, from the bronze mirrors of the women assembling, who did service at the door of the Mishkan of the kehilla.

9 And he made the court: on the south side southward the hangings of the court were of fine twined linen, a hundred cubits:

10 Their pillars were twenty and their bronze sockets twenty; the hooks of the pillars and their bands were of silver.

11 And for the north side the hangings were a hundred cubits, their pillars were twenty and their sockets of brass twenty; the hooks of the pillars and their bands of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten and their sockets ten; the hooks of the pillars and their bands of silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side of the gate were fifteen cubits; their pillars three and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three and their sockets three.

16 All the hangings of the court all around were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars and their bands of silver; and the covering of their tops of silver; and all the pillars of the court were banded with silver.

18 And the hanging for the gate of the court was needlework, of blue and purple and scarlet and fine

twined linen: and twenty cubits was the length and the height in the width was five cubits, corresponding to the screens of the court.

19 And their pillars were four and their sockets of brass four; their hooks of silver and the covering of their tops and their bands of silver.

20 And all the pegs of the Mishkan and of the court all around, were of brass.

21 This is the census of the Mishkan, even of the Mishkan of testimony, as it was counted, according to the command of Moshe, for the service of the Lewiym, by the hand of Ithamar, son to Aharon the kohen.

22 And Betzal-Ei the son of Uri, the son of Hur, of the tribe of Yahudah, made all that אֵלֵי אֵלֵי commanded Moshe.

23 And with him was Aholiav, son of Ahisamach, of the tribe of Dan, an engraver and a skilled workman and an embroiderer in blue and in purple and in scarlet and fine linen.

24 All the gold that was used for the work in all the work of the kadosh place, even the gold of the offering, was twenty-nine talents and seven hundred thirty shekels, according to the shekel of the Kadosh-Place.

25 And the silver from them that were numbered from the kehilla was a hundred talents and one thousand seven hundred seventy five shekels, after the shekel of the Kadosh-Place:

26 A bekah for every man, that is, half a shekel, after the shekel of the Kadosh-Place, for every one that went to be numbered, from twenty years old and upward, for six hundred three thousand five hundred fifty men.

27 And from the hundred talents of silver were cast the sockets of the Kadosh-Place and the sockets of

the veil; a hundred sockets from the hundred talents, a talent for a socket.

28 And from the one thousand seven hundred seventy five shekels he made hooks for the pillars and covered their tops and made bands for them.

29 And the brass from the offering was seventy talents and two thousand four hundred shekels.

30 And with it he made the sockets to the door of the Mishkan of the kehilla and the bronze altar and the bronze grate for it and all the vessels of the altar,

31 And the sockets of the court all around and the sockets of the court gate and all the pegs of the Mishkan and all the pegs of the court all around.

Torah Parsha 23 Shavuah-Week 23 Oo-Min Ha'tchelet. Shemot-Exodus chapters 39-40. Wayiqra-Leviticus chapters 1-2. Renewed Covenant Maaseh Shlichim-Acts chapters 16-20.

39 And of the blue and purple and scarlet, they made clothing of service, to do service in the kadosh place and made the kadosh garments for Aharon; as אִפְאֵז commanded Moshe.

2 And he made the shoulder garment of gold, blue and purple and scarlet and fine twined linen.

3 And they did beat the gold into thin plates and cut it into wires, to work it in the blue and in the purple and in the scarlet and in the fine linen, with skilled work.

4 They made shoulder pieces for it, to couple it together: by the two edges was it coupled together.

5 And the embroidered band of his shoulder garment, that was upon it, was of the same, according to the work of it; of gold, blue and purple and scarlet and fine twined linen; as אִפְאֵז commanded Moshe.

6 And they made onyx stones enclosed in settings of gold, graven, as signets are engraven, with the names of the children of Yisrael.

7 And he put them on the shoulders of the shoulder garment, that they should be stones for a memorial to the children of Yisrael; as אָרָאָז commanded Moshe.

8 And he made the breastplate of skilled work, like the work of the shoulder garment; of gold, blue and purple and scarlet and fine twined linen.

9 It was foursquare; they made the breastplate double: a span was the length of it and a span the width of it, being doubled.

10 And they set in it four rows of stones: the first row was a sardius, a topaz and a carbuncle: this was the first row.

11 And the second row, an emerald, a sapphire and a diamond.

12 And the third row, a jacinth, an agate and an amethyst.

13 And the fourth row, a beryl, an onyx and a jasper: they were enclosed in settings of gold.

14 And the stones were according to the names of the children of Yisrael, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two settings of gold and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two cords of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two cords they fastened in the two settings and put them on the shoulder pieces of the shoulder garment, in the front.

19 And they made two rings of gold and put them on the two ends of the breastplate, upon the border of it, which was on the side of the shoulder garment inward.

20 And they made two other golden rings and put them on the two sides of the shoulder garment underneath, toward the front of it, opposite the other coupling of it, above the embroidered band of the shoulder garment.

21 And they did bind the breastplate by its rings to the rings of the shoulder garment with a lace of blue, that it might be above the embroidered band of the shoulder garment and that the breastplate might not be loosed from the shoulder garment; as אֱלֹהִים commanded Moshe.

22 And he made the robe of the shoulder garment of woven work, all of blue.

23 And there was a hole in the midst of the robe, as the hole of a strong armor, with a band all around the hole that it should not tear.

24 And they made upon the hems of the robe pomegranates of blue and purple and scarlet and twined linen.

25 And they made bells of pure gold and put the bells between the pomegranates upon the hem of the robe, all around between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to attend in; as אֱלֹהִים commanded Moshe.

27 And they made coats of fine linen of woven work for Aharon and for his sons,

28 And a turban of fine linen and beautiful turban ornaments of fine linen and linen breeches of fine twined linen,

29 And a girdle of fine twined linen and blue and purple and scarlet, of needlework; as אֱלֹהִים commanded Moshe.

30 And they made the plate of the kadosh keter of pure gold and wrote upon it a writing, like the engravings of a signet, Kadosh-Le-אֱלֹהִים.

31 And they tied to it a lace of blue, to fasten it high upon the turban; as אֱלֹהִים commanded Moshe.

32 So all the work of the Mishkan of the tent of the kehilla was finished: and the children of Yisrael did according to all that אֱלֹהִים commanded Moshe, so they did.

33 And they brought the Mishkan to Moshe, the tent and all its furniture, its hooks, its boards, its bars and its pillars and its sockets,

34 And the covering of rams' skins dyed red and the covering of blue/violet skins and the veil of the covering,

35 The Ark of the Testimony and its poles and the lid of keporah,

36 The shulchan and all the vessels of it and the Lechem of the Panayim,

37 The gold menorah, with the lamps of it, even with the lamps to be set in order and all the vessels of it and the oil for ohr,

38 And the golden altar and the anointing oil and the sweet incense and the hanging for the Mishkan door,

39 The bronze altar and its grate of brass, its poles and all its vessels, the basin and its stand,

40 The hangings of the court, its pillars and its sockets and the hanging for the court gate, its cords and its pegs and all the vessels of the service of the Mishkan, for the tent of the kehilla,

41 The clothing of service to do service in the kadosh place and the kadosh garments for Aharon the kohen and his sons' garments, to attend in the kohen's office.

42 According to all that אֱלֹהִים commanded Moshe, so did the children of Yisrael all the work.

43 And Moshe did look upon all the work and, see, they had done it as אֱלֹהִים had commanded, even so had they done it: and Moshe blessed them.

40 And אֱלֹהִים spoke to Moshe, saying,

2 On the first yom of the first chodesh shall you set up the Mishkan of the tent of the kehilla,

3 And you shall put in it the Ark of the Testimony and cover the ark with the veil.

4 And you shall bring in the shulchan and set in order the things that are to be set in order upon it; and you shall bring in the menorah and light the lamps of it.

5 And you shall set the altar of gold for the incense before the Ark of the Testimony and put the hanging of the door to the Mishkan.

6 And you shall set the altar of the burnt offering before the door of the Mishkan of the tent of the kehilla.

7 And you shall set the basin between the tent of the kehilla and the altar and shall put mayim inside.

8 And you shall set up the court all around and hang up the hanging at the court gate.

9 And you shall take the anointing oil and anoint the Mishkan and all that is inside and shall set it apart and all the vessels of it: and it shall be kadosh.

10 And you shall anoint the altar of the burnt offering and all its vessels and set apart the altar: and it shall be an altar most kadosh.

11 And you shall anoint the basin and its stand and set it apart.

12 And you shall bring Aharon and his sons to the door of the Mishkan of the kehilla and wash them with mayim.

13 And you shall put upon Aharon the kadosh garments and anoint him and set him apart; that he may attend to Me in the kohen's office.

14 And you shall bring his sons and clothe them with long robes:

15 And you shall anoint them, as you did anoint their abba that they may attend to Me in the kohen's office: for their anointing shall surely be an everlasting kohanut throughout their generations.

16 So Moshe did: according to all that אֱלֹהִים commanded him, so did he.

17 And it came to pass in the first chodesh in the second year, on the first yom of the chodesh; that the Mishkan was raised up.

18 And Moshe raised up the Mishkan and fastened its sockets and set up the boards of it and put in the bars of it and raised up its pillars.

19 And he spread abroad the tent over the Mishkan and put the covering of the tent above it; as אֱלֹהִים commanded Moshe.

20 And he took and put the testimony into the ark and set the poles on the ark and put the lid of keporah above the ark:

21 And he brought the ark into the Mishkan and set up the veil of the covering and covered the Ark of the Testimony; as אֱלֹהִים commanded Moshe.

22 And he put the shulchan in the tent of the kehilla, upon the side of the Mishkan northward, outside the veil.

23 And he set the lechem in order upon it before אֱלֹהִים; as אֱלֹהִים had commanded Moshe.

24 And he put the menorah in the tent of the kehilla, opposite the shulchan, on the side of the Mishkan southward.

25 And he lit the lamps before אֱלֹהִים; as אֱלֹהִים commanded Moshe.

26 And he put the golden altar in the tent of the kehilla before the veil:

27 And he burned sweet incense on it; as אֱלֹהִים commanded Moshe.

28 And he set up the hanging at the door of the Mishkan.

29 And he put the altar of burnt offering by the door of the Mishkan of the tent of the kehilla and offered upon it the burnt offering and the grain offering; as אֱלֹהִים commanded Moshe.

30 And he set the basin between the tent of the kehilla and the altar and put mayim there, to wash with.

31 And Moshe and Aharon and his sons washed their hands and their feet there:

32 When they went into the tent of the kehilla and when they came near to the altar, they washed; as אֱלֹהִים commanded Moshe.

33 And he raised up the court all around the Mishkan and the altar and set up the hanging of the court gate. So Moshe finished the work.

34 Then a cloud covered the tent of the kehilla and the tifereth of אֱלֹהִים filled the Mishkan.

35 And Moshe was not able to enter into the tent of the kehilla because the cloud dwelt on it and the tifereth of אֱלֹהִים filled the Mishkan.

36 And when the cloud was taken up from over the Mishkan, the children of Yisrael went onward in all their journeys:

37 But if the cloud was not taken up, then they journeyed not until the yom that it was taken up.

38 For the cloud of אֱלֹהִים was upon the Mishkan by yom and fire was on it by lyla, in the sight of all beit Yisrael, throughout all their journeys. X

Leviticus-Wayiqra

To Our Forefathers Yisrael

- 1 And אֱלֹהִים called to Moshe and spoke to him out of the Mishkan of the kehilla, saying,
- 2 Speak to the children of Yisrael and say to them, If any man of you bring an offering to אֱלֹהִים you shall bring your offering of the cattle, even of the herd and of the flock.
- 3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the Mishkan of the kehilla before אֱלֹהִים.
- 4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make keporah for him.
- 5 And he shall kill the bull before אֱלֹהִים: and the kohanim, Aharon's sons, shall bring the dahm and sprinkle the dahm all around upon the altar that is by the door of the Mishkan of the kehilla.
- 6 And he shall skin the burnt offering and cut it into pieces.
- 7 And the sons of Aharon the kohen shall put fire upon the altar and lay the wood in order upon the fire:
- 8 And the kohanim, Aharon's sons, shall lay the pieces, the head and the fat, in order upon the wood that is on the fire that is upon the altar:
- 9 But its inwards and its legs shall he wash in mayim: and the kohen shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet fragrance to אֱלֹהִים.

10 And if his offering is of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring a male without blemish.

11 And he shall kill it on the north side of the altar before אֱלֹהִים: and the kohanim, Aharon's sons, shall sprinkle its dahm all around upon the altar.

12 And he shall cut it into its pieces, with its head and its fat: and the kohen shall lay them in order on the wood that is on the fire that is upon the altar:

13 But he shall wash the inwards and the legs with mayim: and the kohen shall bring it all and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, a sweet fragrance to אֱלֹהִים.

14 And if the burnt sacrifice for his offering to אֱלֹהִים be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

15 And the kohen shall bring it to the altar and wring off its head and burn it on the altar; and the dahm of it shall be drained out at the side of the altar:

16 And he shall pluck away its crop with its feathers and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall rend it at its wings, but shall not divide it asunder: and the kohen shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, a sweet fragrance to אֱלֹהִים.

2 And when any will offer a grain offering to אֱלֹהִים, his offering shall be of fine flour; and he shall pour oil upon it and put frankincense on it:

2 And he shall bring it to Aharon's sons the kohanim: and he shall take from it his handful of the flour of it and of the oil of it, with all the frankincense of it; and the kohen shall burn the remembrance portion of it upon the altar, to be an offering made by fire, of a sweet fragrance to אֱלֹהִים:

3 And the remnant of the grain offering shall be Aharon's and his sons: it is a thing most kadosh of the offerings of אִפְאֵל made by fire.

4 And if you bring an offering of a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or matzah wafers anointed with oil.

5 And if your offering is a grain offering baked in a pan, it shall be of fine flour unleavened, mixed with oil.

6 You shall part it in pieces and pour oil on it: it is a grain offering.

7 And if your offering is a grain offering baked in the frying pan, it shall be made of fine flour with oil.

8 And you shall bring the grain offering that is made of these things to אִפְאֵל: And when it is presented to the kohen, he shall bring it to the altar.

9 And the kohen shall take from the grain offering a remembrance portion and shall burn it upon the altar: it is an offering made by fire, of a sweet fragrance to אִפְאֵל.

10 And that which is left of the grain offering shall be Aharon's and his sons: it is a thing most kadosh of the offerings of אִפְאֵל made by fire.

11 No grain offering, which you shall bring to אִפְאֵל, shall be made with chametz: for you shall burn no chametz, nor any honey, in any offering to אִפְאֵל made by fire.

12 Regarding the offering of bikkurim, you shall offer them to אִפְאֵל: but they shall not be burned on the altar for a sweet fragrance.

13 And every offering of your grain offering shall you season with salt; neither shall you allow the salt of the brit of your Ahlohim to be lacking from your grain offering: with all your offerings you shall offer salt.

14 And if you offer a grain offering of your bikkurim to אִפְאֵל, you shall offer for the grain offering of your

bikkurim, the aviv of grain, dried by the fire, even grain crushed out of full ears.

15 And you shall put oil upon it and lay frankincense on it: it is a grain offering.

16 And the kohen shall burn the remembrance portion of it, part of the crushed grain of it and part of the oil of it, with all the frankincense of it: it is an offering made by fire to אלהים.

Torah Parsha 24 Shavuah-Week 24 V'im Zevach Shlamim Wayiqra-Leviticus chapters 3-6. Renewed Covenant. Maaseh Shlichim-Acts chapters 21-25.

3 And if his offering is a sacrifice of a shalom offering, if he offer it from the herd; whether it be a male, or female, he shall offer it without blemish before אלהים.

2 And he shall lay his hand upon the head of his offering and kill it at the door of the Mishkan of the kehilla: and Aharon's sons the kohanim shall sprinkle the dahm upon the altar all around.

3 And he shall offer of the sacrifice of the shalom offering an offering made by fire to אלהים; the fat that covers the inwards and all the fat that is upon the inwards,

4 And the two kidneys and the fat that is on them, which is by the loins and the lobe above the liver, with the kidneys, it shall he take away.

5 And Aharon's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, a sweet fragrance to אלהים.

6 And if his offering for a sacrifice of shalom offering to אלהים be of the flock; male, or female, he shall offer it without blemish.

7 If he offers a lamb for his offering, then shall he offer it before אֱלֹהִים.

8 And he shall lay his hand upon the head of his offering and kill it before the Mishkan of the kehilla: and Aharon's sons shall sprinkle the dahm of it upon the altar all around.

9 And he shall offer of the sacrifice of the shalom offering an offering made by fire to אֱלֹהִים; the fat of it with the whole tail, shall he take off close by the backbone; and the fat that covers the inwards and all the fat that is upon the inwards,

10 And the two kidneys and the fat that is upon them, which is by the loins and the lobe above the liver, with the kidneys, it shall he take away.

11 And the kohen shall burn it upon the altar: it is the food of the offering made by fire to אֱלֹהִים.

12 And if his offering is a goat, then he shall offer it before אֱלֹהִים.

13 And he shall lay his hand upon the head of it and kill it before the Mishkan of the kehilla: and the sons of Aharon shall sprinkle the dahm of it upon the altar all around.

14 And he shall offer of it his offering, even an offering made by fire to אֱלֹהִים; the fat that covers the inwards and all the fat that is upon the inwards,

15 And the two kidneys and the fat that is upon them, which is by the loins and the lobe above the liver, with the kidneys, it shall he take away.

16 And the kohen shall burn them upon the altar: it is the food of the offering made by fire for a sweet fragrance: all the fat is אֱלֹהִים 's.

17 It shall be a chuk le-olam-va-ed for your generations throughout all your dwellings, that you eat neither fat nor dahm.

4 And אֱלֹהִים spoke to Moshe, saying,

2 Speak to the children of Yisrael, saying, If a being shall sin through ignorance against any of the

mitzvot of אִשְׁתֵּי אֲשֵׁר לֹא יֵעָשׂוּ concerning things which should not be done and shall do any of them:

3 If the anointed kohen commits sin, like the sin of the people; then let him bring for his sin, which he has sinned, a young bull without blemish to אִשְׁתֵּי אֲשֵׁר for a sin offering.

4 And he shall bring the bull to the door of the Mishkan of the kehilla before אִשְׁתֵּי אֲשֵׁר; and shall lay his hand upon the bull's head and kill the bull before אִשְׁתֵּי אֲשֵׁר.

5 And the kohen that is anointed shall take of the bull's dahm and bring it to the Mishkan of the kehilla:

6 And the kohen shall dip his finger in the dahm and sprinkle the dahm seven times before אִשְׁתֵּי אֲשֵׁר, before the veil of the Kadosh-Place.

7 And the kohen shall put some of the dahm upon the horns of the altar of sweet incense before אִשְׁתֵּי אֲשֵׁר, which is in the Mishkan of the kehilla: and shall pour all the dahm of the bull at the bottom of the altar of the burnt offering, which is at the door of the Mishkan of the kehilla.

8 And he shall take off from it all the fat of the bull for the sin offering; the fat that covers the inwards and all the fat that is upon the inwards,

9 And the two kidneys and the fat that is upon them, which is by the loins and the lobe above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bull of the sacrifice of shalom offerings: and the kohen shall burn them upon the altar of the burnt offering.

11 And the skin of the bull and all its flesh, with its head and with its legs and its inwards and its dung,

12 Even the whole bull shall he carry forth outside the camp to a clean place, where the ashes are

poured out and burn it on the wood with fire: where the ashes are poured out shall it be burned.

13 And if the whole kehilla of Yisrael sins through ignorance and the thing is hidden from the eyes of the kehilla and they have done something against any of the mitzvoth of אֱלֹהִים concerning things which should not be done and are guilty;

14 When the sin, which they have sinned, is known, then the kehilla shall offer a young bull for the sin and bring it before the Mishkan of the kehilla.

15 And the zechanim of the kehilla shall lay their hands upon the head of the bull before אֱלֹהִים: and the bull shall be killed before אֱלֹהִים.

16 And the kohen that is anointed shall bring of the bull's dahm to the Mishkan of the kehilla:

17 And the kohen shall dip his finger in some of the dahm and sprinkle it seven times before אֱלֹהִים, even in front of the veil.

18 And he shall put some of the dahm upon the horns of the altar which is before אֱלֹהִים, that is in the Mishkan of the kehilla and shall pour out all the dahm at the bottom of the altar of the burnt offering, which is at the door of the Mishkan of the kehilla.

19 And he shall take all its fat from it and burn it upon the altar.

20 And he shall do with the bull as he did with the bull for a sin offering, so shall he do with this: and the kohen shall make keporah for them and it shall be forgiven them.

21 And he shall carry forth the bull outside the camp and burn it as he burned the first bull: it is a sin offering for the kehilla.

22 When a ruler has sinned and done something through ignorance against any of the mitzvoth of אֱלֹהִים his Ahlohim concerning things that should not be done and is guilty;

23 Or, if his sin, that he has sinned, comes to his da'at; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat and kill it in the place where they kill the burnt offering before אֵלֹהִים: it is a sin offering.

25 And the kohen shall take of the dahm of the sin offering with his finger and put it upon the horns of the altar of burnt offering and shall pour out its dahm at the bottom of the altar of burnt offering.

26 And he shall burn all its fat upon the altar, as the fat of the sacrifice of the shalom offerings: and the kohen shall make keporah for him as concerning his sin and it shall be forgiven him.

27 And if any one of the common people sin through ignorance, while he does something against any of the mitzvot of אֵלֹהִים concerning things which should not be done and is guilty;

28 Or, if his sin, which he has sinned, comes to his da'at: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he has sinned.

29 And he shall lay his hand upon the head of the sin offering and slay the sin offering in the place of the burnt offering.

30 And the kohen shall take of the dahm of it with his finger and put it upon the horns of the altar of burnt offering and shall pour out all the dahm of it at the bottom of the altar.

31 And he shall take away all the fat of it, as the fat is taken away from off the sacrifice of shalom offerings; and the kohen shall burn it upon the altar for a sweet fragrance to אֵלֹהִים; and the kohen shall make keporah for him and it shall be forgiven him.

32 And if he brings a lamb for a sin offering, he shall bring a female without blemish.

33 And he shall lay his hand upon the head of the sin offering and slay it for a sin offering in the place where they kill the burnt offering.

34 And the kohen shall take of the dahm of the sin offering with his finger and put it upon the horns of the altar of burnt offering and shall pour out all the dahm of it at the bottom of the altar:

35 And he shall take away all the fat of it, as the fat of the lamb is taken away from the sacrifice of the shalom offerings; and the kohen shall burn them upon the altar, according to the offerings made by fire to אֵלֹהִים: and the kohen shall make keporah for his sin that he has committed and it shall be forgiven him.

5 And if a being sins and hears the voice of swearing and is a witness, whether he has seen, or known of it; if he does not reveal it, then he shall bear his iniquity.

2 Or, if a being touches any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things and if it is hidden from him; he also shall be unclean and guilty.

3 Or, if he touches the uncleanness of man, whatever uncleanness it is with which a man shall be defiled and it be hidden from him; when he knows of it, then he shall be guilty.

4 Or, if a being swears, speaking with his lips to do evil, or to do tov, whatever it be that a man shall pronounce with an oath and it be hidden from him; when he knows of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he has sinned in that thing:

6 And he shall bring his guilt offering to אֱלֹהֵיךָ for his sin that he has sinned, a female from the flock, a lamb, or a kid of the goats, for a sin offering; and the kohen shall make keporah for him concerning his sin.

7 And if he is not able to bring a lamb, then he shall bring for his guilt, which he has committed, two turtledoves, or two young pigeons, to אֱלֹהֵיךָ; one for a sin offering and the other for a burnt offering.

8 And he shall bring them to the kohen, who shall offer that which is for the sin offering first and wring off its head from its neck, but shall not divide it asunder:

9 And he shall sprinkle of the dahm of the sin offering upon the side of the altar; and the rest of the dahm shall be drained out at the bottom of the altar: it is a sin offering.

10 And he shall offer the second for a burnt offering, according to the manner: and the kohen shall make keporah for him for his sin that he has sinned and it shall be forgiven him.

11 But if he is not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense on it: for it is a sin offering.

12 Then shall he bring it to the kohen and the kohen shall take his handful of it, even a remembrance portion of it and burn it on the altar, according to the offerings made by fire to אֱלֹהֵיךָ: it is a sin offering.

13 And the kohen shall make keporah for him as touching his sin that he has sinned in one of these and it shall be forgiven him: and the remnant shall be the kohen's, as a grain offering.

14 And אֱלֹהֵיךָ spoke to Moshe, saying,

15 If a being commits a trespass and sin through ignorance, in the kadosh things of אֱלֹהִים; then he shall bring for his guilt to אֱלֹהִים a ram without blemish out of the flocks, with your estimation by shekels of silver, after the shekel of the Kadosh-Place, for a guilt offering:

16 And he shall make amends for the harm that he has done in the kadosh thing and shall add a fifth part to it and give it to the kohen: and the kohen shall make keporah for him with the ram of the guilt offering and it shall be forgiven him.

17 And if a being sins and commit any of these things which are forbidden to be done by the mitzvoth of אֱלֹהִים; though he knew it not, yet is he guilty and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, according to your estimation, for a guilt offering, to the kohen: and the kohen shall make keporah for him concerning his ignorance where he made a mistake and did not know it and it shall be forgiven him.

19 It is a guilt offering: he has certainly trespassed against אֱלֹהִים.

6 And אֱלֹהִים spoke to Moshe, saying,

2 If a being sins and commits a sin against אֱלֹהִים and lies to his neighbor in that which was delivered to him to keep, or in pledge, or in a thing taken away by violence, or has deceived his neighbor;

3 Or, has found that which was lost and lies about it and swears falsely; in any of these that a man does by sinning:

4 Then it shall be because he has sinned and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered to him to keep, or the lost thing which he found,

5 Or, all that about which he has sworn falsely; he shall even restore its principal and shall add the fifth part more to it and give it to him to whom it belongs, in the yom of his guilt offering.

6 And he shall bring his guilt offering to אֵיִשׁ, a ram without blemish out of the flock, with your estimation, for a guilt offering, to the kohen:

7 And the kohen shall make keporah for him before אֵיִשׁ: and it shall be forgiven him for anything that he has done in trespassing in it.

8 And אֵיִשׁ spoke to Moshe, saying,

9 Command Aharon and his sons, saying, This is the Torah of the burnt offering: It is the burnt offering because of the burning upon the altar all lyla to the boker and the fire of the altar shall be burning in it.

10 And the kohen shall put on his linen garment and his linen breeches shall he put upon his flesh and take up the ashes which the fire has consumed with the burnt offering on the altar and he shall put them beside the altar.

11 And he shall put off his garments and put on other garments and carry forth the ashes outside the camp to a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the kohen shall burn wood on it every boker and lay the burnt offering in order upon it; and he shall burn on it the fat of the shalom offerings.

13 The fire shall always be burning upon the altar; it shall never go out.

14 And this is the Torah of the grain offering: the sons of Aharon shall offer it before אֵיִשׁ, before the altar.

15 And he shall take of it his handful, of the flour of the grain offering and of the oil of it and all the frankincense which is upon the grain offering and

shall burn it upon the altar for a sweet fragrance, even the remembrance portion of it, to אֱלֹהִים.

16 And the remainder of it shall Aharon and his sons eat: with unleavened lechem shall it be eaten in the Kadosh-Place; in the court of the Mishkan of the kehilla they shall eat it.

17 It shall not be baked with chametz. I have given it to them for their portion of My offerings made by fire; it is most kadosh, as is the sin offering and as the guilt offering.

18 All the males among the children of Aharon shall eat of it. It shall be a chuk le-olam-va-ed in your generations concerning the offerings of אֱלֹהִים made by fire: every one that touches them shall be kadosh.

19 And אֱלֹהִים spoke to Moshe, saying,

20 This is the offering of Aharon and of his sons, which they shall offer to אֱלֹהִים in the yom when he is anointed; the tenth part of an ephah of fine flour for a grain offering perpetual, half of it in the boker and half of it at lyla.

21 In a pan it shall be made with oil; and when it is baked, you shall bring it in: and the baked pieces of the grain offering shall you offer for a sweet fragrance to אֱלֹהִים.

22 And the kohen from his sons that are anointed in his place shall offer it: it is a chuk le-olam-va-ed to אֱלֹהִים, it shall be wholly burned.

23 For every grain offering for the kohen shall be wholly burned: it shall not be eaten.

24 And אֱלֹהִים spoke to Moshe, saying,

25 Speak to Aharon and to his sons, saying, This is the Torah of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before אֱלֹהִים: it is most kadosh.

26 The kohen that offers it for sin shall eat it: in the Kadosh-Place shall it be eaten, in the court of the Mishkan of the kehilla.

27 Whatever shall touch the flesh of it shall be kadosh: and when there is sprinkled dahm upon any garment, you shall wash that on which it was sprinkled in a Kadosh-Place.

28 But the earthen vessel in which it is cooked shall be broken: and if it be cooked in a bronze pot, it shall be scoured and rinsed in mayim.

29 All the males among the kohanim shall eat of it: it is most kadosh.

30 And no sin offering, from which any of the dahm is brought into the Mishkan of the kehilla to make keporah in the Kadosh-Place, shall be eaten: it shall be burned in the fire.

Torah Parsha 25 Shavuah-Week 25 Torat Ha-Asham Wayiqra- Leviticus chapters 7-10. Renewed Covenant Maaseh Shlichim-Acts chapters 26-28.

7 Likewise this is the Torah of the guilt offering: it is most kadosh.

2 In the place where they kill the burnt offering shall they kill the guilt offering: and the dahm of it shall he sprinkle all around upon the altar.

3 And he shall offer from it all the fat; the tail and the fat that covers the inwards,

4 And the two kidneys and the fat that is on them, which is by the loins and the lobe that is above the liver, with the kidneys, shall he take away:

5 And the kohen shall burn them upon the altar for an offering made by fire to אֱלֹהִים: it is a guilt offering.

6 Every male among the kohanim shall eat of it: it shall be eaten in a kadosh-place: it is most kadosh.

7 As the sin offering is, so is the guilt offering: there is one Torah for them: the kohen that makes keporah with it shall have it.

8 And the kohen that offers any man's burnt offering, even the kohen shall have for himself the skin of the burnt offering that he has offered.

9 And the entire grain offering that is baked in the oven and all that is dressed in the frying pan and in the pan, shall be the kohen's that offers it.

10 And every grain offering, mixed with oil and dry, shall all the sons of Aharon have, one as much as another.

11 And this is the Torah of the sacrifice of shalom offerings, which one shall offer to אֱלֹהֵיכֶם.

12 If he offers it for a hodu, then he shall offer with the sacrifice of hodu unleavened cakes mixed with oil and unleavened wafers anointed with oil and cakes mixed with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened lechem with the sacrifice of hodu for his shalom offerings.

14 And of it he shall offer one out of the whole offering for a contribution to אֱלֹהֵיכֶם and it shall be the kohen's that sprinkles the dahm of the shalom offerings.

15 And the flesh of the sacrifice of his shalom offerings for hodu shall be eaten the same yom that it is offered; he shall not leave any of it until the boker.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same yom that he offers his sacrifice: and on the next yom also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third yom shall be burned with fire.

18 And if any of the flesh of the sacrifice of his shalom offerings be eaten at all on the third yom, it

shall not be accepted, neither shall it be imputed to him that offers it: it shall be an abomination and the being that eats of it shall bear his iniquity.

19 And the flesh that touches any unclean thing shall not be eaten; it shall be burned with fire: and as for the flesh, all that is clean shall eat of it.

20 But the being that eats of the flesh of the sacrifice of shalom offerings, that pertains to אֱלֹהִים, having his uncleanness upon him, even that being shall be cut off from his people.

21 Moreover the being that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing and eats of the flesh of the sacrifice of shalom offerings, which pertains to אֱלֹהִים, even that being shall be cut off from his people.

22 And אֱלֹהִים spoke to Moshe, saying,

23 Speak to the children of Yisrael, saying, You shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dies by itself and the fat of that which is torn by living creatures, may be used in any other use: but you shall in no wise eat of it.

25 For whoever eats the fat of the beast, of which men offer an offering made by fire to אֱלֹהִים, even that being that eats it shall be cut off from his people.

26 Moreover you shall eat no manner of dahm, whether it be of fowl, or of beast, in any of your dwellings.

27 Whatever being it is that eats any manner of dahm, even that being shall be cut off from his people.

28 And אֱלֹהִים spoke to Moshe, saying,

29 Speak to the children of Yisrael, saying, He that offers the sacrifice of his shalom offerings to אֱלֹהִים

shall bring his offering to אֱלֹהִים from the sacrifice of his shalom offerings.

30 His own hands shall bring the offerings to אֱלֹהִים made by fire. The fat with the breast, shall he bring, that the breast may be waved for a wave offering before אֱלֹהִים.

31 And the kohen shall burn the fat upon the altar: but the breast shall be Aharon's and his sons'.

32 And the right thigh shall you give to the kohen for a contribution offering of the sacrifices of your shalom offerings.

33 He among the sons of Aharon, that offers the dahm of the shalom offerings and the fat, shall have the right thigh for his part.

34 For the wave breast and the heave thigh have I taken from the children of Yisrael from off the sacrifices of their shalom offerings and have given them to Aharon the kohen and to his sons by a chuk le-olam-va-ed from among the children of Yisrael.

35 This is the portion of the anointing of Aharon and of the anointing of his sons, out of the offerings of אֱלֹהִים made by fire, in the yom when he presented them to attend to אֱלֹהִים in the kohen's office;

36 Which אֱלֹהִים commanded to be given to them by the children of Yisrael, in the yom that He anointed them, by a chuk le-olam-va-ed throughout their generations.

37 This is the Torah of the burnt offering, of the grain offering and of the sin offering and of the guilt offering and of the consecration offerings and of the sacrifice of the shalom offerings;

38 Which אֱלֹהִים commanded Moshe on Har Senai, in the yom that He commanded the children of Yisrael to offer their offerings to אֱלֹהִים, in the wilderness of Senai.

8 And אֱלֹהִים spoke to Moshe, saying,

2 Take Aharon and his sons with him and the garments and the anointing oil and a bull for the sin offering and two rams and a basket of unleavened lechem;

3 And gather the entire kehilla together to the door of the Mishkan of the kehilla.

4 And Moshe did as אֱלֹהִים commanded him; and the kehilla was gathered together to the door of the Mishkan of the kehilla.

5 And Moshe said to the kehilla, This is the thing that אֱלֹהִים commanded to be done.

6 And Moshe brought Aharon and his sons and washed them with mayim.

7 And he put upon him the coat and dressed him with the girdle and clothed him with the robe and put the ephod upon him and he dressed him with the long shirt of the ephod and bound it to him with it.

8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

9 And he put the turban upon his head; also upon the turban, even upon its forefront, did he put the golden plate, the kadosh keter, as אֱלֹהִים commanded Moshe.

10 And Moshe took the anointing oil and anointed the Mishkan and all that was in it and set them apart.

11 And he sprinkled it upon the altar seven times and anointed the altar and all its vessels, both the basin and its stand, to set them apart.

12 And he poured of the anointing oil upon Aharon's head and anointed him, to set him apart.

13 And Moshe brought Aharon's sons and put robes upon them and dressed them with girdles and put turbans upon them; as אֱלֹהִים commanded Moshe.

14 And he brought the bull for the sin offering: and Aharon and his sons laid their hands upon the head of the bull for the sin offering.

15 And he killed it; and Moshe took the dahm and put it upon the horns of the altar all around with his finger and purified the altar and poured the dahm at the bottom of the altar and set it apart, to make keporah upon it.

16 And he took all the fat that was upon the inwards and the lobe above the liver and the two kidneys and their fat and Moshe burned it upon the altar.

17 But the bull and its hide, its flesh and its dung, he burned with fire outside the camp; as אֱלֹהִים commanded Moshe.

18 And he brought the ram for the burnt offering: and Aharon and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moshe sprinkled the dahm upon the altar all around.

20 And he cut the ram into pieces; and Moshe burned the head and the pieces and the fat.

21 And he washed the inwards and the legs in mayim; and Moshe burned the whole ram upon the altar: it was a burnt sacrifice for a sweet fragrance and an offering made by fire to אֱלֹהִים; as אֱלֹהִים commanded Moshe.

22 And he brought the other ram, the ram of consecration and Aharon and his sons laid their hands upon the head of the ram.

23 And he killed it; and Moshe took of the dahm of it and put it upon the tip of Aharon's right ear and upon the thumb of his right hand and upon the great toe of his right foot.

24 And he brought Aharon's sons and Moshe put some of the dahm upon the tips of their right ears and upon the thumbs of their right hands and upon the great toes of their right feet: and Moshe sprinkled the dahm upon the altar all around.

25 And he took the fat and the tail and all the fat that was upon the inwards and the lobe above the liver and the two kidneys and their fat and the right thigh:

26 And out of the basket of unleavened lechem, that was before אֱלֹהִים, he took one unleavened cake and a cake of oiled lechem and one wafer and put them on the fat and upon the right thigh:

27 And he put all upon Aharon's hands and upon his sons' hands and waved them for a wave offering before אֱלֹהִים.

28 And Moshe took them from off their hands and burned them on the altar upon the burnt offering: they were consecrations for a sweet fragrance: it is an offering made by fire to אֱלֹהִים.

29 And Moshe took the breast and waved it for a wave offering before אֱלֹהִים: Taken from the ram of consecration it was Moshe's part as אֱלֹהִים commanded Moshe.

30 And Moshe took of the anointing oil and of the dahm which was upon the altar and sprinkled it upon Aharon and upon his garments and upon his sons and upon his sons' garments with him; and set Aharon apart and his garments and his sons and his sons' garments with him.

31 And Moshe said to Aharon and to his sons, Boil the flesh at the door of the Mishkan of the kehilla: and there eat it with the lechem that is in the basket of consecration, as I commanded, saying, Aharon and his sons shall eat it.

32 And that which remains of the flesh and of the lechem shall you burn with fire.

33 And you shall not go out of the door of the Mishkan of the kehilla for seven yamim, until the yamim of your consecration are at an end: for seven yamim He shall consecrate you.

34 As He has done this yom, so אֱלֹהִים has commanded to do, to make keporah for you.

35 Therefore shall you abide at the door of the Mishkan of the kehilla yom and lyla for seven yamim and guard the charge of אִיִּזְרָאֵל, that you do not die: for so I am commanded.

36 So Aharon and his sons did all things that אִיִּזְרָאֵל commanded by the hand of Moshe.

9 And it came to pass on the eighth yom, that Moshe called Aharon and his sons and the zechanim of Yisrael.

2 And he said to Aharon, Take a young calf for a sin offering and a ram for a burnt offering, without blemish and offer them before אִיִּזְרָאֵל.

3 And to the children of Yisrael you shall speak, saying, Take a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;

4 Also a bull and a ram for shalom offerings, to sacrifice before אִיִּזְרָאֵל; and a grain offering mixed with oil: for today אִיִּזְרָאֵל will appear to you.

5 And they brought that which Moshe commanded before the Mishkan of the kehilla: and all the kehilla drew near and stood before אִיִּזְרָאֵל.

6 And Moshe said, This is the thing that אִיִּזְרָאֵל commanded that you should do: and the tifereth of אִיִּזְרָאֵל shall appear to you.

7 And Moshe said to Aharon, Go to the altar and offer your sin offering and your burnt offering and make keporah for yourself and for the people: and offer the offering of the people and make keporah for them; as אִיִּזְרָאֵל commanded.

8 Aharon therefore went to the altar and killed the calf of the sin offering, which was for himself.

9 And the sons of Aharon brought the dahm to him: and he dipped his finger in the dahm and put it upon the horns of the altar and poured out the dahm at the bottom of the altar:

10 But the fat and the kidneys and the lobe above the liver of the sin offering, he burned upon the altar; as אִתְּךָ commanded Moshe.

11 And the flesh and the hide he burned with fire outside the camp.

12 And he killed the burnt offering; and Aharon's sons presented to him the dahm, which he sprinkled all around upon the altar.

13 And they presented the burnt offering to him, with the pieces of it and the head: and he burned them upon the altar.

14 And he did wash the inwards and the legs and burned them upon the burnt offering on the altar.

15 And he brought the people's offering and took the goat, which was the sin offering for the people and killed it and offered it for sin, as the first.

16 And he brought the burnt offering and offered it according to the prescribed manner.

17 And he brought the grain offering and took a handful of it and burned it upon the altar, beside the burnt sacrifice of the boker.

18 He killed also the bull and the ram for a sacrifice of shalom offerings, which was for the people: and Aharon's sons presented to him the dahm, which he sprinkled upon the altar all around,

19 And the fat of the bull and of the ram, the tail and that which covers the inwards and the kidneys and the lobe above the liver:

20 And they put the fat upon the breasts and he burned the fat upon the altar:

21 And the breasts and the right thigh Aharon waved for a wave offering before אִתְּךָ; as Moshe commanded.

22 And Aharon lifted up his hand toward the people and blessed them and came down from offering the sin offering and the burnt offering and shalom offerings.

23 And Moshe and Aharon went into the Mishkan of the kehilla and came out and blessed the people: and the tifereth of אֱלֹהִים appeared to all the people.
24 And there came a fire out from before אֱלֹהִים and consumed upon the altar the burnt offering and the fat. When all the people saw, they shouted and fell on their faces.

10 And Nadav and Avihu, the sons of Aharon, took each of them his censer and put fire in it and put incense on it and offered strange fire before אֱלֹהִים, which He commanded them not.
2 And there went out fire from אֱלֹהִים and devoured them and they died before אֱלֹהִים.
3 Then Moshe said to Aharon, This is that which אֱלֹהִים spoke, saying, I will be kadosh in them that come near Me and before all the people I will be esteemed. And Aharon held his silence.
4 And Moshe called Misha-El and El-Tzaphan, the sons of Uzzi-El the uncle of Aharon and said to them, Come near, carry your brothers from before the Kadosh-Place out of the camp.
5 So they went near and carried them in their coats out of the camp; as Moshe had said.
6 And Moshe said to Aharon and to El-Azar and to Ithamar, his sons, Uncover not your heads, neither tear your clothes; lest you die and lest wrath come upon all the people: but let your brothers, kol beit Yisrael, mourn the burning which אֱלֹהִים has lit.
7 And you shall not go out from the door of the Mishkan of the kehilla, lest you die: for the anointing oil of אֱלֹהִים is upon you. And they did according to the word of Moshe.
8 And אֱלֹהִים spoke to Aharon, saying,
9 Do not drink wine nor strong drink, you, nor your sons with you, when you go into the Mishkan of the

kehilla, lest you die: it shall be a chuk le-olam-va-ed throughout your generations:

10 And that you may put a difference between that which is kadosh and defiled and between unclean and clean;

11 And that you may teach the children of Yisrael all the chukim, which אֱלֹהִים has spoken to them by the hand of Moshe.

12 And Moshe spoke to Aharon and to El-Azar and to Ithamar, his sons that were left, Take the grain offering that remains of the offerings of אֱלֹהִים made by fire and eat it without chametz beside the altar: for it is most kadosh:

13 And you shall eat it in a kadosh place because it is your due and your sons' due, of the sacrifices of אֱלֹהִים made by fire: for so I am commanded.

14 And the wave breast and contribution thigh shall you eat in a clean place; you and your sons and your daughters with you: for they are your dues and your sons' dues, which are given out of the sacrifices of the shalom offerings of the children of Yisrael.

15 The contribution thigh and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before אֱלֹהִים; and it shall be yours and your sons' with you, by a chuk le-olam-va-ed; as אֱלֹהִים has commanded.

16 And Moshe diligently sought the goat of the sin offering and, see, it was burned: and he was angry at El-Azar and Ithamar, the sons of Aharon who were left alive, saying,

17 Why have you not eaten the sin offering in the Kadosh-Place, seeing it is most kadosh and Ahlohim has given it you to bear the iniquity of the kehilla, to make keporah for them before אֱלֹהִים?

18 See, the dahm was not brought in within the sanctuary: you should indeed have eaten it in the sanctuary, as I commanded.

19 And Aharon said to Moshe, See, this yom have they offered their sin offering and their burnt offering before אֱלֹהִים; and such things would have befallen me if I had eaten the sin offering today; would it have been right in the sight of אֱלֹהִים ?

20 And when Moshe heard that, he was content.

Torah Parsha 26 Shavuah-Week 26-Zot Hachaya.
Wayiqra- Leviticus chapters 11-14. Renewed
Covenant Yaakov-James chapters 1-5.

11 And אֱלֹהִים spoke to Moshe and to Aharon, saying to them,

2 Speak to the children of Yisrael, saying, These are the living creatures that you shall eat among all the living creatures that are on the earth.

3 Whatever splits the hoof and is cloven-footed and chews the cud, among the living creatures, that shall you eat.

4 Nevertheless these shall you not eat of those that chew the cud, or of those that divide the hoof: the camel because he chews the cud, but divides not the hoof; he is unclean to you.

5 And the rabbit because he chews the cud, but divides not the hoof; he is unclean to you.

6 And the hare because he chews the cud, but divides not the hoof; he is unclean to you.

7 And the pig, though he divides the hoof and be cloven-footed, yet he chews not the cud; he is unclean to you.

8 Of their flesh shall you not eat and their carcass shall you not touch; they are unclean to you.

9 These shall you eat of all that are in the mayim: whatever has fins and scales in the mayim, in the seas and in the rivers, those shall you eat.

10 And all that have not fins and scales in the seas and in the rivers, of all that move in the mayim and of any living thing that is in the mayim, they shall be an abomination to you:

11 They shall be even an abomination to you; you shall not eat of their flesh, but you shall hold their carcasses in abomination.

12 Whatever has no fins, or scales in the mayim; that shall be an abomination to you.

13 And these are they that you shall hold in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle and the vulture and the black vulture,

14 And the hawk and the falcon after its kind;

15 Every raven after its kind;

16 And the ostrich and the nighthawk and the seagull and the hawk after its kind,

17 And the little owl and the fisher owl and the great owl,

18 And the swan and the pelican and the bat,

19 And the stork, the heron after its kind and the hoopoe and the bat.

20 All flying insects, creeping upon all fours, shall be an abomination to you.

21 Yet these may you eat of every flying creeping thing that goes upon all fours, which have legs above their feet, to leap with upon the earth;

22 Even these of them you may eat; the locust after its kind and the bald locust after its kind and the beetle after its kind and the grasshopper after its kind.

23 But all other flying creeping things, which have four feet, shall be an abomination to you.

24 And for these you shall be unclean: whoever touches the carcass of them shall be unclean until the evening.

25 And whoever picks up any part of the carcass of them shall wash his clothes and be unclean until the evening.

26 The carcasses of every beast that divides the hoof and is not cloven-footed, nor chews the cud, are unclean to you: every one that touches them shall be unclean.

27 And whatever goes upon its paws, among all manner of living creatures that go on all four, those are unclean to you: anyone who touches their carcass shall be unclean until the evening.

28 And he that picks up the carcass of them shall wash his clothes and be unclean until the evening: they are unclean to you.

29 These also shall be unclean to you among the creeping things that creep upon the earth; the weasel and the mouse and the frog after its kind,

30 And the porcupine and the land lizard and the lizard and the snail and the mole.

31 These are unclean to you among all that creep: whoever touches them, when they are dead, shall be unclean until the evening.

32 And upon whatever any of them, when they are dead, falls, it shall be unclean; whether it be any vessel of wood, or clothing, or skin, or sack, whatever vessel it is, in which any work is done, it must be put into mayim and it shall be unclean until the evening; so it shall be cleansed.

33 And every earthen vessel, on which any of them falls, whatever is in it shall be unclean; and you shall break it.

34 Of all grain that may be eaten, that on which such mayim comes shall be unclean: and all drink

that may be drunk in every such vessel shall be unclean.

35 And every thing on which any part of their carcass falls shall be unclean; whether it be an oven, or stoves for cooking pots, they shall be broken down: for they are unclean and shall be unclean to you.

36 Nevertheless a fountain, or pit, in which there is plenty of mayim, shall be clean: but that which touches their carcass shall be unclean.

37 And if any part of their carcass falls upon any planting zera that is to be sown, it shall be clean.

38 But if any mayim is put upon the zera and any part of their carcass falls on it, it shall be unclean to you.

39 And if any beast, of which you may eat, dies; he that touches the carcass of it shall be unclean until the evening.

40 And he that eats of the carcass of it shall wash his clothes and be unclean until the evening: he also that picks up the carcass of it shall wash his clothes and be unclean until the evening.

41 And every creeping thing that creeps upon the earth shall be an abomination; it shall not be eaten.

42 Whatever goes upon the belly and whatever goes upon all fours, or whatever has more feet among all creeping things that creep upon the earth, them you shall not eat; for they are an abomination.

43 You shall not make yourselves abominable with any creeping thing that creeps; neither shall you make yourselves unclean with them, that you should be defiled by them.

44 For I AM אֲנִי your Ahlohim: you shall therefore set yourselves apart and you shall be kadosh; for I AM kadosh: neither shall you defile yourselves with any manner of creeping thing that creeps upon the earth.

45 For I AM אֱלֹהִים that brings you up out of the land of Mitzrayim, to be your Ahlohim: you shall therefore be kadosh, for I AM kadosh.

46 This is the Torah of the living creatures and of the fowls and of every living creature that moves in the mayim and of every creature that creeps upon the earth:

47 To make a difference between the unclean and the clean and between the living thing that may be eaten and the living thing that may not be eaten.

12 And אֱלֹהִים spoke to Moshe, saying,

2 Speak to the children of Yisrael, saying, If a woman has conceived and has born a male child: then she shall be unclean seven yamim; as in the yamim of the monthly separation for her infirmity shall she be unclean.

3 And in the eighth yom the flesh of his foreskin shall receive brit-milah.

4 And she shall then continue in the dahm of her purifying thirty-three yamim; she shall touch no kadosh thing, nor come into the Kadosh-Place, until the yamim of her purifying are fulfilled.

5 But if she bears a female child, then she shall be unclean two weeks, as in her monthly separation: and she shall continue in the dahm of her purifying sixty-six yamim.

6 And when the yamim of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering and a young pigeon, or a turtledove, for a sin offering, to the door of the Mishkan of the kehilla, to the kohen.

7 He shall offer it before אֱלֹהִים and make keporah for her; and she shall be cleansed from the discharge of her dahm. This is the Torah for her that has born a male, or a female.

8 And if she is not able to bring a lamb, then she shall bring two turtledoves, or two young pigeons; the one for the burnt offering and the other for a sin offering: and the kohen shall make keporah for her and she shall be clean.

13 And אִרְאֵל spoke to Moshe and Aharon, saying,

2 When a man shall have in the skin of his flesh a swelling, a scab, or a bright blemish and it be in the skin of his flesh like the plague of leprosy; then he shall be brought to Aharon the kohen, or to one of his sons the kohanim:

3 And the kohen shall look on the plague in the skin of the flesh: and if the hair in the plague has turned white and the plague in sight is deeper than the skin of his flesh, it is a plague of leprosy: and the kohen shall look at him and pronounce him unclean.

4 If the bright blemish is white in the skin of his flesh and in sight be not deeper than the skin and the hair of it be not turned white; then the kohen shall shut him up that has the plague seven yamim:

5 And the kohen shall look at him the seventh yom: and, see, if the plague in his sight is as it was and the plague did not spread in the skin; then the kohen shall shut him up seven yamim more:

6 And the kohen shall look at him again the seventh yom: and, see, if the plague be something dark and the plague spread not in the skin, the kohen shall pronounce him clean: it is but a scab: and he shall wash his clothes and be clean.

7 But if the scab spread much further in the skin, after he has been seen by the kohen for his cleansing, he shall be seen by the kohen again:

8 And if the kohen sees that the scab spread in the skin, then the kohen shall pronounce him unclean: it is a leprosy.

9 When the plague of leprosy is in a man, then he shall be brought to the kohen.

10 And the kohen shall see him: and, see, if the rising is white in the skin and it has turned the hair white and there be quick raw flesh in the rising;

11 It is an old leprosy in the skin of his flesh and the kohen shall pronounce him unclean and shall not quarantine it: for he is unclean.

12 And if a leprosy breaks out further in the skin and the leprosy covers all the skin of the one that has the plague from his head even to his foot, wherever the kohen looks;

13 Then the kohen shall consider: and, see, if the leprosy has covered all his flesh, he shall pronounce him clean that has the plague: it is all turned white: he is clean.

14 But when raw flesh appears in him, he shall be unclean.

15 And the kohen shall see the raw flesh and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

16 Or, if the raw flesh changes again and be changed to white, he shall come to the kohen;

17 And the kohen shall see him: and, see, if the plague has turned into white; then the kohen shall pronounce him clean that has the plague: he is clean.

18 The flesh also, in which, even in the skin of it, was a boil and is healed,

19 And in the place of the boil there be a white rising, or a bright blemish, white and something reddish and it be showed to the kohen;

20 And if, when the kohen sees it, see, it is in sight lower than the skin and the hair of it is turned white; the kohen shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

21 But if the kohen looks at it and, see, there are no white hairs on it and if it is not lower than the skin, but is something dark; then the kohen shall shut him up seven yamim:

22 And if it spreads much further in the skin, then the kohen shall pronounce him unclean: it is a plague.

23 But if the bright blemish stays in its place and spreads not, it is a burning boil; and the kohen shall pronounce him clean.

24 Or, if there be any flesh, in the skin in which there is a hot burning and the quick flesh that burns has a white bright blemish, something reddish, or white;

25 Then the kohen shall look upon it: and, see, if the hair in the bright blemish is turned white and it is in sight deeper than the skin; it is a leprosy broken out of the burning: therefore the kohen shall pronounce him unclean: it is the plague of leprosy.

26 But if the kohen looks at it and, see, there is no white hair in the bright blemish and it is no lower than the other skin, but is something dark; then the kohen shall shut him up seven yamim:

27 And the kohen shall look at him on the seventh yom: and if it is spread much further in the skin, then the kohen shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright blemish stays in its place and spreads not in the skin, but it is something dark; it is a rising of the burning and the kohen shall pronounce him clean: for it is an inflammation of the burning.

29 If a man, or woman have a plague upon the head, or the beard;

30 Then the kohen shall see the plague: and, see, if it be in sight deeper than the skin; and there be in it

a yellow thin hair; then the kohen shall pronounce him unclean: it is a leprosy upon the head, or beard.

31 And if the kohen looks at the infection and, see, it is not in sight deeper than the skin and that there is no black hair in it; then the kohen shall isolate him that has the infection seven yamim:

32 And on the seventh yom the kohen shall look at the plague: and, see, if the infection did not spread and there be in it no yellow hair and the infection is not in sight deeper than the skin;

33 He shall be shaven, but the infection shall he not shave; and the kohen shall shut him up that has the infection seven more yamim:

34 And on the seventh yom the kohen shall look at the infection: and, see, if the infection is not spread further in the skin, nor is in sight deeper than the skin; then the kohen shall pronounce him clean: and he shall wash his clothes and be clean.

35 But if the infection spread much into the skin after his cleansing;

36 Then the kohen shall look at him: and, see, if the infection has spread in the skin, the kohen shall not seek for yellow hair. He is unclean.

37 But if the infection is in his sight not spread and there is black hair grown up on it; the infection is healed, he is clean: and the kohen shall pronounce him clean.

38 If a man also, or a woman has in the skin of their flesh bright spots, even white bright spots;

39 Then the kohen shall look: and, see, if the bright blemishes in the skin of their flesh be darkish white; it is a freckled blemish that grows in the skin; he is clean.

40 And the man whose hair has fallen off his head, he is bald; yet is he clean.

41 And he that has his hair fallen off from the front part of his head toward his face, his forehead is bald: yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the kohen shall look upon it: and, see, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appears in the skin of the flesh;

44 He is a leprous man, he is unclean: the kohen shall pronounce him utterly unclean; his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be torn and his head bare and he shall put a covering upon his upper lip and shall cry, Unclean, unclean.

46 All the yamim in which the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; outside the camp shall his dwelling be.

47 The garment also that the plague of leprosy is in, whether it be a woolen garment, or a linen garment;

48 Whether it be in the warp, or woof; of linen, or of wool; whether in a skin, or in any thing made of skin;

49 If the plague be greenish, or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy and shall be showed to the kohen:

50 And the kohen shall look upon the plague and isolate him that has the plague seven yamim:

51 And he shall look at the plague on the seventh yom: if the plague has spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is an active leprosy; it is unclean.

52 He shall therefore burn that garment, whether warp, or woof, in wool, or in linen, or any thing of skin, in which the plague is: for it is a active leprosy; it shall be burned in the fire.

53 And if the kohen shall look and sees that the plague is not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the kohen shall command that they wash the thing in which the plague is and he shall shut it up seven yamim more:

55 And the kohen shall look on the plague, after that it is washed: and, see, if the plague has not changed its color and the plague has not spread; it is unclean; you shall burn it in the fire; it is eaten inward, whether it be bare within, or outside.

56 And if the kohen looks and, see, the plague be something dark after the washing of it; then he shall tear it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appears still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: you shall burn that in which the plague is with fire.

58 And the garment, either warp, or woof, or whatever thing of skin it be, which you shall wash, if the plague is departed from them, then it shall be washed the second time and shall be clean.

59 This is the Torah of the plague of leprosy in a garment of wool, or linen, either in the warp, or woof, or any thing of skin, to pronounce it clean, or to pronounce it unclean.

14 And אִתְּכֶם spoke to Moshe, saying,

2 This shall be the Torah of the leper in the yom of his cleansing: He shall be brought to the kohen:

3 And the kohen shall go forth out of the camp; and the kohen shall look and, see, if the plague of leprosy is healed in the leper;

4 Then shall the kohen command to take for him that is to be cleansed two birds alive and clean and cedar wood and scarlet and hyssop:

5 And the kohen shall command that one of the birds be killed in an earthen vessel over running mayim:

6 As for the living bird, he shall take it and the cedar wood and the scarlet and the hyssop and shall dip them and the living bird in the dahm of the bird that was killed over the running mayim:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times and shall pronounce him clean and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes and shave off all his hair and wash himself in mayim, that he may be clean: and after that he shall come into the camp and shall stay out of his tent seven yamim.

9 But it shall be on the seventh yom, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in mayim and he shall be clean.

10 And on the eighth yom he shall take two male lambs without blemish and one ewe lamb of the first year without blemish and three tenths of an ephah of fine flour for a grain offering, mixed with oil and one log of oil.

11 And the kohen that makes him clean shall present the man that is to be made clean and those things, before אִתְּךָ, at the door of the Mishkan of the kehilla:

12 And the kohen shall take one male lamb and offer it for a guilt offering and the log of oil and wave them for a wave offering before אֱלֹהֵיכֶם:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the Kadosh-Place: for as the sin offering is the kohen's, so is the guilt offering: it is most kadosh:

14 And the kohen shall take some of the dahm of the guilt offering and the kohen shall put it upon the tip of the right ear of him that is to be cleansed and upon the thumb of his right hand and upon the great toe of his right foot:

15 And the kohen shall take some of the log of oil and pour it into the palm of his own left hand:

16 And the kohen shall dip his right finger in the oil that is in his left hand and shall sprinkle of the oil with his finger seven times before אֱלֹהֵיכֶם:

17 And of the rest of the oil that is in his hand shall the kohen put upon the tip of the right ear of him that is to be cleansed and upon the thumb of his right hand and upon the great toe of his right foot, upon the dahm of the guilt offering:

18 And the remnant of the oil that is in the kohen's hand he shall pour upon the head of him that is to be cleansed: and the kohen shall make keporah for him before אֱלֹהֵיכֶם.

19 And the kohen shall offer the sin offering and make keporah for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the kohen shall offer the burnt offering and the grain offering upon the altar: and the kohen shall make keporah for him and he shall be clean.

21 And if he is poor and cannot afford so much; then he shall take one lamb for a guilt offering to be waved, to make keporah for him and one tenth of an

ephah of fine flour mixed with oil for a grain offering and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to afford; and the one shall be a sin offering and the other a burnt offering.

23 And he shall bring them on the eighth yom for his cleansing to the kohen, to the door of the Mishkan of the kehilla, before אֱלֹהֵינוּ.

24 And the kohen shall take the lamb of the guilt offering and the log of oil and the kohen shall wave them for a wave offering before אֱלֹהֵינוּ:

25 And he shall kill the lamb of the guilt offering and the kohen shall take some of the dahm of the guilt offering and put it upon the tip of the right ear of him that is to be cleansed and upon the thumb of his right hand and upon the great toe of his right foot:

26 And the kohen shall pour of the oil into the palm of his own left hand:

27 And the kohen shall sprinkle with his right finger some of the oil that is in his left hand seven times before אֱלֹהֵינוּ:

28 And the kohen shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed and upon the thumb of his right hand and upon the great toe of his right foot, upon the place of the dahm of the guilt offering:

29 And the rest of the oil that is in the kohen's hand he shall put upon the head of him that is to be cleansed, to make keporah for him before אֱלֹהֵינוּ.

30 And he shall offer one of the turtledoves, or of the young pigeons, such as he can afford;

31 Even such as he is able to afford, the one for a sin offering and the other for a burnt offering, with the grain offering: and the kohen shall make keporah for him that is to be cleansed before אֱלֹהֵינוּ.

32 This is the Torah for the one who has the plague of leprosy, whose hand is not able to afford that which pertains to his cleansing.

33 And אֱלֹהִים spoke to Moshe and to Aharon, saying,

34 When you have come into the land of Kanaan, which I give to you for a possession and I put the plague of leprosy in a bayit of the land of your possession;

35 And he that owns the bayit shall come and tell the kohen, saying, It seems to me there is as it were a plague in the bayit:

36 Then the kohen shall command that they empty the bayit, before the kohen goes into it to see the plague, that all that is in the bayit be not made unclean: and afterward the kohen shall go in to see the bayit:

37 And he shall look on the plague and, see, if the plague is in the walls of the bayit with sunken places, greenish, or reddish, which in sight are deep into the wall;

38 Then the kohen shall go out of the bayit to the door of the bayit and shut up the bayit for seven yamim:

39 And the kohen shall come again the seventh yom and shall look: and, see, if the plague is spread in the walls of the bayit;

40 Then the kohen shall command that they take away the stones in which the plague is and they shall cast them into an unclean place outside the city:

41 And he shall cause the bayit to be scraped inside all around and they shall pour out the dust that they scrape off outside the city into an unclean place:

42 And they shall take other stones and put them in the place of those stones; and he shall take other mortar and shall plaster the bayit.

43 And if the plague comes back again and breaks out in the bayit, after he has taken away the stones and after he has scraped the bayit and after it is plastered;

44 Then the kohen shall come and look and, see, if the plague is spread in the bayit, it is an active leprosy in the bayit: it is unclean.

45 And he shall break down the bayit, the stones of it and the timber of it and all the mortar of the bayit; and he shall carry them forth out of the city into an unclean place.

46 Moreover he that goes into the bayit all the while that it is shut up shall be unclean until the evening.

47 And he that lies in the bayit shall wash his clothes; and he that eats in the bayit shall wash his clothes.

48 And if the kohen shall come in and look upon it and, see, the plague has not spread in the bayit, after the bayit was plastered: then the kohen shall pronounce the bayit clean because the plague is healed.

49 And he shall take to cleanse the bayit two birds and cedar wood and scarlet and hyssop:

50 And he shall kill one of the birds in an earthen vessel over running mayim:

51 And he shall take the cedar wood and the hyssop and the scarlet and the living bird and dip them in the dahm of the slain bird and in the running mayim and sprinkle the bayit seven times:

52 And he shall cleanse the bayit with the dahm of the bird and with the running mayim and with the living bird and with the cedar wood and with the hyssop and with the scarlet:

53 But he shall let the living bird go out of the city into the open fields and make keporah for the bayit: and it shall be clean.

54 This is the Torah for all manner of plague of leprosy and eruption,
55 And for the leprosy of a garment and of a bayit,
56 And for a rising and for a scab and for a bright blemish:
57 To teach when it is unclean and when it is clean: this is the Torah of leprosy.

Torah Parsha 27 Shavuah-Week 27- Ki Yeyeh Zav.
Wayiqra-Leviticus chapters 15-18. Renewed
Covenant Ivrim-Hebrews chapters 1-5.

15 And אִתָּךְ spoke to Moshe and to Aharon, saying,
2 Speak to the children of Yisrael and say to them, When any man has a running discharge out of his flesh because of his discharge he is unclean.
3 And this shall be his uncleanness in his discharge: whether his flesh runs with his discharge, or his flesh is stopped up from his discharge, it is his uncleanness in him all the yamim of the discharge of his flesh; even if his flesh obstructs his discharge, it is his uncleanness.
4 Every bed, on which he lies that has the discharge, is unclean: and every object, on which he sits, shall be unclean.
5 And whoever touches his bed shall wash his clothes and bathe himself in mayim and be unclean until the evening.
6 And he that sits on any thing on which he sat that has the discharge shall wash his clothes and bathe himself in mayim and be unclean until the evening.
7 And he that touches the flesh of him that has the discharge shall wash his clothes and bathe himself in mayim and be unclean until the evening.

8 And if he that has the discharge spits upon him that is clean; then he shall wash his clothes and bathe himself in mayim and be unclean until the evening.

9 And whatever saddle he rides upon that has the discharge shall be unclean.

10 And whoever touches any object that was under him shall be unclean until the evening: and he that picks up any of those things shall wash his clothes and bathe himself in mayim and be unclean until the evening.

11 And whoever touches the one that has the discharge and has not rinsed his hands in mayim, he shall wash his clothes and bathe himself in mayim and be unclean until the evening.

12 And the vessel of earth, that he touches which has the discharge, shall be broken: and every vessel of wood shall be rinsed in mayim.

13 And when he that has a discharge is cleansed of his discharge; then he shall count for himself seven yamim for his cleansing and wash his clothes and bathe his flesh in running mayim and shall be clean.

14 And on the eighth yom he shall take with him two turtledoves, or two young pigeons and come before אִשְׁרָאֵל to the door of the Mishkan of the kehilla and give them to the kohen:

15 And the kohen shall offer them, the one for a sin offering and the other for a burnt offering; and the kohen shall make keporah for him before אִשְׁרָאֵל for his discharge.

16 And if any man's semen of emission goes out from him, then he shall wash all his flesh in mayim and be unclean until the evening.

17 And every garment and every skin, on which is the semen of emission, shall be washed with mayim and be unclean until the evening.

18 The woman also who lies with a man having semen of emission, they shall both bathe themselves in mayim and be unclean until the evening.

19 And if a woman has a discharge and in her discharge of her flesh shall be found dahm, she shall be separated seven yamim: and whoever touches her shall be unclean until the evening.

20 And every thing that she lies upon in her separation shall be unclean: every thing also that she sits upon shall be unclean.

21 And whoever touches her bed shall wash his clothes and bathe himself in mayim and be unclean until the evening.

22 And whoever touches any thing that she sat upon shall wash his clothes and bathe himself in mayim and be unclean until the evening.

23 And if it is on her bed, or on any thing on which she sits, when he touches it, he shall be unclean until the evening.

24 And if any man lies with her at all and her discharge is upon him, he shall be unclean seven yamim; and all the bed on which he lies shall be unclean.

25 And if a woman has a discharge of her dahm many yamim but not in the time of her separation, or if it runs beyond the time of her separation; all the yamim of the discharge of her uncleanness shall be as the yamim of her separation: she shall be unclean.

26 Every bed on which she lies all the yamim of her discharge shall be to her as the bed of her separation: and whatever she sits upon shall be unclean, as the uncleanness of her separation.

27 And whoever touches those things shall be unclean and shall wash his clothes and bathe himself in mayim and be unclean until the evening.

28 But if she is cleansed of her discharge, then she shall count to herself seven yamim and after that she shall be clean.

29 And on the eighth yom she shall take with her two turtledoves, or two young pigeons and bring them to the kohen, to the door of the Mishkan of the kehilla.

30 And the kohen shall offer the one for a sin offering and the other for a burnt offering; and the kohen shall make keporah for her before אֱלֹהִים for the discharge of her uncleanness.

31 And so shall you separate the children of Yisrael from their uncleanness; that they die not in their uncleanness, when they defile My Mishkan that is among them.

32 This is the Torah of him that has a discharge and of him whose semen goes from him and is defiled by it;

33 And of her that is sick in her monthly separation and of him that has a discharge, of the man and of the woman and of him that lies with her that is unclean.

16 And אֱלֹהִים spoke to Moshe after the death of the two sons of Aharon, when they drew near before אֱלֹהִים and died;

2 And אֱלֹהִים said to Moshe, Speak to Aharon your brother, that he come not at all times into the most Kadosh-Place within the veil before the rachamim seat, which is upon the ark; that he die not: for I will appear in the cloud upon the rachamim seat.

3 This is how Aharon shall come into the Kadosh-Place: with a young bull for a sin offering and a ram for a burnt offering.

4 He shall put on the kadosh linen coat and he shall have the linen breeches upon his flesh and shall be dressed with a linen girdle and with the linen turban

shall he be attired: these are kadosh garments; therefore shall he wash his flesh in mayim and so put them on.

5 And he shall take from the kehilla of the children of Yisrael two goats for a sin offering and one ram for a burnt offering.

6 And Aharon shall offer his bull of the sin offering, which is for himself and make keporah for himself and for his bayit.

7 And he shall take the two goats and present them alive before אֱלֹהִים at the door of the Mishkan of the kehilla.

8 And Aharon shall cast lots upon the two goats; one lot for אֱלֹהִים and the other lot for the Azazel.

9 And Aharon shall bring the goat upon which אֱלֹהִים's lot fell and offer it for a sin offering.

10 But the goat, on which the lot fell to be the Azazel, shall be presented alive before אֱלֹהִים, to make keporah over it and to let it go for an Azazel into the wilderness.

11 And Aharon shall bring the bull of the sin offering, which is for himself and shall make keporah for himself and for his bayit and shall kill the bull of the sin offering which is for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before אֱלֹהִים and his hands full of sweet incense crushed fine and bring it within the veil:

13 And he shall put the incense upon the fire before אֱלֹהִים, that the cloud of the incense may cover the rachamim seat that is upon the testimony, that he die not:

14 And he shall take of the dahm of the bull and sprinkle it with his finger upon the rachamim seat that is eastward; and before the rachamim seat shall he sprinkle of the dahm with his finger seven times.

15 Then shall he kill the goat of the sin offering, that is for the people and bring its dahm within the veil and do with that dahm as he did with the dahm of the bull and sprinkle it upon the rachamim seat and before the rachamim seat:

16 And he shall make keporah for the Kadosh-Place because of the uncleanness of the children of Yisrael and because of their transgressions in all their sins: and so shall he do for the Mishkan of the kehilla, that remains among them in the midst of their uncleanness.

17 And there shall be no man in the Mishkan of the kehilla when he goes in to make keporah in the Kadosh-Place, until he comes out and has made keporah for himself and for his household and for all the kehilla of Yisrael.

18 And he shall go out to the altar that is before אֲרָזָה and make keporah for it; and shall take of the dahm of the bull and of the dahm of the goat and put it upon the horns of the altar all around.

19 And he shall sprinkle of the dahm upon it with his finger seven times and cleanse it and set it apart from the uncleanness of the children of Yisrael.

20 And when he has made an end of reconciling the Kadosh-Place and the Mishkan of the kehilla and the altar, he shall bring the live goat:

21 And Aharon shall lay both his hands upon the head of the live goat and confess over it all the iniquities of the children of Yisrael and all their transgressions in all their sins, putting them upon the head of the goat and shall send it away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon itself all their iniquities to a land not inhabited: and he shall let the goat go into the wilderness.

23 And Aharon shall come into the Mishkan of the kehilla and shall put off the linen garments, which

he put on when he went into the Kadosh-Place and shall leave them there:

24 And he shall wash his flesh with mayim in the Kadosh-Place and put on his garments and come forth and offer his burnt offering and the burnt offering of the people and make keporah for himself and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let the goat go to Azazel shall wash his clothes and bathe his flesh in mayim and afterward come into the camp.

27 And the bull for the sin offering and the goat for the sin offering, whose dahm was brought in to make keporah in the Kadosh-Place, shall one carry forth outside the camp; and they shall burn in the fire their skins and their flesh and their dung.

28 And he that burns them shall wash his clothes and bathe his flesh in mayim and afterward he shall come into the camp.

29 And this shall be a chuk le-olam-va-ed to you: that in the seventh chodesh, on the tenth yom of the chodesh, you shall afflict your beings, and do no work at all, whether it be one of your own country, or a ger that sojourns among you:

30 For on that yom shall the kohen make keporah for you, to cleanse you, that you may be clean from all your sins before אלהים.

31 It shall be a Shabbat-Shabbaton of rest to you and you shall afflict your beings, by a chuk le-olam-va-ed.

32 And the kohen, whom he shall anoint and whom he shall consecrate to attend in the kohen's office in his abba's place, shall make the keporah and shall put on the linen clothes, even the kadosh garments:

33 And he shall make keporah for the Most Kadosh-Place and he shall make keporah for the Mishkan of

the kehilla and for the altar and he shall make keporah for the kohanim and for all the people of the kehilla.

34 And this shall be an everlasting chuk to you, to make keporah for the children of Yisrael for all their sins once a year. And Aharon did as אֱלֹהִים commanded Moshe.

17 And אֱלֹהִים spoke to Moshe, saying,

2 Speak to Aharon and to his sons and to all the children of Yisrael and say to them; This is the thing that אֱלֹהִים has commanded, saying,

3 Anyone of beit Yisrael, that kills an ox, or lamb, or goat, in the camp, or that kills it out of the camp,

4 And does not bring it to the door of the Mishkan of the kehilla, to offer an offering to אֱלֹהִים before the Mishkan of אֱלֹהִים; dahm shall be imputed to that man; he has shed dahm; and that man shall be cut off from among his people:

5 To the end that the children of Yisrael may bring their sacrifices, which they offer in the open field, even that they may bring them to אֱלֹהִים, to the door of the Mishkan of the kehilla, to the kohen and offer them for shalom offerings to אֱלֹהִים.

6 And the kohen shall sprinkle the dahm upon the altar of אֱלֹהִים at the door of the Mishkan of the kehilla and burn the fat for a sweet fragrance to אֱלֹהִים.

7 And they shall no more offer their sacrifices at gates, where they have gone whoring. This shall be a chuk le-olam-va-ed for them throughout their generations.

8 And you shall say to them, Whatever man there is of beit Yisrael, or of the gerim that sojourn among you, that offers a burnt offering of sacrifice,

9 And brings it not to the gate of the Mishkan of the kehilla, to offer it to אֱלֹהִים; even that man shall be cut off from among his people.

10 And whatever man there is of beit Yisrael, or of the gerim that sojourn among you, who eats any manner of dahm; I will set My face against that being who eats dahm and will cut him off from among his people.

11 For the chayim of the flesh is in the dahm: and I have given it to you upon the altar to make keporah for your beings: for it is the dahm that makes keporah for the being.

12 Therefore I said to the children of Yisrael, No being shall eat dahm; neither shall any ger that sojourns among you eat dahm.

13 And whatever man there is of the children of Yisrael, or of the gerim who sojourn among you, which hunts and catches any beast, or fowl that may be eaten; he shall even pour out the dahm and cover it with dust.

14 For it is the chayim of all flesh; the dahm of it is for the chayim of it: therefore I said to the children of Yisrael, You shall eat the dahm of no manner of flesh: for the chayim of all flesh is the dahm of it: whoever eats it shall be cut off.

15 And every being that eats that which died by itself, or that which was torn by living creatures, whether it is one of your own country, or a ger, he shall both wash his clothes and bathe himself in mayim and be unclean until the evening: then shall he be clean.

16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

18 And אֱלֹהִים spoke to Moshe, saying,

2 Speak to the children of Yisrael and say to them, I AM אֱלֹהִים your Ahlohim.

3 After the doings of the land of Mitzrayim, in which you dwelt, shall you not do: and after the doings of the land of Kanaan, where I bring you, shall you not do: neither shall you have your halacha in their ordinances.

4 You shall do My mishpatim and shomer My ordinances, to have your halacha in it: I AM אלהים your Ahlohim.

5 You shall therefore guard My chukim and My mishpatim: which if a man does, he shall live in them: I AM אלהים.

6 None of you shall approach anyone that is close mishpacha, to uncover their nakedness: I AM אלהים.

7 The nakedness of your abba, or the nakedness of your eema, shall you not uncover: she is your eema; you shall not uncover her nakedness.

8 The nakedness of your abba's isha shall you not uncover: it is your abba's nakedness.

9 The nakedness of your sister, the daughter of your abba, or daughter of your eema, whether she be born at home, or born abroad, even their nakedness you shall not uncover.

10 The nakedness of your son's daughter, or of your daughter's daughter, even their nakedness you shall not uncover: for theirs is your own nakedness.

11 The nakedness of your abba's isha's daughter, begotten of your abba, she is your sister, you shall not uncover her nakedness.

12 You shall not uncover the nakedness of your abba's sister: she is your abba's flesh.

13 You shall not uncover the nakedness of your eema's sister: for she is your eema's near flesh.

14 You shall not uncover the nakedness of your abba's brother, you shall not approach his isha: she is your aunt.

15 You shall not uncover the nakedness of your daughter-in-law: she is your son's isha; you shall not uncover her nakedness.

16 You shall not uncover the nakedness of your brother's isha: it is your brother's nakedness.

17 You shall not uncover the nakedness of a woman and her daughter, neither shall you take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near relatives: it is wickedness.

18 Neither shall you take a woman as an isha, as a rival to her sister, to uncover her nakedness while the sister is alive.

19 Also you shall not approach a woman to uncover her nakedness, as long as she is put apart for her monthly uncleanness.

20 Moreover you shall not lie carnally with your neighbor's isha, to defile yourself with her.

21 And you shall not let any of your offspring pass through the fire to Molech, neither shall you defile the Name of your Ahlohim: I AM אלהים.

22 You shall not lie with mankind, as with womankind: it is abomination.

23 Neither shall you lie with any beast to defile yourself with it: neither shall any woman stand before a beast to lie down to it: it is perversion.

24 Defile not yourselves in any of these things: for in all these the goyim are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity of it upon it and the land itself vomits out her inhabitants.

26 You shall therefore guard My chukim and My mishpatim and shall not commit any of these abominations; neither any of your own nation, nor any ger that sojourns among you:

27 For all these abominations have the men of the land done, which were before you and the land is defiled;

28 That the land spit you not out also, when you defile it, as it spit out the goyim who were before you.

29 For whoever shall commit any of these abominations, even the beings that commit them shall be cut off from among their people.

30 Therefore shall you guard My ordinance, that you commit not any one of these abominable customs, which were committed before you and that you defile not yourselves by them: I AM אֱלֹהֵיכֶם your Ahlohim.

Torah Parsha 28 Shavuah-Week 28 Kedoshim
Teeh'Yu Wayiqra-Leviticus chapters 19-22.
Renewed Covenant Ivrim–Hebrews chapters 6-13.

19 And אֱלֹהֵיכֶם spoke to Moshe, saying,

2 Speak to all the kehilla of the children of Yisrael and say to them, You shall be kidushim: for I אֱלֹהֵיכֶם your Ahlohim am kadosh.

3 You shall fear every man his eema and his abba and guard My Shabbats: I AM אֱלֹהֵיכֶם your Ahlohim.

4 Turn not to idols, nor make yourselves molded ahlohim: I AM אֱלֹהֵיכֶם your Ahlohim.

5 And if you offer a sacrifice of shalom offerings to אֱלֹהֵיכֶם, you shall offer it from your own freewill.

6 It shall be eaten the same yom you offer it and on the next yom: and if anything remains until the third yom, it shall be burned in the fire.

7 And if it be eaten at all on the third yom, it is abominable; it shall not be accepted.

8 Therefore every one that eats it shall bear his iniquity because he has profaned the kadosh thing

of אִלָּן: and that being shall be cut off from among his people.

9 And when you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest.

10 And you shall not glean your vineyard, neither shall you gather every grape of your vineyard; you shall leave them for the poor and ger: I AM אֱלֹהֵיכֶם your Ahlohim.

11 You shall not steal, neither deal falsely, neither lie one to another.

12 And you shall not swear by My Name falsely, neither shall you defile the Name of your Ahlohim: I AM אֱלֹהֵיכֶם.

13 You shall not defraud your neighbor, neither rob him: the wages of him that is hired shall not abide with you all lyla until the boker.

14 You shall not curse the deaf, nor put a stumbling-block before the blind, but shall fear your ahlohim: I AM אֱלֹהֵיכֶם.

15 You shall do no unrighteousness in mishpat: you shall not respect the person of the poor, nor esteem the person of the mighty: but in tzedakah shall you judge your neighbor.

16 You shall not go up and down as a slanderer among your people: neither shall you stand against the dahm of your neighbor: I AM אֱלֹהֵיכֶם.

17 You shall not hate your brother in your lev: you may rebuke your neighbor and not suffer sin because of him.

18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I AM אֱלֹהֵיכֶם.

19 You shall guard My chukim. You shall not let your cattle mate with a diverse kind: you shall not sow

your field with mixed zera: neither shall a garment mixed of linen and wool come upon you.

20 And whoever lies carnally with a woman, that is a female eved, engaged to a husband and not at all redeemed, nor set free; there shall be an inquiry; they shall not be put to death because she was not free.

21 And he shall bring his guilt offering to אֱלֹהֵי, to the door of the Mishkan of the kehilla, even a ram for a guilt offering.

22 And the kohen shall make keporah for him with the ram of the guilt offering before אֱלֹהֵי for his sin that he has done: and the sin, which he has done, shall be forgiven him.

23 And when you shall come into the land and shall have planted all manner of eytzim for food, then you shall count the fruit of it as unharvested: three years shall it be as unharvested for you: it shall not be eaten.

24 But in the fourth year all the fruit of it shall be kadosh for the hallel of אֱלֹהֵי.

25 And in the fifth year shall you eat of the fruit of it, that it may yield to you the increase of it: I AM אֱלֹהֵי your Ahlohim.

26 You shall not eat any thing with the dahm: neither shall you use enchantment, nor observe times.

27 You shall not round the corners of your heads; neither shall you destroy the peyot of your beard.

28 You shall not make any cuttings in your flesh for the dead, nor print any tattoo marks upon you: I AM אֱלֹהֵי.

29 Do not prostitute your daughter, to cause her to be a whore; lest the land fall to whoredom and the land become full of wickedness.

30 You shall guard My Shabbats and reverence My Kadosh-Places: I AM אֱלֹהֵי.

31 Regard not those who are mediums, neither seek after spiritists, to be defiled by them: I AM אֱלֹהִים your Ahlohim.

32 You shall rise up before the elderly and esteem the face of the old man and fear your Ahlohim: I AM אֱלֹהִים.

33 And if a ger sojourn with you in your land, you shall not vex him.

34 But the ger that dwells with you shall be to you as one born among you and you shall love him as yourself; for you were gerim in the land of Mitzrayim: I AM אֱלֹהִים your Ahlohim.

35 You shall do no unrighteousness in mishpat, in measurement of length, in weight, or in measuring liquids.

36 Just balances, just weights, a just ephah and a just hin, shall you have: I AM אֱלֹהִים your Ahlohim, who brought you out of the land of Mitzrayim.

37 Therefore shall you observe all My chukim and all My mishpatim and do them. I AM אֱלֹהִים.

20 And אֱלֹהִים spoke to Moshe, saying,

2 Moreover, you shall say to the children of Yisrael, Whoever he be of the children of Yisrael, or of the gerim that sojourn in Yisrael, that gives any of his offspring to Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set My face against that man and will cut him off from among his people; because he has given from his offspring to Molech, to defile My Kadosh-Place and to defile My kadosh Name.

4 And if the people of the land do in any derech hide their eyes from the man, when he gives his offspring to Molech and kill him not:

5 Then I will set My face against that man and against his mishpacha and will cut him off and all

that go a whoring after him, to commit whoredom with Molech, from among their people.

6 And the being that turns after such as have spiritists and after mediums, to go whoring after them, I will even set My face against that being and will cut him off from among his people.

7 Set yourselves apart therefore and be kidushim: for I AM אלהים your Ahlohim.

8 And you shall guard My chukim and do them: I AM אלהים who sets you apart.

9 For every one that curses his abba, or his eema shall be surely put to death: he has cursed his abba, or his eema; his dahm shall be upon him.

10 And the man that commits adultery with another man's isha, even he that commits adultery with his neighbor's isha, the adulterer and the adulteress shall surely be put to death.

11 And the man that lies with his abba's isha has uncovered his abba's nakedness: both of them shall surely be put to death; their dahm shall be upon them.

12 And if a man lies with his daughter-in-law, both of them shall surely be put to death: they have made confusion; their dahm shall be upon them.

13 If a man also lies with mankind, as he lies with a woman, both of them have committed an abomination: they shall surely be put to death; their dahm shall be upon them.

14 And if a man takes an isha with her eema, it is wickedness: they shall be burned with fire, both he and they; that there be no wickedness among you.

15 And if a man lies with a beast, he shall surely be put to death: and you shall slay the beast..

16 And if a woman approaches any beast and lies down with it, you shall kill the woman and the beast: they shall surely be put to death; their dahm shall be upon them.

17 And if a man shall take his sister, his abba's daughter, or his eema's daughter and see her nakedness and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he has uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman during her sickness and shall uncover her nakedness; he has discovered her flow and she has uncovered the fountain of her dahm: and both of them shall be cut off from among their people.

19 And you shall not uncover the nakedness of your eema's sister, nor of your abba's sister: for he uncovers his near mishpacha: they shall bear their iniquity.

20 And if a man shall lie with his uncle's isha, he has uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's isha, it is an unclean thing: he has uncovered his brother's nakedness; they shall be childless.

22 You shall therefore guard all My chukim and all My mishpatim and do them: that the land, where I bring you to dwell, will not spit you out.

23 And you shall not have your halacha in the customs of the goyim, which I cast out before you: for they committed all these things and therefore I abhorred them.

24 But I have said to you, You shall inherit their land and I will give it to you to possess, a land that flows with milk and honey: I AM אלהים your Ahlohim, who has separated you from other peoples.

25 You shall therefore make a difference between clean living creatures and unclean and between unclean fowls and clean: and you shall not make your beings abominable by beast, or by fowl, or by any manner of living thing that creeps on the

ground, which I have separated from you as unclean.

26 And you shall be kidushim to Me: for I אֱלֹהִים am kadosh and have separated you from other peoples, that you should be Mine.

27 A man, or woman who is a spiritist, or that is a medium, shall surely be put to death: they shall stone them with stones: their dahm shall be upon them.

21 And אֱלֹהִים said to Moshe, Speak to the

kohanim the sons of Aharon and say to them, There shall none be defiled by the dead among his people:

2 Except by his relatives, that are near to him, that is, by his eema and by his abba and by his son and by his daughter and by his brother,

3 And by his sister a virgin that is near to him, who has had no husband; by her may he be defiled.

4 But he shall not defile himself, being a ruler among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they fully shave off the peyot of their beard, nor make any cuttings in their flesh.

6 They shall be kidushim to their Ahlohim and not defile the Name of their Ahlohim: for the offerings of אֱלֹהִים made by fire and the lechem of their Ahlohim, they do offer: therefore they shall be kadosh.

7 They shall not take an isha who is a whore, or a defiled woman; neither shall they take a woman put away from her husband: for he is kadosh to his Ahlohim

8 You shall set him apart therefore; for he offers the lechem of your Ahlohim: he shall be kadosh to you: for I אֱלֹהִים, who am setting him apart, am kadosh.

9 And the daughter of any kohen, if she defiled herself by playing the whore, she profanes her abba: she shall be burned with fire.

10 And he that is the Kohen HaGadol among his brothers, upon whose head the anointing oil was poured and that is consecrated to put on the garments, shall not uncover his head, nor tear his clothes.

11 Neither shall he go in to any dead gooff, nor defile himself for his abba, or for his eema;

12 Neither shall he go out of the Kadosh-Place, nor defile the Kadosh-Place of his Ahlohim; for the nezer of the anointing oil of his Ahlohim is upon him:

I AM אֱלֹהִים.

13 And he shall take an isha in her virginity.

14 A widow, or a divorced woman, or defiled, or a harlot, these shall he not take: but he shall take a virgin of his own people as an isha.

15 Neither shall he defile his offspring among his people: for I אֱלֹהִים do set him apart.

16 And אֱלֹהִים spoke to Moshe, saying,

17 Speak to Aharon, saying, Any of your offspring in their generations that has any blemish, let him not approach to offer the lechem of his Ahlohim.

18 For whatever man has a blemish, he shall not approach: a blind man, or a lame, or he that is disfigured, or deformed,

19 Or, a man that is broken footed, or broken handed,

20 Or, a hunchback, or a dwarf, or he that has a defect in his eye, or has skin inflammation, or is scabbed, or a eunuch;

21 No man that has a blemish among the offspring of Aharon the kohen shall come near to offer the offerings of אֱלֹהִים made by fire: he has a blemish; he shall not come near to offer the lechem of his Ahlohim.

22 He shall eat the lechem of his Ahlohim, both of the most kadosh and of the kadosh.

23 Only he shall not go into the veil, nor come near to the altar because he has a blemish; that he defile not My kadosh places: for I אֱלֹהִים do set them apart.

24 And Moshe told it to Aharon and to his sons and to all the children of Yisrael.

22 And אֱלֹהִים spoke to Moshe, saying,

2 Speak to Aharon and to his sons, that they separate themselves from the kadosh offerings of the children of Yisrael and that they defile not My kadosh Name in those things which they set apart to Me: I AM אֱלֹהִים.

3 Say to them, Whoever of all your offspring among your generations, who draws near to the kadosh things, which the children of Yisrael set apart to אֱלֹהִים, having his uncleanness upon him, that being shall be cut off from My presence: I AM אֱלֹהִים.

4 If anyone of the zera of Aharon is a leper, or has a running discharge; he shall not eat of the kadosh things, until he is clean. And whoever touches any thing that is unclean by the dead, or a man whose semen goes from him;

5 Or, whoever touches any creeping thing, by which he may be made unclean, or a man from whom he may take uncleanness, whatever uncleanness he has;

6 The being that has touched any such thing shall be unclean until evening and shall not eat of the kadosh things, unless he washes his flesh with mayim.

7 And when the shemesh is down, he shall be clean and shall afterward eat of the kadosh things because it is his food.

8 That which dies by itself, or is torn by living creatures, he shall not eat to defile himself with it: I AM אֱלֹהִים.

9 They shall therefore guard My ordinance, lest they bear sin for it and die therefore, if they defile it: I אֱלֹהִים do set them apart.

10 There shall no ger eat of the kadosh thing: a dweller of the kohen, or a hired eved, shall not eat of the kadosh thing.

11 But if the kohen buy any being with his money, he shall eat of it and he that is born in his bayit: they shall eat of his grain.

12 If the kohen's daughter also is married to a ger, she may not eat of an offering of the kadosh things.

13 But if the kohen's daughter is a widow, or divorced and has no child and returns to her abba's bayit, as in her youth, she shall eat of her abba's grain: but there shall no ger eat of it.

14 And if a man eats of the kadosh thing by mistake, then he shall add the fifth part of it to it and shall give it to the kohen with the kadosh thing.

15 And they shall not defile the kadosh things of the children of Yisrael, which they offer to אֱלֹהִים;

16 Or, allow them to bear the iniquity of guilt, when they eat their kadosh things: for I אֱלֹהִים do set them apart.

17 And אֱלֹהִים spoke to Moshe, saying,

18 Speak to Aharon and to his sons and to all the children of Yisrael and say to them, Anyone from beit Yisrael, or from the gerim in Yisrael, that will offer his offering for all his vows and for all his freewill offerings which they will offer to אֱלֹהִים for a burnt offering;

19 You shall offer at your own will a male without blemish, of the cattle, of the sheep, or of the goats.

20 But whatever has a blemish that shall you not offer: for it shall not be acceptable for you.

21 And whoever offers a sacrifice of shalom offerings to אֱלֹהִים to accomplish his vow, or a

freewill offering in cattle, or sheep, it shall be perfect to be accepted; there shall be no blemish in it.

22 Blind, or broken, or maimed, or having a cut, or scurvy, or scabbed, you shall not offer these to אלהים, nor make an offering by fire of them upon the altar to אלהים.

23 Either a bull, or a lamb that has anything deformed, or dwarfed, that may you offer for a freewill offering; but for a vow it shall not be accepted.

24 You shall not offer to אלהים that which is bruised, or crushed, or broken, or cut; neither shall you make any offering of it in your land.

25 Neither from a ger's hand shall you offer the lechem of your Ahlohim from any of these; because their corruption is in them and blemishes are in them: they shall not be accepted for you.

26 And אלהים spoke to Moshe, saying,

27 When a bull, or a sheep, or a goat, is brought forth, then it shall be seven yamim with its eema; and from the eighth yom and thereafter it shall be accepted for an offering made by fire to אלהים.

28 And whether it is cow, or sheep, you shall not kill it and her young both in one yom.

29 And when you will offer a sacrifice of hodu to אלהים, offer it of your own will for your acceptance.

30 On the same yom it shall be eaten up; you shall leave none of it until the next yom: I AM אלהים.

31 Therefore shall you guard My mitzvoth and do them: I AM אלהים.

32 Neither shall you defile My kadosh Name; but I will be kadosh among the children of Yisrael: I AM אלהים who sets you apart;

33 That brought you out of the land of Mitzrayim, to be your Ahlohim: I AM אלהים.

Torah Parsha 29 Shavuah-Week 29-Moadei אִתְּכֶם.
Wayiqra-Leviticus chapters 23-26. Renewed
Covenant Kefa Alef-First Peter chapters 1-5.

23 And אִתְּכֶם spoke to Moshe, saying,

2 Speak to the children of Yisrael and say to them,
The moadeem of אִתְּכֶם, which you shall proclaim to
be miqra kedoshim, even these are My moadeem.

3 Six yamim shall work be done: but the seventh
yom is a Shabbat-Shabbaton of rest, a miqra
kodesh. You shall do no work in it: it is The Shabbat
of אִתְּכֶם in all your dwellings.

4 These are the moadeem of אִתְּכֶם, even miqra
kedoshim, which you shall proclaim in their
appointed times.

5 On the fourteenth yom of the first chodesh
between the evenings is אִתְּכֶם 's Pesach.

6 And on the fifteenth yom of the same chodesh is
Chag HaMatzoth to אִתְּכֶם: seven yamim you must
eat matzah.

7 In the first yom you shall have a miqra kodesh:
you shall do no laborious work on it.

8 But you shall offer an offering made by fire to
אִתְּכֶם for seven yamim: on the seventh yom is a
miqra kodesh: you shall do no laborious work on it.

9 And אִתְּכֶם spoke to Moshe, saying,

10 Speak to the children of Yisrael and say to them,
When you have come into the land which I give to
you and shall reap any harvest of it, then you shall
bring an omer of the beginning of your harvest to
the kohen:

11 And he shall wave the omer sheaf before אִתְּכֶם,
to be accepted: the kohen shall wave it on the first
yom.

12 And you shall offer the next yom before the first
of the seven Shabbats, when you wave the omer-

sheaf, a male lamb without blemish of the first year for a burnt offering to אלהים.

13 And the grain offering of it shall be two tenths of an ephah of fine flour mixed with oil, an offering made by fire to אלהים for a sweet fragrance: and the drink offering of it shall be of wine, the fourth part of a hin.

14 And you shall eat neither lechem, nor parched grain, nor fresh ears, until the same yom that you have brought an offering to your Ahlohim: it shall be a chuk le-olam-va-ed throughout your generations in all your dwellings.

15 And you shall count from the next yom after The Shabbat, from the yom that you brought the omer of the wave offering; seven full weeks-shavuot:

16 Until the next yom after the last weekly Shabbat you shall have numbered fifty yamim and you shall offer a new grain offering to אלהים.

17 You shall bring out of your dwellings two wave loaves of two-tenths of an ephah: they shall be of fine flour; they shall be baked with chametz; they are the bikkurim to אלהים.

18 And you shall offer with the lechem seven lambs without blemish of the first year and one young bull and two rams: they shall be for a burnt offering to אלהים, with their grain offering and their drink offerings, even an offering made by fire, of sweet fragrance to אלהים.

19 Then you shall sacrifice one kid of the goats for a sin offering and two male lambs of the first year for a sacrifice of shalom offerings.

20 And the kohen shall wave them with the lechem of the bikkurim for a wave offering before אלהים, with the two lambs. They shall be kadosh to אלהים for the kohen.

21 And you shall proclaim on the same yom, that it may be a miqra kodesh to you: you shall do no

laborious work on it: it shall be a chuk le-olam-va-ed in all your dwellings throughout your generations.

22 And when you reap the harvest of your land, you shall not harvest the corners of your field when you reap, neither shall you gather any gleaning of your harvest: you shall leave them to the poor and to the ger: I AM אלהים your Ahlohim.

23 And אלהים spoke to Moshe, again saying,

24 Speak to the children of Yisrael, saying, In the seventh chodesh, on the first yom of the chodesh, you shall have a Shabbaton, a remembrance of blowing of shofar blasts, a miqra kodesh.

25 You shall do no laborious work on it: but you shall offer an offering made by fire to אלהים.

26 And אלהים spoke to Moshe, saying,

27 Also on the tenth yom of this seventh chodesh there shall be a Yom HaKippurim: it shall be a miqra kodesh to you; and you shall afflict your beings and offer an offering made by fire to אלהים.

28 And you shall do no work in that same yom: for it is the Yom HaKippurim, to make keporah for you before אלהים your Ahlohim.

29 For any being that shall not be afflicted in that same yom, he shall be cut off from among his people.

30 And whatever being it is that does any work in that same yom, the same being will I destroy from among his people.

31 You shall do no manner of work: it shall be a chuk le-olam-va-ed throughout your generations in all your dwellings.

32 It shall be to you a Shabbat-Shabbaton and you shall afflict your beings: on the ninth yom of the chodesh at evening, from evening to evening, shall you celebrate your Shabbat.

33 And אלהים spoke to Moshe again, saying,

34 Speak to the children of Yisrael, saying, The fifteenth yom of this seventh chodesh shall be the Chag HaSukkot for seven yamim to אֱלֹהֵינוּ.

35 On the first yom shall be a miqra kodesh: you shall do no laborious work in it.

36 Seven yamim you shall offer an offering made by fire to אֱלֹהֵינוּ: on the eighth yom shall be a miqra kodesh to you; and you shall offer an offering made by fire to אֱלֹהֵינוּ: it is a solemn gathering; and you shall do no laborious work on it.

37 These are the moadeem of אֱלֹהֵינוּ, which you shall proclaim to be miqra kedoshim, to offer an offering made by fire to אֱלֹהֵינוּ, a burnt offering and a grain offering, a sacrifice and drink offerings, as commanded every yom:

38 Beside The Shabbats of אֱלֹהֵינוּ and beside your gifts and beside all your vows and beside all your freewill offerings, which you give to אֱלֹהֵינוּ.

39 Also on the fifteenth yom of the seventh chodesh, when you have gathered in the fruit of the land, you shall celebrate a chag to אֱלֹהֵינוּ seven yamim: on the first yom shall be a Shabbaton and on the eighth yom shall be a Shabbaton.

40 And you shall take on the first yom the boughs of tov eytzim, branches of palm eytzim and the boughs of thick eytzim and willows of the brook; and you shall have simcha before אֱלֹהֵינוּ your Ahlohim seven yamim.

41 And you shall celebrate it as a chag to אֱלֹהֵינוּ seven yamim in the year. It shall be a chuk le-olam-va-ed in your generations: you shall celebrate it in the seventh chodesh.

42 You shall dwell in sukkot seven yamim; all that are native Yisraelites shall dwell in sukkot:

43 That your generations may know that I made the children of Yisrael to dwell in sukkot, when I brought

them out of the land of Mitzrayim: I AM אֱלֹהִים your Ahlohim.

44 And Moshe spoke to the children of Yisrael about the moadeem of אֱלֹהִים.

24 And אֱלֹהִים spoke to Moshe, saying,

2 Command the children of Yisrael that they bring to you pure olive oil for the ohr, to cause the lamps of the menorah to burn continually.

3 Outside the veil of the testimony, in the Mishkan of the kehilla, shall Aharon arrange it from the evening to the boker before אֱלֹהִים continually: it shall be a chuk le-olam-va-ed in your generations.

4 He shall arrange the lamps upon the menorah before אֱלֹהִים continually.

5 And you shall take fine flour and bake twelve cakes: two tenths of an ephah shall be in one cake.

6 And you shall set them in two rows, six on a row, upon the clean shulchan before אֱלֹהִים.

7 And you shall put pure frankincense upon each row so that it may be on the lechem for a remembrance portion, even an offering made by fire to אֱלֹהִים.

8 Every Shabbat he shall set it in order before אֱלֹהִים continually, being taken from the children of Yisrael by an everlasting brit.

9 And it shall be Aharon's and his sons'; and they shall eat it in the Kadosh-Place: for it is most kadosh to him of the offerings of אֱלֹהִים made by fire by an eternal chuk.

10 And the son of a Yisraelite woman, whose abba was a Mitzri, went out among the children of Yisrael: and this son of the Yisraelite woman and a man of Yisrael strove together in the camp;

11 And the Yisraelite woman's son blasphemed the Name of אֱלֹהִים, and cursed. And they brought him to

Moshe: and his eema's name was Shelomith, the daughter of Divri, of the tribe of Dan.

12 And they put him in under guard, that the mind of אֱלֹהִים might be showed to them.

13 And אֱלֹהִים spoke to Moshe, saying,

14 Bring him forth that has cursed outside the camp; and let all that heard him lay their hands upon his head and let the entire kehilla stone him.

15 And you shall speak to the children of Yisrael, saying, Whoever curses his Ahlohim shall bear his sin.

16 And he that blasphemes the Name of אֱלֹהִים, he shall surely be put to death and all the kehilla shall certainly stone him: the ger and he that is born in the land, when he blasphemes the Name of אֱלֹהִים, shall be put to death.

17 And he that kills any man shall surely be put to death.

18 And he that kills a beast shall make it tov; a beast for a beast.

19 And if a man causes a blemish in his neighbor; as he has done, so shall it be done to him;

20 Fracture for fracture, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him again.

21 And he that kills a beast, he shall restore it: and he that kills a man, he shall be put to death.

22 You shall have one mishpat of Torah, for the ger and for the native: for I AM אֱלֹהִים your Ahlohim.

23 And Moshe spoke to the children of Yisrael that they should bring forth him that had cursed out of the camp and stone him with stones. And the children of Yisrael did as אֱלֹהִים commanded Moshe.

25 And אֱלֹהִים spoke to Moshe on Har Senai, saying,

2 Speak to the children of Yisrael and say to them, When you come into the land that I give you, then shall the land keep a Shabbat to אֶרֶץ.

3 Six years you shall sow your field and six years you shall prune your vineyard and gather in the fruit of it;

4 But in the seventh year shall be a Shabbat-Shabbaton to the land, a Shabbat for אֶרֶץ: you shall neither sow your field, nor prune your vineyard.

5 That which grows of its own accord of your harvest you shall not reap, neither gather the grapes of your undressed vine: for it is a year of Shabbaton to the land.

6 And The Shabbat-produce of the land shall be grain for you: for you and for your eved and for your female eved and for your hired eved and for your ger that sojourns with you,

7 And for your cattle and for the beasts that are in your land, shall all the increase of it be for food.

8 And you shall number seven Shabbats of years, seven times seven years; and the space of the seven Shabbats of years shall be to you forty-nine years.

9 Then shall you cause the shofar of the yovel to sound on the tenth yom of the seventh chodesh, on the Yom HaKippurim shall you make the shofar sound throughout all your land.

10 And you shall set apart the fiftieth year and proclaim liberty throughout all the land to all the inhabitants of it: it shall be a yovel to you; and you shall return every man to his possession and you shall return every man to his mishpacha.

11 A yovel shall that fiftieth year be to you: you shall not sow; neither reap that which grows by itself in it, nor gather the grapes in it of your undressed vine.

12 For it is the yovel; it shall be kadosh to you: you shall eat the increase of it out of the field.

13 In the year of this yovel you shall return every man to his possession.

14 And if you sell some item to your neighbor, or buy from your neighbor's hand, you shall not oppress one another:

15 According to the number of years after the yovel you shall buy from your neighbor and according to the number of years of the fruits he shall sell to you:

16 According to the multitude of years you shall increase the price of it and according to the fewness of years you shall diminish the price of it: for according to the number of the years of the fruits does he sell to you.

17 You shall not therefore oppress one another; but you shall fear your Ahlohim: for I AM אלהיך your Ahlohim.

18 So you shall do My chukim and guard My mishpatim and do them; and you shall dwell in the land in safety.

19 And the land shall yield her fruit and you shall eat your fill and dwell there in safety.

20 And if you shall say, What shall we eat in the seventh year? See, we shall not sow, nor gather in our increase:

21 Then I will command My bracha upon you in the sixth year and it shall bring forth fruit for three years.

22 And you shall sow the eighth year and eat yet of old fruit until the ninth year; until her fruits come in you shall eat of the old store.

23 The land shall not be sold le-olam-va-ed: for the land is Mine; for you are settlers and sojourners with Me.

24 And in all the land you possess you shall grant a redemption for the land.

25 If your brother becomes poor and has sold away some of his possession and if any of his relatives come to redeem it, then shall he redeem that which his brother sold.

26 And if the man has no one to redeem it, but he himself becomes able to redeem it;

27 Then let him count the years since the sale and restore the remainder to the man to whom he sold it; that he may return to his possession.

28 But if he is not able to restore it to him, then that which is sold shall remain in the hand of him that has bought it until the year of yovel: and in the yovel it shall be released and he shall return to his possession.

29 And if a man sells a bayit in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

30 And if it is not redeemed within the space of a full year, then the bayit that is in the walled city shall be established le-olam-va-ed to him that bought it throughout his generations: it shall not go out in the yovel.

31 But the houses of the villages, which have no wall around them, shall be counted as the fields of the country: they may be redeemed and they shall go out in the yovel.

32 As for the cities of the Lewiym and the houses of the cities of their possession, the Lewiym can redeem them at any time.

33 And if a man purchases from the Lewiym, then the bayit that was sold and the city of his possession, shall go out in the year of yovel: for the houses of the cities of the Lewiym are their possession among the children of Yisrael.

34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

35 And if your brother becomes poor and he falters in your area; then you shall strengthen him; that he may live with you, like a ger, or dweller.

36 Take no interest from him, or increase: but fear your Ahlohim; that your brother may live with you. I AM אלהים.

37 You shall not give him your money with interest, nor lend him your supplies for your profit.

38 I AM אלהים your Ahlohim, which brought you forth out of the land of Mitzrayim, to give you the land of Kanaan and to be your Ahlohim.

39 And if your brother that dwells in your area becomes poor and sells himself to you; you shall not force him to serve as an eved:

40 But as an employee and as a resident, he shall be with you and shall serve you to the year of yovel:

41 And then shall he depart from you, both he and his children with him and shall return to his own mishpacha and to the possession of his ahvot shall he return.

42 For they are My avadim, which I brought forth out of the land of Mitzrayim: they shall not be sold as avadim.

43 You shall not rule over him with harshness; but shall fear אלהים your Ahlohim.

44 Both your male and female avadim, which you shall have, shall be from the heathen that are all around you; of them shall you buy male and female avadim.

45 Moreover from the children of the gerim that do sojourn among you, from them shall you buy and of their mishpachot that are with you, which they shall bring forth in your land: and they shall be your possession.

46 And you shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your avadim le-olam-va-

ed: but over your brothers the children of Yisrael, you shall not rule one over another with harshness.

47 And if a resident, or ger grows rich with you and your brother who dwells with him grows poor and sells himself to the resident, or dweller with you, or to a member of the ger's mishpacha:

48 After that he is sold he may be redeemed again; one of his brothers may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or any that are close relatives to him of his mishpacha may redeem him; or if he is able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold until the year of yovel: and the price of his purchase shall be divided according to the number of years, according to the time of a paid eved.

51 If there be yet many years, according to them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain just a few years to the year of yovel, then he shall count with him and according to his years shall he give him again the price of his redemption.

53 And as a yearly hired employee shall he be with him: and the other shall not rule with harshness over him in your sight.

54 And if he be not redeemed in these years, then he shall go out in the year of yovel, both he and his children with him.

55 Because the children of Yisrael are My avadim; they are My avadim whom I brought forth out of the land of Mitzrayim: I AM אלהים your Ahlohim.

26 You shall make no idols nor graven image, neither rear up a standing image, neither shall you

set up any image of stone in your land, to bow down to it: for I AM אֱלֹהִים your Ahlohim.

2 You shall guard My Shabbats and reverence My Kadosh-Places: I AM אֱלֹהִים.

3 If you have your halacha in My chukim and guard My mitzvoth and do them;

4 Then I will give you rain in due season and the land shall yield her increase and the eytzim of the field shall yield their fruit.

5 And your threshing shall reach to the vintage and the vintage shall reach to the sowing time: and you shall eat your lechem to the full and dwell in your land safely.

6 And I will give shalom in the land and you shall lie down and none shall make you afraid: and I will rid evil living beasts out of the land, neither shall the sword go through your land.

7 And you shall chase your enemies and they shall fall before you by the sword.

8 And five of you shall chase a hundred and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will watch over you and make you fruitful and multiply you and establish My brit with you.

10 And you shall eat old supply and clear the old because of the new.

11 And I will set My Mishkan among you: and My being shall not reject you.

12 And I will walk among you and will be your Ahlohim and you shall be My people.

13 I AM אֱלֹהִים your Ahlohim, who brought you forth out of the land of Mitzrayim, that you should not be their avadim; and I have broken the bands of your yoke and made you go upright.

14 But if you will not listen to Me and will not do all these mitzvoth;

15 And if you shall despise My chukim, or if your being despises My mishpatim, so that you will not do all My mitzvot, but that you break My brit:

16 I also will do this to you; I will even appoint over you terror, consumption and inflammation, that shall destroy the eyes and cause sorrow of lev: and you shall sow your zera in vain, for your enemies shall eat it.

17 And I will set My face against you and you shall be slain before your enemies: they that hate you shall reign over you; and you shall flee when none pursues you.

18 And if you will not yet for all this listen to Me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your shamayim as iron and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall all the eytzim of the land yield their fruits.

21 And if you walk contrary to Me and will not listen to Me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild living creatures among you, which shall rob you of your children and destroy your cattle and make you few in number; and your highways shall be desolate.

23 And if you will not be reformed by Me by these things, but will have your halacha contrary to Me;

24 Then will I also walk contrary to you and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the vengeance of My brit: and when you are gathered together within your cities, I will send the pestilence among you; and you shall be delivered into the hand of the enemy.

26 And when I have broken the supply of your lechem, ten women shall bake your lechem in one oven and they shall deliver to you your lechem again by weight: and you shall eat and not be satisfied.

27 And if you will not for all this listen to Me, but have your halacha contrary to Me;

28 Then I will walk contrary to you also in fury; and I, even I, will chastise you seven times for your sins.

29 And you shall eat the flesh of your sons and the flesh of your daughters shall you eat.

30 And I will destroy your high places and cut down your shemesh-pillars, and cast your carcasses upon the carcasses of your idols and My being shall abhor you.

31 And I will make your cities waste and bring your sanctuary to desolation and I will not smell the fragrance of your sweet odors.

32 And I will bring the land into desolation: and your enemies which dwell there shall be astonished at it.

33 And I will scatter you among the heathen and will draw out a sword after you: and your land shall be desolate and your cities waste.

34 Then shall all the land enjoy her Shabbats, as long as it lies desolate, while you are in your enemies' land; even then shall all the land rest and enjoy her Shabbats.

35 As long as it lies desolate it shall rest; because it did not rest in your Shabbats, when you dwelt upon it.

36 And upon them that are left alive of you I will send a faintness into their levavot in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursues.

37 And they shall fall one upon another, as if it were before a sword, when none pursues: and you shall have no power to stand before your enemies.

38 And you shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their ahvot shall they pine away with them.

40 If they shall confess their iniquity and the iniquity of their ahvot, with their guilt, which they trespassed against Me and that also, they have had their halacha contrary to Me;

41 And that I also have walked contrary to them and have brought them into the land of their enemies; if then their uncircumcised levavot are humbled and they then accept the punishment of their iniquity:

42 Then will I remember My brit with Yaakov and also My brit with Yitzchak and also My brit with Avraham will I remember; and I will remember the land.

43 The land also shall be left by them and shall enjoy its Shabbats, while it lies desolate without them: and they shall accept the punishment of their iniquity: because they despised My mishpatim and because their beings abhorred My chukim.

44 And yet for all that, when they are in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly and to break My brit with them: for I AM אלהים their Ahlohim.

45 But I will for their sakes remember the brit of their ancestors, whom I brought forth out of the land of Mitzrayim in the sight of the heathen, that I might be their Ahlohim: I AM אלהים.

46 These are the chukim and mishpatim and Torot, which אלהים made between Himself and the children of Yisrael on Har Senai by the hand of Moshe.

Torah Parsha 30 Shavuah-Week 30-Yaflee Nehder.
Wayiqra-Leviticus chapter 27. Bamidbar-Numbers
chapters 1-3. Renewed Covenant Kefa Bet-Second
Peter chapters 1-3

- 27** And אִיִּזְרָאֵל spoke to Moshe, saying,
- 2 Speak to the children of Yisrael and say to them, If a man shall make a singular vow, regarding evaluation of lives to אִיִּזְרָאֵל,
- 3 And your estimation shall be of the male from twenty years old even to sixty years old; even your estimation shall be fifty shekels of silver, after the shekel of the Kadosh-Place.
- 4 And if it is a female, then your estimation shall be thirty shekels.
- 5 And if it is from five years old even to twenty years old, then your estimation for a male shall be twenty shekels and for the female ten shekels.
- 6 And if it is from a chodesh old even to five years old, then your estimation for a male shall be five shekels of silver and for the female your estimation shall be three shekels of silver.
- 7 And if it be from sixty years old and above; if it be a male, then your estimation shall be fifteen shekels and for the female ten shekels.
- 8 But if he is too poor to pay your estimation, then he shall present himself before the kohen and the kohen shall set a value for him; according to his ability that vowed shall the kohen value him.
- 9 And if it is a beast, of which men bring as an offering to אִיִּזְרָאֵל, all that any man gives of such to אִיִּזְרָאֵל shall be kadosh.
- 10 He shall not alter it, or change it, a tov for a bad, or a bad for a tov: and if he shall at all change beast

for beast, then it and the exchange of it shall be kadosh.

11 And if it be any unclean beast, of which they do not offer a sacrifice to אֱלֹהֵיכֶם, then he shall present the beast before the kohen:

12 And the kohen shall value it, whether it be tov, or bad: as you value it, O kohen, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth part of it to your estimation.

14 And when a man shall set apart his bayit to אֱלֹהֵיכֶם, then the kohen shall estimate it, whether it be tov, or bad: as the kohen shall estimate it, so shall it stand.

15 And if he who sets it apart does redeem his bayit, then he shall add the fifth part of the money of your estimation to it and it shall be his.

16 And if a man shall set apart to אֱלֹהֵיכֶם some part of a field of his possession, then your estimation shall be according to the zera of it: a homer of barley zera shall be valued at fifty shekels of silver.

17 If he set apart his field from the year of yovel, according to your estimation it shall stand.

18 But if he set apart his field after the yovel, then the kohen shall reckon to him the money according to the years that remain, even to the year of the yovel and it shall be deducted from your estimation.

19 And if he that set apart the field will in any derech redeem it, then he shall add the fifth part of the money of your evaluation to it and it shall be assured to him.

20 And if he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore.

21 But the field, when it is released in the yovel, shall be kadosh to אֱלֹהֵיכֶם, as a field dedicated; the possession of it shall be the kohen's.

22 And if a man sets apart to אִשְׁתֵּי אֶרֶץ a field that he has bought, which is not a field of his possession;
23 Then the kohen shall reckon to him the worth of your estimation, even to the year of the yovel: and he shall give your estimation in that yom, as a kadosh thing to אִשְׁתֵּי אֶרֶץ.

24 In the year of the yovel, the field shall return to him from whom it was bought, even to him to whom the possession of the land did belong.

25 And every evaluation shall be according to the shekel of the Kadosh-Place: twenty gerahs shall be the shekel.

26 Only the bachor of the living creatures, which is אִשְׁתֵּי אֶרֶץ's bachor, no man shall set it apart; whether it be ox, or sheep: it is אִשְׁתֵּי אֶרֶץ 's.

27 And if it is an unclean beast, then he shall redeem it according to your estimation and shall add a fifth part of it to it: or if it is not redeemed, then it shall be sold according to your estimation.

28 Notwithstanding no dedicated thing, that a man shall devote to אִשְׁתֵּי אֶרֶץ of all that he has, both of man and beast and of the field of his possession, shall be sold, or redeemed: every dedicated thing is most kadosh to אִשְׁתֵּי אֶרֶץ.

29 No one under the ban of men shall be redeemed; but shall surely be put to death.

30 And all the ma'aser of the land, whether of the zera of the land, or of the fruit of the eytz, is אִשְׁתֵּי אֶרֶץ's: it is kadosh to אִשְׁתֵּי אֶרֶץ.

31 And if a man indeed redeems any of his ma'aser, he shall add to it the fifth part of it.

32 And concerning the ma'aser of the herd, or of the flock, even whatever passes under the rod, the ma'aser shall be kadosh to אִשְׁתֵּי אֶרֶץ.

33 He shall not inquire whether it be tov, or bad, neither shall he change it: and if he changes it at all,

then both it and that for which it is changed, shall be kadosh; it shall not be redeemed.

34 These are the mitzvoth, which אֱלֹהִים commanded Moshe for the children of Yisrael on Har Senai. X

Numbers-Bamidbar

To Our Forefathers Yisrael

- 1 And אִתְּךָ spoke to Moshe in the wilderness of Senai, in the Mishkan of the kehilla, on the first yom of the second chodesh, in the second year after they had come out of the land of Mitzrayim, saying,
 - 2 Take a census of all the kehilla of the children of Yisrael, after their mishpachot, by the bayit of their ahvot, with the number of their names, every male head by head,
 - 3 From twenty years old and upward, all that are able to go out to war in Yisrael: you and Aharon shall number them by their divisions.
 - 4 And with you there shall be a man of every tribe; every one head of the bayit of his ahvot.
 - 5 And these are the names of the men that shall stand with you: From the tribe of Reuven; Elitzur the son of Shedeyur.
 - 6 Of Shimon; Shelumi-El the son of Tzurishaddai.
 - 7 Of Yahudah; Nahcshon the son of Amminadav.
 - 8 Of Yissachar; Nethane-El the son of Tzuar.
 - 9 Of Zevulun; Eliav the son of Helon.
 - 10 Of the children of Yoseph: of Efrayim; Elyshama the son of Ammihud: of Menasheh; Gamaliel the son of Pedahzur.
 - 11 Of Benyamin; Avidan the son of Gidoni.
 - 12 Of Dan; Ahizer the son of Ammishaddai.
 - 13 Of Asher; Pagi-El the son of Okran.
 - 14 Of Gad; Elyasaph the son of Deu-El.
 - 15 Of Naphtali; Ahira the son of Enan.

16 These were the leaders of the kehilla, leaders of the tribes of their ahvot, heads of thousands in Yisrael.

17 And Moshe and Aharon took these men who were called by their names:

18 And they assembled the entire kehilla together on the first yom of the second chodesh and they declared their ancestry after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, head by head.

19 As אִרְאֵל commanded Moshe, so he numbered them in the midbar of Senai.

20 And the children of Reuven, Yisrael's eldest son, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, head by head, every male from twenty years old and upward, all that were able to go to war;

21 Those that were numbered of them, even of the tribe of Reuven, were forty six thousand five hundred.

22 Of the children of Shimon, by their generations, after their mishpachot, by the bayit of their ahvot, those that were numbered of them, according to the number of the names, head by head, every male from twenty years old and upward, all that were able to go out to war;

23 Those that were numbered of them, even of the tribe of Shimon, were fifty nine thousand three hundred.

24 Of the children of Gad, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

25 Those that were numbered of them, even of the tribe of Gad, were forty five thousand six hundred fifty.

26 Of the children of Yahudah, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

27 Those that were numbered of them, even of the tribe of Yahudah, were seventy four thousand six hundred.

28 Of the children of Yissachar, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

29 Those that were numbered of them, even of the tribe of Yissachar, were fifty four thousand four hundred.

30 Of the children of Zevulon, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

31 Those that were numbered of them, even of the tribe of Zevulon, were fifty seven thousand four hundred.

32 Of the children of Yoseph, namely, of the children of Efrayim, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

33 Those that were numbered of them, even of the tribe of Efrayim, were forty thousand five hundred.

34 Of the children of Menasheh, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names,

from twenty years old and upward, all that were able to go out to war;

35 Those that were numbered of them, even of the tribe of Menasheh, were thirty two thousand two hundred.

36 Of the children of Benyamin, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

37 Those that were numbered of them, even of the tribe of Benyamin, were thirty five thousand four hundred.

38 Of the children of Dan, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

39 Those that were numbered of them, even of the tribe of Dan, were sixty two thousand seven hundred.

40 Of the children of Asher, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

41 Those that were numbered of them, even of the tribe of Asher, were forty one thousand five hundred.

42 Of the children of Naphtali, throughout their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

43 Those that were numbered of them, even of the tribe of Naphtali, were fifty three thousand four hundred.

44 These are those that were numbered, which Moshe and Aharon numbered and the leaders of Yisrael, being twelve men: each one was for the bayit of his ahvot.

45 So were all those that were numbered of the children of Yisrael, by their armies, from twenty years old and upward, all that were able to go out to war in Yisrael;

46 Even all they that were numbered were six hundred three thousand five hundred fifty.

47 But the Lewiym after the tribe of their ahvot were not numbered among them.

48 For אִיִּזְרָאֵל had spoken to Moshe, saying,

49 Only you shall not number the tribe of Lewi, neither take their census among the children of Yisrael:

50 But you shall appoint the Lewiym over the Mishkan of testimony and over all the vessels of it and over all things that belong to it: they shall bear the Mishkan and all the vessels of it; and they shall serve in it and shall camp all around the Mishkan.

51 And when the Mishkan moves forward, the Lewiym shall take it down: and when the Mishkan is to be camped, the Lewiym shall set it up: and the ger that comes near shall be put to death.

52 And the children of Yisrael shall pitch their tents, every man by his own camp and every man by his own banner, throughout their divisions.

53 But the Lewiym shall camp all around the Mishkan of testimony, that there is no wrath upon the kehilla of the children of Yisrael: and the Lewiym shall keep the duty of the Mishkan of the testimony.

54 And the children of Yisrael did according to all that אִיִּזְרָאֵל commanded Moshe, so they did.

2 And אִיִּזְרָאֵל spoke to Moshe and to Aharon, saying,

2 Every man of the children of Yisrael shall camp by his own banner, with the ot of their abba's bayit: at a long distance around the Mishkan of the kehilla shall they camp.

3 And on the east side toward the rising of the shemesh shall those of the banner of the camp of Yahudah camp throughout their divisions: and Nachshon the son of Amminadav shall be leader of the children of Yahudah.

4 And his host and those that were numbered of them, were seventy four thousand six hundred.

5 And those that do camp next to him shall be the tribe of Yissachar: and Natan-El the son of Tzuar shall be leader of the children of Yissachar.

6 And his host and those that were numbered of it, were fifty four thousand four hundred.

7 Then the tribe of Zevulon: and Eliav the son of Helon shall be leader of the children of Zevulon.

8 And his host and those that were numbered of it, were fifty seven thousand four hundred.

9 All that were numbered in the camp of Yahudah were one hundred eighty six thousand four hundred, throughout their divisions. These shall set out first.

10 On the south side shall be the banner of the camp of Reuven according to their divisions: and the leader of the children of Reuven shall be Elitzur the son of Shedey-Ur.

11 And his host and those that were numbered of it, were forty six thousand five hundred.

12 And those who camp next to him shall be the tribe of Shimon: and the leader of the children of Shimon shall be Shelumi-El the son of Tzuri-Shaddai.

13 And his host and those that were numbered of them, were fifty nine thousand three hundred.

14 Then the tribe of Gad: and the leader of the sons of Gad shall be Elyasaph the son of Reu-El.

15 And his host and those that were numbered of them, were forty five thousand six hundred fifty.

16 All that were numbered in the camp of Reuven were one hundred fifty one thousand four hundred fifty, throughout their divisions. And they shall set out as second to depart.

17 Then the Mishkan of the kehilla shall move forward with the camp of the Lewiym in the midst of the camp: as they camp, so shall they move forward, every man in his place by their banners.

18 On the west side shall be the banner of the camp of Efrayim according to their divisions: and the leader of the sons of Efrayim shall be Eli-Shama the son of Ammichud.

19 And his host and those that were numbered of them, were forty thousand five hundred.

20 And next to him shall be the tribe of Menasheh: and the leader of the children of Menasheh shall be Gamali-El the son of Pedahzur.

21 And his host and those that were numbered of them, were thirty two thousand two hundred.

22 Then the tribe of Benyamin: and the leader of the sons of Benyamin shall be Avidan the son of Gideoni.

23 And his host and those that were numbered of them, were thirty five thousand four hundred.

24 All that were numbered of the camp of Efrayim were one hundred eight thousand one hundred, throughout their divisions. And they shall go forward as the third to depart.

25 The banner of the camp of Dan shall be on the north side by their divisions: and the leader of the children of Dan shall be Achiezer the son of Ammi-Shaddai.

26 And his host and those that were numbered of them, were sixty two thousand seven hundred.

27 And those that camp next to him shall be the tribe of Asher: and the leader of the children of Asher shall be Pagi-El the son of Ocran.

28 And his host and those that were numbered of them, were forty one thousand five hundred.

29 Then the tribe of Naphtali: and the leader of the children of Naphtali shall be Ahira the son of Enan.

30 And his host and those that were numbered of them, were fifty three thousand four hundred.

31 All they that were numbered in the camp of Dan were one hundred fifty seven thousand six hundred. They shall go last with their banners.

32 These are those who were numbered of the children of Yisrael by the bayit of their ahvot: all those that were numbered of the camps throughout their divisions were six hundred three thousand five hundred fifty.

33 But the Lewiym were not numbered among the children of Yisrael; as אֱלֹהִים commanded Moshe.

34 And the children of Yisrael did according to all that אֱלֹהִים commanded Moshe: so they camped by their banners and so they moved forward, every one after their mishpachot, according to the bayit of their ahvot.

3 These also are the generations of Aharon and Moshe in the yom that אֱלֹהִים spoke with Moshe in Har Senai.

2 And these are the names of the sons of Aharon; Nadav the bachor and Avihu, El-Azar and Ithamar.

3 These are the names of the sons of Aharon, the kohanim who were anointed, whom he consecrated to serve in the kohen's office.

4 And Nadav and Avihu died before אֱלֹהִים, when they offered strange fire before אֱלֹהִים, in the wilderness of Senai, and they had no children: and

El-Azar and Ithamar ministered in the kohen's office in the sight of Aharon their abba.

5 And אֱלִיָּאָז spoke to Moshe, saying,

6 Bring the tribe of Lewi near and present them before Aharon the kohen, that they may serve him.

7 And they shall keep his duty and the duty of the whole kehilla before the Mishkan of the kehilla, to do the

service of the Mishkan.

8 And they shall guard all the instruments of the Mishkan of the kehilla and the duty of the children of Yisrael, to do the service of the Mishkan.

9 And you shall give the Lewiym to Aharon and to his sons: they are wholly given to him out of the children of Yisrael.

10 And you shall appoint Aharon and his sons and they shall guard their kohen's office: and the ger that comes near shall be put to death.

11 And אֱלִיָּאָז spoke to Moshe, saying,

12 See, I have taken the Lewiym from among the children of Yisrael instead of all the bachorim that pehter the womb among the children of Yisrael: therefore the Lewiym shall be Mine;

13 Because all the bachorim are Mine; for on the yom that I smote all the bachorim in the land of Mitzrayim I made all the bachorim in Yisrael kadosh to Me, both man and beast: they shall be Mine: I AM אֱלִיָּאָז.

14 And אֱלִיָּאָז spoke to Moshe in the wilderness of Senai, saying,

15 Number the children of Lewi after the bayit of their ahvot, by their mishpachot: every male from a chodesh old and upward shall you number them.

16 And Moshe numbered them according to The Word of אֱלִיָּאָז, as he was commanded.

17 And these were the sons of Lewi by their names; Gershon and Qehath and Merari.

18 And these are the names of the sons of Gershon by their mishpachot; Livni and Shimei.

19 And the sons of Qehath by their mishpachot; Amram and Yitzhar, Chebron and Uzzi-El.

20 And the sons of Merari by their mishpachot; Mahli and Mushi. These are the mishpachot of the Lewiyim according to the bayit of their ahvot.

21 Of Gershon was the mishpacha of the Livnites and the mishpacha of the Shimites: these are the mishpachot of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a chodesh old and upward, even those that were numbered of them were seven thousand five hundred.

23 The mishpachot of the Gershonites shall pitch behind the Mishkan westward.

24 And the leader of the bayit of the ahvot of the Gershonites shall be Eliyasaph the son of Le-El.

25 And the duty of the sons of Gershon in the Mishkan of the kehilla shall be the Mishkan and the tent, the covering of it and the covering for the door of the Mishkan of the kehilla,

26 And the hangings of the court and the curtain for the door of the court, which is by the Mishkan and by the altar all around and the cords of it for all its service.

27 And of Qehath was the mishpacha of the Amramites and the mishpacha of the Yisharites and the mishpacha of the Hevronites and the mishpacha of the Uzzielites: these are the mishpachot of the Kohathites.

28 The number of all the males, from a chodesh old and upward were eight thousand six hundred, keeping the duty of the Kadosh-Place.

29 The mishpachot of the sons of Qehath shall pitch on the side of the Mishkan southward.

30 And the leader of the bayit of the ahvot of the mishpachot of the Kohathites shall be Elizaphan the son of Uzzi-El:

31 And their duty shall be the Ark and the shulchan and the menorah and the altars and the vessels of the Kadosh-Place in which they serve; and the covering and the laver and its base and all its service.

32 And El-Azar the son of Aharon the kohen shall be leader over the leaders of the Lewiym and has the oversight of those that keep the duty of the Kadosh-Place.

33 Of Merari was the mishpacha of the Mahlites and the mishpacha of the Mushites: these are the mishpachot of Merari.

34 And those that were numbered of them, according to the number of all the males, from a chodesh old and upward, were six thousand two hundred.

35 And the leader of the bayit of the ahvot of the mishpachot of Merari was Zuri-El the son of Avihail: these shall pitch on the side of the Mishkan northward.

36 And under the custody and duty of the sons of Merari shall be the boards of the Mishkan and the bars of it and the columns of it and the sockets of it and all the vessels of it and all its service,

37 And the columns of the court all around and their sockets and their pegs and their cords.

38 But those that camp before the Mishkan toward the east, even before the Mishkan of the kehilla eastward, shall be Moshe and Aharon and his sons, keeping the duty of the Kadosh-Place for the duty of the children of Yisrael; and the ger that comes near shall be put to death.

39 All that were numbered of the Lewiym, which Moshe and Aharon numbered at the command of

אִיִּזְרָאֵל, by their mishpachot, all the males from a chodesh old and upward, were twenty two thousand.

40 And אִיִּזְרָאֵל said to Moshe, Number all the bachor of the males of the children of Yisrael from a chodesh old and upward and take the number of their names.

41 And you shall take the Lewiym for Me I AM אִיִּזְרָאֵל instead of all the bachor among the children of Yisrael and the cattle of the Lewiym instead of all the bachor among the cattle of the children of Yisrael.

42 And Moshe numbered, as אִיִּזְרָאֵל commanded him, all the bachor among the children of Yisrael.

43 And all the bachor males by the number of names, from a chodesh old and upward, of those that were numbered, were twenty two thousand two hundred seventy three.

44 And אִיִּזְרָאֵל spoke to Moshe, saying,

45 Take the Lewiym instead of all the bachor among the children of Yisrael and the cattle of the Lewiym instead of their cattle; and the Lewiym shall be Mine: I AM אִיִּזְרָאֵל.

46 And for those that are to be redeemed of the two hundred and seventy three of the bachor of the children of Yisrael, which are more than the Lewiym;

47 You shall even take five shekels apiece by the poll, after the shekel of the Kadosh-Place shall you take them, the shekel of twenty gerahs.

48 And you shall give the money, by which the excess number of them is to be redeemed, to Aharon and to his sons.

49 And Moshe took the redemption money of those that were over and above those that were redeemed by the Lewiym:

50 From the bache of the children of Yisrael he took the money; one thousand three hundred sixty five shekels, after the shekel of the Kadosh-Place:
51 And Moshe gave the money of those that were redeemed to Aharon and to his sons, according to The Word of אֱלֹהִים, as אֱלֹהִים commanded Moshe.

Torah Parsha 31 Shavuah-Week 31-Nasa Et Rosh.
Bamidbar-Numbers chapters 4-7. Renewed
Covenant Yochanan Alef-First John chapters 1-5.

4 And אֱלֹהִים spoke to Moshe and to Aharon, saying,
2 Take the census of the sons of Qehath from among the sons of Lewi, after their mishpachot, by the bayit of their ahvot,
3 From thirty years old and upward even until fifty years old, all who enter into the service, to do the work in the Mishkan of the kehilla.
4 This shall be the service of the sons of Qehath in the Mishkan of the kehilla, about the most kadosh things:
5 And when the camp moves forward, Aharon shall come and his sons and they shall take down the covering veil and cover the Ark of the Testimony with it:
6 And shall put on it the covering of fine leather and shall spread over it an all blue cloth and shall put in the poles of it.
7 And upon the shulchan of the faces they shall spread a cloth of blue and put on it the dishes and the spoons and the bowls and covers to cover it fully: and the eternal lechem shall be on it:
8 And they shall spread upon them a cloth of scarlet and cover the same with a covering of fine leather and shall put in the poles of it.

9 And they shall take a cloth of blue and cover the menorah of the ohr and its lamps and its snuffers and its trays and all the oil vessels of it, by which they serve it:

10 And they shall put it and all the vessels of it inside a covering of leather skin and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue and cover it with a covering of leather skin and shall put in the poles of it:

12 And they shall take all the utensils of ministry, by which they serve in the Kadosh-Place and put them in a cloth of blue and cover them with a covering of leather skin and shall put them on a bar:

13 And they shall take away the ashes from the altar and spread a purple cloth over it:

14 And they shall put upon it all the vessels of it, by which they serve about it, even the censers, the meathooks and the shovels and the basins, all the vessels of the altar; and they shall spread over it a covering of leather skin and put in the poles of it.

15 And when Aharon and his sons have made an end of covering the Kadosh-Place and all the vessels of the Kadosh-Place, as the camp moves forward; then the sons of Qehath shall come to bear it: but they shall not touch any kadosh thing, lest they die. These things are the burden of the sons of Qehath in the Mishkan of the kehilla.

16 And to the oversight of El-Azar the son of Aharon the kohen, pertains the oil for the ohr and the sweet incense and the daily grain offering and the anointing oil and the oversight of all the Mishkan and of all that is in it, in the Kadosh-Place and in the vessels of it.

17 And אֱלֹהִים spoke to Moshe and to Aharon, saying,

18 Do not cut off the tribe of the mishpachot of the Kohathites from among the Lewiym:

19 But this do to them, that they may live and not die, when they approach to the most kadosh things:

Aharon and his sons shall go in and appoint everyone to his service and to his burden:

20 But they shall not go in to see when the kadosh things are being covered, lest they die.

21 And אִרְאֵל spoke to Moshe, saying,

22 Take also the census of the sons of Gershon, throughout the houses of their ahvot, by their mishpachot;

23 From thirty years old and upward until fifty years old shall you number them; all that enter in to perform the service, to do the work in the Mishkan of the kehilla.

24 This is the service of the mishpachot of the Gershonites, to serve and for their burdens:

25 And they shall bear the curtains of the Mishkan and the Mishkan of the kehilla, its covering and the covering of the leather skin that is on it and the covering for the door of the Mishkan of the kehilla,

26 And the hangings of the court and the covering for the door of the gate of the court, which is by the Mishkan and by the altar all around and their cords and all the instruments of their service and all that is made for them: so shall they serve.

27 At the appointment of Aharon and his sons shall be all the service of the sons of the Gershonites, in all their burdens and in all their service: and you shall appoint to them their duty for all their burdens.

28 This is the service of the mishpachot of the sons of Gershon in the Mishkan of the kehilla: and their duty shall be under the hand of Ithamar the son of Aharon the kohen.

29 As for the sons of Merari, you shall number them after their mishpachot, by the bayit of their ahvot;

30 From thirty years old and upward even to fifty years old shall you number them, every one that enters into the service, to do the work of the Mishkan of the kehilla.

31 And this is the duty of their burden, according to all their service in the Mishkan of the kehilla; the boards of the Mishkan and the bars of it and the columns of it and sockets of it,

32 And the columns of the court all around and their sockets and their pegs and their cords, with all their instruments and all their service: and by their name you shall assign the instruments of the duty of their burden.

33 This is the service of the mishpachot of the sons of Merari, according to all their service, in the Mishkan of the kehilla, under the hand of Ithamar the son of Aharon the kohen.

34 And Moshe and Aharon and the leaders of the kehilla numbered the sons of the Kohathites after their mishpachot and after the bayit of their ahvot,

35 From thirty years old and upward even to fifty years old, every one that enters into the service, for the work in the Mishkan of the kehilla:

36 And those that were numbered of them by their mishpachot were two thousand seven hundred fifty.

37 These were they that were numbered of the mishpachot of the Kohathites, all that might do service in the Mishkan of the kehilla, which Moshe and Aharon did number according to the command of אִתְּכֶם by the hand of Moshe.

38 And those who were numbered of the sons of Gershon, throughout their mishpachot and by the bayit of their ahvot,

39 From thirty years old and upward even to fifty years old, every one that enters into the service, for the work in the Mishkan of the kehilla,

40 Even those that were numbered of them, throughout their mishpachot, by the bayit of their ahvot, were two thousand six hundred thirty.

41 These are they that were numbered of the mishpachot of the sons of Gershon, of all that might do service in the Mishkan of the kehilla, whom Moshe and Aharon did number according to the command of אֱלֹהִים.

42 And those who were numbered of the mishpachot of the sons of Merari, throughout their mishpachot, by the bayit of their ahvot,

43 From thirty years old and upward even to fifty years old, every one that enters into the service, for the work in the Mishkan of the kehilla,

44 Even those that were numbered of them after their mishpachot, were three thousand two hundred.

45 These are those that were numbered of the mishpachot of the sons of Merari, whom Moshe and Aharon numbered according to The Word of אֱלֹהִים by the hand of Moshe.

46 All those that were numbered of the Lewiym, whom Moshe and Aharon and the leaders of Yisrael numbered, after their mishpachot and after the bayit of their ahvot,

47 From thirty years old and upward even to fifty years old, everyone that came to do the service of the ministry and the service of the burden in the Mishkan of the kehilla,

48 Even those that were numbered of them, were eight thousand five hundred eighty.

49 According to the command of אֱלֹהִים they were numbered by the hand of Moshe, every one according to his service and according to his burden: so were they numbered by him, as אֱלֹהִים commanded Moshe.

5 And אֱלֹהִים spoke to Moshe, saying,

2 Command the children of Yisrael, that they put out of the camp every leper and everyone that has an issue and whoever is defiled by the dead:

3 Both male and female shall you put out, outside the camp shall you put them; that they defile not their camps, in the midst of which I dwell.

4 And the children of Yisrael did so and put them out outside the camp: as אֱלֹהִים spoke to Moshe, so did the children of Yisrael.

5 And אֱלֹהִים spoke to Moshe, saying,

6 Speak to the children of Yisrael, When a man, or woman shall commit any sin that men commit, in a trespass against אֱלֹהִים and that person be guilty;

7 Then they shall confess their sin that they have done: and he shall repay his trespass with its principal and then add to it the one-fifth and give it to him against whom he has trespassed.

8 But if the man has no relative to repay the trespass to, let the trespass be paid to אֱלֹהִים, for the kohen; in addition to the ram of the keporah, with which a keporah shall be made for him.

9 And every offering of all the kadosh things of the children of Yisrael, which they bring to the kohen, shall be his.

10 And every man's kadosh gifts shall be his: whatever any man gives the kohen, it shall be his.

11 And אֱלֹהִים spoke to Moshe, saying,

12 Speak to the children of Yisrael and say to them, If any man's isha goes aside and commits a trespass against him,

13 And a man lies with her carnally and it is hidden from the eyes of her husband and is kept secret and she is defiled and there was no witness against her, nor was she caught;

14 And the ruach of jealousy comes upon him and he becomes jealous of his isha and she is defiled:

or if the ruach of jealousy comes upon him and he is jealous of his isha and she is not defiled:

15 Then shall the man bring his isha to the kohen and he shall bring the offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense on it; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the kohen shall bring her near and set her before אֵלֹהִים:

17 And the kohen shall take kadosh mayim in an earthen vessel; of the dust that is on the floor of the Mishkan the kohen shall take some and put it into the mayim:

18 And the kohen shall set the woman before אֵלֹהִים and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the kohen shall have in his hand the bitter mayim that causes the curse:

19 And the kohen shall put her under an oath and say to the woman, If no man has lain with you and if you have not gone aside to uncleanness with another instead of your husband, be free from this bitter mayim that causes the curse:

20 But if you have gone aside to another instead of your husband and if you are defiled and some man has lain with you beside your husband:

21 Then the kohen shall charge the woman with an oath of cursing and the kohen shall say to the woman, אֵלֹהִים make you a curse and an oath among your people, when אֵלֹהִים makes your thigh to rot and your belly to swell;

22 And this mayim that causes the curse shall go into your bowels, to make your belly to swell and your thigh to rot: And the woman shall say, Ahmein, Ahmein.

23 And the kohen shall write these curses in a scroll and he shall blot them out with the bitter mayim:

24 And he shall cause the woman to drink the bitter mayim that causes the curse: and the mayim that causes the curse shall enter into her and become bitter.

25 Then the kohen shall take the jealousy offering out of the woman's hand and shall wave the offering before אֱלֹהִים and offer it upon the altar:

26 And the kohen shall take a handful of the offering, as a memorial offering and burn it upon the altar and afterward shall cause the woman to drink the mayim.

27 And when he has made her to drink the mayim, then it shall come to pass, that, if she is defiled and has done trespass against her husband, that the mayim that causes the curse shall enter into her and becomes bitter and her belly shall swell and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman is not defiled, but is clean; then she shall be free and shall conceive zera.

29 This is the Torah of jealousy, when an isha turns aside to another instead of her husband and is defiled;

30 Or, when the ruach of jealousy comes upon him and he is jealous over his isha and shall set the woman before אֱלֹהִים and the kohen shall execute to her all this Torah.

31 Then shall the man be free from iniquity, but the woman shall bear her iniquity.

6 And אֱלֹהִים spoke to Moshe, saying,

2 Speak to the children of Yisrael and say to them, When either man, or woman shall separate themselves to vow a vow of a Nazirite, to separate themselves to אֱלֹהִים:

3 He shall separate himself from wine and strong drink and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the yamim of his separation shall he eat nothing that is made of the vine eytz, from the zera even to the skin.

5 All the yamim of the vow of his separation there shall no razor come upon his head: until the yamim are fulfilled, in which he separates himself to אִיִּזְרָאֵל, he shall be kadosh and shall let the locks of the hair of his head grow.

6 All the yamim that he separates himself to אִיִּזְרָאֵל he shall not come near a dead gooff.

7 He shall not make himself unclean for his abba, or for his emma, for his brother, or for his sister, when they die: because the separation of his Ahlohim is upon his head.

8 All the yamim of his separation he is kadosh to אִיִּזְרָאֵל.

9 And if any man dies suddenly near him and he has defiled the head of his separation; then he shall shave his head in the yom of his cleansing, on the seventh yom shall he shave it.

10 And on the eighth yom he shall bring two turtledoves, or two young pigeons, to the kohen, to the door of the Mishkan of the kehilla:

11 And the kohen shall offer one for a sin offering and the other for a burnt offering and make a keporah for him because he sinned by reason of the dead gooff and shall set apart his head that same yom.

12 And he shall consecrate to אִיִּזְרָאֵל the yamim of his separation and shall bring a lamb of the first year for a trespass offering: but the yamim that were before shall be lost because his separation was defiled.

13 And this is the Torah of the Nazirite, when the yamim of his separation are fulfilled: he shall be brought to the door of the Mishkan of the kehilla:

14 And he shall offer his offering to אֱלֹהֵיכֶם, one male lamb of the first year without blemish for a burnt offering and one ewe lamb of the first year without blemish for a sin offering and one ram without blemish for shalom offerings,

15 And a basket of unleavened lechem, cakes of fine flour mixed with oil and wafers of unleavened lechem anointed with oil and their grain offering and their drink offerings.

16 And the kohen shall bring them before אֱלֹהֵיכֶם and shall offer his sin offering and his burnt offering:

17 And he shall offer the ram for a sacrifice of shalom offerings to אֱלֹהֵיכֶם, with the basket of unleavened lechem: the kohen shall offer also his grain offering and his drink offering.

18 And the Nazirite shall shave the head of his separation at the door of the Mishkan of the kehilla and shall take the hair of the head of his separation and put it in the fire which is under the sacrifice of the shalom offerings.

19 And the kohen shall take the boiled thigh of the ram and one unleavened cake out of the basket and one unleavened wafer and shall put them upon the hands of the Nazirite, after the hair of his separation is shaven:

20 And the kohen shall wave them for a wave offering before אֱלֹהֵיכֶם: this is kadosh for the kohen, with the wave breast offering and the thigh of the contribution: and after that the Nazirite may drink wine.

21 This is the Torah of the Nazirite who has vowed and of his offering to אֱלֹהֵיכֶם for his separation and besides that, whatever else his hands are able to

provide: according to the vow which he vowed, so he must do after the Torah of his separation.

22 And אֱלֹהִים spoke to Moshe, saying,

23 Speak to Aharon and to his sons, saying, This is the derech you shall bless the children of Yisrael, saying to them,

24 אֱלֹהִים bless you and keep you:

25 אֱלֹהִים make His face shine upon you and be gracious to you:

26 אֱלֹהִים lift up His countenance upon you and give you shalom.

27 And they shall put My Name upon the children of Yisrael; and I will bless them.

7 And it came to pass on the yom that Moshe had fully set up the Mishkan and had anointed it and set it apart and all the furnishings of it, both the altar and all its vessels and had anointed them and set them apart;

2 That the leaders of Yisrael, heads of the bayit of their ahvot, who were the leaders of the tribes and were over them that were numbered, drew near:

3 And they brought their offering before אֱלֹהִים, six covered wagons and twelve cattle; a wagon for every two of the leaders and for each one a bull: and they brought them before the Mishkan.

4 And אֱלֹהִים spoke to Moshe, saying,

5 Accept these from them, that they may be for the service of the Mishkan of the kehilla; and you shall give them to the Lewiym, to every man according to his service.

6 And Moshe took the wagons and the cattle and gave them to the Lewiym.

7 Two wagons and four cattle he gave to the sons of Gershon, according to their service:

8 And four wagons and eight cattle he gave to the sons of Merari, according to their service, under the hand of Ithamar the son of Aharon the kohen.

9 But to the sons of Qehath he gave none because the service of the kadosh objects belonged to them, to carry it upon their shoulders.

10 And the leaders offered their offerings for the dedicating of the altar in the yom that it was anointed, even the leaders offered their offering before the altar.

11 And אִי־אֵלֵי said to Moshe, They shall offer their offering, each leader on his yom, for the dedicating of the altar.

12 And he that offered his offering the first yom was Nachshon the son of Amminadav, of the tribe of Yahudah:

13 And his offering was one silver platter, the weight of it was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them were full of fine flour mixed with oil for a grain offering:

14 One spoon of ten shekels of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the male goats for a sin offering:

17 And for a sacrifice of shalom offerings, two cattle, five rams, five male goats and five lambs of the first year: this was the offering of Nachshon the son of Amminadav.

18 On the second yom Natan-El the son of Tzuar, leader of Yissachar, brought it near:

19 He offered for his offering one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mixed with oil for a grain offering:

20 One spoon of gold of ten shekels, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the male goats for a sin offering:

23 And for a sacrifice of shalom offerings, two cattle, five rams, five male goats and five lambs of the first year: this was the offering of Natan-El the son of Tzuar.

24 On the third yom Eliav the son of Helon, leader of the children of Zevulon, drew near:

25 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mixed with oil for a grain offering:

26 One golden spoon of ten shekels, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the male goats for a sin offering:

29 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats and five lambs of the first year: this was the offering of Eliav the son of Helon.

30 On the fourth yom Elizur the son of Shedey-Ur, leader of the children of Reuven, did offer:

31 His offering was one silver platter of the weight of a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mixed with oil for a grain offering:

32 One golden spoon of ten shekels, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the male goats for a sin offering:

35 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats and five lambs of the first year: this was the offering of Elizur the son of Shedey-Ur.

36 On the fifth yom Shelumi-El the son of Zurishaddai, leader of the children of Shimon, did draw near:

37 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mixed with oil for a grain offering:

38 One golden spoon of ten shekels, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the male goats for a sin offering:

41 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats and five lambs of the first year: this was the offering of Shelumi-El the son of Zurishaddai.

42 On the sixth yom Elyasaph the son of Deu-El, leader of the children of Gad, offered:

43 His offering was one silver platter of the weight of a hundred thirty shekels, a silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mixed with oil for a grain offering:

44 One golden spoon of ten shekels, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the male goats for a sin offering:

47 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats and five lambs of the first year: this was the offering of Elyasaph the son of Deu-El.

48 On the seventh yom Elyshama the son of Ammihud, leader of the children of Efrayim, offered:

49 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-

Place; both of them full of fine flour mixed with oil for a grain offering:

50 One golden spoon of ten shekels, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the male goats for a sin offering:

53 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats and five lambs of the first year: this was the offering of Elyshama the son of Ammihud.

54 On the eighth yom offered Gamaliel the son of Pedahzur, leader of the children of Menasheh:

55 His offering was one silver platter of the weight of a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mixed with oil for a grain offering:

56 One golden spoon of ten shekels, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the male goats for a sin offering:

59 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats and five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.

60 On the ninth yom Avidan the son of Gidoni, leader of the children of Benyamin, offered:

61 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mixed with oil for a grain offering:

62 One golden spoon of ten shekels, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the male goats for a sin offering:

65 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats and five lambs of the first year: this was the offering of Avidan the son of Gidoni.

66 On the tenth yom Ahiezer the son of Ammishaddai, leader of the children of Dan, offered:

67 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mixed with oil for a grain offering:

68 One golden spoon of ten shekels, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the male goats for a sin offering:

71 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.

72 On the eleventh yom Pagi-El the son of Ocran, leader of the children of Asher, offered:

73 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mixed with oil for a grain offering:

74 One golden spoon of ten shekels, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the male goats for a sin offering:

77 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats and five lambs of the first year: this was the offering of Pagi-El the son of Ocran.

78 On the twelfth yom Ahira the son of Enan, leader of the children of Naphtali, offered:

79 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mixed with oil for a grain offering:

80 One golden spoon of ten shekels, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the male goats for a sin offering:

83 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats and five lambs of the first year: this was the offering of Ahira the son of Enan.

84 This was the dedication of the altar, when it was anointed by the leaders of Yisrael, with twelve chargers of silver, twelve silver bowls and twelve spoons of gold:

85 Each platter of silver weighing a hundred thirty shekels, each bowl seventy: all the silver vessels weighed two thousand four hundred shekels, after the shekel of the Kadosh-Place:

86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the Kadosh-Place: all the gold of the spoons were a hundred twenty shekels.

87 All the cattle for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their grain offering: and the kids of the male goats for sin offering twelve.

88 And all the oxen for the sacrifice of the shalom offerings were twenty-four bullocks, the rams sixty, the male goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after it was anointed.

89 And when Moshe went into the Mishkan of the kehilla to speak with Him, then he heard the voice of One speaking to him from above the rachamim seat

that was upon the Ark of testimony, from between the two cheruvim: and He spoke to him.

Torah Parsha 32 Shavuah-Week 32-Baha'Alotcha.
Bamidbar-Numbers chapters 8-10. Renewed
Covenant Yochanan Bet, Yochanan Gimel and
Yahudah. Second John, Third John, & Jude.

8 And אִיִּזְרָאֵל spoke to Moshe, saying,

2 Speak to Aharon and say to him, When you light the lamps, the seven lamps shall give ohr in front of the menorah.

3 And Aharon did so; he lit the lamps in front of the menorah, as אִיִּזְרָאֵל commanded Moshe.

4 And this work of the menorah was of beaten gold, to the shaft of it, to its blossoms it was beaten work: according to the pattern that אִיִּזְרָאֵל had showed Moshe, so he made the menorah.

5 And אִיִּזְרָאֵל spoke to Moshe, saying,

6 Take the Lewiym from among the children of Yisrael and cleanse them.

7 And this shall you do to them, to cleanse them: Sprinkle the mayim of purifying upon them and let them shave all their gooff and let them wash their clothes and so make themselves clean.

8 Then let them take a young bullock with its grain offering, even fine flour mixed with oil and another young bullock shall you take for a sin offering.

9 And you shall bring the Lewiym before the Mishkan of the kehilla: and you shall gather the whole kehilla of the children of Yisrael together:

10 And you shall bring the Lewiym before אִיִּזְרָאֵל: and the children of Yisrael shall lay their hands upon the Lewiym:

11 And Aharon shall offer the Lewiym before אֱלֹהֵיכֶם for an offering from the children of Yisrael so that they may perform the service of אֱלֹהֵיכֶם.

12 And the Lewiym shall lay their hands upon the heads of the bullocks: and you shall offer one for a sin offering and the other for a burnt offering, to אֱלֹהֵיכֶם, to make a keporah for the Lewiym.

13 And you shall set the Lewiym before Aharon and before his sons and offer them for an offering to אֱלֹהֵיכֶם.

14 So shall you separate the Lewiym from among the children of Yisrael: and the Lewiym shall be Mine.

15 And after that shall the Lewiym go in to do the service of the Mishkan of the kehilla: and you shall cleanse them and offer them for an offering.

16 For they are wholly given to Me from among the children of Yisrael, instead of such as open every womb, even instead of the bachor of all the children of Yisrael, have I taken them to Me.

17 For all the bachor of the children of Yisrael are Mine, both man and beast: on the yom that I smote every bachor in the land of Mitzrayim I set them apart for Myself.

18 And I have taken the Lewiym instead of all the bachor of the children of Yisrael.

19 And I have given the Lewiym as a gift to Aharon and to his sons from among the children of Yisrael, to do the service for the children of Yisrael in the Mishkan of the kehilla and to make a keporah for the children of Yisrael: that there be no plague among the children of Yisrael, when the children of Yisrael come near to the Kadosh-Place.

20 And Moshe and Aharon and all the kehilla of the children of Yisrael, did to the Lewiym according to all that אֱלֹהֵיכֶם commanded Moshe concerning the Lewiym, so did the children of Yisrael to them.

21 And the Lewiym were purified and they washed their clothes; and Aharon offered them as an offering before אֱלֹהִים; and Aharon made keporah for them to cleanse them.

22 And after that went the Lewiym in to do their service in the Mishkan of the kehilla before Aharon and before his sons: as אֱלֹהִים had commanded Moshe concerning the Lewiym, so they did to them.

23 And אֱלֹהִים spoke to Moshe, saying,

24 This applies to the Lewiym: from twenty-five years old and upward they shall go in to wait upon the service of the Mishkan of the kehilla:

25 And from the age of fifty years they shall cease waiting upon the service of it and shall serve no more:

26 But shall serve with their brothers in the Mishkan of the kehilla, to shomer the duty, but shall do no service. This shall you do to the Lewiym regarding their duties.

9 And אֱלֹהִים spoke to Moshe in the wilderness of Senai, in the first chodesh of the second year after they had come out of the land of Mitzrayim, saying,
2 Let the children of Yisrael also keep the Pesach at its appointed time.

3 On the fourteenth yom of this chodesh, in the evening, you shall keep it at its appointed time: according to all the rites of it and according to all the ceremonies of it, shall you keep it.

4 And Moshe spoke to the children of Yisrael, that they should keep the Pesach.

5 And they kept the Pesach on the fourteenth yom of the first chodesh in the evening in the wilderness of Senai: according to all that אֱלֹהִים commanded Moshe, so did the children of Yisrael.

6 And there were certain men, who were defiled by the dead gooff of a man, that they could not keep

the Pesach on that yom: and they came before Moshe and before Aharon on that yom:

7 And those men said to him, We are defiled by the dead gooff of a man: Why are we kept back, that we may not offer an offering to אלהים at His appointed time among the children of Yisrael?

8 And Moshe said to them, Stand still and I will hear what אלהים will command concerning you.

9 And אלהים spoke to Moshe, saying,

10 Speak to the children of Yisrael, saying, If any man of you, or of your offspring shall be unclean by reason of a dead gooff, or is on a far off journey, he shall still keep the Pesach to אלהים.

11 The fourteenth yom of the second chodesh at dusk they shall keep it and eat it with matzah and bitter herbs.

12 They shall leave none of it until the boker, nor break any bone of it: according to all the ordinances of the Pesach they shall keep it.

13 But the man that is clean, or is not on a journey and fails to keep the Pesach, even the same being shall be cut off from among his people: because he brought not the offering of אלהים at its appointed time, that man shall bear his sin.

14 And if a ger shall sojourn among you and will keep the Pesach to אלהים; according to the ordinance of the Pesach and according to the manner of it, so shall he do: you shall have one ordinance, both for the ger and for him that was born in the land.

15 And on the yom that the Mishkan was raised up the cloud covered the Mishkan, the tent of the testimony: and at evening there was upon the Mishkan as it were the appearance of fire, until the boker.

16 So it was always: the cloud covered it by yom and the appearance of fire by lyla.

17 And when the cloud was taken up from the Mishkan, then the children of Yisrael journeyed: and in the place where the cloud stopped, there the children of Yisrael pitched their tents.

18 At the command of אֱלֹהִים the children of Yisrael journeyed and at the command of אֱלֹהִים they camped: as long as the cloud stayed upon the Mishkan they rested in their tents.

19 And when the cloud tarried for a long time upon the Mishkan many yamim, the children of Yisrael kept the duty of אֱלֹהִים and did not journey.

20 And so it was, when the cloud was a few yamim upon the Mishkan; according to the command of אֱלֹהִים they stayed in their tents and according to the command of אֱלֹהִים they journeyed.

21 And sometimes, when the cloud stayed from evening to the boker, when the cloud was taken up in the boker, then they journeyed: whether it was by yom, or by lyla; when the cloud was taken up, they journeyed.

22 Or, whether it was two yamim, or a chodesh, or a year, that the cloud tarried upon the Mishkan, remaining on it, the children of Yisrael stayed in their tents and did not journey: but when it was taken up, they journeyed.

23 At the command of אֱלֹהִים they rested in the tents and at the command of אֱלֹהִים they journeyed: they kept the duty of אֱלֹהִים, at the command of אֱלֹהִים by the hand of Moshe.

10 And אֱלֹהִים spoke to Moshe, saying,

2 Make two trumpets of silver; of a whole piece shall you make them: that you may use them for the calling of the kehilla and for the journeying of the camp.

3 And when they shall blow with them, the entire kehilla shall assemble themselves to you at the door of the Mishkan of the kehilla.

4 And if they blow but with one trumpet, then the leaders, who are heads of the thousands of Yisrael, shall gather themselves to you.

5 When you blow an alarm, then the camps that lie on the east parts shall go forward.

6 When you blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the kehilla is to be gathered together, you shall blow, but you shall not sound an alarm.

8 And the sons of Aharon, the kohanim, shall blow with the trumpets; and they shall be to you for an ordinance le-olam-va-ed throughout your generations.

9 And if you go to war in your land against the enemy that oppresses you, then you shall blow an alarm with the trumpets; and you shall be remembered before אלהים your Ahlohim and you shall be saved from your enemies.

10 Also in the yom of your simcha, and in your moadeem, and in the beginnings of your chodashim, you shall blow with the trumpets over your burnt offerings and over the sacrifices of your shalom offerings; that they may be to you for a memorial before your Ahlohim: I AM אלהים your Ahlohim.

11 And it came to pass on the twentieth yom of the second chodesh, in the second year, that the cloud was taken up from off the Mishkan of the testimony.

12 And the children of Yisrael took their journeys out of the wilderness of Senai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the command of אלהים by the hand of Moshe.

14 In the first place went the banner of the camp of the children of Yahudah according to their divisions: and over his host was Nachshon the son of Amminadav.

15 And over the host of the tribe of the children of Yissachar was Natan-El the son of Tzuar.

16 And over the host of the tribe of the children of Zevulon was Eliav the son of Helon.

17 And the Mishkan was taken down; and the sons of Gershon and the sons of Merari moved forward, bearing the Mishkan.

18 And the banner of the camp of Reuven moved forward according to their divisions: and over its host was Elitzur the son of Shedey-Ur.

19 And over the host of the tribe of the children of Shimon was Shelumi-El the son of Tzurishaddai.

20 And over the host of the tribe of the children of Gad was Elyasaph the son of Deu-El.

21 And the Kohathites moved forward, bearing the Kadosh-Place objects: and the others did set up the Mishkan before they came.

22 And the banner of the camp of the children of Efrayim set forward according to their divisions: and over its host was Ely-Shama the son of Ammihud.

23 And over the host of the tribe of the children of Menasheh was Gamli-El the son of Pedahzur.

24 And over the host of the tribe of the children of Benyamin was Avidan the son of Gidoni.

25 And the banner of the camp of the children of Dan moved forward, which was the rear guard of all the camps throughout their divisions: and over their division was Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagi-El the son of Ocran.

27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

28 Such were the journeyings of the children of Yisrael according to their divisions, when they moved forward.

29 And Moshe said to Hovav, the son of Reu-El the Midyanite, Moshe's abba-in-law, We are journeying to the place of which אֱלֹהִים said, I will give it you: come with us and we will do you tov: for אֱלֹהִים has spoken tov concerning Yisrael.

30 And he said to Moshe, I will not go; but I will depart to my own land and to my kindred.

31 And Moshe said, Leave us not, I ask you; because you know how we are to camp in the wilderness and you may be to us as eyes.

32 And it shall be, if you go with us, yes, it shall be, that what tov אֱלֹהִים shall do to us, the same will we do to you.

33 And they departed from the har of אֱלֹהִים three yamim' journey: and the Ark of the Testimony of אֱלֹהִים went before them in the three yamim' journey, to search out a resting place for them.

34 And the cloud of אֱלֹהִים was upon them by yom, when they went out of the camp.

35 And it came to pass, when the Ark moved forward, that Moshe said, Rise up, אֱלֹהִים and let Your enemies be scattered; and let them that hate You flee before You.

36 And when it rested, he said, Shuvee, O אֱלֹהִים, to the countless myriads- thousands of Yisrael.

Torah Parsha 33 Shavuah-Week 33-Vayehee
Ha'Am Bamidbar-Numbers chapters 11-14.
Renewed Covenant Romiyah-Romans chapters 1-5.

11 And when the people complained, it displeased אֱלֹהִים: and אֱלֹהִים heard it; and His anger

was lit; and the fire of אִיִּי burned among them and consumed them that were at the outskirts of the camp.

2 And the people cried to Moshe; and when Moshe made tefillah to אִיִּי, the fire was quenched.

3 And he called the name of the place Taverah: because the fire of אִיִּי burned among them.

4 And the mixed multitude that was among them lusted greatly: and the children of Yisrael also wept again and said, Who shall give us meat to eat?

5 We remember the fish, which we did eat in Mitzrayim freely; the cucumbers and the melons and the leeks and the onions and the garlic:

6 But our throat is dried up: there is nothing at all, beside this manna, before our eyes.

7 And the manna was as coriander zera and the color of it as the color of bdellium.

8 And the people went about and gathered it and ground it on millstones, or beat it in the mortar and baked it in pans and made cakes from it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the lyla, the manna fell upon it.

10 Then Moshe heard the people weep throughout their mishpachot, every man in the door of his tent: and the anger of אִיִּי was lit greatly; Moshe also was displeased.

11 And Moshe said to אִיִּי, Why have You afflicted Your eved? And why have I not found chen in Your sight, in that You lay the burden of this entire people upon me?

12 Have I conceived all of this people; Have I begotten them, that You should say to me, Carry them in your bosom, as a nursing abba bears the nursing child, to the land that You swore to their ahvot?

13 Where should I find meat to give to this entire people? For they weep to me, saying, Give us meat that we may eat.

14 I am not able to bear this entire people alone because it is too heavy for me.

15 And if You do this to me, kill me altogether, if I have found chesed in Your sight; and let me not see my evil.

16 And אֶלְדָּד said to Moshe, Gather to Me seventy men of the zechanim of Yisrael, whom you know to be the zechanim of the people and officers over them; and bring them to the Mishkan of the kehilla, that they may stand there with you.

17 And I will come down and talk with you there: and I will take of The Ruach which is upon you and will put it upon them; and they shall bear the burden of the people with you, that you bear it not yourself alone.

18 And say to the people, Set yourselves apart for tomorrow and you shall eat meat: for you have wept in the ears of אֶלְדָּד, saying, Who shall give us meat to eat? For it was well with us in Mitzrayim:

therefore אֶלְדָּד will give you meat and you shall eat.

19 You shall not eat one yom, nor two yamim, nor five yamim, neither ten yamim, nor twenty yamim;

20 But even a whole chodesh, until it comes out of your nostrils and it becomes loathsome to you: because you have despised אֶלְדָּד who is among you and have wept before Him, saying, Why did we come out of Mitzrayim?

21 And Moshe said, The people, among whom I am, are six hundred thousand footmen; and you have said, I will give them meat, that they may eat a whole chodesh.

22 Shall the flocks and the herds be slain for them, to suffice them? Or, shall all the fish of the sea be gathered together just for them, to suffice them?

23 And אֱלֹהִים said to Moshe, Is אֱלֹהִים 's Arm too short? You shall see now whether My Word meets you, or not.

24 And Moshe went out and told the people the Words of אֱלֹהִים and gathered the seventy men of the zechanim of the people and set them all around the Mishkan.

25 And אֱלֹהִים came down in a cloud and spoke to him and took of The Ruach that was upon him and gave it to the seventy zechanim: and it came to pass, that, when The Ruach rested upon them, they prophesied and did not cease.

26 But there remained two of the men in the camp, the name of the one was Eldad and the name of the other Medad: and The Ruach rested upon them; and they were among those listed, but went not out to the Mishkan: and they prophesied in the camp.

27 And there ran a young man and told Moshe and said, Eldad and Medad do prophesy in the camp.

28 And Yahusha the son of Nun, the assistant of Moshe, one of his young men, answered and said, My master Moshe, forbid them.

29 And Moshe said to him, Are you jealous for my sake? O that all אֱלֹהִים 's people were neviim and that אֱלֹהִים would put His Ruach upon them!

30 And Moshe returned into the camp, he and the zechanim of Yisrael.

31 And there went out a wind from אֱלֹהִים and brought quails from the sea and let them fall by the camp, about a yom's journey on this side and about a yom's journey on the other side, all around the camp, about two cubits high upon the surface of the earth.

32 And the people stayed up all that yom and all that lyla and all the next yom and they gathered the quails: he that gathered least gathered ten homers:

and they spread them out for themselves all around the camp.

33 And while the meat was yet between their teeth, before it was chewed, the wrath of אֱלֹהִים was lit against the people and אֱלֹהִים smote the people with a very great plague.

34 And he called the name of that place Kivroth-Hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kivroth-Hattaavah to Hazereth; and stayed at Hazereth.

12 And Miryam and Aharon spoke against Moshe because of the Ethiopian woman whom he had married: for he had married another: an Ethiopian woman.

2 And they said, Has אֱלֹהִים indeed spoken only by Moshe? Has He not spoken also by us? And אֱלֹהִים heard it.

3 Now the man Moshe was very meek, above all the men that were upon the face of the earth.

4 And אֱלֹהִים spoke suddenly to Moshe and to Aharon and to Miryam, Come out you three to the Mishkan of the kehilla. And those three came out.

5 And אֱלֹהִים came down in the pillar of the cloud and stood in the door of the Mishkan and called Aharon and Miryam: and they both came out.

6 And He said, Hear now My Words: If there be a navi among you, I אֱלֹהִים will make Myself known to him in a vision and will speak to him in a dream.

7 My eved Moshe is not so, who is faithful in all My bayit.

8 With him will I speak mouth to mouth, even plainly and not in dark speeches; and the form of אֱלֹהִים shall he see: why then were you not afraid to speak against My eved Moshe?

9 And the anger of אֱלֹהִים was lit against them; and He departed.

10 And the cloud departed from off the Mishkan; and, see, Miryam became leprous, as white as snow: and Aharon looked upon Miryam and, see, she was leprous.

11 And Aharon said to Moshe, Oh, my master, I beg you, lay not the sin upon us, in which we have done foolishly and in which we have sinned.

12 Let her not be as one dead, whose flesh is half consumed when he comes out of its emma's womb.

13 And Moshe cried to אֱלֹהִים, saying, Heal her now, O El, I beg You.

14 And אֱלֹהִים said to Moshe, If her abba had but spit in her face, should she not be ashamed seven yamim? Let her be shut out from the camp seven yamim and after that let her be received in again.

15 And Miryam was shut out from the camp seven yamim: and the people journeyed not until Miryam was brought in again.

16 And afterward the people left from Hazereth and camped in the wilderness of Paran.

13 And אֱלֹהִים spoke to Moshe, saying,

2 Send men that they may search the land of Kanaan, which I give to the children of Yisrael: from every tribe of their ahvot shall you send a man, every one a leader among them.

3 And Moshe by the command of אֱלֹהִים sent them from the wilderness of Paran: all those men were heads of the children of Yisrael.

4 And these were their names: of the tribe of Reuven, Shammua the son of Zakur.

5 Of the tribe of Shimon, Shaphat the son of Hori.

6 Of the tribe of Yahudah, Kalev the son of Yephunneh.

7 Of the tribe of Yissachar, Igal the son of Yoseph.

8 Of the tribe of Efrayim, Husha the son of Nun.
9 Of the tribe of Benyamin, Palti the son of Raphu.
10 Of the tribe of Zevulon, Gaddi-El the son of Sodi.
11 Of the tribe of Yoseph, namely, of the tribe of Menasheh, Gaddi the son of Susi.
12 Of the tribe of Dan, Ammi-El the son of Gemalli.
13 Of the tribe of Asher, Shethur the son of Mikael.
14 Of the tribe of Naphtali, Nahvi the son of Vophsi.
15 Of the tribe of Gad, Geu-El the son of Machi.
16 These are the names of the men that Moshe sent to spy out the land. And Moshe called Husha the son of Nun, Yahusha.
17 And Moshe sent them to spy out the land of Kanaan and said to them, Go up this derech southward and go up into the har:
18 And see the land, what it is; and the people that dwell there, whether they be strong, or weak, few, or many;
19 And what the land is that they dwell in, whether it be tov, or bad; and what cities there are that they dwell in, whether in tents, or in strongholds;
20 And what the land is, whether it be fat, or lean, whether there is wood there, or not. And be of tov courage and bring of the fruit of the land. Now the time was the season of the first ripe grapes.
21 So they went up and searched the land from the wilderness of Tzin to Rehov, as men come to Hamath.
22 And they ascended by the south and came to Chebron; where Ahiman, Sheshai and Talmi, the children of Anak, were. Now Chebron was built seven years before Tzoan in Mitzrayim.
23 And they came to the brook of Eshcol and cut down from there a branch with one cluster of grapes and they bore it between the two of them on a pole; and they brought of the pomegranates and of the figs.

24 The place was called the Brook Eshcol because of the cluster of grapes that the children of Yisrael cut down from there.

25 And they returned from searching the land after forty yamim.

26 And they went and came to Moshe and to Aharon and to all the kehilla of the children of Yisrael, to the wilderness of Paran, to Kadesh; and brought back word to them and to all the kehilla and showed them the fruit of the land.

27 And they told him and said, We came to the land where you sent us and surely it flows with milk and honey; and this is the fruit of it.

28 Nevertheless the people are strong that dwell in the land and the cities are walled and very great: and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites and the Yevusites and the Amorites, dwell in the mountains: and the Kanaanites dwell by the sea and by the coast of the Yarden.

30 And Kalev quieted the people before Moshe and said, Let us go up at once and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We are not able to go up against the people; for they are stronger than we are.

32 And they brought up an evil report of the land which they had searched to the children of Yisrael, saying, The land, through which we have gone to search, is a land that eats up its inhabitants; and all the people that we saw in it are men of great size.

33 And there we saw the Nephilim, the sons of a giant, who came from the Nephilim: and we were in our own sight as grasshoppers and so we were in their sight.

14 And the entire kehilla lifted up their voice and cried; and the people wept that lyla.

2 And all the children of Yisrael murmured against Moshe and against Aharon: and the whole kehilla said to them, Would to Ahlohim that we had died in the land of Mitzrayim! Or, would to Ahlohim we had died in this wilderness!

3 And why has אֱלֹהִים brought us to this land, to kill us by the sword, that our wives and our children should be a prey? Is it not better for us to return to Mitzrayim?

4 And they said one to another, Let us make a leader and let us return to Mitzrayim.

5 Then Moshe and Aharon fell on their faces before all the kehilla of the children of Yisrael.

6 And Yahusha the son of Nun and Kalev the son of Yephunneh, who were from them that searched the land, tore their clothes:

7 And they spoke to all the company of the children of Yisrael, saying, The land, which we passed through to search it, is an exceedingly tov land.

8 If אֱלֹהִים delights in us, then He will bring us into this land and give it to us; a land that flows with milk and honey.

9 Only rebel not against אֱלֹהִים, neither fear the people of the land; for they are lechem for us: their defense is departed from them and אֱלֹהִים is with us: fear them not.

10 But the entire kehilla wanted to stone them with stones. And the tifereth of אֱלֹהִים appeared in the Mishkan of the kehilla before all the children of Yisrael.

11 And אֱלֹהִים said to Moshe, How long will this people provoke Me? And how long will it be until they believe Us, for all the signs that I have showed among them?

12 I will smite them with the pestilence and disinherit them and will make of you and your avoht, a greater goy and mightier than they are.

13 And Moshe said to אֱלֹהִים, Then the Mitzrim shall hear it, for You brought up this people in Your might from among them;

14 And they will tell it to the inhabitants of this land: for they have heard that You אֱלֹהִים are among this people, that You אֱלֹהִים are seen face to face and that Your cloud stands over them and that You go before them, by yom in a pillar of a cloud and in a pillar of fire by lyla.

15 Now if You shall kill this entire people as one man, then the goyim who have heard of Your fame will speak, saying,

16 Because אֱלֹהִים was not able to bring this people into the land which He swore to them, therefore He has slain them in the wilderness.

17 And now, I beg You, let The Power of אֱלֹהִים be great, according as You have spoken, saying,

18 אֱלֹהִים is longsuffering and of great rachamim, forgiving iniquity and transgression and by no means clearing the guilty, visiting the iniquity of the ahvot upon the children to the third and fourth generation.

19 Pardon, I beg You, the iniquity of this people according to the greatness of Your rachamim and as You have forgiven this people, from Mitzrayim even until now.

20 And אֱלֹהִים said, I have pardoned according to your word:

21 But as truly as I live, all the land shall be filled with the tifereth of אֱלֹהִים.

22 Because all those men who have seen My tifereth and My nisim, which I did in Mitzrayim and in the wilderness and have tempted Me now these ten times and have not listened to My voice;

23 Surely they shall not see the land that I swore to their ahvot, neither shall any of them that provoked Me see it:

24 But My eved Kalev because he had another Ruach in him and has followed Me fully, him will I bring into the land where he went; and his zera shall possess it.

25 (Now the Amalekites and the Kanaanites dwelt in the valley) Tomorrow turn and set out into the wilderness by the derech of the Yam Suf.

26 And אִרְאֵל spoke to Moshe and to Aharon, saying,

27 How long shall I bear with this evil kehilla, who murmur against Me? I have heard the murmurings of the children of Yisrael that they murmur against Me.

28 Say to them, As truly as I live, says אִרְאֵל, as you have spoken in My ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and all that were numbered among you, according to your whole number, from twenty years old and upward, who have murmured against Me,

30 For sure you shall not come into the land, concerning which I swore to make you dwell there, except Kalev the son of Yephunneh and Yahusha the son of Nun.

31 But your little ones, who you said should be a prey, them will I bring in and they shall know the land that you have despised.

32 But as for you, your carcasses, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years and bear your whoring, until your carcasses are wasted in the wilderness.

34 After the number of the yamim in which you searched the land, even forty yamim, each yom for a year, shall you bear your iniquities, even forty

years and you shall know the result of straying from Me.

35 I אֱלֹהִים have said, I will surely do it to this entire evil kehilla that have gathered together against Me: in this wilderness they shall be consumed and there they shall die.

36 And the men, whom Moshe sent to search the land, who returned and made all the kehilla to murmur against him, by bringing up slander about the land,

37 Even those men that did bring up the evil report from the land, died by the plague before אֱלֹהִים.

38 But Yahusha the son of Nun and Kaleb the son of Yephunneh, who were from the men that went to search the land, still lived.

39 And Moshe told these sayings to all the children of Yisrael: and the people mourned greatly.

40 And they rose up early in the boker and got up into the top of the har, saying, See, we are here and will go up to the place which אֱלֹהִים has promised: for we have sinned. And אֱלֹהִים spoke to Moshe saying; do not go up and fight, because I AM not in the midst of you. Otherwise, you will be defeated by your enemies.

41 And Moshe said, Why do you now still transgress the command of אֱלֹהִים ? But it shall not prosper.

42 Go not up, for אֱלֹהִים is not among you; that you be not smitten by your enemies.

43 For the Amalekites and the Kanaanites are there before you and you shall fall by the sword: because you have turned away from אֱלֹהִים, therefore אֱלֹהִים will not be with you.

44 But they presumed to go up to the hill top: nevertheless the Ark of the Testimony of אֱלֹהִים and Moshe, departed not out of the camp.

45 Then the Amalekites came down and the Kanaanites who dwelt in that hill and smote them

and beat them down, even to Hormah and they returned to the camp.

Torah Parsha 34 Shavuah-Week 34-Kee Tavo'oo.
Bamidbar-Numbers chapters 15-18. Renewed
Covenant Romiyah-Romans chapters 6-10.

15 And אֱלֹהִים spoke to Moshe, saying,

2 Speak to the children of Yisrael and say to them,
When you come into the land of your dwellings,
which I give to you,

3 And will make an offering by fire to אֱלֹהִים, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your moadeem, to make a sweet fragrance to אֱלֹהִים, of the herd, or of the flock:

4 Then shall he that offers his offering to אֱלֹהִים bring a grain offering of a tenth of an ephah of fine flour mixed with the fourth part of a hin of oil.

5 And the fourth part of a hin of wine for a drink offering shall you prepare with the burnt offering, or sacrifice, for one lamb.

6 Or, for a ram, you shall prepare for a grain offering two tenths of an ephah of flour mixed with the third part of a hin of oil.

7 And for a drink offering you shall offer the third part of a hin of wine, for a sweet fragrance to אֱלֹהִים.

8 And when you prepare a bullock for a burnt offering, or for a sacrifice in performing a vow, or shalom offerings to אֱלֹהִים:

9 Then shall he bring with a bullock a grain offering of three tenths of an ephah of flour mixed with half a hin of oil.

10 And you shall bring for a drink offering half a hin of wine, for an offering made by fire, of a sweet fragrance to אֱלֹהִים.

11 This shall be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that you shall prepare, so shall you do to every one according to their number.

13 All that are natives of the country shall do these things after this manner, in offering an offering made by fire, of a sweet fragrance to אֱלֹהֵיכֶם.

14 And if a ger sojourn with you, or whoever is among you in your generations and will offer an offering made by fire, of a sweet fragrance to אֱלֹהֵיכֶם; as you do, so he shall do.

15 One ordinance shall be both for you of the kehilla and also for the ger that sojourns with you, an ordinance le-olam-va-ed in your generations: as you are, so shall the ger be before אֱלֹהֵיכֶם.

16 One Torah and one ordinance shall be for you and for the ger that sojourns with you.

17 And אֱלֹהֵיכֶם spoke to Moshe, saying,

18 Speak to the children of Yisrael and say to them,

When you come into the land where I bring you,

19 Then it shall be, that, when you eat of the

lechem of the land, you shall offer up a terumah offering to אֱלֹהֵיכֶם.

20 You shall offer up a cake from the first of your dough for a terumah offering: as you do the terumah offering of the threshing floor, so shall you present it.

21 From the first of your dough you shall give to אֱלֹהֵיכֶם a terumah offering in your generations.

22 And if you have erred and not observed all these mitzvoth, which אֱלֹהֵיכֶם has spoken to Moshe,

23 Even all that אֱלֹהֵיכֶם has commanded you by the hand of Moshe, from the yom that אֱלֹהֵיכֶם commanded Moshe and onward throughout all your generations;

24 Then it shall be, if anything be committed by ignorance without the da'at of the kehilla, that all the kehilla shall offer one young bullock for a burnt offering, for a sweet fragrance to אלהים, with its grain offering and its drink offering, according to the ordinance and one kid of the male goats for a sin offering.

25 And the kohen shall make a keporah for all the kehilla of the children of Yisrael and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire to אלהים and their sin offering before אלהים, for their ignorance:

26 And it shall be forgiven all the kehilla of the children of Yisrael and the ger that sojourns among them; seeing all the people were in ignorance.

27 And if any being sins through ignorance, then he shall bring a female goat of the first year for a sin offering.

28 And the kohen shall make a keporah for the being that sins ignorantly, when he sins by ignorance before אלהים, to make a keporah for him; and it shall be forgiven him.

29 You shall have one Torah for him that sins through ignorance, both for him that is born among the children of Yisrael and for the ger that sojourns among them.

30 But the being that does something defiantly, whether he be born in the land, or a ger, the same reproaches אלהים; and that being shall be cut off from among his people.

31 Because he has despised The Word of אלהים and has broken His command, that being shall utterly be cut off; his iniquity shall be upon him.

32 And while the children of Yisrael were in the wilderness, they found a man that gathered sticks on The Shabbat yom.

33 And they that found him gathering sticks brought him to Moshe and Aharon and to the entire kehilla.

34 And they put him under guard because it was not declared what should be done to him.

35 And אֱלֹהִים said to Moshe, The man shall be surely put to death: the entire kehilla shall stone him with stones outside the camp.

36 And all the kehilla brought him outside the camp and stoned him with stones and he died; as אֱלֹהִים commanded Moshe.

37 And אֱלֹהִים spoke to Moshe, saying,

38 Speak to the children of Yisrael and tell them that they are to make tzitziyot in the wings of their garments throughout their generations and that they put upon the tzitzit of the wings a cord of techelet:

39 And it shall be to you for a tzitzit, that you may look upon it and remember all the mitzvot of אֱלֹהִים and do them; and that you seek not after your own lev and your own eyes, which you used to go whoring:

40 That you may remember and do all My mitzvot and be kadosh to your Ahlohim.

41 I AM אֱלֹהִים your Ahlohim, who brought you out of the land of Mizrayim, to be your Ahlohim: I AM אֱלֹהִים your Ahlohim.

16 Now Korach, the son of Izhar, the son of

Qehath, the son of Lewi and Dathan and Aviram, the sons of Eliav and On, the son of Peleth, sons of Reuven, took men:

2 And they rose up before Moshe, with certain of the children of Yisrael, two hundred fifty leaders of the kehilla, famous in the kehilla, men of name recognition:

3 And they gathered themselves together against Moshe and against Aharon and said to them, You take too much upon yourselves, seeing all the

kehilla is kadosh, every one of them and אֱלֹהִים is among them: why then do you lift up yourselves above the kehilla of אֱלֹהִים ?

4 And when Moshe heard it, he fell upon his face:

5 And he spoke to Korach and to all his company, saying, Even tomorrow אֱלֹהִים will show who are His and who is kadosh; and will cause him to come near to Him: even him whom He has chosen will He cause to come near to Him.

6 Do this; Take censers, Korach and all your company;

7 And put fire in them and put incense in them before אֱלֹהִים tomorrow: and it shall be that the man whom אֱלֹהִים does choose, he shall be kadosh: you take too much upon you, you sons of Lewi.

8 And Moshe said to Korach, Hear, I ask you, you sons of Lewi:

9 Is it but a small thing to you, that the Ahlohim of Yisrael has separated you from the kehilla of Yisrael, to bring you near to Himself to do the service of the Mishkan of אֱלֹהִים and to stand before the kehilla to serve them?

10 And He has brought you near to Him and all your brothers the sons of Lewi with you: and now you seek the kohanut also?

11 For which cause both you and all your company are gathered together against אֱלֹהִים: and who is Aharon that you murmur against him?

12 And Moshe sent to call Dathan and Aviram, the sons of Eliav: who said, We will not come up:

13 Is it a small thing that you have brought us up out of a land that flows with milk and honey, to kill us in the wilderness, except perhaps to make yourself a leader over us?

14 Moreover you have not brought us into a land that flows with milk and honey, or given us

inheritance of fields and vineyards: will you now put out the eyes of these men? We will not come up.

15 And Moshe was very angry and said to אֱלֹהִים, Respect not their offering: I have not taken one donkey from them, neither have I hurt one of them.

16 And Moshe said to Korach, You and all your company come before אֱלֹהִים with Aharon tomorrow:

17 And take every man his censer and put incense in it and bring it before אֱלֹהִים every man his censer, two hundred fifty censers; you also and Aharon, each of you with his censer.

18 And they took every man his censer and put fire in them and laid incense on them and stood at the door of the Mishkan of the kehilla with Moshe and Aharon.

19 And Korach gathered the entire kehilla against them at the door of the Mishkan of the kehilla: and the tifereth of אֱלֹהִים appeared to all the kehilla.

20 And אֱלֹהִים spoke to Moshe and to Aharon, saying,

21 Separate yourselves from among this kehilla, that I may consume them in a moment.

22 And they fell upon their faces and said, O Ahlohim, the El of the ruachim of all flesh, shall one man sin and will you be angry with all the kehilla?

23 And אֱלֹהִים spoke to Moshe, saying,

24 Speak to the kehilla, saying, Move away from around the tents of Korach, Dathan and Aviram.

25 And Moshe rose up and went to Dathan and Aviram; and the zechanim of Yisrael followed him.

26 And he spoke to the kehilla, saying, Depart, I ask you, from the tents of these wicked men and touch nothing of theirs, lest you be consumed in all their sins.

27 So they got away from the tents of Korach, Dathan and Aviram, on every side: and Dathan and Aviram came out and stood in the door of their tents

and their wives and their sons and their little children.

28 And Moshe said, Hereby you shall know that אֱלֹהִים has sent me to do all these works; for I have not done them from my own lev.

29 If these men die the common death of all men, or if they are visited after the visitation of all men; then אֱלֹהִים has not sent me.

30 But if אֱלֹהִים makes a new thing and the earth opens her mouth and swallows them up, with all that pertains to them and they go down quickly into Sheol; then you shall understand that these men have provoked אֱלֹהִים.

31 And it came to pass, as he had made an end of speaking all these words, that the ground split open that was under them:

32 And the earth opened its mouth and swallowed them up and their houses and all the men with Korach and all their goods.

33 They and all that pertained to them, went down alive into Sheol and the earth closed upon them: and they perished from among the kehilla.

34 And kol Yisrael that were around them fled at their cry: for they said, Lest the earth swallow us up also.

35 And there came out a fire from אֱלֹהִים and consumed the two hundred fifty men that offered incense.

36 And אֱלֹהִים spoke to Moshe, saying,

37 Speak to El-Azar the son of Aharon the kohen, that he take up the censers out of the blaze and scatter the fire away; for they are kadosh.

38 The censers of these sinners against their own beings, let them make from them broad plates as a covering for the altar: for they offered them before אֱלֹהִים, therefore they are kadosh: and they shall be an ot to the children of Yisrael.

39 And El-Azar the kohen took the brazen censers, by which those that were burned had offered; and they were made broad plates for a covering of the altar:

40 To be a memorial to the children of Yisrael, that no ger, who is not of the zera of Aharon, should come near to offer incense before אֱלֹהִים; that he be not like Korach and as his company: as אֱלֹהִים said to him by the hand of Moshe.

41 But on the next yom all the kehilla of the children of Yisrael murmured against Moshe and against Aharon, saying, You have killed the people of אֱלֹהִים.

42 And it came to pass, when the kehilla was gathered against Moshe and against Aharon, that they looked toward the Mishkan of the kehilla: and, see, the cloud covered it and the tifereth of אֱלֹהִים appeared.

43 And Moshe and Aharon came before the Mishkan of the kehilla.

44 And אֱלֹהִים spoke to Moshe, saying,

45 Get up from among this kehilla, that I may consume them in a moment. And they fell upon their faces.

46 And Moshe said to Aharon, Take a censer and put fire on it from off the altar and put on incense and go quickly to the kehilla and make a keporah for them: for there is anger gone out from אֱלֹהִים; the plague has begun.

47 And Aharon took as Moshe commanded and ran into the midst of the kehilla; and, see, the plague had begun among the people: and he put on incense and made keporah for the people.

48 And he stood between the dead and the living; and the plague was stopped.

49 Now those that died in the plague were fourteen thousand seven hundred, besides those that died after the matter of Korach.

50 And Aharon returned to Moshe to the door of the Mishkan of the kehilla: and the plague was stopped.

17 And אֱלֹהִים spoke to Moshe, saying,

2 Speak to the children of Yisrael and take from every one of them a rod according to the bayit of their ahvot, of all their leaders according to the bayit of their ahvot twelve rods: write every man's name upon his rod.

3 And you shall write Aharon's name upon the rod of Lewi: for one rod shall be for the head of the bayit of their ahvot.

4 And you shall lay them in the Mishkan of the kehilla before the testimony, where I will meet with you.

5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from before Me the murmurings of the children of Yisrael, by which they murmur against you.

6 And Moshe spoke to the children of Yisrael and every one of their leaders gave him a rod each, for each leader one, according to the bayit of their ahvot, even twelve rods: and the rod of Aharon was among their rods.

7 And Moshe laid up the rods before אֱלֹהִים in the Mishkan of witness.

8 And it came to pass, that on the next yom Moshe went into the Mishkan of witness; and, see, the rod of Aharon for the bayit of Lewi had budded and brought out buds and bloomed blossoms and yielded almonds.

9 And Moshe brought out all the rods from before אֱלֹהִים to all the children of Yisrael: and they looked and took every man his rod.

10 And אֱלֹהִים said to Moshe, Bring Aharon's rod again before the testimony, to be kept as an ot

against the children of rebellion; and you shall put away their murmurings from Me, that they do not die.

11 And Moshe did so: as אֱלֹהִים commanded him, so he did.

12 And the children of Yisrael spoke to Moshe, saying, See, we die, we perish, we all perish.

13 Whoever comes anywhere near to the Mishkan of אֱלֹהִים shall die: Will we ever stop perishing?

18 And אֱלֹהִים said to Aharon, You and your sons and your abba's bayit with you shall bear the iniquity of the Kadosh-Place: and you and your sons with you shall bear the iniquity of your kohanut.

2 And your brothers also of the tribe of Lewi, the tribe of your abba, come near to you, that they may be joined to you and serve you: but you and your sons with you shall serve before the Mishkan of witness.

3 And they shall keep your duty and the duty of the entire Mishkan: only they shall not come near the vessels of the Kadosh-Place and the altar that neither they, nor you also, die.

4 And they shall be joined to you and keep the duty of the Mishkan of the kehilla, for all the service of the Mishkan: and a ger shall not come near you.

5 And you shall keep the duty of the Kadosh-Place and the duty of the altar: that there be no wrath anymore upon the children of Yisrael.

6 And I, see, I have taken your brothers the Lewiym from among the children of Yisrael: to you they are given as a gift from אֱלֹהִים, to do the service of the Mishkan of the kehilla.

7 Therefore you and your sons with you shall shomer your kohen's office for all things pertaining to the altar and inside the veil; and you shall serve: I have given your kohen's office to you as a gift for

service: and the ger that comes near shall be put to death.

8 And אִיִּזְרָאֵל spoke to Aharon, See, I also have given you the duty of My terumah offerings of all the kadosh things of the children of Yisrael; to you have I given them by reason of the anointing and to your sons, by a chuk le-olam-va-ed.

9 This shall be yours of the most kadosh things, reserved from the fire: every oblation of theirs, every grain offering of theirs and every sin offering of theirs and every trespass offering of theirs, which they shall render to Me, shall be most kadosh for you and for your sons.

10 In the most Kadosh-Place shall you eat it; every male shall eat it: it shall be kadosh to you.

11 And this is yours; the terumah offering of their gift, with all the wave offerings of the children of Yisrael: I have given them to you and to your sons and to your daughters with you, by a chuk le-olam-va-ed: every one that is clean in your bayit shall eat of it.

12 All the best of the oil and all the best of the wine and of the wheat, the bikkurim of what they shall offer to אִיִּזְרָאֵל, I have given to you.

13 And whatever is first ripe in the land, which they shall bring to אִיִּזְרָאֵל, shall be yours; every one that is clean in your bayit shall eat of it.

14 Everything dedicated in Yisrael shall be yours.

15 Everything that pehters the womb in all flesh, which they bring to אִיִּזְרָאֵל, whether it is of men, or beasts, shall be yours: nevertheless the bachor of man shall you surely redeem and the firstling of unclean beasts shall you redeem.

16 And those that are to be redeemed from a chodesh old shall you redeem, according to your estimation, for the money of five shekels, after the shekel of the Kadosh-Place, which is twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, you shall not redeem; they are kadosh: you shall sprinkle their dahm upon the altar and shall burn their fat for an offering made by fire, for a sweet fragrance to אֱלֹהִים.

18 And their meat shall be yours, as the wave breast and as the right thigh are yours.

19 All the terumah offerings of the kadosh things, which the children of Yisrael offer to אֱלֹהִים, have I given you and your sons and your daughters with you, by a chuk le-olam-va-ed: it is a brit of salt le-olam-va-ed before אֱלֹהִים to you and to your zera with you.

20 And אֱלֹהִים spoke to Aharon, You shall have no inheritance in their land, neither shall you have any part among them: I AM your part and your inheritance among the children of Yisrael.

21 And, see, I have given the children of Lewi all the ma'aser in Yisrael for an inheritance, for their service in which they serve, even the service of the Mishkan of the kehilla.

22 Neither must the children of Yisrael from now on come near the Mishkan of the kehilla, lest they bear sin and die.

23 But the Lewiym shall do the service of the Mishkan of the kehilla and they shall bear their iniquity: it shall be a chuk le-olam-va-ed throughout your generations, that among the children of Yisrael they have no inheritance.

24 But the ma'aser of the children of Yisrael, which they offer as a terumah offering to אֱלֹהִים, I have given to the Lewiym to inherit: therefore I have said to them, Among the children of Yisrael they shall have no inheritance.

25 And אֱלֹהִים spoke to Moshe, saying,

26 Speak to the Lewiym and say to them, When you take from the children of Yisrael the ma'aser which I

have given you from them for your inheritance, then you shall offer up a terumah offering of it for אֶרְצָךְ, even a ma'aser of the ma'aser.

27 And your terumah offering shall be reckoned to you, as though it were the grain of the threshing floor and as the fullness of the winepress.

28 So you also shall offer a terumah offering to אֶרְצָךְ of all your ma'aser, that you receive from the children of Yisrael; and you shall give אֶרְצָךְ 's terumah offering to Aharon the kohen.

29 Out of all your gifts you shall offer every terumah offering to אֶרְצָךְ, all the best of it, even the kadosh part of it.

30 Therefore you shall say to them, When you have heaved the best of it from it, then it shall be counted to the Lewiyim as the increase of the threshing floor and as the increase of the winepress.

31 And you shall eat it in every place, you and your households: for it is your reward for your service in the Mishkan of the kehilla.

32 And you shall bear no sin because of it, when you have heaved the best of it: neither shall you pollute the kadosh things of the children of Yisrael, lest you die.

Torah Parsha 35 Shavuah-Week 35-Zot Chukat HaTorah. Bamidbar-Numbers chapters 19-22. Renewed Covenant Romiyah-Romans chapters 11-13.

19 And אֶרְצָךְ spoke to Moshe and to Aharon, saying,

2 This is the ordinance of the Torah which אֶרְצָךְ has commanded, saying, Speak to the children of Yisrael, that they bring you a red heifer without

blemish, in which is no defect and upon which never came a yoke:

3 And you shall give it to El-Azar the kohen, that he may bring it outside the camp and one shall slay it before him:

4 And El-Azar the kohen shall take of its dahm with his finger and sprinkle of its dahm directly before the Mishkan of the kehilla seven times:

5 And one shall burn the heifer in his sight; its skin and its flesh and its dahm, with its dung, shall he burn:

6 And the kohen shall take cedarwood and hyssop and scarlet and cast it into the midst of the burning of the heifer.

7 Then the kohen shall wash his clothes and he shall bathe his gooff in mayim and afterward he shall come into the camp and the kohen shall be unclean until the evening.

8 And he that burns it shall wash his clothes in mayim and bathe his gooff in mayim and shall be unclean until the evening.

9 And a man that is clean shall gather up the ashes of the heifer and lay them up outside the camp in a clean place and it shall be kept for the kehilla of the children of Yisrael for the mayim of separation: it is for purification from sin.

10 And he that gathers the ashes of the heifer shall wash his clothes and be unclean until the evening: and it shall be to the children of Yisrael and to the ger that sojourns among them, for a law le-olam-va-ed.

11 He that touches the dead gooff of any man shall be unclean seven yamim.

12 He shall purify himself with mayim on the third yom and on the seventh yom he shall be clean: but if he does not purify himself on the third yom, then on the seventh yom he shall not be clean.

13 Whosoever touches the gooff of any man that is dead and purifies not himself, defiles the Mishkan of אִי־אִי; and that being shall be cut off from Yisrael: because the mayim of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the Torah, of when a man dies in a tent: all that come into the tent and all that is in the tent, shall be unclean seven yamim.

15 And every open vessel, which has no covering fastened upon it, is unclean.

16 And whoever touches one that is slain with a sword in the open fields, or a dead gooff, or a bone of a man, or a grave, shall be unclean seven yamim.

17 And for an unclean person they shall take of the ashes of the burned heifer of purification for sin and running mayim shall be put into a vessel:

18 And a clean person shall take hyssop and dip it in the mayim and sprinkle it upon the tent and upon all the vessels and upon the persons that were there and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third yom and on the seventh yom: and on the seventh yom he shall purify himself and wash his clothes and bathe himself in mayim and shall be clean at evening.

20 But the man that shall be unclean and shall not purify himself, that being shall be cut off from among the kehilla because he has defiled the Kadosh-Place of אִי־אִי: the mayim of separation has not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual chuk to them; that he that sprinkles the mayim of separation shall wash his clothes; and he that touches the mayim of separation shall be unclean until evening.

22 And anything the unclean person touches shall be unclean; and the being that touches him shall be unclean until evening.

20 Then came the children of Yisrael, even the whole kehilla, into the desert of Tzin in the first chodesh: and the people stayed in Kadesh; and Miryam died there and was buried there.

2 And there was no mayim for the kehilla: and they gathered themselves together against Moshe and against Aharon.

3 And the people contended with Moshe and spoke, saying, Would to Ahlohim that we had died when our brothers died before אִיִּזְרָאֵל!

4 And why have you brought up the kehilla of אִיִּזְרָאֵל into this wilderness, that we and our cattle should die here?

5 And why have you made us to come up out of Mitzrayim, to bring us to this evil place? It is not a place of zera, or of figs, or of vines, or of pomegranates; neither is there any mayim to drink.

6 And Moshe and Aharon went from the presence of the kehilla to the door of the Mishkan of the kehilla and they fell upon their faces: and the tifereth of אִיִּזְרָאֵל appeared to them.

7 And אִיִּזְרָאֵל spoke to Moshe, saying,

8 Take the rod and gather the kehilla together, you and Aharon your brother and speak to The Rock before their eyes; and it shall give out its mayim and you shall bring them mayim out of The Rock: so you shall give the kehilla and their beasts drink.

9 And Moshe took the rod from before אִיִּזְרָאֵל, as He commanded him.

10 And Moshe and Aharon gathered the kehilla together before The Rock and he said to them, Hear now, you rebels; must we fetch you mayim out of this Rock?

11 And Moshe lifted up his hand and with his rod he smote The Rock twice: and the mayim came out abundantly and the kehilla drank and their beasts also.

12 And אֱלֹהִים spoke to Moshe and Aharon, Because you believed Me not, to set Me apart in the eyes of the children of Yisrael, therefore you shall not bring this kehilla into the land which I have given them.

13 This is the mayim of Merivah; because the children of Yisrael strove with אֱלֹהִים and He was made kadosh in them.

14 And Moshe sent messengers from Kadesh to the melech of Edom, This says your brother Yisrael, You know all the travail that has befallen us:

15 How our ahvot went down into Mitzrayim and we had dwelt in Mitzrayim a long time; and the Mitzrim did evil to us and to our ahvot:

16 And when we cried to אֱלֹהִים, He heard our voice and sent a Malach and has brought us out of Mitzrayim: and, see, we are in Kadesh, a city on the edge of your border:

17 Let us pass, I ask you, through your country: we will not pass through the fields, or through the vineyards, neither will we drink of the mayim of the wells: we will go by the melech's highway, we will not turn to the right hand nor to the left, until we have passed your borders.

18 And Edom said to him, You shall not pass by me, lest I come out against you with the sword.

19 And the children of Yisrael said to him, We will go by the highway: and if my cattle and I drink of your mayim, then I will pay for it: Let me only pass through on foot without a word.

20 And he said, You shall not go through. And Edom came out against him with much people and with a strong hand.

21 So Edom refused to give Yisrael passage through his border: therefore Yisrael turned away from him.

22 And the children of Yisrael, even the whole kehilla, journeyed from Kadesh and came to Har Hor.

23 And אֱלִיָאָז spoke to Moshe and Aharon in Har Hor, by the coast of the land of Edom, saying,

24 Aharon shall be gathered to his people: for he shall not enter into the land that I have given to the children of Yisrael because you rebelled against My Word at the mayim of Merivah.

25 Take Aharon and El-Azar his son and bring them up to Har Hor:

26 And strip Aharon of his garments and put them upon El-Azar his son: and Aharon shall be gathered to his people and shall die there.

27 And Moshe did as אֱלִיָאָז commanded: and they went up into Har Hor in the sight of the entire kehilla.

28 And Moshe stripped Aharon of his garments and put them upon El-Azar his son; and Aharon died there at the top of the har: and Moshe and El-Azar came down from the har.

29 And when the entire kehilla saw that Aharon was dead, they mourned for Aharon thirty yamim, even kol beit Yisrael.

21 And when melech Arad the Kanaanite, who dwelt in the south, heard that Yisrael came by the derech of the spies; then he fought against Yisrael and took some of them prisoners.

2 And Yisrael vowed a vow to אֱלִיָאָז and said, If You will indeed deliver this people into my hand and then I will utterly destroy their cities.

3 And אֱלִיָאָז listened to the voice of Yisrael and delivered up the Kanaanites; and they utterly

destroyed them and their cities: and he called the name of the place Hormah.

4 And they journeyed from Har Hor by the derech of the Sea Of Reeds, to go around the land of Edom: and the beings of the people were very discouraged because of this route.

5 And the people spoke against Ahlohim and against Moshe, Why have you brought us up out of Mitzrayim to die in the wilderness? For there is no lechem and neither is there any mayim and our being hates this light lechem.

6 And אֱלֹהִים sent fiery serpents among the people and they bit the people; and many of the people of Yisrael died.

7 Therefore the people came to Moshe and said, We have sinned, for we have spoken against אֱלֹהִים and against you; ask אֱלֹהִים, that He may take away the serpents from us. And Moshe made tefillah for the people.

8 And אֱלֹהִים said to Moshe, Make a fiery serpent and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looks upon it, shall live.

9 And Moshe made a serpent of brass and put it upon a pole and it came to pass, that if a serpent had bitten any man, when he looked at the serpent of brass, he lived.

10 And the children of Yisrael set forward and camped in Oboth.

11 And they journeyed from Oboth and camped at Iye Ha-Avarim, in the wilderness that is before Moav, towards the rising of the shemesh.

12 From there they moved and camped in the Valley of Zered.

13 From there they moved and camped on the other side of Arnon, which is in the wilderness that comes

out of the coasts of the Amorites: for Arnon is the border of Moav, between Moav and the Amorites.

14 Therefore it is said in the Scroll of the Wars of אִיִּזְרָאֵל, what He did in the Yam Suf and in the brooks of Arnon,

15 And at the stream of the brooks that goes down to the dwelling of Ar and lies upon the border of Moav.

16 And from there they went to Be-er: that is the well of which אִיִּזְרָאֵל had spoken to Moshe, Gather the people together and I will give them mayim.

17 Then Yisrael sang this shir, Spring up O well; sing to it:

18 The leaders dug the well, the nobles of the people dug it, by the direction of the Torah-Giver, with their shovels. And from the wilderness they went to Mattanah:

19 And from Mattanah to Nahali-El: and from Nahali-El to Bamoth:

20 And from Bamoth in the valley, that is in the country of Moav, to the top of Pisgah, which looks toward Yeshimon.

21 And Yisrael sent messengers to Sichon melech of the Amorites, saying,

22 Let me pass through your land: we will not turn into the fields, or into the vineyards; we will not drink of the mayim of the well: but we will go along by the melech's highway, until we are past your borders.

23 And Sichon would not allow Yisrael to pass through his border: but Sichon gathered all his people together and went out against Yisrael into the wilderness: and he came to Yahatz and fought against Yisrael.

24 And Yisrael smote him with the edge of the sword and possessed his land from Arnon to Yavok, even to the children of Ammon: for the border of the children of Ammon was strong.

25 And Yisrael took all these cities: and Yisrael dwelt in all the cities of the Amorites, in Cheshbon and in all the villages of it.

26 For Cheshbon was the city of Sichon the melech of the Amorites, who had fought against the former melech of Moav and taken all his land out of his hand, even to Arnon.

27 So they that speak in mishle say, Come into Cheshbon, let the city of Sichon be built and prepared:

28 For there is a fire gone out of Cheshbon, a flame from the city of Sichon: it has consumed Ar of Moav and the masters of the high places of Arnon.

29 Woe to you, Moav! you are undone, O people of Chemosh: he has given his sons that escaped and his daughters, into captivity to Sichon melech of the Amorites.

30 We have shot at them; Cheshbon is perished even to Divon and we have laid them waste even to Nophah, which reaches to Medeva.

31 So Yisrael dwelt in the land of the Amorites.

32 And Moshe sent to spy out Yaatzer and they took the villages of it and drove out the Amorites that were there.

33 And they turned and went up by the derech of Bashan: and Og the melech of Bashan went out against them, he and all his people, to the battle at Edrei.

34 And אֲרָאֵל said to Moshe, Fear him not: for I have delivered him into your hand and all his people and his land; and you shall do to him as you did to Sichon melech of the Amorites, who dwelt at Cheshbon.

35 So they smote him and his sons and all his people, until there were none left to him alive: and they possessed his land.

22 And the children of Yisrael set forward and camped in the plains of Moav on this side of the Yarden by Yericho.

2 And Balak the son of Tzippor saw all that Yisrael had done to the Amorites.

3 And Moav was very afraid of the people because they were many: and Moav was distressed because of the children of Yisrael.

4 And Moav said to the zechanim of Midyan, Now shall this company lick up all that are around us, as the ox licks up the grass of the field. And Balak the son of Tzippor was melech of the Moavites at that time.

5 He sent messengers therefore to Bilam the son of Beor at Pethor, which is by the river of the land of the children of his people, to call him, saying, See, there is a people come out from Mitzrayim: see, they cover the face of the earth and they abide opposite me:

6 Come now therefore, I ask you, curse for me this people; for they are too mighty for me: perhaps I shall prevail, that we may smite them and then I may drive them out of the land: for I know that he whom you bless is blessed and he whom you curse is cursed.

7 And the zechanim of Moav and the zechanim of Midyan departed with the rewards of divination in their hand; and they came to Bilam and spoke to him the words of Balak.

8 And he said to them, Stay here this lyla and I will bring you word again, as אִרְאֶה shall speak to me: and the leaders of Moav stayed with Bilam.

9 And Ahlohim came to Bilam and said, What men are these with you?

10 And Bilam said to Ahlohim, Balak the son of Tzippor, melech of Moav, has sent to me, saying,

11 See, there is a people come out of Mitzrayim, who cover the face of the earth, and they dwell next to me. Come now, curse them; perhaps I then shall be able to overcome them and drive them out.

12 And Ahlohim said to Bilam, You shall not go with them; you shall not curse the people: for they are blessed.

13 And Bilam rose up in the boker and said to the leaders of Balak, Get into your land: for אֱלֹהִים refuses to give me leave to go with you.

14 And the leaders of Moav rose up and they went to Balak and said, Bilam refuses to come with us.

15 And Balak sent again more leaders and more honorable than them.

16 And they came to Bilam and said to him, This says Balak the son of Tzippor, Let nothing, I ask you, hinder you from coming to me:

17 For I will promote you to very great kavod and I will do whatever you say to me: come therefore, I ask you, curse for me this people.

18 And Bilam answered and said to the avadim of Balak, If Balak would give me his bayit full of silver and gold, I cannot go beyond The Word of אֱלֹהִים my Ahlohim, to do less, or more.

19 Now therefore, I ask you, stay here also tonight, that I may know what more אֱלֹהִים will say to me.

20 And The Malach of אֱלֹהִים came to Bilam at lyla and said to him, If the men come to call you, rise up and go with them; but only The Word that I shall say to you, that shall you do.

21 And Bilam rose up in the boker and saddled his donkey and went with the leaders of Moav.

22 And Ahlohim 's anger was lit because he went: and The Malach-אֱלֹהִים stood in the derech as an adversary against him. Now he was riding upon his donkey and his two avadim were with him.

23 And the donkey saw The Malach of אֱלֹהִים standing in the derech and His sword drawn in His hand: and the donkey turned aside out of the derech and went into the field: and Bilam smote the donkey, to turn her back on the derech.

24 But The Malach of אֱלֹהִים stood in a derech of the vineyards, a wall being on this side and a wall on that side.

25 And when the donkey saw The Malach of אֱלֹהִים, she thrust herself to the wall and crushed Bilam's foot against the wall: and he smote her again.

26 And The Malach of אֱלֹהִים went further and stood in a narrow place, where there was no derech to turn either to the right hand, or to the left.

27 And when the donkey saw The Malach of אֱלֹהִים, she fell down under Bilam: and Bilam's anger was lit and he smote the donkey with his staff.

28 And אֱלֹהִים opened the mouth of the donkey and she said to Bilam, What have I done to you, that you have smitten me these three times?

29 And Bilam said to the donkey, Because you have mocked me: I wish there were a sword in my hand, for now I would kill you.

30 And the donkey said to Bilam, Am not I your donkey, upon which you have ridden ever since I was yours to this yom? Was I ever inclined to do this to you? And he said, No.

31 Then אֱלֹהִים opened the eyes of Bilam and he saw The Malach of אֱלֹהִים standing in the derech and His sword drawn in His hand: and he bowed down his head and fell flat on his face.

32 And The Malach of אֱלֹהִים said to him, Why have you smitten your donkey these three times? See, I went out to stand against you because your derech is perverted before Me:

33 And the donkey saw Me and turned from Me these three times: unless she had turned from Me,

surely now also I would have slain you and saved her alive.

34 And Bilam said to The Malach of אֱלֹהִים, I have sinned; for I knew not that You stood in the derech against me: now therefore, if it displeases You, I will go back again.

35 And The Malach of אֱלֹהִים said to Bilam, Go with the men: but only the Word that I shall speak to you, that you shall speak. So Bilam went with the leaders of Balak.

36 And when Balak heard that Bilam had come, he went out to meet him at a city of Moav, which is in the border of Arnon, which is in the border coast.

37 And Balak said to Bilam, Did I not urgently send for you to call you? Why did you delay in coming to me? Am I not able indeed to promote you to kavod?

38 And Bilam said to Balak, See, I have come to you: do I now have any power at all to say something? The word that Ahlohim puts in my mouth, that shall I speak.

39 And Bilam went with Balak and they came to Kiryath-Huzoth.

40 And Balak offered cattle and sheep and sent some to Bilam and to the leaders that were with him.

41 And it came to pass on the next yom, that Balak took Bilam and brought him up into the high places of Ba'al, that there he might see the outside part of the people.

Torah Parsha 36 Shavuah-Week 36-Balak
Bamidbar-Numbers chapters 23-26. Renewed
Covenant Romiyah-Romans chapters 14-16.

23 And Bilam said to Balak, Build me here seven altars and prepare for me here seven bulls and seven rams.

2 And Balak did as Bilam had spoken; and Balak and Bilam offered on every altar a bullock and a ram.

3 And Bilam said to Balak, Stand by your burnt offering and I will go: perhaps אֱלֹהִים will come to meet me: and whatever He shows me I will tell you. And he went to a high place.

4 And Ahlohim met Bilam: and he said to Him, I have prepared seven altars and I have offered upon every altar a bullock and a ram.

5 And The Malach-אֱלֹהִים put a Word in Bilam's mouth and said, Return to Balak and so you shall speak.

6 And he returned to him and, see, he stood by his burnt sacrifice, he and all the leaders of Moav.

7 And he took up his mishle and said, Balak the melech of Moav has brought me from Aram, out of the mountains of the east, saying, Come, curse for me Yaakov and come, rage at Yisrael.

8 How shall I curse, whom El has not cursed? Or, how shall I rage, at those whom אֱלֹהִים has not raged?

9 For from the top of the rocks I see him and from the hills I see him: look, a people dwelling alone, that shall not be reckoned among the goyim.

10 Who can count the dust of Yaakov and the number of the fourth part of Yisrael? Let me die the death of the tzadik and let my last end be like his!

11 And Balak said to Bilam, What have you done to me? I took you to curse my enemies and, see, you have kept on blessing.

12 And he answered and said, Must I not take heed to speak that, which אֱלֹהִים has put in my mouth?

13 And Balak said to him, Come with me to another place, from where you may see them: you shall see only the extremity and shall not see them all: and curse them for me from there.

14 And he brought him into the field of Tzophim, to the top of Pisgah and built seven altars and offered a bullock and a ram on every altar.

15 And he said to Balak, Stand here by your burnt offering, while I meet אֱלֹהִים there.

16 And The Malach-אֱלֹהִים met Bilam and put a Word in his mouth and said, Go again to Balak and say this.

17 And when he came to him, see, he stood by his burnt offering and the leaders of Moav with him. And Balak said to him, What has אֱלֹהִים spoken?

18 And he took up his mishle and said, Rise up, Balak and hear; listen to me, you son of Tzippor:

19 El is not a man, that He should lie, neither a ben-adam, that He should repent: has He said and shall He not do it? Or, has He spoken and shall He not make it tov?

20 See, I have received an order to bless: and He has blessed; and I cannot reverse it.

21 He has not beheld iniquity in Yaakov, neither has He seen perverseness in Yisrael: אֱלֹהִים his Ahlohim is with him and the shout of a Melech is among them.

22 El brought them out of Mitzrayim; He has as it were the strength of a rhinocerus.

23 Surely there is no enchantment against Yaakov, neither is there any divination against Yisrael: according to this time it shall be said of Yaakov and of Yisrael, What El has done!

24 See, the people shall rise up as a great lion and lift up himself as a young lion: he shall not lie down until he eats of the prey and drinks the dahm of the slain.

25 And Balak said to Bilam, Neither curse them at all, nor bless them at all.

26 But Bilam answered and said to Balak, Did I not tell you, saying, All that אֱלֹהִים speaks, that I must do?

27 And Balak said to Bilam, Come, I ask you, I will bring you to another place; perhaps it will please Ahlohim that you may curse them for me from there.

28 And Balak brought Bilam to the top of Peor looking toward Yeshimon.

29 And Bilam said to Balak, Build me here seven altars and prepare me here seven bullocks and seven rams.

30 And Balak did as Bilam had said and offered a bullock and a ram on every altar.

24 And when Bilam saw that it pleased אֱלֹהִים to bless Yisrael, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Bilam lifted up his eyes and he saw Yisrael abiding in his tents according to their tribes; and The Ruach of Ahlohim came upon him.

3 And he took up his mishle and said, Bilam the son of Beor has said and the man whose eyes are open has said:

4 He has said, who heard the Words of El, who saw the vision of The Almighty, falling into a trance, but having his eyes open:

5 How tov are your tents, O Yaakov and your sukkot-tabernacles, O Yisrael!

6 As the Netsarim are they spread out, as gardens by the river's side, as the eytzim of aloes that אֱלֹהִים has planted and as cedar eytzim beside the mayim.

7 He shall pour the mayim out of His Netsarim and his zera shall be in many mayim and his Melech shall be higher than Agag and his malchut shall be exalted.

8 El brought him out of Mitzrayim; He has as it were the strength of a rhinocerus: He shall eat up the goyim that are his enemies and shall break their bones and pierce them through with his arrows.

9 He couched; he lay down as a lion and as a great lion: who shall stir him up? Blessed is he that blesses you and cursed is he that curses you.

10 And Balak's anger was lit against Bilam and he smote his hands together: and Balak said to Bilam, I called you to curse my enemies and, see, you have continued to bless them these three times.

11 Therefore now flee to your place: I sought to promote you to great kavod; but see, אֱלֹהִים has kept you back from kavod.

12 And Bilam said to Balak, Did not I speak also to your messengers whom you sent to me, saying,

13 If Balak would give me his bayit full of silver and gold, I cannot go beyond the command of אֱלֹהִים, to do either tov, or bad of my own mind; but what אֱלֹהִים says, that will I speak?

14 And now, see, I go to my people: come therefore and I will advise you what this people Yisrael shall do to your people in the latter-yamim.

15 And he took up his mishle and said, Bilam the son of Beor has said and the man whose eyes are open has said:

16 He has said, who heard the Words of Ahlohim and knew the da'at of the Most High, who saw the vision of The Almighty, falling into a trance, but having his eyes open:

17 I shall see Him, but not now: I shall see Him, but not near: there shall come a Cochav-A Man out of Yaakov and a Scepter shall rise out of Yisrael and He shall destroy the corners of Moav and establish, plant, advance and head all the children of Seth.

18 And Edom shall be a possession, Seir also shall be a possession, even his enemies; and Yisrael shall do valiantly.

19 Out of Yaakov shall He come that shall have dominion and shall destroy the remains of the city.

20 And when he looked on Amalek, he took up his mishle and said, Amalek was the first of the goyim; but his latter-end shall be that he perishes le-olam-va-ed.

21 And he looked on the Qeynites and took up his mishle and said, Strong is your dwelling place and you put your nest in a rock.

22 Nevertheless the Qeynite shall be wasted, until Ashshur shall take you captive.

23 And he made up his mishle and said, Oy! who shall live when El imposes this!

24 And ships shall come from the coast of Chittim, and shall afflict Ashshur; and shall afflict the other bank as well; they also shall perish le-olam-va-ed.

25 And Bilam rose up and went and returned to his place: and Balak also went his derech.

25 And Yisrael stayed in Shittim and the people began to whore with the daughters of Moav.

2 And they called the people to the sacrifices of their Ahlohim: and the people did eat and bowed down to their ahlohim.

3 And Yisrael joined himself to Ba'al-Peor: and the anger of אֱלֹהִים was lit against Yisrael.

4 And אֱלֹהִים said to Moshe, Take all the heads of the people and hang them up before אֱלֹהִים before the shemesh, that the fierce anger of אֱלֹהִים may be turned away from Yisrael.

5 And Moshe said to the shophtim of Yisrael, Slay everyone his men that were joined to Ba'al-Peor.

6 And, see, one of the children of Yisrael came and brought to his brothers a Midyanite woman in the

sight of Moshe and in the sight of all the kehilla of the children of Yisrael, who were weeping before the door of the Mishkan of the kehilla.

7 And when Pinchus, the son of El-Azar, the son of Aharon the kohen, saw it, he rose up from among the kehilla and took a spear in his hand;

8 And he went after the man of Yisrael into the tent and thrust both of them through, the man of Yisrael and the woman through her belly. So the plague was stopped from the children of Yisrael.

9 And those that died in the plague were twenty four thousand.

10 And אֱלֹהִים spoke to Moshe, saying,

11 Pinchus, the son of El-Azar, the son of Aharon the kohen, has turned My wrath back from the children of Yisrael, while he was zealous for My sake among them, that I consumed not the children of Yisrael in My zeal.

12 Therefore say, See, I give to him My brit of shalom:

13 And he shall have it and his zera after him, even the brit of an everlasting kohanut; because he was zealous for his Ahlohim and made keporah for the children of Yisrael.

14 Now the name of the Yisraelite man that was slain, with the Midyanite woman, was Zimri, the son of Salu; a leader of a bayit of his ahvot among the Shimonites.

15 And the name of the Midyanite woman that was slain was Kozbi, the daughter of Tzur; he was head over a people, the leader of a bayit of ahvot in Midyan.

16 And אֱלֹהִים spoke to Moshe, saying,

17 Distress the Midyanites and smite them:

18 For they distressed you with their tricks, by which they have beguiled you in the matter of Peor and in the matter of Kozbi, the daughter of a leader of

Midyan, their sister, who was slain in the yom of the plague because of the matter of Peor.

26 And it came to pass after the plague that אִרְאֵל

spoke to Moshe and to El-Azar the son of Aharon the kohen, saying,

2 Take a census of all the kehilla of the children of Yisrael, from twenty years old and upward, throughout their abba's bayit, all that are able to go to war in Yisrael.

3 And Moshe and El-Azar the kohen spoke with them in the plains of Moav by the Yarden near Yericho, saying,

4 Take a census of the people, from twenty years old and upward; as אִרְאֵל commanded Moshe and the children of Yisrael, who went out of the land of Mitzrayim.

5 Reuven, the eldest son of Yisrael: the children of Reuven; Hanoch, of whom comes the mishpacha of the Hanochites: of Pallu, the mishpacha of the Palluites:

6 Of Hetzron, the mishpacha of the Hetzronites: of Carmi, the mishpacha of the Carmites.

7 These are the mishpachot of the Reuvenites: and they that were numbered from them were forty three thousand seven hundred thirty.

8 And the sons of Pallu; Eliav.

9 And the sons of Eliav; Nemu-El and Dathan and Aviram, the same Dathan and Aviram, who were famous in the kehilla, who strove against Moshe and against Aharon in the company of Korach, when they strove against אִרְאֵל:

10 And the earth opened its mouth and swallowed them up together with Korach, when that company died, the time the fire devoured two hundred fifty men: and they became an ot.

11 But the children of Korach died not.

12 The sons of Shimon after their mishpachot: of Nemu-El, the mishpacha of the Nemuelites: of Yamin, the mishpacha of the Yaminites: of Yachin, the mishpacha of the Yachinites:

13 Of Zerach, the mishpacha of the Zerachites: of Shaul, the mishpacha of the Shaulites.

14 These are the mishpachot of the Shimonites, twenty two thousand two hundred.

15 The children of Gad after their mishpachot: of Zephon, the mishpacha of the Zephonites: of Haggi, the mishpacha of the Haggites: of Shuni, the mishpacha of the Shunites:

16 Of Ozni, the mishpacha of the Oznites: of Eri, the mishpacha of the Erites:

17 Of Arod, the mishpacha of the Arodites: of Areli, the mishpacha of the Arelites.

18 These are the mishpachot of the children of Gad according to those that were numbered of them, forty thousand five hundred.

19 The sons of Yahudah were Er and Onan: and Er and Onan died in the land of Kanaan.

20 And the sons of Yahudah after their mishpachot were; of Shelach, the mishpacha of the Shelanites: of Peretz, the mishpacha of the Peretzites: of Zerach, the mishpacha of the Zerachites.

21 And the sons of Peretz were; of Hetzron, the mishpacha of the Hetzronites: of Hamul, the mishpacha of the Hamulites.

22 These are the mishpachot of Yahudah according to those that were numbered of them, seventy six thousand five hundred.

23 Of the sons of Yissachar after their mishpachot: of Tola, the mishpacha of the Tolaites: of Pua, the mishpacha of the Punites:

24 Of Yashuv, the mishpacha of the Yashuvites: of Shimron, the mishpacha of the Shimronites.

25 These are the mishpachot of Yissachar according to those that were numbered of them, sixty four thousand three hundred.

26 Of the sons of Zevulon after their mishpachot: of Sered, the mishpacha of the Sardites: of Elon, the mishpacha of the Elonites: of Yahle-El, the mishpacha of the Yahleelites.

27 These are the mishpachot of the Zevulunites according to those that were numbered of them, sixty thousand five hundred.

28 The sons of Yoseph after their mishpachot were Menasheh and Efrayim.

29 Of the sons of Menasheh: of Machir, the mishpacha of the Machirites: and Machir begat Gilad: from Gilad come the mishpacha of the Giladites.

30 These are the sons of Gilad: of Yeezer, the mishpacha of the Yeezerites: of Helek, the mishpacha of the Helekites:

31 And of Asri-El, the mishpacha of the Asrielites: and of Shechem, the mishpacha of the Shechemites:

32 And of Shemida, the mishpacha of the Shemidaites: and of Hephher, the mishpacha of the Hephherites.

33 And Tzelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Tzelophehad were Mahlah and Noah, Hoglah, Milcah and Tirtzah.

34 These are the mishpachot of Menasheh and those that were numbered of them, fifty two thousand seven hundred.

35 These are the sons of Efrayim after their mishpachot: of Shuthelah, the mishpacha of the Shuthalhites: of Becher, the mishpacha of the Bachrites: of Tahan, the mishpacha of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the mishpacha of the Eranites.

37 These are the mishpachot of the sons of Efrayim according to those that were numbered of them, thirty two thousand five hundred. These are the sons of Yoseph after their mishpachot.

38 The sons of Benyamin after their mishpachot: of Bela, the mishpacha of the Belaites: of Ashvel, the mishpacha of the Ashvelites: of Ahiram, the mishpacha of the Ahiramites:

39 Of Shupham, the mishpacha of the Shuphamites: of Hupham, the mishpacha of the Huphamites.

40 And the sons of Bela were Ard and Naaman: of Ard, the mishpacha of the Ardites: and of Naaman, the mishpacha of the Naamites.

41 These are the sons of Benyamin after their mishpachot: and they that were numbered of them were forty five thousand six hundred.

42 These are the sons of Dan after their mishpachot: of Shuham, the mishpacha of the Shuhamites. These are the mishpachot of Dan after their mishpachot.

43 All the mishpachot of the Shuhamites, according to those that were numbered of them, were sixty four thousand four hundred.

44 Of the children of Asher after their mishpachot: of Yimna, the mishpacha of the Yimnahites: of Yishwi, the mishpacha of the Yishwites: of Beriah, the mishpacha of the Beriites.

45 Of the sons of Beriyah: of Hever, the mishpacha of the Heverites: of Malchi-El, the mishpacha of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the mishpachot of the sons of Asher according to those that were numbered of them; who were fifty three thousand four hundred.

48 Of the sons of Naphtali after their mishpachot: of Yahze-El, the mishpacha of the Yahzeelites: of Guni, the mishpacha of the Gunites:

49 Of Yezer, the mishpacha of the Yezerites: of Shillem, the mishpacha of the Shillemites.

50 These are the mishpachot of Naphtali according to their mishpachot: and they that were numbered of them were forty five thousand four hundred.

51 These were the numbered of the children of Yisrael, six hundred one thousand seven hundred thirty.

52 And אִרְאֵל spoke to Moshe, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.

54 To many you shall give the greater inheritance and to few you shall give the smaller inheritance: to each one shall their inheritance be given according to those that were numbered of them.

55 But the land shall be divided by lot; according to the names of the tribes of their ahvot they shall inherit it.

56 According to the lot shall the possession of it be divided between many and few.

57 And these are they that were numbered of the Lewiym after their mishpachot: of Gershon, the mishpacha of the Gershonites: of Qehath, the mishpacha of the Kohathites: of Merari, the mishpacha of the Merarites.

58 These are the mishpachot of the Lewiym: the mishpacha of the Livnites, the mishpacha of the Hevronites, the mishpacha of the Mahlites, the mishpacha of the Mushites, the mishpacha of the Korathites: And Qehath begat Amram.

59 And the name of Amram's isha was Yocheved, the daughter of Lewi, who was born to Lewi in Mitzrayim: and to Amram she bore Aharon and Moshe and Miryam their sister.

60 And to Aharon was born Nadav and Avihu, El-Azar and Ithamar.

61 And Nadav and Avihu died, when they offered strange fire before אֱלֹהִים.

62 And those that were numbered of them were twenty three thousand, all males from a chodesh old and upward: for they were not numbered among the children of Yisrael because there was no inheritance given them among the children of Yisrael.

63 These are those that were numbered by Moshe and El-Azar the kohen, who numbered the children of Yisrael in the plains of Moav by the Yarden near Yericho.

64 But among these there was not a man of them whom Moshe and Aharon the kohen numbered, when they numbered the children of Yisrael in the wilderness of Senai.

65 For אֱלֹהִים had said of them, They shall surely die in the wilderness. And there was not left a man of them, except Kalev the son of Yephunneh and Yahusha the son of Nun.

Torah Parsha 37 Shavuah-Week 37 Banot
Tzelaphehad Bamidbar-Numbers chapters 27-30.
Renewed Covenant Qorintyah Alef First
Corinthians chapters 1-5.

27 Then came the daughters of Tzelophehad, the son of Hopher, the son of Gilad, the son of Machir, the son of Menasheh, of the mishpachot of Menasheh the son of Yoseph: and these are the

names of his daughters; Mahlah, Noah and Hoglah and Milcah and Tirtzah.

2 And they stood before Moshe and before El-Azar the kohen and before the leaders and the entire kehilla, by the door of the Mishkan of the kehilla, saying,

3 Our abba died in the wilderness and he was not in the company of them that gathered themselves together against אֱלֹהֵינוּ in the company of Korach; but died in his own sin and had no sons.

4 Why should the name of our abba be done away from among his mishpacha because he had no son? Give to us therefore a possession among the brothers of our abba.

5 And Moshe brought their cause before אֱלֹהֵינוּ.

6 And אֱלֹהֵינוּ spoke to Moshe, saying,

7 The daughters of Tzelophehad speak right: you shall surely give them a possession of an inheritance among their abba's brothers; and you shall cause the inheritance of their abba to pass to them.

8 And you shall speak to the children of Yisrael, saying, If a man dies and has no son, then you shall cause his inheritance to pass to his daughter.

9 And if he has no daughter, then you shall give his inheritance to his brothers.

10 And if he has no brothers, then you shall give his inheritance to his abba's brothers.

11 And if his abba has no brothers, then you shall give his inheritance to his relative that is next to him of his mishpacha and he shall possess it: and it shall be to the children of Yisrael a chuk of mishpat, as אֱלֹהֵינוּ commanded Moshe.

12 And אֱלֹהֵינוּ said to Moshe, Get up into this Har Avarim and see the land that I have given to the children of Yisrael.

13 And when you have seen it, you also shall be gathered to your people, as Aharon your brother was gathered.

14 For you rebelled against My command in the desert of Tzin, in the strife of the kehilla, to set Me apart at the mayim before their eyes: that is the mayim of Merivah in Kadesh in the wilderness of Tzin.

15 And Moshe spoke to אֱלֹהִים, saying,

16 Let אֱלֹהִים, the Ahlohim of the ruachim of all flesh, set a man over the kehilla,

17 Who may go out before them and who may go in before them and who may lead them out and who may bring them in; that the kehilla of אֱלֹהִים be not as sheep who have no shepherd.

18 And אֱלֹהִים said to Moshe, Take Yahusha the son of Nun, a man in whom is The Ruach and lay your hands upon him;

19 And set him before El-Azar the kohen and before the entire kehilla; and give him a charge in their sight.

20 And you shall put some of your kavod upon him, that all the kehilla of the children of Yisrael may be obedient.

21 And he shall stand before El-Azar the kohen, who shall ask counsel for him after the mishpat of Urim before אֱלֹהִים: at His Word shall they go out and at His Word they shall come in, both he and all the children of Yisrael with him, even all the kehilla.

22 And Moshe did as אֱלֹהִים commanded him: and he took Yahusha and set him before El-Azar the kohen and before the entire kehilla:

23 And he laid his hands upon him and gave him a charge, as אֱלֹהִים commanded by the hand of Moshe.

28 And אֱלֹהִים spoke to Moshe, saying,

2 Command the children of Yisrael and say to them, My offering and My lechem for My sacrifices made by fire, for a sweet fragrance to Me, shall you observe to offer to Me in their due time.

3 And you shall say to them, This is the offering made by fire which you shall offer to אֱלֹהֵיכֶם; two lambs of the first year without blemish yom by yom, for a continual burnt offering.

4 The one lamb shall you offer in the shacrit and the other lamb shall you offer at maariv;

5 And a tenth part of an ephah of flour for a grain offering, mixed with the fourth part of a hin of beaten oil.

6 It is a continual burnt offering, which was ordained in Har Senai for a sweet fragrance, a sacrifice made by fire to אֱלֹהֵיכֶם.

7 And the drink offering of it shall be the fourth part of a hin for the one lamb: in the Kadosh-Place shall you cause the strong wine to be poured to אֱלֹהֵיכֶם for a drink offering.

8 And the other lamb shall you offer at maariv: as the grain offering of the boker and as the drink offering of it, you shall offer it, a sacrifice made by fire, of a sweet fragrance to אֱלֹהֵיכֶם.

9 And on The Shabbat yom two lambs of the first year without blemish and two tenths of an ephah of flour for a grain offering, mixed with oil and the drink offering of it:

10 This is the burnt offering of every Shabbat, beside the continual burnt offering and its drink offering.

11 And in the beginnings of your chodashem you shall offer a burnt offering to אֱלֹהֵיכֶם; two young bullocks and one ram, seven lambs of the first year without blemish;

12 And three tenths of an ephah of flour for a grain offering, mixed with oil, for one bullock; and two

tenths of an ephah of flour for a grain offering,
mixed with oil, for one ram;

13 And a tenth of an ephah of flour mixed with oil for
a grain offering for one lamb; for a burnt offering of
a sweet fragrance, a sacrifice made by fire to אֱלֹהֵינוּ.

14 And their drink offerings shall be half a hin of
wine to a bullock and the third part of a hin to a ram
and a fourth part of a hin to a lamb: this is the burnt
offering of every chodesh throughout the
chodashem of the year.

15 And one kid of the male goats for a sin offering to
אֱלֹהֵינוּ shall be offered, beside the continual burnt
offering and its drink offering.

16 And on the fourteenth yom of the first chodesh is
the Pesach of אֱלֹהֵינוּ.

17 And on the fifteenth yom of this chodesh is the
chag: seven yamim shall matzah be eaten.

18 On the first yom shall be a miqra kodesh; you
shall do no manner of laborious work.

19 But you shall offer a sacrifice made by fire for a
burnt offering to אֱלֹהֵינוּ; two young bullocks and one
ram and seven lambs of the first year: they shall be
to you without blemish:

20 And their grain offering shall be of flour mixed
with oil: three tenths of an ephah shall you offer for
a bullock and two tenths of an ephah for a ram;

21 One tenth of an ephah shall you offer for every
lamb, for each of the seven lambs:

22 And one goat for a sin offering, to make keporah
for you.

23 You shall offer these beside the burnt offering in
the boker, which is for a continual burnt offering.

24 After this manner you shall offer daily, throughout
the seven yamim, the food of the sacrifice made by
fire, of a sweet fragrance to אֱלֹהֵינוּ: it shall be offered
beside the continual burnt offering and its drink
offering.

25 And on the seventh yom you shall have a miqra kodesh; you shall do no laborious work.

26 Also on the yom of bikkurim, when you bring a new grain offering to אֱלֹהֵיכֶם, at your Shavuot, you shall have a miqra kodesh; you shall do no laborious work:

27 But you shall offer the burnt offering for a sweet fragrance to אֱלֹהֵיכֶם; two young bullocks, one ram, seven lambs of the first year;

28 And their grain offering of flour mixed with oil, three tenths of an ephah for one bullock, two tenths of an ephah for one ram,

29 One tenth of an ephah to one lamb, for each of the seven lambs;

30 And one kid of the male goats, to make keporah for you.

31 You shall offer them beside the continual burnt offering and the grain offering and their drink offerings. They shall be to you without blemish.

29 And in the seventh chodesh, on the first yom of the chodesh, you shall have a miqra kodesh; you shall do no laborious work: it is a yom of blowing the trumpets for you.

2 And you shall offer a burnt offering for a sweet fragrance to אֱלֹהֵיכֶם; one young bullock, one ram and seven lambs of the first year without blemish:

3 And their grain offering shall be of flour mixed with oil, three tenths of an ephah for a bullock and two tenths of an ephah for a ram,

4 And one tenth of an ephah for one lamb, for all the seven lambs:

5 And one kid of the male goats for a sin offering, to make keporah for you:

6 Besides the burnt offering of the chodesh and the grain offering and the daily burnt offering and the grain offering and their drink offerings, according to

their manner, for a sweet fragrance, a sacrifice made by fire to אֵלֹהִים.

7 And you shall have on the tenth yom of this seventh chodesh a miqra kodesh; and you shall afflict your beings: you shall not do any work on it:

8 But you shall offer a burnt offering to אֵלֹהִים for a sweet fragrance; one young bullock, one ram and seven lambs of the first year; they shall be to you without blemish:

9 And their grain offering shall be of flour mixed with oil, three tenths of an ephah to a bullock and two tenths of an ephah to one ram,

10 One tenth of an ephah for one lamb, for each of the seven lambs:

11 One kid of the male goats for a sin offering; beside the sin offering of keporah and the continual burnt offering and the grain offering of it and their drink offerings.

12 And on the fifteenth yom of the seventh chodesh you shall have a miqra kodesh; you shall do no laborious work and you shall keep a chag to אֵלֹהִים for seven yamim:

13 And you shall offer a burnt offering, a sacrifice made by fire, of a sweet fragrance to אֵלֹהִים; thirteen young bullocks, two rams and fourteen lambs of the first year; they shall be without blemish:

14 And their grain offering shall be of flour mixed with oil, three tenths of an ephah for every bullock of the thirteen bullocks, two tenths of an ephah for each ram of the two rams,

15 And a tenth of an ephah for each lamb of the fourteen lambs:

16 And one kid of the male goats for a sin offering; beside the continual burnt offering, its grain offering and its drink offering.

17 And on the second yom you shall offer twelve young bullocks, two rams and fourteen lambs of the first year without blemish:

18 And their grain offering and their drink offerings for the bullocks, for the rams and for the lambs, shall be according to their number, after the manner:

19 And one kid of the male goats for a sin offering; beside the continual burnt offering and the grain offering of it and their drink offerings.

20 And on the third yom eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their grain offering and their drink offerings for the bullocks, for the rams and for the lambs, shall be according to their number, after the manner:

22 And one goat for a sin offering; beside the continual burnt offering and its grain offering and its drink offering.

23 And on the fourth yom ten bullocks, two rams and fourteen lambs of the first year without blemish:

24 Their grain offering and their drink offerings for the bullocks, for the rams and for the lambs, shall be according to their number, after the manner:

25 And one kid of the male goats for a sin offering; beside the continual burnt offering, its grain offering and its drink offering.

26 And on the fifth yom nine bullocks, two rams and fourteen lambs of the first year without blemish:

27 And their grain offering and their drink offering for the bullocks, for the rams and for the lambs, shall be according to their number, after the manner:

28 And one goat for a sin offering; beside the continual burnt offering and its grain offering and its drink offering.

29 And on the sixth yom eight bullocks, two rams and fourteen lambs of the first year without blemish:

30 And their grain offering and their drink offerings for the bullocks, for the rams and for the lambs, shall be according to their number, after their manner:

31 And one goat for a sin offering; beside the continual burnt offering, its grain offering and its drink offering.

32 And on the seventh yom seven bullocks, two rams and fourteen lambs of the first year without blemish:

33 And their grain offering and their drink offerings for the bullocks, for the rams and for the lambs, shall be according to their number, after the manner:

34 And one goat for a sin offering; beside the continual burnt offering, its grain offering and its drink offering.

35 On the eighth yom you shall have a miqra kodesh: you shall do no laborious work on it:

36 But you shall offer a burnt offering, a sacrifice made by fire, of a sweet fragrance to אלהים: one bullock, one ram and seven lambs of the first year without blemish:

37 Their grain offering and their drink offerings for the bullock, for the ram and for the lambs, shall be according to their number, after the manner:

38 And one goat for a sin offering; beside the continual burnt offering and its grain offering and its drink offering.

39 These things you shall offer to אלהים in your moadeem, beside your vows and your terumah offerings, for your burnt offerings and for your grain offerings and for your drink offerings and for your shalom offerings.

40 And Moshe told the children of Yisrael according to all that אלהים commanded Moshe.

30 And Moshe spoke to the heads of the tribes concerning the children of Yisrael, saying, This is the thing that אֱלֹהִים has commanded.

2 If a man vows a vow to אֱלֹהִים, or swears an oath to bind his being with some agreement; he shall not break his word, he shall do according to all that proceeds out of his mouth.

3 If a woman also vows a vow to אֱלֹהִים and binds herself by an agreement, being in her abba's bayit in her youth;

4 And her abba hears her vow and her agreement by which she has bound her being and her abba shall hold his shalom towards her: then all her vows shall stand and every agreement by which she has bound her being shall stand.

5 But if her abba disallows it in the yom that he hears it; not any of her vows, or agreements by which she has bound her being, shall stand: and אֱלֹהִים shall forgive her because her abba disallowed it for her.

6 And if she has a husband, when she vowed, or uttered something rash out of her lips, by which she bound her being;

7 And her husband heard it and held his shalom towards her in the yom that he heard it: then her vows shall stand and her agreements by which she bound her being shall stand.

8 But if her husband disallowed it on the yom that he heard it; then he has nullified her vow which she vowed and that which she uttered with her lips, by which she bound her being, shall be of no effect: and אֱלֹהִים shall forgive her.

9 But every vow of a widow and of her that is divorced, by which they have bound their beings, shall stand against her.

10 And if she vowed in her husband's bayit, or bound herself by an agreement with an oath;
11 And her husband heard it and held his shalom towards her and did not disallow it: then all her vows shall stand and every agreement by which she bound her being shall stand.

12 But if her husband has utterly made them void on the yom he heard them; then whatever proceeded out of her lips concerning her vows, or concerning the agreement of her being, shall not stand: her husband has made them void; and אִיִּשׁ shall forgive her.

13 Every vow and every binding oath to afflict the being, her husband may establish it, or her husband may make it void.

14 But if her husband altogether holds his shalom towards her from yom to yom; then he established all her vows, or all her agreements, which are upon her: he confirms them because he held his shalom towards her in the yom that he heard them.

15 But if he shall in any derech make them void after he has heard them; then he shall bear her iniquity.

16 These are the chukim, which אִיִּשׁ commanded Moshe, between a man and his isha, between The Abba and his daughter, being yet in her youth in her abba's bayit.

Torah Parsha 38 Shavuah-Week 38 N'kam Nikmat
B'nai Yisrael Bamidbar-Numbers chapters 31-34.
Renewed Covenant Qorintyah Alef- First
Corinthians chapters 6-10.

31 And אִיִּשׁ spoke to Moshe, saying,

2 Avenge the children of Yisrael against the Midyanites: afterward shall you be gathered to your people.

3 And Moshe spoke to the people, saying, Some of you arm for war; and let them go against the Midyanites and avenge אַף־אָז on Midyan.

4 Of every tribe a thousand, throughout all the tribes of Yisrael, shall you send to the war:

5 So there were delivered out of the thousands of Yisrael, a thousand from every tribe, twelve thousand armed for war.

6 And Moshe sent them to the war, a thousand from every tribe, with Pinchus the son of El-Azar the kohen, to the war, with the kadosh instruments and the trumpets to blow in his hand.

7 And they warred against the Midyanites, as אַף־אָז commanded Moshe; and they killed all the males.

8 And they killed the melechim of Midyan, beside the rest of them that were slain; namely, Evi and Rekem and Zur and Hur and Reva, five melechim of Midyan: Bilam also the son of Beor they slew with the sword.

9 And the children of Yisrael took all the women of Midyan captives and their little ones and took the spoil of all their cattle and all their flocks and all their goods.

10 And they burned all their cities in which they dwelt and all their encampments, with fire.

11 And they took all the spoil and all the prey, both of men and of beasts.

12 And they brought the captives and the prey and the spoil, to Moshe and El-Azar the kohen and to the kehilla of the children of Yisrael, to the camp at the plains of Moav, which is by Yarden near Yericho.

13 And Moshe and El-Azar the kohen and all the leaders of the kehilla, went out to meet them outside the camp.

14 And Moshe was angry with the officers of the army, with the captains over thousands and captains over hundreds, who came from the battle.

15 And Moshe said to them, Have you saved all the women alive?

16 See, these caused the children of Yisrael, through the counsel of Bilam, to commit trespass against אֱלֹהֵינוּ in the matter of Peor and there was a plague among the kehilla of אֱלֹהֵינוּ.

17 Now therefore kill every male among the little ones and kill every woman that has known a man by lying with him.

18 But all the female children, that have not known a man by lying with him, keep alive for yourselves.

19 And abide outside the camp seven yamim: whoever has killed any person and whoever has touched any slain, purify both yourselves and your captives on the third yom and on the seventh yom.

20 And purify all your raiment and all that is made of skins and all work of goats' hair and all things made of wood.

21 And El-Azar the kohen said to the men of war who went to the battle, This is the ordinance of the Torah that אֱלֹהֵינוּ commanded Moshe;

22 Only the gold and the silver, the brass, the iron, the tin and the lead,

23 Everything that may abide in the fire, you shall make it go through the fire and it shall be clean: nevertheless it shall be purified with the mayim of separation: and all that passes not through the fire you shall make go through the mayim.

24 And you shall wash your clothes on the seventh yom and you shall be clean and afterward you shall come into the camp.

25 And אֱלֹהֵינוּ spoke to Moshe, saying,

26 Take the census of the spoil that was taken, both of man and of beast, you and El-Azar the kohen and the heads of the ahvot of the kehilla:

27 And divide the spoil into two parts; between them that took the war upon them, who went out to battle and between the entire kehilla:

28 And levy a tribute to אִיִּזְרָאֵל from the men of war who went out to battle: one being of five hundred, both of the persons and of the cattle and of the donkeys and of the sheep:

29 Take it from their half and give it to El-Azar the kohen, for a kadosh offering for אִיִּזְרָאֵל.

30 And of the children of Yisrael's half, you shall take one portion of fifty, of the persons, of the cattle, of the donkeys and of the flocks, of all manner of beasts and give them to the Lewiym, who keep the duty of the Mishkan of אִיִּזְרָאֵל.

31 And Moshe and El-Azar the kohen did as אִיִּזְרָאֵל commanded Moshe.

32 And the spoils, being the rest of the plunder which the men of war had caught, was six hundred seventy five thousand sheep,

33 And seventy two thousand cattle,

34 And sixty one thousand donkeys,

35 And thirty two thousand persons in all, of women that had not known a man by lying with him.

36 And the half, which was the portion of those that went out to war, was in number three hundred thirty seven thousand five hundred sheep:

37 And אִיִּזְרָאֵל 's tribute of the sheep was six hundred seventy five.

38 And the cattle were thirty six thousand; of which אִיִּזְרָאֵל 's tribute was seventy-two.

39 And the donkeys were thirty thousand five hundred; of which אִיִּזְרָאֵל 's tribute was sixty one.

40 And the persons were sixteen thousand; of which אִיִּזְרָאֵל 's tribute was thirty-two persons.

41 And Moshe gave the tribute, which was אִשָּׁרָאֵל 's kadosh offering, to El-Azar the kohen, as אִשָּׁרָאֵל commanded Moshe.

42 And of the children of Yisrael's half, which Moshe divided from the men that were at war,

43 Now the half that belonged to the kehilla was three hundred thirty seven thousand five hundred sheep,

44 And thirty six thousand cattle,

45 And thirty thousand five hundred donkeys,

46 And sixteen thousand persons;

47 Even from the children of Yisrael's half, Moshe took one portion of fifty, both of man and of beast and gave them to the Lewiym, who kept the duty of the Mishkan of אִשָּׁרָאֵל; as אִשָּׁרָאֵל commanded Moshe.

48 And the officers, who were over thousands of the army, the captains of thousands and captains of hundreds, came near to Moshe:

49 And they said to Moshe, Your avadim have taken the census of the men of war who are under our duty and there lacks not one man among us.

50 We have therefore brought an offering for אִשָּׁרָאֵל, what every man has gotten, of jewels of gold, chains and bracelets, rings, earrings and tablets, to make a keporah for our beings before אִשָּׁרָאֵל.

51 And Moshe and El-Azar the kohen took the gold from them, even all the fashioned jewels.

52 And all the gold of the offering that they offered up to אִשָּׁרָאֵל, from the captains of thousands and of the captains of hundreds, was sixteen thousand seven hundred fifty shekels.

53 For the men of war had taken spoil, every man for himself.

54 And Moshe and El-Azar the kohen took the gold of the captains of thousands and of hundreds and brought it into the Mishkan of the kehilla for a memorial for the children of Yisrael before אִשָּׁרָאֵל.

32 Now the children of Reuven and the children of Gad had a very great multitude of cattle: and when they saw the land of Yazer and the land of Gilad, that the place was a tov place for cattle;

2 The children of Gad and the children of Reuven came and spoke to Moshe and to El-Azar the kohen and to the leaders of the kehilla, saying,

3 Ataroth and Divon and Yazer and Nimrah and Cheshbon and Elealeh and Shevam and Nevo and Beon,

4 Even the country which אֲרָאֵל smote before the kehilla of Yisrael, is a land for cattle and your avadim have cattle:

5 Therefore, they said, If we have found chen in your sight, let this land be given to your avadim for a possession and bring us not over the Yarden River.

6 And Moshe said to the children of Gad and to the children of Reuven, Shall your brothers go to war, while you shall sit here?

7 And why do you discourage the lev of the children of Yisrael from going over into the land that אֲרָאֵל has given them?

8 This did your ahvot, when I sent them from Kadesh-Barnea to see the land.

9 For when they went up to the Valley of Eshcol and saw the land, they discouraged the levavot of the children of Yisrael, that they should not go into the land that אֲרָאֵל had given them.

10 And אֲרָאֵל 's anger was lit at the same time and He swore, saying,

11 Surely none of the men that came up out of Mitzrayim, from twenty years old and upward, shall see the land which I swore to Avraham, to Yitzchak and to Yaakov; because they have not fully followed Me:

12 Except Kalev the son of Yephunneh the Kenezite, and Yahusha the son of Nun: for they have wholly followed אֱלֹהִים.

13 And אֱלֹהִים 's anger was lit against Yisrael and He made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of אֱלֹהִים, was consumed.

14 And, see, now you have risen up in your abba's place, an increase of sinful men, to add more to the fierce anger of אֱלֹהִים towards Yisrael.

15 For if you turn away from after Him, He will yet again leave them in the wilderness; and you shall destroy this entire people.

16 And they came near to him and said, We will build sheepfolds here for our cattle and cities for our little ones:

17 But we ourselves will go ready armed before the children of Yisrael, until we have brought them to their place: and our little ones shall dwell in the fortified cities because of the inhabitants of the land.

18 We will not return to our houses, until the children of Yisrael have inherited every man his inheritance.

19 For we will not inherit with them on the other side of the Yarden, or beyond; because our inheritance has fallen to us on this side of the Yarden eastward.

20 And Moshe said to them, If you will do this thing, if you will go armed before אֱלֹהִים to war,

21 And will go all of you armed over the Yarden before אֱלֹהִים, until He has driven out His enemies from before Him,

22 And the land shall be subdued before אֱלֹהִים: then afterward you shall return and be guiltless before אֱלֹהִים and before Yisrael; and this land shall be your possession before אֱלֹהִים.

23 But if you will not do so, see, you will have sinned against אֱלֹהֵינוּ: and be sure your sin will find you out.

24 Build cities for your little ones and pens for your sheep; and do that which has proceeded out of your mouth.

25 And the children of Gad and the children of Reuven spoke to Moshe, saying, Your avadim will do as my master commands.

26 Our little ones, our wives, our flocks and all our cattle, shall be there in the cities of Gilad:

27 But your avadim will pass over, every man armed for war, before אֱלֹהֵינוּ to battle, as my master says.

28 So concerning them Moshe commanded El-Azar the kohen and Yahusha the son of Nun and the leaders, the ahvot of the tribes of the children of Yisrael:

29 And Moshe said to them, If the children of Gad and the children of Reuven will pass with you over Yarden, every man armed to battle, before אֱלֹהֵינוּ and the land shall be subdued before you; then you shall give them the land of Gilad for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Kanaan.

31 And the children of Gad and the children of Reuven answered, saying, As אֱלֹהֵינוּ has said to your avadim, so will we do.

32 We will pass over armed before אֱלֹהֵינוּ into the land of Kanaan, that the possession of our inheritance on this side of the Yarden may be ours.

33 And Moshe gave to them, even to the children of Gad and to the children of Reuven and to half the tribe of Menasheh the son of Yoseph, the malchut of Sichon melech of the Amorites and the malchut of Og melech of Bashan, the land, with the cities of it

in the coasts, even the cities of the country all around.

34 And the children of Gad built Dibon and Ataroth and Aroer,

35 And Atroth, Shophan and Yaazer and Yogvehah,

36 And Beth-Nimrah and Beth-Charan, fortified cities: and pens for sheep.

37 And the children of Reuven built Cheshbon and Elealeh and Kirjathayim,

38 And Nevo and Ba'al-Meon - their names being changed and Shivmah: and gave other names to the cities that they built.

39 And the children of Machir the son of Menasheh went to Gilad and took it and dispossessed the Amorites that were in it.

40 And Moshe gave Gilad to Machir the son of Menasheh; and he dwelt there.

41 And Yair the son of Menasheh went and took the small towns of it and called them Havoth-Yair.

42 And Novach went and took Kenath and the villages of it and called it Novach, after his own name, for a memorial for the children of Yisrael before $\aleph\aleph\aleph$.

33 These are the journeys of the children of Yisrael, who went out of the land of Mitzrayim with their divisions under the hand of Moshe and Aharon.

2 And Moshe wrote their goings out according to their journeys by the command of $\aleph\aleph\aleph$: and these are their journeys according to their starting points.

3 And they departed from Raamses in the first chodesh, on the fifteenth yom of the first chodesh; on the yom after the Pesach the children of Yisrael went out with a high hand in the sight of all the Mitzrim.

4 For the Mitzrim buried all their bachor, which
אֶרְצָם had smitten among them: upon
their ahlohim also אֶרְצָם executed mishpatim.

5 And the children of Yisrael moved from Raamses
and camped in Sukkot.

6 And they departed from Sukkot and camped in
Etham, which is on the edge of the wilderness.

7 And they moved from Etham and turned again to
Pnai-Hachiroth, which is before Ba'al-Tzephon: and
they camped before Migdol.

8 And they departed from Pnai-Hachiroth and
passed through the midst of the sea into the
wilderness and went three yamim' journey in the
wilderness of Etham and camped in Marah.

9 And they moved from Marah and came to Eylim:
and in Eylim were twelve fountains of mayim and
seventy palm eytzim; and they camped there.

10 And they moved from Eylim and encamped by
the Sea Of Reeds-Yam Suf.

11 And they took their journey from the Sea Of
Reeds and encamped in the wilderness of Tzin.

12 And they took their journey out of the wilderness
of Tzin and encamped in Dophkah.

13 And they departed from Dophkah and encamped
in Alush.

14 And they moved from Alush and encamped at
Rephidim, where there was no mayim for the people
to drink.

15 And they departed from Rephidim and camped in
the wilderness of Senai.

16 And they moved from the desert of Senai and
camped at Kivroth-Hattaavah.

17 And they departed from Kivroth-Hattaavah and
encamped at Hazereth.

18 And they departed from Hazereth and camped
in Rithmah.

19 And they departed from Rithmah and camped at Rimmon-Parez.

20 And they departed from Rimmon-Parez and camped in Livnah.

21 And they moved from Livnah and camped at Rissah.

22 And they journeyed from Rissah and camped in Kehelathah.

23 And they went from Kehelathah and camped in Har Shapher.

24 And they moved from Har Shapher and encamped in Haradah.

25 And they moved from Haradah and camped in Makheloth.

26 And they moved from Makheloth and encamped at Tahath.

27 And they departed from Tahath and camped at Tarah.

28 And they moved from Tarah and camped in Mithcah.

29 And they went from Mithcah and camped in Hashmonah.

30 And they departed from Hashmonah and encamped at Moseroth.

31 And they departed from Moseroth and camped in Bene-Yaakan.

32 And they moved from Bene-Yaakan and encamped at Hor-Hagidgad.

33 And they went from Hor-Hagidgad and camped in Yotvathah.

34 And they moved from Yotvathah and encamped at Evronah.

35 And they departed from Evronah and encamped at Etzion-Gaver.

36 And they departed from Etzion-Gaver and camped in the wilderness of Tzin, which is Kadesh.

37 And they departed from Kadesh and camped in Har Hor, at the edge of the land of Edom.

38 And Aharon the kohen went up into Har Hor at the command of אֱלֹהִים and died there, in the fortieth year after the children of Yisrael had come out of the land of Mitzrayim, in the first yom of the fifth chodesh.

39 And Aharon was one hundred twenty three years old when he died in Har Hor.

40 And melech Arad the Kanaanite, which dwelt in the south in the land of Kanaan, heard of the coming of the children of Yisrael.

41 And they departed from Har Hor and camped in Zalmonah.

42 And they departed from Zalmonah and camped in Punon.

43 And they departed from Punon and camped in Ovoth.

44 And they departed from Ovoth and camped in Iye-Ha-Avarim, at the border of Moav.

45 And they departed from Iyim and camped in Divon-Gad.

46 And they departed from Divon-Gad and encamped in Almon-Divlathayim.

47 And they departed from Almon-Divlathayim and camped in the mountains of Avarim, before Nevo.

48 And they departed from the mountains of Avarim and camped in the plains of Moav by Yarden near Yericho.

49 And they camped by Yarden, from Beth-Yesimoth even to Avel-Shittim in the plains of Moav.

50 And אֱלֹהִים spoke to Moshe in the plains of Moav by the Yarden River near Yericho, saying,

51 Speak to the children of Yisrael and say to them, When you pass over the Yarden into the land of Kanaan;

52 Then you shall drive out all the inhabitants of the land from before you and destroy all their stone images and destroy all their molded images and demolish all their high places:

53 And you shall dispossess the inhabitants of the land and dwell there: for I have given you the land to possess.

54 And you shall divide the land by lot for an inheritance among your mishpachot: and to the larger you shall give the greater inheritance and to the fewer you shall give the smaller inheritance: every man's inheritance shall be in the place where his lot falls; according to the tribes of your ahvot you shall inherit it.

55 But if you will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which you let remain shall be thorns in your eyes and thorns in your sides and shall distress you in the land in which you will dwell.

56 Moreover it shall come to pass, that I shall do to you, as I thought to do to them.

34 And אִרְבֵּז spoke to Moshe, saying,

2 Command the children of Yisrael and say to them, When you come into the land of Kanaan; this is the land that shall fall to you for an inheritance, even the land of Kanaan with the coasts of it:

3 Then your southern quarter shall be from the wilderness of Tzin along by the coast of Edom and your southern border shall be the outmost coast of the Salt Sea eastward:

4 And your border shall turn from the south to the ascent of Akravvim and pass on to Tzin: and the going out of it shall be from the south to Kadesh-Barnea and shall go on to Hazar-Addar and continue to Azmon:

5 And the border shall turn around from Azmon to the river of Mitzrayim and the end of it shall be at the sea.

6 And as for the western border, you shall even have the Great Sea for a border: this shall be your western border.

7 And this shall be your northern border: from the Great Sea you shall mark out Har Hor:

8 From Har Hor you shall mark out your border to the entrance of Hamath; and the edge of the border shall be toward Zedad:

9 And the border shall go on to Ziphron and the goings out of it shall be at Hazar-Enan: this shall be your northern border.

10 And you shall mark out your eastern border from Hazar-Enan to Shepham:

11 And the border shall go down from Shepham to Rivlah, on the east side of Ayin; and the border shall descend and shall reach to the side of the sea of Chinnereth eastward:

12 And the border shall go down to Yarden and the end of it shall be at the Salt Sea: this shall be your land with the borders of it all around.

13 And Moshe commanded the children of Yisrael, saying, This is the land that you shall inherit by lot, which אֶרְצָאֵלֶיךָ commanded to give to the nine tribes and the half tribe:

14 For the tribe of the children of Reuven according to the bayit of their ahvot and the tribe of the children of Gad according to the bayit of their ahvot, have received their inheritance; and half the tribe of Menasheh has received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side of the Yarden River near Yericho eastward, toward the rising of the shemesh.

16 And אֶרְצָאֵלֶיךָ spoke to Moshe, saying,

17 These are the names of the men who shall divide the land among you: El-Azar the kohen and Yahusha the son of Nun.

18 And you shall take one leader of every tribe, to divide the land among you by inheritance.

19 And the names of the men are these: Of the tribe of Yahudah, Kaleb the son of Yephunneh.

20 And of the tribe of the children of Shimon, Shemu-El the son of Ammihud.

21 Of the tribe of Benyamin, Elidad the son of Chislon.

22 And the leader of the tribe of the children of Dan, Bukki the son of Yogli.

23 The leader of the children of Yoseph, for the tribe of the children of Menasheh, Hanni-El the son of Ephod.

24 And the leader of the tribe of the children of Efrayim, Kemu-El the son of Shiphtan.

25 And the leader of the tribe of the children of Zevulon, Elyzaphan the son of Parnach.

26 And the leader of the tribe of the children of Yissachar, Palti-El the son of Azzan.

27 And the leader of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the leader of the tribe of the children of Naphtali, Pedah-El the son of Ammihud.

29 These are those whom אֲנִי־אֲנִי־אֲנִי commanded to divide the inheritance to the children of Yisrael in the land of Kanaan.

Torah Parsha 39 Shavuah-Week 39 V'nat'nu
LaLewiyim, Bamidbar-Numbers chapters 35-36.
Devarim chapters 1-2. Renewed Covenant
Qorintyah Alef First Corinthians chapters 11-16.

35 And אִרְאֵל spoke to Moshe in the plains of

Moav by Yarden near Yericho, saying,

2 Command the children of Yisrael that they give to the Lewiym from the inheritance of their possession, cities to dwell in; and you shall give also to the Lewiym suburbs for the cities all around them.

3 And the cities shall they have to dwell in; and the suburbs shall be for their cattle and for their goods and for all their beasts.

4 And the suburbs of the cities, which you shall give to the Lewiym, shall reach from the wall of the city and outward a thousand cubits all around.

5 And you shall measure from outside the city on the east side two thousand cubits and on the south side two thousand cubits and on the west side two thousand cubits and on the north side two thousand cubits and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which you shall give to the Lewiym there shall be six cities for refuge, which you shall appoint for the manslayer, that he may flee there: and to these you shall add forty-two cities.

7 So all the cities that you shall give to the Lewiym shall be forty eight cities: those shall you give with their suburbs.

8 And the cities which you shall give shall be from the possession of the children of Yisrael: from those that have many you shall give many; but from those that have few you shall give few: every one shall give from his cities to the Lewiym according to his inheritance which he inherits.

9 And אִרְאֵל spoke to Moshe, saying,

10 Speak to the children of Yisrael and say to them, When you have come over Yarden into the land of Kanaan;

11 Then you shall appoint cities to be cities of refuge for yourselves; that the killer may flee there, who kills any person accidentally.

12 And they shall be for you cities for refuge from the avenger; that the killer dies not, until he stands before the kehilla in mishpat.

13 And of these cities which you shall give, six cities shall you have for refuge.

14 You shall give three cities on this side of the Yarden River and three cities shall you give in the land of Kanaan, which shall be cities of refuge.

15 These six cities shall be a refuge, both for the children of Yisrael and for the ger and for the dweller among them: that anyone that kills any person by accident may flee there.

16 And if he smites him with an instrument of iron, so that he dies, he is a murderer: the murderer shall surely be put to death.

17 And if he smites him by throwing a stone, by which he may die and he dies, he is a murderer: the murderer shall surely be put to death.

18 Or, if he smites him with a hand weapon of wood, by which he may die and he dies, he is a murderer: the murderer shall surely be put to death.

19 The revenger of dahm himself shall slay the murderer: when he meets him, he shall slay him.

20 But if he threw him because of hatred, or hurled something at him while laying in wait, that he dies;

21 Or, in enmity smote him with his hand so that he dies: he that smote him shall surely be put to death; for he is a murderer: the revenger of dahm shall slay the murderer, when he meets him.

22 But if he threw him suddenly without enmity, or has thrown at him anything without lying in wait,

23 Or, with any stone, by which a man may die, seeing him not and cast it at him, that he dies and was not his enemy, neither sought his harm:

24 Then the kehilla shall judge between the slayer and the revenger of dahm according to these mishpatim:

25 And the kehilla shall deliver the slayer out of the hand of the revenger of dahm and the kehilla shall restore him to the city of his refuge, where he had fled: and he shall abide in it until the death of the Kohen HaGadol, who was anointed with the kadosh oil.

26 But if the slayer shall at any time come outside the border of the city of his refuge, where he fled;

27 And the revenger of dahm finds him outside the borders of the city of his refuge and the revenger of dahm kills the slayer; he shall not be guilty of dahm:

28 Because he should have remained in the city of his refuge until the death of the Kohen HaGadol: but after the death of the Kohen HaGadol the slayer shall return into the land of his possession.

29 So these things shall be for a chuk of mishpat to you throughout your generations in all your dwellings.

30 Whoever kills any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

31 Moreover you shall take no ransom for the chayim of a murderer, who is guilty of death: but he shall be surely put to death.

32 And you shall take no ransom for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the kohen.

33 So you shall not pollute the land in which you are: for dahm defiles the land: and the land cannot be cleansed of the dahm that is shed on it, except by the dahm of him who shed it.

34 Defile not the land that you shall inhabit, in which I dwell: for I אֱלֹהִים dwell among the children of Yisrael.

36 And the leaders of the ahvot of the mishpachot of the children of Gilad, the son of Machir, the son of Menasheh, of the mishpachot of the sons of Yoseph, came near and spoke before Moshe and before the leaders, the main ahvot of the children of Yisrael:

2 And they said, אֱלֹהִים commanded my master to give the land for an inheritance by lot to the children of Yisrael: and my master was commanded by אֱלֹהִים to give the inheritance of Tzelophehad our brother to his daughters.

3 And if they are married to any of the sons of the other tribes of the children of Yisrael, then shall their inheritance be taken from the inheritance of our ahvot and shall be put to the inheritance of the tribe into which they are received: so shall it be taken from the lot of our inheritance.

4 And when the yovel of the children of Yisrael shall be, then shall their inheritance be put to the inheritance of the tribe into which they are received: so shall their inheritance be taken away from the inheritance of the tribe of our ahvot.

5 And Moshe commanded the children of Yisrael according to The Word of אֱלֹהִים, saying, The tribe of the sons of Yoseph have spoken well.

6 This is the thing which אֱלֹהִים does command concerning the daughters of Tzelophehad, saying, Let them marry whom they think best; but only to the mishpacha of the tribe of their abba shall they marry.

7 So shall the inheritance of the children of Yisrael not be moved from tribe to tribe: each one of the

children of Yisrael shall keep himself in the inheritance of the tribe of his ahvot.

8 And every daughter, that possesses an inheritance in any tribe of the children of Yisrael, shall be isha to one of the mishpacha of the tribe of her abba, that the children of Yisrael may enjoy every man the inheritance of his ahvot.

9 Neither shall the inheritance move from one tribe to another tribe; but every one of the tribes of the children of Yisrael shall keep himself in his own inheritance.

10 Even as אִשְׂרָאֵל commanded Moshe, so did the daughters of Tzelophehad:

11 For Mahlah, Tirtzah and Hoglah and Milcah and Noah, the daughters of Tzelophehad, were married to their abba's brothers' sons:

12 And they were married into the mishpachot of the sons of Menasheh the son of Yoseph and their inheritance remained in the tribe of the mishpacha of their abba.

13 These are the mitzvoth and the mishpatim, which אִשְׂרָאֵל commanded by the hand of Moshe to the children of Yisrael in the plains of Moav by Yarden near Yericho. X

Deuteronomy-Devarim

To Our Forefathers Yisrael

- 1 These are the words that Moshe spoke to kol Yisrael beyond the Yarden in the wilderness, in the plain opposite the Yam Suf, between Paran and Tophel and Lavan and Hatzeroth and Dizahav.
- 2 (There are eleven yamim' journey from Horev by the derech of Har Seir to Kadesh-Barnea.)
- 3 And it came to pass in the fortieth year, in the eleventh chodesh, on the first yom of the chodesh, that Moshe spoke to the children of Yisrael, according to all that אֱלֹהִים had given him in mitzvoth for them;
- 4 After he had slain Sichon the melech of the Amorites, who dwelt in Cheshbon and Og the melech of Bashan, who dwelt at Ashtaroth in Edrei:
- 5 Beyond Yarden, in the land of Moav, Moshe began to declare this Torah, saying,
- 6 אֱלֹהִים our Ahlohim spoke to us in Horev, saying, You have dwelt long enough in this har:
- 7 Turn and take your journey and go to the har of the Amorites and to all the places near there, in the plain, in the hills and in the low country and in the south and by the sea side, to the land of the Kanaanites and to Levanon, to the great river, the River Euphrates.
- 8 See, I have set the land before you: go in and possess the land which אֱלֹהִים swore to your ahvot, Avraham, Yitzchak and Yaakov, to give to them and to their zera after them.
- 9 And I spoke to you at that time, saying, I am not able to bear you alone by myself:

10 אִתְּךָ your Ahlohim has multiplied you and, see, you are this yom as the cochavim of the shamayim for multitude.

11 אִתְּךָ Ahlohim of your ahvot will make you a thousand times more than you are now and bless you, as He has promised you!

12 How can I by myself all alone bear your pressure and your burden and your strife?

13 Take wise and understanding men, known among your tribes and I will make them heads over you.

14 And you answered me and said, The thing, which you have spoken, is tov for us to do.

15 So I took the heads of your tribes, wise men and well known and made them heads over you, captains over thousands and captains over hundreds and captains over fifties and captains over tens and officers among your tribes.

16 And I charged your shophtim at that time, saying, Hear the causes between your brothers and judge in tzedakah between every man and his brother and the ger that is with him.

17 You shall not respect persons in mishpat; but you shall hear the small as well as the great; you shall not be afraid of the face of man; for the mishpat belongs to Ahlohim: and the cause that is too hard for you, bring it to me and I will hear it.

18 And I commanded you at that time all the things that you should do.

19 And when we departed from Horev, we went through that entire huge and awesome wilderness, which you saw by the derech of the har of the Amorites, as אִתְּךָ our Ahlohim commanded us; and we came to Kadesh-Barnea.

20 And I said to you, You are come to the har of the Amorites, which אִתְּךָ our Ahlohim does give to us.

21 See, אֱלֹהִים your Ahlohim has set the land before you: go up and possess it, as אֱלֹהִים Ahlohim of your ahvot has said to you; fear not, neither be discouraged.

22 And you came near to me every one of you and said, We will send men before us and they shall search out the land and bring us word again of which derech we must go up and into what cities we shall come.

23 And the saying pleased me: and I took twelve men from you, one per tribe:

24 And they turned and went up into the har and came to the Valley of Eshcol and searched it out.

25 And they took of the fruit of the land in their hands and brought it down to us and brought us word again and said, It is a tov land that אֱלֹהִים our Ahlohim gives us.

26 Nevertheless you would not go up, but rebelled against the mitzvah of אֱלֹהִים your Ahlohim:

27 And you grumbled in your tents and said, Because אֱלֹהִים hated us, He has brought us forth out of the land of Mitzrayim, to deliver us into the hand of the Amorites, to destroy us.

28 Where shall we go up? Our brothers have discouraged our levavot, saying, The people are greater and taller than us; the cities are great and walled up to the shamayim; and we have seen the sons of the Anakim there.

29 Then I said to you, Dread not, neither be afraid of them.

30 אֱלֹהִים your Ahlohim who goes before you, He shall fight for you, according to all that He did for you in Mitzrayim before your eyes;

31 And in the wilderness, where you have seen how אֱלֹהִים your Ahlohim carried you, as a man carries his son, in all the derech that you went, until you came into this place.

32 Yet in this matter you did not believe אֱלֹהִים your Ahlohim,

33 Who went in the derech before you, to search out a place to pitch your tents, in the fire by lyla, to show you which derech you should go and in the cloud by yom.

34 And אֱלֹהִים heard the voice of your words and was angry and swore, saying,

35 Surely there shall not one of these men of this evil generation see that tov land, which I swore to give to your ahvot.

36 Except Kaleb the son of Yephunneh, he shall see it and to him will I give the land that he has walked upon and to his children because he has fully followed אֱלֹהִים.

37 Also אֱלֹהִים was angry with me for your sakes, saying, You also shall not go in there.

38 But Yahusha the son of Nun, who stands before you, he shall go in there: encourage him: for he shall cause Yisrael to inherit it.

39 And your little ones, which you said should be a prey and your children, which in that yom had no da'at between tov and evil, they shall go in there and to them will I give it and they shall possess it.

40 But as for you, turn and take your journey into the wilderness by the derech of the Yam Suf.

41 Then you answered and said to me, We have sinned against אֱלֹהִים, we will go up and fight, according to all that אֱלֹהִים our Ahlohim commanded us. And when you had girded on every man his weapons of war, you were ready to go up on the hill.

42 And אֱלֹהִים said to me, Say to them. Go not up, neither fight; for I am not among you; lest you be smitten before your enemies.

43 So I spoke to you; and you would not listen, but rebelled against the order of אֱלֹהִים and went presumptuously up into the har.

44 And the Amorites, who dwelt in that har, came out against you and chased you, as bees do and destroyed you in Seir, even to Hormah.

45 And you returned and wept before אֱלֹהִים; but אֱלֹהִים would not listen to your voice, nor give ear to you.

46 So you dwelt in Kadesh many yamim, according to the yamim that you dwelt there.

2 Then we turned and took our journey into the wilderness by the derech of the Yam Suf, as אֱלֹהִים spoke to me: and we circled Har Seir many yamim.

2 And אֱלֹהִים spoke to me, saying,

3 You have circled this har long enough: turn northward.

4 And command the people, saying, You are to pass through the coast of your brothers the children of Esav, who dwell in Seir; and they shall be afraid of you: take tov heed to yourselves therefore:

5 Strive not with them; for I will not give you of their land, no, not so much as a footstep; because I have given Har Seir to Esav for a possession.

6 You shall buy food from them for money, that you may eat; and you shall also buy mayim from them for money, that you may drink.

7 For אֱלֹהִים your Ahlohim has blessed you in all the works of your hand: He knows your wandering through this great wilderness. These forty years אֱלֹהִים your Ahlohim has been with you; you have lacked nothing.

8 And when we passed by our brothers the children of Esav, who dwelt in Seir, through the derech of the plain from Eilat and from Etzion-Gever, we turned and passed by the derech of the wilderness of Moav.

9 And אֱלֹהִים said to me, Distress not the Moavites, neither contend with them in battle: for I will not give

you their land as a possession; because I have given Ar to the children of Lot as a possession.

10 The Emim dwelt there in times past, a people great and many and tall, as the Anakim;

11 Which also were reckoned as Rephayim, like the Anakim; but the Moavites called them Emim.

12 The Horites also dwelt in Seir before; but the children of Esav succeeded them, when they had destroyed them and dwelt in their place; as Yisrael did to the land of their possession, which אֲרָאֵל gave to them.

13 Now rise up, I said and go over the brook Zered. And we went over the brook Zered.

14 And the time from which we came from Kadesh-Barnea, until we came over the brook Zered, was thirty-eight years; until all the generation of the men of war were consumed from among the camp, as אֲרָאֵל swore to them.

15 For indeed the Hand of אֲרָאֵל was against them, to destroy them from among the camp, until they were consumed.

16 So it came to pass, when all the men of war had perished from among the people,

17 That אֲרָאֵל spoke to me, saying,

18 You are to pass over through Ar, the coast of Moav, this yom:

19 And when you come near, opposite the children of Ammon, distress them not, nor strive with them: for I will not give you the land of the children of Ammon as a possession; because I have given it to the children of Lot for a possession.

20 (That also was accounted a land of Rephayim: Rephayim dwelt there in old times; and the Ammonites call them Zamzummims;

21 A people great and many and as tall, as the Anakim; but אֲרָאֵל destroyed them before them; and they succeeded them and dwelt in their place:

22 As He did to the children of Esav, who dwelt in Seir, when He destroyed the Horites from before them; and they succeeded them and dwelt in their place even to this yom:

23 And the Avim who dwelt in Hatzerim, even to Azzah, the Kaphtorim, who came forth out of Kaphtor, destroyed them and dwelt in their place).

24 Rise up, take your journey and pass over the river Arnon: see, I have given into your hand Sichon the Amorite, melech of Cheshbon and his land: begin to possess it and contend with him in battle.

25 This yom will I begin to put the dread of you and the fear of you upon the goyim that are under the whole shamayim, who shall hear reports of you and shall tremble and be in anguish because of you.

26 And I sent messengers out of the wilderness of Kedemoth to Sichon melech of Cheshbon with words of shalom, saying,

27 Let me pass through your land: I will go along by the highway; I will neither turn to the right hand nor to the left.

28 You shall sell me meat for money that I may eat; and give me mayim for money, that I may drink: only I will pass through on my feet;

29 As the children of Esav who dwell in Seir and the Moavites who dwell in Ar, did for me; until I shall pass over Yarden into the land that אֱלֹהֵינוּ our Ahlohim gives us.

30 But Sichon melech of Cheshbon would not let us pass by him: for אֱלֹהֵינוּ your Ahlohim hardened his ruach and made his lev obstinate, that He might deliver him into your hand, as can be seen this yom.

31 And אֱלֹהֵינוּ said to me, See, I have begun to give Sichon and his land to you: begin to possess, that you may inherit his land.

32 Then Sichon came out against us, he and all his people, to fight at Yahaz.

33 And אלהינו our Ahlohim delivered him before us; and we smote him and his sons and all his people.
34 And we took all his cities at that time and utterly destroyed the men and the women and the little ones, of every city, we left none to remain:
35 Only the cattle we took for a prey to ourselves and the spoil of the cities, that we took.
36 From Aroer, which is by the edge of the river of Arnon and from the city that is by the river, even to Gilad, there was not one city too strong for us: אלהינו our Ahlohim delivered all of them to us:
37 Only to the land of the children of Ammon you did not come, nor to any place of the river Yavok, nor to the cities in the mountains, nor to whatever אלהינו our Ahlohim has forbidden us.

Torah Parsha 40 Shavuah-Week 40-Derech HaBashan. Devarim-Deuteronomy chapters 3-6. Renewed Covenant Qorintyah Bet Second Corinthians chapters 1-5.

3 Then we turned and went up the derech to Bashan: and Og the melech of Bashan came out against us, he and all his people, to battle at Edrei.
2 And אלהינו said to me, Fear him not: for I will deliver him and all his people and his land, into your hand; and you shall do to him as you did to Sichon melech of the Amorites, who dwelt at Cheshbon.
3 So אלהינו our Ahlohim delivered Og into our hands also, the melech of Bashan and all his people: and we smote him until none of them was left with him.
4 And we took all his cities at that time; there was not a city that we didn't take from them, sixty cities, all the region of Argov and the malchut of Og in Bashan.

5 All these cities were fortified with high walls, gates and bars; and many unwallied towns.

6 And we utterly destroyed them, as we did to Sichon melech of Cheshbon, utterly destroying the men, women and children, of every city.

7 But all the cattle and the spoil of the cities, we took for a prey for ourselves.

8 And we took at that time out of the hand of the two melechim of the Amorites the land that was beyond Yarden, from the river of Arnon to Har Hermon;

9 (Hermon is the place that the Tzidonians call Sirion; and the Amorites call it Shenir)

10 All the cities of the plain and all Gilad and all Bashan, to Salchah and Edrei, cities of the malchut of Og in Bashan.

11 For only Og melech of Bashan remained of the remnant of the Rephayim; see his bed frame was a bed frame of iron; is it not in Ravvath of the children of Ammon? Nine cubits was the length of it and four cubits the width of it, after the cubit of a man.

12 And this land, which we possessed at that time, from Aroer, which is by the River Arnon and half of Har Gilad and the cities of it, I gave to the Reuvenites and to the Gadites.

13 And the rest of Gilad and all Bashan, being the malchut of Og, I gave to the half tribe of Menasheh; all the region of Argov, with all Bashan, which was called the land of Rephayim.

14 Yair the son of Menasheh took all the country of Argov to the coasts of Geshuri and Maachathi; and called them, even Bashan, after his own name, Havoth-Yair, to this yom.

15 And I gave Gilad to Machir.

16 And to the Reuvenites and to the Gadites I gave from Gilad even to the River Arnon half the valley and the border even to the River Yavok, which is the border of the children of Ammon;

17 The plain also and Yarden and the coast of it, from Kinnereth even to the sea of the plain, even the Salt Sea, under the slopes of Pisgah eastward.

18 And I commanded you at that time, saying, אֱלֹהִים your Ahlohim has given you this land to possess: you shall pass over armed before your brothers the children of Yisrael, all that are fit for the war.

19 But your wives and your little ones and your cattle, for I know that you have much cattle; shall abide in your cities that I have given you;

20 Until אֱלֹהִים has given rest to your brothers, as well as to you and until they also possess the land which אֱלֹהִים your Ahlohim has given them beyond Yarden: and then shall you return every man to his possession, which I have given you.

21 And I commanded Yahusha at that time, saying, Your eyes have seen all that אֱלֹהִים your Ahlohim has done to these two melechim: so shall אֱלֹהִים do to all the malchutim where you are going.

22 You shall not fear them: for אֱלֹהִים your Ahlohim He shall fight for you.

23 And I pleaded with אֱלֹהִים at that time, saying,

24 O Master אֱלֹהִים, You have begun to show Your eved Your greatness and Your mighty hand: for what El is there in the shamayim, or in the earth, that can do according to Your works and according to Your might?

25 I asked You, let me go over and see the tov land that is beyond the Yarden, that beautiful har and Levanon.

26 But אֱלֹהִים was angry with me for your sakes and would not listen to me: and אֱלֹהִים said to me, Enough of that already! Speak no more to Me about this matter.

27 Get up into the top of Pisgah and lift up your eyes westward and northward and southward and

eastward and see it with your eyes: for you shall not go over this Yarden River.

28 But charge Yahusha and encourage him and strengthen him: for he shall go over before this people and he shall cause them to inherit the land that you shall see.

29 So we dwelt in the valley opposite Beit-Peor.

4 Now therefore listen, O Yisrael, to the chukim and to the mishpatim, which I teach you, for to do them, that you may live and go in and possess the land which אלהים Ahlohim of your ahvot gives you.

2 You shall not add to the word, which I command you, neither shall you take away anything from it, that you may shomer the mitzvoth of אלהים your Ahlohim that I command you.

3 Your eyes have seen what אלהים did because of Ba'al-Peor: for all the men that followed Ba'al-Peor, אלהים your Ahlohim has destroyed them from among you.

4 But you who cling to אלהים your Ahlohim are alive every one of you this yom.

5 See, I have taught you chukim and mishpatim, even as אלהים my Ahlohim commanded me, that you should do so in the land which you go to possess.

6 Keep therefore and do them; for this is your chochmah and your binah in the sight of the goyim, who shall hear all these chukim and say, Surely this great nation is a wise and understanding people.

7 For what nation is there so great, who has Ahlohim so near to them, as אלהים our Ahlohim is in all things for which we call upon Him?

8 And what nation is there so great, that has chukim and mishpatim so tzadik as all this Torah, which I set before you this yom?

9 Only take heed to yourself and shomer your being diligently, lest you forget the things which your eyes have seen and lest they depart from your lev all the yamim of your chayim: but teach them to your sons and your son's sons;

10 The yom that you stood before אֱלֹהִים your Ahlohim in Horev, when אֱלֹהִים said to me, Gather the people together to Me and I will make them hear My Words, that they may learn to fear Me all the yamim that they shall live upon the earth and that they may teach their children.

11 And you came near and stood under the har; and the har burned with fire to the midst of the shamayim, with darkness, clouds and thick darkness.

12 And אֱלֹהִים spoke to you out of the midst of the fire: you heard the voice of the words but saw no likeness, only you heard a voice.

13 And He declared to you His brit, which He commanded you to perform, even the Ten Mitzvoth and He wrote them upon two tablets of stone.

14 And אֱלֹהִים commanded me at that time to teach you chukim and mishpatim, that you might do them in the land you are going to possess.

15 Take therefore tov heed to yourselves; for you saw no manner of form on the yom that אֱלֹהִים spoke to you in Horev out of the midst of the fire:

16 Lest you corrupt yourselves and make a graven image, the form of any figure, the likeness of male, or female,

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air,

18 The likeness of any thing that creeps on the ground, the likeness of any fish that is in the mayim beneath the earth:

19 And lest you lift up your eyes to the shamayim and when you see the shemesh and the yarayach

and the cochavim, even all the host of the shamayim, should be drawn to worship them and serve them, which אלהים your Ahlohim has given to all goyim under the whole shamayim.

20 But אלהים has taken you and brought you forth out of the iron furnace, even out of Mitzrayim, to be to Him a people of inheritance, as you are this yom.

21 And אלהים was angry with me for your sakes and swore that I should not go over the Yarden and that I should not go in to that tov land, which אלהים your Ahlohim gives you for an inheritance:

22 But I must die in this land, I must not go over the Yarden: but you shall go over and possess that tov land.

23 Take heed to yourselves, lest you forget the brit of אלהים your Ahlohim, which He made with you and make yourself a graven image, or the likeness of any thing, that אלהים your Ahlohim has forbidden you.

24 For אלהים your Ahlohim is a consuming fire, even a zealous El.

25 When you shall beget children and children's children and you shall have remained a long time in the land and shall corrupt yourselves and make a graven image, or the likeness of any thing and shall do evil in the sight of אלהים your Ahlohim, to provoke Him to anger:

26 I call the shamayim and earth to witness against you this yom that you shall soon utterly perish from off the land which you are going over Yarden to possess; you shall not prolong your yamim upon it, but shall utterly be destroyed.

27 And אלהים shall scatter you among the goyim and you shall be left few in number among the heathen, where אלהים shall lead you.

28 And there you shall serve ahlohim, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from there you shall seek אלהיך your Ahlohim, you shall find Him, if you seek Him with all your lev and with all your being.

30 When you are in great tribulation, and all these things have come upon you, even in the latter-yamim, then you shall make teshuvah to אלהיך your Ahlohim and shall be obedient to His voice.

31 For אלהיך your Ahlohim is an El of rachamim, He will not forsake you, neither destroy you, nor forget the brit of your ahvot, which He swore to them.

32 For ask now about the yamim that are past, which were before you, since the yom that Ahlohim created man upon the earth and ask from the one side of the shamayim to the other, whether there has been any Torah as great as this, or anything that has been heard like it?

33 Did any other people hear the voice of Ahlohim speaking out of the midst of the fire, as you have heard and live?

34 Or, has Ahlohim tried to go and take for Himself a nation from the midst of another nation, by trials, by signs and by wonders and by war and by a mighty hand and by an outstretched Arm, and by great deeds, according to all that אלהיך your Ahlohim did for you in Mitzrayim before your eyes?

35 To you it was showed, that you might know that אלהיך He is Ahlohim; there is none else beside Him.

36 Out of the shamayim He made you to hear His voice, that He might instruct you: and upon earth He showed you His great fire; and you heard His Words out of the midst of the fire.

37 And because He loved your ahvot, therefore He chose their zera after them and brought you out in His sight with His mighty Power out of Mitzrayim;

38 To drive out goyim from before you greater and mightier than you are, to bring you in, to give you their land for an inheritance, as it is this yom.

39 Know therefore this yom and consider it in your lev, that אלהים He is Ahlohim in the shamayim above and upon the earth beneath: there is none else.

40 You shall therefore shomer His chukim and His mitzvoth, which I command you this yom, that it may go well with you and with your children after you and that you may prolong your yamim upon the earth, which אלהים your Ahlohim gives you, le-olam-va-ed.

41 Then Moshe separated three cities on this side of the Yarden toward the rising shemesh;

42 That the killer might flee there, who might kill his neighbor unintentionally, without hating him in times past; and that fleeing to one of these cities he might live:

43 Namely, Bezer in the wilderness, in the plain country, of the Reuvenites; and Ramot in Gilad, of the Gadites; and Golan in Bashan, of the Menashshites.

44 And this is the Torah that Moshe set before the children of Yisrael:

45 These are the testimonies and the chukim and the mishpatim, which Moshe spoke to the children of Yisrael, after they came forth out of Mitzrayim.

46 On this side of Yarden, in the valley opposite Beit-Peor, in the land of Sichon melech of the Amorites, who dwelt at Cheshbon, whom Moshe and the children of Yisrael smote, after they had come forth out of Mitzrayim:

47 And they possessed his land and the land of Og melech of Bashan, two melechim of the Amorites, who were on this side of Yarden toward the rising of the shemesh;

48 From Aroer, which is by the bank of the River
Arnon, even to Har Sion, which is Hermon,
49 And all the plain on this side of the Yarden
eastward, even to the sea of the plain, under the
slopes of Pisgah.

5 And Moshe called kol Yisrael and said to them,
Hear, O Yisrael, the chukim and mishpatim which I
speak in your hearing this yom, that you may learn
them and shomer and do them.

2 אֱלֹהִים our Ahlohim made a brit with us in Horev.

3 אֱלֹהִים made not this brit with our ahvot, but with
us, who are all of us here alive this yom.

4 אֱלֹהִים talked with you panayim-el-panayim in the
har out of the midst of the fire,

5 (I stood between אֱלֹהִים and you at that time, to
show you The Word of אֱלֹהִים: For you were afraid
because of the fire and went not up into the har)
saying,

6 I AM אֱלֹהִים your Ahlohim, who brought you out of
the land of Mitzrayim, from the bayit of avdooth.

7 You shall have no other ahlohim before My face.

8 You shall not make any graven image, or any
likeness of any thing that is in the shamayim above,
or that is on the earth beneath, or that is in the
mayim beneath the earth:

9 You shall not bow down to them, nor serve them:
for I אֱלֹהִים your Ahlohim am a zealous El, visiting
the iniquity of the ahvot upon the children to the
third and fourth generation of those who hate Me,

10 And showing rachamim to thousands of those
who love Me and shomer My mitzvot.

11 You shall not bring the Name of אֱלֹהִים your
Ahlohim to vain emptiness: for אֱלֹהִים will not hold
him guiltless that brings His Name to vain
emptiness.

12 Shomer Yom ha Shabbat to set it apart, as אָפְּאָרְךָ your Ahlohim has commanded you.

13 Six yamim you shall labor and do all your work:

14 But the seventh yom is The Shabbat of אָפְּאָרְךָ your Ahlohim: in it you shall not do any work, you, nor your son, nor your daughter, nor your male eved, nor your female eved, nor your ox, nor your donkey, nor any of your cattle, nor the ger that is within your gates; that your male eved and your female eved may rest as well as you.

15 And remember that you were an eved in the land of Mitzrayim and that אָפְּאָרְךָ your Ahlohim brought you out from there through a mighty hand and by an outstretched Arm: therefore אָפְּאָרְךָ your Ahlohim commanded you to shomer Yom ha Shabbat.

16 Honor your abba and your eema, as אָפְּאָרְךָ your Ahlohim has commanded you; that your yamim may be prolonged and that it may go well with you, in the land that אָפְּאָרְךָ your Ahlohim gives you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbor.

21 Neither shall you desire your neighbor's isha, neither shall you covet your neighbor's bayit, his field, nor his male eved, nor his female eved, his ox, or his donkey, or anything that is your neighbor's.

22 These Words אָפְּאָרְךָ spoke to all your kehilla in the har out of the midst of the fire, of the cloud and of the thick darkness, with a great voice: and He added no more. And He wrote them on two tablets of stone and delivered them to me.

23 And it came to pass, when you heard the voice out of the midst of the darkness, for the har did burn with fire, that you came near to me, even all the heads of your tribes and your zechanim;

24 And you said, See, אלהים our Ahlohim has showed us His tifereth and His greatness and we have heard His voice out of the midst of the fire: we have seen this yom that Ahlohim does talk with man and man still lives.

25 Now therefore why should we die? For this great fire will consume us: if we hear the voice of אלהים our Ahlohim anymore, then we shall die.

26 For who is there of all flesh, that has heard the voice of the living Ahlohim speaking out of the midst of the fire, as we have and lived?

27 You go near and hear all that אלהים our Ahlohim shall say: and speak to us all that אלהים our Ahlohim shall speak to you; and we will listen to it and do it.

28 And אלהים heard the voice of your words, when you spoke to me; and אלהים said to me, I have heard the voice of the words of this people, which they have spoken to you: they have well said all that they have spoken.

29 O that there were such a lev in them, that they would fear Me and shomer all My mitzvoth always, that it might be well with them and with their children le-olam-va-ed!

30 Go say to them, Get into your tents again.

31 But as for you, stand here by Me and I will speak to you all the mitzvoth and the chukim and the mishpatim, which you shall teach them, that they may do them in the land that I give them to possess.

32 You shall shomer to do therefore as אלהים your Ahlohim has commanded you: you shall not turn aside to the right hand, or to the left.

33 You shall have your halacha in all the halachot that אלהים your Ahlohim has commanded you, that you may live and that it may be well with you and that you may prolong your yamim in the land that you shall possess.

6 Now these are the mitzvot, the chukim and the mishpatim, which אלהים your Ahlohim commanded to teach you, that you might do them in the land which you go to possess:

2 That you might fear אלהים your Ahlohim, to shomer all His chukim and His mitzvot, which I command you, you and your son and your son's son, all the yamim of your chayim; and that your yamim may be prolonged.

3 Hear, O Yisrael and shomer to do it; that it may be well with you and that you may increase mightily, as אלהים Ahlohim of your ahvot has promised you, in the land that flows with milk and honey.

4 Shema Yisrael: אלהים is our Ahlohim, אלהים is Echad:

5 And you shall love אלהים your Ahlohim with all your lev and with all your being and with all your might.

6 And these words, which I command you this yom, shall be in your lev:

7 And you shall teach them diligently to your children and shall talk of them when you sit in your bayit and when you walk by the derech and when you lie down and when you rise up.

8 And you shall bind them for an ot upon your hand and they shall be as a memory between your eyes.

9 And you shall write them upon the posts of your bayit and on your gates.

10 And it shall be, when אלהים your Ahlohim shall have brought you into the land which He swore to your ahvot, to Avraham, to Yitzchak and to Yaakov, to give you great and tov cities, which you did not build,

11 And houses full of all tov things, which you filled not and wells dug, which you did not dig, vineyards

and olive eytzim, which you planted not; when you shall have eaten and are full;

12 Then beware lest you forget אֱלֹהֶיךָ, who brought you forth out of the land of Mitzrayim, from the bayit of avdooth.

13 You shall fear אֱלֹהֶיךָ your Ahlohim and serve Him and shall swear by His Name.

14 You shall not go after other ahlohim, the ahlohim of the peoples who are all around you;

15 (For אֱלֹהֶיךָ your Ahlohim is a zealous El among you) lest the anger of אֱלֹהֶיךָ your Ahlohim be lit against you and destroy you from off the face of the earth.

16 You shall not try אֱלֹהֶיךָ your Ahlohim, as you tried Him in Massah.

17 You shall diligently shomer the mitzvoth of אֱלֹהֶיךָ your Ahlohim and His testimonies and His chukim, which He has commanded you.

18 And you shall do that which is right and tov in the sight of אֱלֹהֶיךָ: that it may be well with you and that you may go in and possess the tov land that אֱלֹהֶיךָ swore to your ahvot.

19 To cast out all your enemies from before you, as אֱלֹהֶיךָ has spoken.

20 And when your son asks you in times to come, saying, What do these testimonies and chukim and mishpatim mean, which אֱלֹהֶיךָ our Ahlohim has commanded you?

21 Then you shall say to your son, We were Pharaoh's avadim in Mitzrayim; and אֱלֹהֶיךָ brought us out of Mitzrayim with a mighty hand:

22 And אֱלֹהֶיךָ showed signs and wonders, great and grievous, upon Mitzrayim, upon Pharaoh and upon his entire household, before our eyes:

23 And He brought us out from there, that He might bring us in, to give us the land that He swore to our ahvot.

24 And אלהים commanded us to do all these chukim, to fear אלהים our Ahlohim, for our tov always, that He might preserve us alive, as it is this yom.

25 And it shall be our tzedakah, if we shomer to do all these mitzvot before אלהים our Ahlohim, as He has commanded us.

Torah Parsha 41 Shavuah-Week 41-Ki Yeviyacha.
Devarim-Deuteronomy chapters 7-10. Renewed
Covenant Qorintyah Bet-Second
Corinthians chapters 6-10.

7 When אלהים your Ahlohim shall bring you into the land where you are going to possess and has cast out many goyim before you, the Hittites and the Girgashites and the Amorites and the Kanaanites and the Perizzites and the Hivites and the Yevusites, seven goyim greater and mightier than you;

2 And when אלהים your Ahlohim shall deliver them before you; you shall smite them and utterly destroy them; you shall make no brit with them, nor show rachamim to them:

3 Neither shall you make marriages with them; your daughter you shall not give to his son, nor his daughter shall you take for your son.

4 For they will turn away your son from following Me, that they may serve other ahlohim : so will the anger of אלהים be lit against you and destroy you suddenly.

5 But this is how you shall deal with them; you shall destroy their altars and break down their images and cut down their groves and burn their graven images with fire.

6 For you are a kadosh people to אלהים your Ahlohim: אלהים your Ahlohim has chosen you to be a special people to Himself, above all people that are upon the face of the earth.

7 אלהים did not set His love upon you, nor choose you because you were more in number than any people; for you were the fewest of all peoples:

8 But because אלהים loved you and because He would keep the oath which He had sworn to your ahvot; therefore אלהים has brought you out with a mighty hand and redeemed you out of the bayit of bondage, from the hand of Pharaoh melech of Mitzrayim.

9 Know that אלהים your Ahlohim, He is Ahlohim, the faithful El, who keeps His brit and rachamim with them that love Him and shomer His mitzvot to a thousand generations;

10 And repays them that hate Him to their face, to destroy them: He will not be slack to anyone that hates Him; He will repay him to his face.

11 You shall therefore shomer the mitzvot and the chukim and the mishpatim, which I command you this yom, to do them.

12 Therefore it shall come to pass, if you listen to these mishpatim and shomer and do them, that אלהים your Ahlohim shall keep with you the brit and the rachamim which He swore to your ahvot:

13 And He will love you and bless you and multiply you: He will also bless the fruit of your womb and the fruit of your land, your grain and your wine and your oil, the increase of your cattle and the flocks of your sheep, in the land which He swore to your ahvot to give you.

14 You shall be blessed above all peoples: there shall not be male, or female barren among you, or among your cattle.

15 And אֱלֹהִים will take away from you all sickness and will put none of the evil diseases of Mitzrayim, which you have seen and know about, upon you; but will lay them upon all them that hate you.

16 And you shall consume all the peoples that אֱלֹהִים your Ahlohim shall deliver for you; your eye shall have no pity upon them: neither shall you serve their ahlohim; for that will be a snare to you.

17 If you shall say in your lev, These goyim are greater than I; how can I dispossess them?

18 You shall not be afraid of them: but shall well remember what אֱלֹהִים your Ahlohim did to Pharaoh and to all Mitzrayim;

19 The great temptations which your eyes saw and the signs and the wonders and the mighty hand and the outstretched Arm, by which אֱלֹהִים your Ahlohim brought you out: so shall אֱלֹהִים your Ahlohim do to all the peoples whom you fear.

20 Moreover אֱלֹהִים your Ahlohim will send the hornet among them, until they that are left, who hide themselves from you, will be destroyed.

21 You shall not be afraid of them: for אֱלֹהִים your Ahlohim is among you, a Mighty-El and awesome.

22 And אֱלֹהִים your Ahlohim will put out those goyim before you little by little: you may not consume them at once, lest the beasts of the field increase upon you.

23 But אֱלֹהִים your Ahlohim shall deliver them to you and shall destroy them with a mighty destruction, until they are destroyed.

24 And He shall deliver their melechim into your hand and you shall destroy their name from under the shamayim: there shall no man be able to stand before you, until you have destroyed them.

25 The graven images of their ahlohim shall you burn with fire: you shall not desire the silver, or gold that is on them, nor take it for yourselves, lest you

be snared with it: for it is an abomination to אלהיך
your Ahlohim.

26 Neither shall you bring an abomination into your
bayit, lest you be a cursed thing like it: but you shall
utterly detest it and you shall utterly abhor it; for it is
a cursed thing.

8 All the mitzvot, which I command you this yom,
shall you shomer to do, that you may live and
multiply and go in and possess the land that אלהיך
swore to your ahvot.

2 And you shall remember all the derachot that
אלהיך your Ahlohim led you these forty years in the
wilderness, to humble you and to prove you, to
know what was in your lev, whether you would
shomer His mitzvot, or not.

3 And He humbled you and allowed you to hunger
and fed you with manna, which you knew not,
neither did your ahvot know; that He might make
you know that man does not live by lechem only, but
by every word that proceeds out of the mouth of
אלהיך does man live.

4 Your garment did not wear out on you; neither did
your foot swell, these forty years.

5 You shall also consider in your lev, that, as a man
disciplines his son, so אלהיך your Ahlohim
disciplines you.

6 Therefore you shall shomer the mitzvot of אלהיך
your Ahlohim, to have your halacha in His halachot
and to fear Him.

7 For אלהיך your Ahlohim brings you into a tov and
spacious land, a land of brooks of mayim, of
fountains and depths that spring out of valleys and
hills;

8 A land of wheat and barley and vines and fig
eytzim and pomegranates; a land of olive oil and
honey;

9 A land where you shall eat lechem without scarceness, you shall not lack any thing in it; a land whose stones are iron and out of whose hills you may dig brass.

10 When you have eaten and are full, then you shall bless אֱלֹהֵי your Ahlohim for the tov land that He has given you.

11 Beware that you forget not אֱלֹהֵי your Ahlohim, in not keeping His mitzvoth and His mishpatim and His chukim, which I command you this yom:

12 Lest when you have eaten and are full and have built nice houses and dwelt in them;

13 And when your herds and your flocks multiply and your silver and your gold is multiplied and all that you have is multiplied;

14 That your lev be lifted up and you forget אֱלֹהֵי your Ahlohim, who brought you forth out of the land of Mitzrayim, from the bayit of bondage;

15 Who led you through that great and awesome wilderness, where there were fiery serpents and scorpions and drought, where there was no mayim; who brought forth mayim out of the rock of flint;

16 Who fed you in the wilderness with manna, which your ahvot knew not, that He might humble you and that He might test you, to do you tov at your latter-end,

17 And you say in your lev, My power and the might of my hand has gotten me this wealth.

18 But you shall remember אֱלֹהֵי your Ahlohim: for it is He that gives you power to get wealth, that He may establish His brit which He swore to your ahvot, to Avraham, to Yitzchak and to Yaakov, as it is this yom.

19 And it shall be, if you do in any manner forget אֱלֹהֵי your Ahlohim and have your halacha after other ahlahim and serve them and worship them, I

testify against you this yom that you shall surely perish.

20 And like the goyim that אֱלֹהִים destroyed before your face, so shall you also perish; because you would not be obedient to the voice of אֱלֹהִים your Ahlohim.

9 Shema Yisrael: You are to pass over Yarden this yom, to go in to possess goyim greater and mightier than yourself, cities great and fortified up to the shamayim,

2 A people great and tall, the children of the Anakim, whom you know and of whom you have heard it said, Who can stand before the children of Anak!

3 Understand therefore this yom, that אֱלֹהִים your Ahlohim is He who goes over before you; as a consuming fire He shall destroy them and He shall bring them down before your face: so shall you drive them out and destroy them quickly, as אֱלֹהִים has said to you.

4 Do not say in your lev, after אֱלֹהִים your Ahlohim has cast them out from before you, saying, For my tzedakah אֱלֹהִים has brought me in to possess this land: rather for the wickedness of those goyim אֱלֹהִים does drive them out from before you.

5 Not for your tzedakah, or for the uprightness of your lev, do you go to possess their land: but for the wickedness of these goyim אֱלֹהִים your Ahlohim does drive them out from before you and that He may perform the word which אֱלֹהִים swore to your ahvot, Avraham, Yitzchak and Yaakov.

6 Understand therefore, that אֱלֹהִים your Ahlohim does not give you this tov land to possess it for your tzedakah; for you are a stiff-necked people.

7 Remember and don't forget, how you provoked אֱלֹהִים your Ahlohim to wrath in the wilderness: from the yom that you did depart out of the land of

Mitzrayim, until you came to this place, you have been rebellious against אֱלֹהִים.

8 Also in Horev you provoked אֱלֹהִים to wrath, so that אֱלֹהִים was angry with you and wanted to destroy you.

9 When I had gone up into the har to receive the tablets of stone, even the tablets of the brit that אֱלֹהִים made with you, then I dwelt in the har forty yamim and forty laylot, I neither did eat lechem nor drink mayim:

10 And אֱלֹהִים delivered to me two tablets of stone written with the finger of Ahlohim; and on them was written according to all the words, which אֱלֹהִים spoke with you in the har out of the midst of the fire in the yom of the kehilla.

11 And it came to pass at the end of forty yamim and forty laylot, that אֱלֹהִים gave me the two tablets of stone, even the tablets of the brit.

12 And אֱלֹהִים said to me, Arise, get down quickly from here; for your people whom you have brought forth out of Mitzrayim have corrupted themselves; they have quickly turned aside out of the halacha which I commanded them; they have made for themselves a molded image.

13 And אֱלֹהִים spoke to me, saying, I have seen this people and see, it is a stiff-necked people:

14 Leave Me alone, that I may destroy them and blot out their name from under the shamayim: and I will make from you a nation mightier and greater than they.

15 So I turned and came down from the har and the har burned with fire: and the two tablets of the brit were in my two hands.

16 And I looked and, saw that you had sinned against אֱלֹהִים your Ahlohim and had made a molded calf: you had turned aside quickly out of the halacha that אֱלֹהִים had commanded you.

17 And I took the two tablets and cast them out of my two hands and broke them before your eyes.

18 And I fell down before אֱלֹהִים, as at first, forty yamim and forty laylot: I did neither eat lechem, nor drink mayim because of all your sins which you committed, in doing wickedly in the sight of אֱלֹהִים, to provoke Him to anger.

19 For I was afraid of the anger and hot displeasure, with which אֱלֹהִים was angry against you to destroy you. But אֱלֹהִים heard me at that time also.

20 And אֱלֹהִים was very angry with Aharon and would have destroyed him: and I made tefillah for Aharon also at the same time.

21 And I took your sin, the calf which you had made and burned it with fire and stomped on it and ground it very small, even until it was as small as dust: and I cast the dust into the brook that descended out of the har.

22 And at Taverah and at Massah and at Kivroth-Hattaavah, you provoked אֱלֹהִים to wrath.

23 And when אֱלֹהִים sent you from Kadesh-Barnea, saying, Go up and possess the land that I have given you; then you rebelled against the command of אֱלֹהִים your Ahlohim and you believed Him not, nor listened to His voice.

24 You have been rebellious against אֱלֹהִים from the yom that I knew you.

25 So I fell down before אֱלֹהִים forty yamim and forty laylot, as I fell down the first time; because אֱלֹהִים had said He would destroy you.

26 I made tefillah therefore to אֱלֹהִים and said, O Master אֱלֹהִים, destroy not Your people and Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Mitzrayim with a mighty hand.

27 Remember Your avadim, Avraham, Yitzchak and Yaakov; look not to the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land from where you brought us out say, Because אֱלֹהֵינוּ was not able to bring them into the land which He promised them and because He hated them, He has brought them out to slay them in the wilderness.

29 Yet they are Your people and Your inheritance, which You brought out by Your mighty Power and by Your outstretched Arm.

10 At that time אֱלֹהֵינוּ said to me, Cut two tablets of stone like the first and come up to Me on the har and make an ark of wood.

2 And I will write on the tablets the words that were in the first tablets that you broke and you shall put them in the ark.

3 And I made an ark of acacia wood and cut two tablets of stone like the first and went up into the har, having the two tablets in my hand.

4 And He wrote on the tablets, according to the first writing, the Ten Mitzvoth, which אֱלֹהֵינוּ spoke to you on the har out of the midst of the fire in the yom of the kehilla: and אֱלֹהֵינוּ gave them to me.

5 And I turned and came down from the har and put the tablets in the Ark that I had made; and there they are, as אֱלֹהֵינוּ commanded me.

6 And the children of Yisrael took their journey from Beeroth from the children of Yaakan to Mosera: there Aharon died and there he was buried; and El-Azar his son served in the kohen's office in his place.

7 From there they journeyed to Gudgodah; and from Gudgodah to Yotvath, a land of rivers of mayim.

8 At that time אֱלֹהֵינוּ separated the tribe of Lewi, to bear the Ark of the Testimony of אֱלֹהֵינוּ, to stand

before אֱלֹהִים to attend to Him and to bless in His Name, to this yom.

9 Therefore Lewi has no part, or inheritance with his brothers; אֱלֹהִים is his inheritance, as אֱלֹהִים your Ahlohim promised him.

10 And I stayed in the har, according to the first time, forty yamim and forty laylot; and אֱלֹהִים heard me at that time also and אֱלֹהִים chose not to destroy you.

11 And אֱלֹהִים said to me, Arise, take your journey before the people, that they may go in and possess the land, which I swore to their ahvot to give them.

12 And now, Yisrael, what does אֱלֹהִים your Ahlohim require of you, but to fear אֱלֹהִים your Ahlohim, to have your halacha in all His halachot and to love Him and to serve אֱלֹהִים your Ahlohim with all your lev and with all your being,

13 To shomer the mitzvoth of אֱלֹהִים and His chukim, which I command you this yom for your tov.

14 See, the shamayim and the shamayim of shamayim belong to אֱלֹהִים your Ahlohim, the earth also, with all that is in it.

15 Only אֱלֹהִים had delight in your ahvot to love them and He chose their zera after them, even above all peoples, as it is this yom.

16 Perform brit-milah therefore on the foreskin of your lev, and be no more stiff-necked.

17 For אֱלֹהִים your Ahlohim is the Ahlohim of all mighty ones and Master of all masters, a great El, mighty and awesome, who shows no partiality, nor takes bribes:

18 He does execute the mishpat of the fatherless and widow and loves the ger, in giving him food and garments.

19 Love therefore the ger: for you were gerim in the land of Mitzrayim.

20 You shall fear אלהיך your Ahlohim; Him shall you serve and to Him shall you cleave and swear by His Name.

21 He is your tehilla and He is your Ahlohim, that has done for you these great and awesome things, which your eyes have seen.

22 Your ahvot went down into Mitzrayim with seventy-five persons; and now אלהיך your Ahlohim has made you as the cochavim of the shamayim for multitude.

Torah Parsha 42 Shavuah-Week 42-V'Ahavtah
Devarim-Deuteronomy chapters 11-14. Renewed
Covenant Qorintyah Bet-Second Corinthians
chapters 11-13.

11 Therefore you shall love אלהיך your Ahlohim and shomer His charge and His chukim and His mishpatim and His mitzvot, always.

2 And know you this yom: for I speak not with your children who have not known and who have not seen the chastisement of אלהיך your Ahlohim, His greatness, His mighty hand and His outstretched Arm,

3 And His nisim and His acts, which He did in the midst of Mitzrayim to Pharaoh the melech of Mitzrayim and to all his land;

4 And what He did to the army of Mitzrayim, to their horses and to their mirkavot; how He made the mayim of the Yam Suf to overflow them as they pursued after you and how אלהיך has destroyed them to this yom;

5 And what He did for you in the wilderness, until you came into this place;

6 And what He did to Dathan and Aviram, the sons of Eliav, the son of Reuven and all the men of

Korach: how the earth opened its mouth and swallowed them up and their households and their tents and all the substance that was in their possession, in the midst of kol Yisrael:

7 But your eyes have seen all the great acts of אֱלֹהֵיךָ which He did.

8 Therefore shall you shomer all the mitzvot which I command you this yom, that you may be strong and multiply, and go in and possess the land, which you are going to possess;

9 And to prolong your yamim in the land, which אֱלֹהֵיךָ swore to your ahvot to give to them and to their zera, a land that flows with milk and honey.

10 For the land, which you go in to possess, is not as the land of Mitzrayim, from which you came out, where you sowed your zera and watered it by foot, as a garden of herbs:

11 But the land, which you are going to possess, is a land of hills and valleys and mayim to drink from the rain of the shamayim:

12 A land that אֱלֹהֵיךָ your Ahlohim cares for: the eyes of אֱלֹהֵיךָ your Ahlohim are always upon it, from the beginning of the year even to the end of the year.

13 And it shall come to pass, if you shall listen diligently to My mitzvot which I command you this yom, to love אֱלֹהֵיךָ your Ahlohim and to serve Him with all your lev and with all your being,

14 That I will give you the rain of your land in its due season, the first rain and the latter rain, that you may gather in your grain and your wine and your oil.

15 And I will send grass in your fields for your cattle, that you may eat and be full.

16 Take heed to yourselves, that your lev be not deceived and you turn aside and serve other ahlohim and worship them;

17 And then אֱלֹהִים 's wrath be lit against you and He will shut up the shamayim, that there be no rain and that the land yield not its fruit; and you perish quickly from off the tov land which אֱלֹהִים gives you.

18 Therefore shall you lay up My Words in your lev and in your being and bind them for an ot upon your hand, that they may be as a memory between your eyes.

19 And you shall teach them to your children, speaking of them when you sit in your bayit and when you walk by the derech, when you lie down and when you rise up.

20 And you shall write them upon the doorposts of your bayit and upon your gates:

21 That your yamim may be multiplied and the yamim of your children, in the land which אֱלֹהִים swore to your ahvot to give them, as the yamim of the shamayim are above the earth.

22 For if you shall diligently shomer all these mitzvoth that I command you, to do them, to love אֱלֹהִים your Ahlohim, to have your halacha in all His halachot and to cleave to Him;

23 Then will אֱלֹהִים drive out all these goyim from before you and you shall possess greater goyim and mightier ones than yourselves.

24 Every place the soles of your feet shall tread shall be yours: from the wilderness and Levanon, from the River Euphrates, even to the Western Sea shall your coast be.

25 There shall no man be able to stand before you: for אֱלֹהִים your Ahlohim shall lay the fear of you and the dread of you upon all the land that you shall tread upon, as He has said to you.

26 See, I set before you this yom a bracha and a curse;

27 A blessing, if you obey the mitzvoth of אֱלֹהִים your Ahlohim, which I command you this yom:

28 And a curse, if you will not obey the mitzvot of אלהיך your Ahlohim, but turn aside out of the derech which I command you this yom, to go after other ahlohim, which you have not known.

29 And it shall come to pass, when אלהיך your Ahlohim has brought you into the land which you go to possess, that you shall put the blessing upon Har Gerazim and the curse upon Har Eival.

30 Are they not on the other side of the Yarden, further on the derech west, where the shemesh goes down, in the land of the Kanaanites, who dwell in the desert plains in front of Gilgal, next to the oak of Morah, beside Shechem.

31 For you shall pass over the Yarden to go in to possess the land that אלהיך your Ahlohim gives you and you shall possess it and dwell there.

32 And you shall shomer to do all the chukim and mishpatim that I set before you this yom.

12 These are the chukim and mishpatim, which you shall shomer to do in the land, which אלהיך Ahlohim of your ahvot gives you to possess, all the yamim that you live upon the earth.

2 You shall utterly destroy all the places, in which the goyim (which you shall possess) served their ahlohim, upon the high mountains and upon the hills and under every green eytz:

3 And you shall overthrow their altars and break their pillars and burn their Asherim with fire; and you shall cut down the graven images of their ahlohim and destroy their names out of that place.

4 You shall not do so to אלהיך your Ahlohim.

5 But to the place that אלהיך your Ahlohim chose out of all your tribes to put His Name there, even to His dwelling shall you seek and there you shall come:

6 And there you shall bring your burnt offerings and your sacrifices and your ma'aser and heave offerings of your hand and your vows and your terumah offerings and the bechorot of your herds and of your flocks:

7 And there you shall eat before אלהיך your Ahlohim and you shall gilah in all that you put your hand to, you and your households, in which אלהיך your Ahlohim has blessed you.

8 You shall not do after all the things that we do here this yom; every man whatever is right in his own eyes.

9 For you have not as yet come to the rest and to the inheritance, which אלהיך your Ahlohim gives you.

10 But when you go over the Yarden and dwell in the land which אלהיך your Ahlohim gives you to inherit and when He gives you rest from all your enemies all around, so that you dwell in safety;

11 Then there shall be a place which אלהיך your Ahlohim has chosen to cause His Name to dwell; there shall you bring all that I command you; your burnt offerings and your sacrifices, your ma'aser and the heave offering of your hand and all your choice vows which you vow to אלהיך:

12 And you shall gilah before אלהיך your Ahlohim, you and your sons and your daughters and your male avadim and your female avadim and the Lewi that is within your gates; because he has no part, or inheritance with you.

13 Take heed to yourself that you offer not your burnt offerings in every place that you see:

14 But in the place which אלהיך has chosen in one of your tribes, there you shall offer your burnt offerings and there you shall do all that I command you.

15 Whatever you desire you may kill and eat in all your gates, according to the blessing of אלהיך your Ahlohim which He has given you: the unclean and the clean man may eat of it, of the gazelle and deer alike.

16 Only you shall not eat the dahm; you shall pour it upon the earth as mayim.

17 You may not eat within your gates the ma'aser of your grain, or of your wine, or of your oil, or the bechorot of your herds, or of your flock, nor any of your vows which you vowed, nor your terumah offerings, or heave offering of your hand:

18 But you must eat them before אלהיך your Ahlohim in the place which אלהיך your Ahlohim has chosen, you and your son and your daughter and your male eved and your female eved and the Lewi that is within your gates: and you shall gilah before אלהיך your Ahlohim in all that you put your hands to undertake.

19 Guard yourself that you forsake not the Lewi as long as you live upon the earth.

20 When אלהיך your Ahlohim shall enlarge your border, as He has promised you and you shall say, I will eat meat because your being longs to eat flesh; you may eat flesh, whatever your being desires.

21 If the place where אלהיך your Ahlohim has chosen to put His Name is too far from you, then you shall kill of your herd and of your flock, which אלהיך has given you, as I have commanded you and you shall eat in your gates whatever your being desires.

22 Even as the gazelle and the deer are eaten, so you shall eat them: the unclean and the clean man shall eat of them alike.

23 Only be sure that you eat not the dahm: for the dahm is the chayim; and you may not eat the chayim with the meat.

24 You shall not eat it; you shall pour it upon the earth as mayim.

25 You shall not eat it; that it may go well with you and with your children after you, when you shall do that which is right in the sight of אלהים.

26 Only your kadosh things which you have and your vows, you shall take and go to the place which אלהים chose:

27 And you shall offer your burnt offerings, the meat and the dahm, upon the altar of אלהים your Ahlohim: and the dahm of your sacrifices shall be poured out upon the altar of אלהים your Ahlohim and you shall eat the meat.

28 Shomer and hear all these words which I command you, that it may go well with you and with your children after you le-olam-va-ed, when you do that which is tov and right in the sight of אלהים your Ahlohim.

29 When אלהים your Ahlohim shall cut off the goyim from before you, that you are going to possess and you dispossess them and dwell in their land;

30 Guard yourself that you are not ensnared by following them, after they are destroyed from before you; and that you inquire not after their ahlohim , saying, How did these goyim serve their ahlohim? Even so will I do too.

31 You shall not do so to אלהים your Ahlohim: for every abomination to אלהים, that He hates, have they done to their ahlohim ; for even their sons and their daughters they have burned in the fire to their ahlohim.

32 Whatever I am commanding you, shomer to do it: you shall not add to it, nor take away from it.

13 If there arises among you a navi, or a dreamer of dreams and gives you an ot, or a wonder,

2 And the ot, or the wonders come to pass, of which he spoke to you, saying, Let us go after other ahlohim, which you have not known and let us serve them;

3 You shall not listen to the words of that navi, or that dreamer of dreams: for אֱלֹהִים your Ahlohim tests you, to know whether you love אֱלֹהִים your Ahlohim with all your lev and with all your being.

4 You shall have your halacha after אֱלֹהִים your Ahlohim and fear Him and shomer His mitzvoth and obey His voice and you shall serve Him and cleave to Him.

5 And that navi, or that dreamer of dreams, shall be put to death; because he has spoken to turn you away from אֱלֹהִים your Ahlohim, who brought you out of the land of Mitzrayim and redeemed you out of the bayit of avdooth, in order to draw you away from the halacha that אֱלֹהִים your Ahlohim commanded you to have. So shall you put the evil away from the midst of you.

6 If your brother, the son of your eema, or your son, or your daughter, or the isha of your bosom, or your chaver, which is as your own being, entices you secretly, saying, Let us go and serve other ahlohim, whom you have not known, you, nor your ahvot;

7 Namely, of the ahlohim of the people who are all around you, near to you, or far off from you, from one end of the earth even to the other end of the earth;

8 You shall not agree with him, or listen to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him:

9 But you shall surely kill him; your hand shall be first upon him to put him to death and afterwards the hand of all the people.

10 And you shall stone him with stones, that he die; because he has sought to tear you away from אֱלֹהִים

your Ahlohim, who brought you out of the land of Mitzrayim, from the bayit of avdooth.

11 And kol Yisrael shall hear and fear and shall do no more any such wickedness as this among you.

12 If you shall hear someone from one of your cities, that אִתְּךָ your Ahlohim has given you to dwell in, saying,

13 Certain men, the children of Belial, have gone out from among you and have withdrawn the inhabitants of their city, saying, Let us go and serve other ahlohim, whom you have not known;

14 Then shall you inquire and search and ask diligently; and, see, if it is emet and if the thing is certain, that such abomination is done among you;

15 You shall surely smite the inhabitants of that city with the edge of the sword, destroying it utterly and all that is in it and the cattle of it, with the edge of the sword.

16 And you shall gather all the spoil of it into the midst of the street and shall burn with fire the city and all the spoil of it, for אִתְּךָ your Ahlohim: and it shall be a heap le-olam-va-ed; it shall not be built again.

17 And there shall cleave none of the cursed thing to your hand: so that אִתְּךָ may turn from the fierceness of His anger and show you rachamim and have rachamim upon you and multiply you, as He has sworn to your ahvot;

18 When you shall listen to the voice of אִתְּךָ your Ahlohim, to shomer all His mitzvoth that I command you this yom, to do that which is tzadik in the eyes of אִתְּךָ your Ahlohim.

14 You are the children of אִתְּךָ your Ahlohim: you shall not cut yourselves, nor shave between your eyes for the dead.

2 For you are a kadosh people to אלהים your Ahlohim and אלהים has chosen you to be a treasured possession, a people for Himself, above all the goyim that are upon the earth.

3 You shall not eat any abominable thing.

4 These are the beasts that you shall eat: the ox, the sheep and the goat,

5 The deer and the gazelle and the fallow deer and the wild goat and the har goat and the wild ox and the har sheep.

6 And every beast that parts the hoof and splits the hoof in two and chews the cud are among the beasts that you shall eat.

7 Nevertheless these you shall not eat of them that chew the cud, or of them that split the hoof; like the camel and the hare and the rabbit: for they chew the cud, but split not the hoof; therefore they are unclean to you.

8 And the swine because it parts the hoof, yet chews not the cud, it is unclean to you: you shall not eat of their flesh, nor touch their dead gooff.

9 These you shall eat of all that are in the mayim: all that have fins and scales shall you eat:

10 And whatever has not fins and scales you may not eat; it is unclean to you.

11 Of all clean birds you shall eat.

12 But these are they of which you shall not eat: the eagle and the vulture and the black vulture,

13 And the red kite and the falcon and the buzzard after their kinds,

14 And every raven after its kind.

15 And the ostrich and the nighthawk and the seagull and the hawk after its kind,

16 The little owl and the great owl and the white owl,

17 And the pelican and the carrion vulture and the fisher owl,

18 And the stork and the heron after its kind and the lapwing and the bat.

19 And every creeping thing that flies is unclean to you: they shall not be eaten.

20 But of all clean birds you may eat.

21 You shall not eat of anything that dies by itself: you shall give it to the ger that is in your gates, that he may eat it; or you may sell it to an alien: for you are a kadosh people to אלהיך your Ahlohim. You shall not cook a kid in its eema's milk.

22 You shall truly give ma'aser of all the increase of your zera that the field brings forth year by year.

23 And you shall eat before אלהיך your Ahlohim, in the place that He chose to place His Name there, the ma'aser of your grain, of your wine and of your oil and the bechorot of your herds and of your flocks; that you may learn to fear אלהיך your Ahlohim always.

24 And if the derech is too long for you, so that you are not able to carry it; or if the place is too far from you, where אלהיך your Ahlohim has chosen to set His Name, when אלהיך your Ahlohim has blessed you:

25 Then shall you turn it into money and bind up the money in your hand and shall go to the place which אלהיך your Ahlohim has chosen:

26 And you shall bestow that money for whatever your being desires after, for oxen, or for sheep, or for wine, or for strong drink, or for whatever your being desires: and you shall eat there before אלהיך your Ahlohim and you shall gilah, you and your household,

27 And the Lewi that is within your gates; you shall not forsake; for he has no part, or inheritance with you.

28 At the end of three years you shall bring forth all the ma'aser of your increase the same year and shall lay it up within your gates:

29 And the Lewi, (because he has no part nor inheritance with you,) and the ger and the fatherless and the widow, which are within your gates, shall come and shall eat and be satisfied; that אלהים your Ahlohim may bless you in all the work of your hands which you do.

Torah Parsha 43 Shavuah-Week 43-
Miqetz Devarim-Deuteronomy chapters 15-18.
Renewed Covenant Galutiah-Galatians chapters 1-6.

15 At the end of every seven years you shall make a release.

2 And this is the manner of the release: Every creditor that lends anything to his neighbor shall release it; he shall not require it from his neighbor, or from his brother; because it is called אלהים 's release.

3 From a foreigner you may exact it again: but that which is yours with your brother your hand shall release;

4 There shall be no poor among you; for אלהים shall greatly bless you in the land which אלהים your Ahlohim gives you for an inheritance to possess:

5 Only if you carefully listen to the voice of אלהים your Ahlohim, to shomer and to do all these mitzvoth which I command you this yom.

6 For אלהים your Ahlohim will bless you, as He promised you: and you shall lend to many goyim, but you shall not borrow; and you shall reign over many goyim, but they shall not reign over you.

7 If there is among you a poor man of one of your brothers within any of your gates in your land which אֱלֹהִים your Ahlohim gives you, you shall not harden your lev, nor shut your hand from your poor brother:

8 But you shall open your hand wide to him and shall surely lend him sufficient for his need, in that which he needs.

9 Beware that there is not a thought of Bely-al in your lev, saying, The seventh year, the year of release, is at hand; and your eye be evil against your poor brother and you give him no release; and he cries to אֱלֹהִים against you and it becomes sin for you.

10 You shall surely give him the release and your lev shall not be grieved when you give it to him: because for this thing אֱלֹהִים your Ahlohim shall bless you in all your works and in all that you put your hand to undertake.

11 For the poor shall never cease out of the land: therefore I command you, saying, You shall open your hand wide to your brother, to your poor and to your needy, in your land.

12 And if your brother, an Ivri man, or an Ivri woman, is sold to you and serves you six years; then in the seventh year you shall let him go free from you.

13 And when you send him out free from you, you shall not let him go away empty-handed:

14 You shall furnish him liberally out of your flock and out of your floor and out of your winepress: of that which אֱלֹהִים your Ahlohim has blessed you, you shall give to him.

15 And you shall remember that you were an eved in the land of Mitzrayim and אֱלֹהִים your Ahlohim redeemed you: therefore I command you this thing today.

16 And it shall be, if he says to you, I will not go away from you; because he loves you and your bayit because he fares well with you;

17 Then you shall take an awl and thrust it through his ear to the door and he shall be your eved le-olam-va-ed. And also to your female eved you shall do likewise.

18 It shall not seem hard to you, when you send him away free from you; for he has been worth twice as much as a hired eved to you, in serving you six years: and אלהיך your Ahlohim shall bless you in all that you do.

19 All the bachor males that come from your herd and from your flock you shall set it apart to אלהיך your Ahlohim: you shall do no work with the bachor of your herd, nor shear the bachor of your sheep.

20 You shall eat it before אלהיך your Ahlohim year by year in the place that אלהיך has chosen, you and your household.

21 And if there is any blemish in it, such as if it is lame, or blind, or has any ill blemish, you shall not sacrifice it to אלהיך your Ahlohim.

22 You shall eat it within your gates: the unclean and the clean person shall eat it alike, as the gazelle and as the deer.

23 Only you shall not eat the dahm of it; you shall pour it upon the ground as mayim.

16 Shomer the chodesh of The Aviv-OT, and shomer the Pesach to אלהיך your Ahlohim: for in the chodesh of Aviv אלהיך your Ahlohim brought you forth out of Mitzrayim by lyla.

2 You shall therefore sacrifice the Pesach to אלהיך your Ahlohim, from the flock and the herd, in the place that אלהיך has chosen to place His Name.

3 You shall eat no leavened lechem with it; seven yamim shall you eat matzah with it, even the lechem

of affliction; for you came forth out of the land of Mitzrayim in haste: that you may remember the yom when you came forth out of the land of Mitzrayim all the yamim of your chayim.

4 And there shall be no leavened lechem seen with you in all your borders seven yamim; neither shall any of the meat, which you sacrificed the first yom at evening, remain all lyla until the boker.

5 You may not sacrifice the Pesach within any of your gates, which אלהיך your Ahlohim gives you:

6 But at the place that אלהיך your Ahlohim has chosen to place His Name, there you shall sacrifice the Pesach at evening, at the going down of the shemesh, at the season that you came forth out of Mitzrayim.

7 And you shall roast and eat it in the place that אלהיך your Ahlohim has chosen: and you shall return in the boker and go to your tents.

8 Six yamim you shall eat matzah: and on the seventh yom shall be a miqra kodesh to אלהיך your Ahlohim: you shall do no work in it.

9 Seven whole weeks shall you number: begin to number the seven whole weeks from such time as you begin to put the sickle to the grain.

10 And you shall shomer the Chag Shavuot to אלהיך your Ahlohim with a tribute of a terumah offering from your hand, which you shall give to אלהיך your Ahlohim, according to how אלהיך your Ahlohim has blessed you:

11 And you shall gilah before אלהיך your Ahlohim, you and your son and your daughter and your male eved and your female eved and the Lewi that is within your gates and the ger and the fatherless and the widow, that are among you, in the place which אלהיך your Ahlohim has chosen to place His Name.

12 And you shall remember that you were an eved in Mitzrayim: and you shall shomer and do these chukim.

13 You shall shomer Chag Sukkot seven yamim, after you have gathered in your grain and your wine:

14 And you shall gilah in your chag, you and your son and your daughter and your male eved and your female eved and the Lewi, the ger and the fatherless and the widow, that are within your gates.

15 Seven yamim shall you shomer a solemn chag to אלהיך your Ahlohim in the place which אלהיך has chosen: because אלהיך your Ahlohim shall bless you in all your increase and in all the works of your hands, therefore you shall surely gilah.

16 Three times in a year shall all your males appear before אלהיך your Ahlohim in the place which He has chosen; at Chag Matzoth and at Chag Shavuot and at Chag Sukkot: and they shall not appear before אלהיך empty-handed:

17 Every man shall give, as he is able; according to the bracha of אלהיך your Ahlohim; that He has given you.

18 Shophtim and officers shall you appoint in all your gates, which אלהיך your Ahlohim gives you, throughout your tribes: and they shall judge the people with just mishpat.

19 You shall not distort mishpat; you shall not respect persons, neither take a bribe: for a bribe does blind the eyes of the wise and pervert the words of the tzadik.

20 That which is fully just shall you follow, that you may live and inherit the land that אלהיך your Ahlohim gives you.

21 You shall not plant a grove of any eytzim near the altar of אלהיך your Ahlohim, which you shall make.

22 Neither shall you set up any pillar; which אֱלֹהִים your Ahlohim hates.

17 You shall not sacrifice to אֱלֹהִים your Ahlohim any bull, or sheep, in which there is a blemish, or any evil matter: for that is an abomination to אֱלֹהִים your Ahlohim.

2 If there is found among you, within any of your gates which אֱלֹהִים your Ahlohim gives you, man, or woman, that has done wickedness in the sight of אֱלֹהִים your Ahlohim, in transgressing His brit,

3 And has gone and served other ahlohim and worshipped them, either the shemesh, or yarayach, or any of the host of the shamayim, which I have not commanded;

4 And it is told to you and you have heard of it and inquired diligently and it is emet and the thing is certain, that such abomination is done in Yisrael.

5 Then shall you bring forth that man, or that woman, that has committed that wicked thing, to your gates, even that man, or that woman and shall stone them with stones, until they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death and afterward the hands of all the people. So you shall put the evil away from among you.

8 If there arises a matter too hard for you in mishpat, between dahm and dahm, between a lawsuit and another, between an assault or another, being matters of controversy within your gates: then shall you arise and get up into the place which אֱלֹהִים your Ahlohim has chosen;

9 And you shall come to the kohanim the Lewiym and to the shophet that shall be in those yamim and inquire; and they shall show you the sentence of mishpat:

10 And you shall do according to the sentence, which they of that place which אִיִּזְרָאֵל has chosen shall show you; and you shall shomer to do according to all that they inform you:

11 According to the verdict of the Torah that they shall teach you and according to the mishpat that they shall tell you, you shall do: you shall not decline from the ruling which they shall show you, to the right hand, nor to the left.

12 And the man that will do arrogantly and will not listen to the kohen that stands to attend there before אִיִּזְרָאֵל your Ahlohim, or to the shophet, even that man shall die: and you shall put away the evil from Yisrael.

13 And all the people shall hear and fear and not do arrogantly.

14 When you are come to the land that אִיִּזְרָאֵל your Ahlohim gives you and shall possess it and shall dwell in it and shall say, I will set a melech over me, like all the goyim that are around me;

15 You shall certainly set a melech over you, whom אִיִּזְרָאֵל your Ahlohim shall choose: one from among your brothers shall you set as melech over you: you may not set a ger over you, who is not your brother.

16 But he must not multiply horses for himself, nor cause the people to return to Mitzrayim, so that he can multiply horses: because as אִיִּזְרָאֵל has said to you, You shall not return anymore that derech.

17 Neither shall he multiply women to himself, so that his lev turns not away: neither shall he greatly multiply for himself silver and gold.

18 And it shall be, when he sits upon the kesay of his malchut, that he shall write himself a copy of this

Torah in a scroll out of that which is before the kohanim the Lewiym:

19 And it shall be with him and he shall read it all the yamim of his chayim: that he may learn to fear אלהים his Ahlohim, to shomer all the Words of this Torah and these chukim, to do them:

20 That his lev may not be lifted up above his brothers and that he may not turn aside from the mitzvah, to the right hand, or to the left: to the end that he may prolong his yamim in his malchut, he and his children, in the midst of Yisrael.

18 The kohanim the Lewiym and all the tribe of Lewi, shall have no part, or inheritance with Yisrael: they shall eat the offerings of אלהים made by fire and His inheritance.

2 They shall have no inheritance among their brothers: אלהים is their inheritance, as He has said to them.

3 And this shall be the kohen's due from the people, from those who offer a sacrifice, whether it be ox, or sheep; and they shall give to the kohen the thigh and the two cheeks and the stomach.

4 The bikkurim also of your grain, of your wine and of your oil and the first of the fleece of your sheep, shall you give him.

5 For אלהים your Ahlohim has chosen him out of all your tribes, to stand to attend in the Name of אלהים: him and his sons le-olam-va-ed.

6 And if a Lewi comes from any of your gates out of kol Yisrael, where he sojourned and comes with all the desire of his mind to the place that אלהים has chosen;

7 Then he shall attend in the Name of אלהים his Ahlohim, as all his brothers the Lewiym do, who stand there before אלהים.

8 They shall have like portions to eat, besides that which comes from the sale of his inheritance.

9 When you have come into the land that אֱלֹהֵיכֶם your Ahlohim gives you, you shall not learn to do after the abominations of those goyim.

10 There shall not be found among you anyone that makes his son, or his daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch.

11 Or, a spell caster, or a consulter with familiar ruachim, or a wizard, or one who calls up the dead.

12 For all that do these things are an abomination to אֱלֹהֵיכֶם : and because of these abominations אֱלֹהֵיכֶם your Ahlohim does drive them out from before you.

13 You shall be perfect with אֱלֹהֵיכֶם your Ahlohim.

14 For these goyim, which you shall possess, listened to observers of times and to diviners: but as for you, אֱלֹהֵיכֶם your Ahlohim has not allowed you to do so.

15 אֱלֹהֵיכֶם your Ahlohim will raise up to you a Navi from the midst of you, from your brothers, like me; to Him you shall listen;

16 According to all that you desired of אֱלֹהֵיכֶם your Ahlohim in Horev in the yom of the kehilla, saying, Let me not hear again the voice of אֱלֹהֵיכֶם my Ahlohim, neither let me see this great fire anymore, that I die not.

17 And אֱלֹהֵיכֶם said to me, They have well spoken that which they have spoken.

18 I will raise them up a Navi from among their brothers, like you and will put My Words in His mouth; and He shall speak to them all that I shall command Him.

19 And it shall come to pass, that whoever will not listen to My Words that He shall speak in My Name, I will require it of him.

20 But the navi, who shall presume to speak a word in My Name, which I have not commanded him to speak, or that shall speak in the name of other ahlohim, even that navi shall die.

21 And if you say in your lev, How shall we know the word that אֱלֹהִים has not spoken?

22 When a navi speaks in the Name of אֱלֹהִים, if the thing follows not, nor comes to pass, that is the thing which אֱלֹהִים has not spoken, but the navi has spoken it presumptuously: you shall not be afraid of him.

Torah Parsha 44 Shavuah-Week 44-Ki Yachrit
Devarim-Deuteronomy chapters 19-22. Renewed
Covenant Ephesiyah-Ephesians chapters 1-6.

- 19** When אֱלֹהִים your Ahlohim has cut off the goyim, whose land אֱלֹהִים your Ahlohim gives you and you dispossess them and dwell in their cities and in their houses;
- 2 You shall separate three cities for yourselves in the midst of your land, which אֱלֹהִים your Ahlohim gives you to possess.
- 3 You shall prepare a derech and divide the coasts of your land, which אֱלֹהִים your Ahlohim gives you to inherit, into three parts, that every killer may flee there.
- 4 And this is the case of the killer, who shall flee there, that he may live: Whoever kills his neighbor ignorantly, whom he hated not in times past;
- 5 As when a man goes into the woods with his neighbor to cut wood and his hand swings with the axe to cut down the eytz and the head slips from the handle and strikes his neighbor, so that he dies; he shall flee to one of those cities and live:

6 Lest the revenger of the dahm pursue the killer, while his lev is hot and overtakes him because the derech is long and slays him; whereas he was not worthy of death because he hated him not in times past.

7 Therefore I commanded you, saying, You shall separate three cities for yourselves.

8 And if אֶרְצְךָ your Ahlohim enlarges your coast, as He has sworn to your ahvot and gives you all the land that He promised to give to your ahvot;

9 If you shall shomer all these mitzvot to do them, which I command you this yom, to love אֶרְצְךָ your Ahlohim and to have your halacha always in His halachot; then shall you add three cities more for yourselves, besides these three:

10 That innocent dahm be not shed in your land, which אֶרְצְךָ your Ahlohim gives you for an inheritance, so that dahm be upon you.

11 But if any man hates his neighbor and lies in wait for him and rises up against him and smites him so that he dies and flees into one of these cities:

12 Then the zechanim of his city shall send and fetch him there and deliver him into the hand of the revenger of dahm that he may die.

13 Your eye shall not pity him, but you shall put away the guilt of innocent dahm from Yisrael, that it may go well with you.

14 You shall not remove your neighbor's landmark, which those of past times have set in your inheritance, which you shall inherit in the land that אֶרְצְךָ your Ahlohim gives you to possess.

15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 If a false witness rises up against any man to testify against him, that which is wrong;

17 Then both the men, between whom the controversy is, shall stand before אִיִּאז, before the kohanim and the shophtim, who shall serve in those yamim;

18 And the shophtim shall make diligent inquiry: and, see, if the witness is a false witness and has testified falsely against his brother;

19 Then shall you do to him, as he had thought to have done to his brother: so shall you put the evil away from among you.

20 And those who remain shall hear and fear and shall commit no more any such evil among you.

21 And your eye shall not pity; but chayim shall go for chayim, eye for eye, tooth for tooth, hand for hand, foot for foot.

20 When you go out to battle against your enemies and see horses and mirkavot and a people more than you, be not afraid of them: for אִיִּאז your Ahlohim is with you, who brought you up out of the land of Mitzrayim.

2 And it shall be, when you come near to the battle, that the kohen shall approach and speak to the people,

3 And shall say to them, Shema Yisrael, you approach this yom to battle against your enemies: let not your levavot faint, fear not and do not tremble, neither be terrified because of them;

4 For אִיִּאז your Ahlohim is He that goes with you, to fight for you against your enemies, to save you.

5 And the officers shall speak to the people saying, What man is there that has built a new bayit and has not dedicated it? Let him go and return to his bayit, lest he die in the battle and another man dedicate it.

6 And what man is he that has planted a vineyard and has not yet eaten of it? Let him also go and

return to his bayit, lest he die in the battle and another man eat of it.

7 And what man is there that has engaged an isha and has not taken her? Let him go and return to his bayit, lest he die in the battle and another man take her.

8 And the officers shall speak further to the people and they shall say, What man is there that is fearful and fainthearted? Let him go and return to his bayit, lest his brother's lev faint as well as his lev.

9 And it shall be, when the officers have made an end of speaking to the people that they shall make captains of the armies to lead the people.

10 When you come near to a city to fight against it, then proclaim shalom to it.

11 And it shall be, if it gives you an answer of shalom and opens to you, then it shall be, that all the people that are found in it shall be compulsory labor to you and they shall serve you.

12 And if it will make no shalom with you, but will make war against you, then you shall besiege it:

13 And when אִיִּי your Ahlohim has delivered it into your hands, you shall smite every male in it with the edge of the sword:

14 But the women and the little ones and the cattle and all that is in the city, even all the spoil in it, shall you take for yourself; and you shall eat the spoil of your enemies, which אִיִּי your Ahlohim has given you.

15 This shall you do to all the cities which are very far off from you, which are not of the cities of these goyim.

16 But of the cities of these people, which אִיִּי your Ahlohim does give you for an inheritance, you shall save alive nothing that breathes:

17 But you shall utterly destroy them; namely, the Hittites and the Amorites, the Kanaanites and the

Perizzites, the Hivites and the Yevusites; as אֱלֹהִים your Ahlohim has commanded you:

18 That they teach you not to do after all their abominations, which they have done to their ahlohim; so do not sin against אֱלֹהִים your Ahlohim.

19 When you shall besiege a city a long time, in making war against it to take it, you shall not destroy the eytzim in it by wielding an axe against them: for you may eat of them and you shall not cut them down for the eytz of the field is man's chayim to use them in the siege:

20 Only the eytzim that you know that they are not eytzim for food, you shall destroy and cut them down; and you shall build bulwarks against the city that makes war with you, until it falls.

21 If one is found slain in the land which אֱלֹהִים your Ahlohim gives you to possess, lying in the field and it is not known who has slain him:

2 Then your zechanim and your shophtim shall come forth and they shall measure the distance to the cities, which are around him, that is slain:

3 And it shall be, that the city that is next to the slain man, even the zechanim of that city shall take a heifer, which has not been worked and which has not drawn in the yoke;

4 And the zechanim of that city shall bring down the heifer to a rough valley, which is neither plowed nor sown and shall cut off the heifer's neck there in the valley:

5 And the kohanim, the sons of Lewi, shall come near - for אֱלֹהִים your Ahlohim has chosen them to attend to Him and to bless in the Name of אֱלֹהִים; and by their word shall every controversy and every stroke be tried.

6 And all the zechanim of that city, that are next to the slain man, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this dahm, neither have our eyes seen it.

8 Atone, O אֱלֹהִים, for Your people Yisrael, whom You have redeemed and lay not innocent dahm to Your people Yisrael's charge. And the dahm shall be forgiven them.

9 So shall you put away the guilt of innocent dahm from among you, when you shall do that which is right in the sight of אֱלֹהִים.

10 When you go forth to war against your enemies and אֱלֹהִים your Ahlohim has delivered them into your hands and you have taken them captive,

11 And see among the captives a beautiful woman and have a desire for her, that you would have her to be your isha;

12 Then you shall bring her home to your bayit and she shall shave her head and trim her nails;

13 And she shall put off the garment of her captivity and shall remain in your bayit and bewail her abba and her eema a full chodesh: and after that you shall go in to her and be her husband and she shall be your isha.

14 And it shall be, if you have no delight in her, then you shall let her go where she will; but you shall not sell her at all for money, you shall not make merchandise of her because you have humbled her.

15 If a man has two wives, one beloved and another hated and they have born him children, both the beloved and the hated; and if the bachor son be hers that was hated:

16 Then it shall be, when he makes his sons to inherit that which he has, that he may not give preference to the son of the beloved isha before the son of the hated, who is indeed the bachor:

17 But he shall acknowledge the son of the hated as the bachor, by giving him a double portion of all that he has: for he is the beginning of his strength; the right of the bachor is his.

18 If a man has a stubborn and rebellious son, who will not obey the voice of his abba, or the voice of his eema and that, when they have disciplined him, will not listen to them:

19 Then shall his abba and his eema lay hold on him and bring him out to the zechanim of his city and to the gate of his place;

20 And they shall say to the zechanim of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard.

21 Then all the men of his city shall stone him with stones, so that he dies: so shall you put evil away from among you; and kol Yisrael shall hear and fear.

22 And if a man has committed a sin worthy of death, then he shall be put to death and you shall hang him on an eytz:

23 His gooff shall not remain all lyla upon the eytz, but you shall bury him that yom; for he that is hanged is cursed-[arur] by Ahlohim; that your land is not defiled, which ארצך your Ahlohim gives you for an inheritance.

22 You shall not see your brother's ox, or his sheep go astray and hide yourself from them: you shall without fail bring them again to your brother.
2 And if your brother is not near to you, or if you know him not, then you shall bring it to your own bayit and it shall be with you until your brother seeks after it and you shall restore it to him again.
3 In like manner shall you do with his donkey; and so shall you do with his garment; and with all lost things of your brother's, which he has lost and you

have found, shall you do likewise: you may not hide yourself.

4 You shall not see your brother's donkey, or his ox fall down by the derech and hide yourself from them: you shall surely help him to lift them up again.

5 The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment: for all that do so are an abomination to אִתְּכֶם your Ahlohim.

6 If a bird's nest by chance is before you in the derech in any eytz, or on the ground, with young ones, or eggs and the eema is sitting upon the young, or upon the eggs, you shall not take the eema with the young:

7 But you shall in any case let the eema go and take the young for yourself; that it may be well with you and that you may prolong your yamim.

8 When you build a new bayit, then you shall make a guard rail for your roof, that you bring not dahm upon your bayit, if any man falls from there.

9 You shall not sow your vineyard with different zera: lest the fruit of your zera that you have sown and the fruit of your vineyard, be defiled and forfeited.

10 You shall not plow with an ox and a donkey together.

11 You shall not wear a garment of different sorts, as of wool and linen together.

12 You shall make for yourself tzitzit upon the four corners of your garment, with which you cover yourself.

13 If any man takes an isha and goes in to her and hates her,

14 And makes abusive charges against her and brings up an evil name upon her and says, I took this woman and when I came to her, I found her not a virgin:

15 Then shall The Abba of the damsel and her eema, take and bring forth the tokens of the damsel's virginity to the zechanim of the city in the gate:

16 And the damsel's abba shall say to the zechanim, I gave my daughter to this man to be an isha and he hates her;

17 And, see, he has made an accusation against her, saying, I found not your daughter a virgin; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the zechanim of the city.

18 And the zechanim of that city shall take that man and discipline him;

19 And they shall fine him one hundred shekels of silver and give them to The Abba of the damsel because he has brought up an evil name upon a virgin of Yisrael: and she shall be his isha; he may not put her away all his yamim.

20 But if this thing is emet and the tokens of virginity are not found for the damsel:

21 Then they shall bring out the damsel to the door of her abba's bayit and the men of her city shall stone her with stones so that she dies: because she has done folly in Yisrael, to play the whore in her abba's bayit: so shall you put evil away from among you.

22 If a man is found lying with a woman married to a husband, then they shall both die, both the man that lay with the woman and the woman: so shall you put away evil from Yisrael.

23 If a damsel that is a virgin is engaged to a husband and a man finds her in the city and lies with her;

24 Then you shall bring them both out to the gate of that city and you shall stone them with stones that they die; the damsel because she cried not, being in

the city; and the man because he has humbled his neighbor's isha: so you shall put away evil from among you.

25 But if a man finds an engaged damsel in the field and the man forces her and lies with her: then the man only that lay with her shall die.

26 But to the damsel you shall do nothing; there is in the damsel no sin worthy of death: for as when a man rises against his neighbor and slays him, even so is this matter:

27 For he found her in the field and the engaged damsel cried and there was none to save her.

28 If a man finds a damsel that is a virgin, who is not engaged and lays hold of her and lies with her and they are found;

29 Then the man that lay with her shall give to the damsel's abba fifty shekels of silver and she shall be his isha; because he has humbled her, he may not put her away all his yamim.

30 A man shall not take his abba's isha, nor discover his abba's skirt.

Torah Parsha 45 Shavuah-Week 45-Yikach Devarim
Deuteronomy chapters 23-26. Renewed Covenant
Philipsiyah-Philippians chapters 1-4.

23 He that is wounded in the private male parts, or has his private member cut off, shall not enter into the kehilla of אִשְׂרָאֵל.

2 A bastard shall not enter into the kehilla of אִשְׂרָאֵל; even to his tenth generation shall he not enter into the kehilla of אִשְׂרָאֵל.

3 An Ammonite, or Moavite shall not enter into the kehilla of אִשְׂרָאֵל; even to their tenth generation shall they not enter into the kehilla of אִשְׂרָאֵל le-olam-va-ed:

4 Because they met you not with lechem and with mayim on the derech, when you came forth out of Mitzrayim; and because they hired Bilam the son of Beor of Pethor of Mesopotamia against you, to curse you.

5 Nevertheless אָהֳלֵיכֶם your Ahlohim would not listen to Bilam; but אָהֳלֵיכֶם your Ahlohim turned the curse into a bracha for you because אָהֳלֵיכֶם your Ahlohim loved you.

6 You shall not seek their shalom nor their prosperity all your yamim le-olam-va-ed.

7 You shall not abhor an Edomite; for he is your brother: you shall not abhor a Mitzri; because you were a ger in his land.

8 The children that are begotten of them shall enter into the kehilla of אָהֳלֵיכֶם in their third generation.

9 When your army goes forth against your enemies, then guard yourself from every wicked thing.

10 If there is among you any man, that is not clean by reason of emission at lyla, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening comes, he shall wash himself with mayim: and when the shemesh is down, he shall come into the camp again.

12 You shall have a place also outside the camp, where you shall go forth abroad:

13 And you shall have a paddle upon your weapon; and it shall be, when you will ease yourself outside, you shall dig there and shall turn and cover your excrement:

14 For אָהֳלֵיכֶם your Ahlohim walks in the midst of your camp, to deliver you and to give up your enemies before you; therefore shall your camp be kadosh: that He sees no unclean thing in you and turns away from you.

15 You shall not deliver back to his master the eved who has escaped from his master to you:

16 He shall dwell with you, even among you, in that place which he shall choose in one of your gates, where it suits him best: you shall not oppress him.

17 There shall be no whore of the daughters of Yisrael, nor a sodomite of the sons of Yisrael.

18 You shall not bring the hire of a whore, or the price of a dog, into the Bayit of אלהים your Ahlohim for any vow: for even both these are abominations to אלהים your Ahlohim.

19 You shall not lend with interest to your brother; interest of money, interest of food, interest of any thing that is lent upon interest:

20 Unto a ger you may lend with interest; but to your brother you shall not lend with interest: that אלהים your Ahlohim may bless you in all that you set your hand to, in the land which you are going to possess.

21 When you shall vow a vow to אלהים your Ahlohim, you shall not be slack to pay it: for אלהים your Ahlohim will surely require it of you; and it would be sin to you.

22 But if you shall abstain to vow, there shall be no sin in you.

23 That which is gone out of your lips you shall shomer and perform; even a terumah offering, according as you have vowed to אלהים your Ahlohim, which you have promised with your mouth.

24 When you come into your neighbor's vineyard, then you may eat grapes to your fill at your own pleasure; but you shall not put any in your vessel.

25 When you come into the standing grain of your neighbor, then you may pluck the ears with your hand; but you shall not use a sickle for your neighbor's standing grain.

24 When a man has taken an isha and married her and it comes to pass that she finds no chen in his eyes because he has found some uncleanness in her: then let him write her a Sefer Keritut and put it in her hand and send her out of his bayit.

2 And when she is departed out of his bayit, she may go and be another man's isha.

3 And if the latter husband hates her and writes her a Sefer Keritut and puts it in her hand and sends her out of his bayit; or if the latter husband dies, who took her to be his isha;

4 Her former husband, who sent her away, may not take her again to be his isha, after she is defiled; for that is abomination before אלהים: and you shall not cause the land to sin, which אלהים your Ahlohim gives you for an inheritance.

5 When a man has taken a new isha, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year and shall cheer up his isha which he has taken.

6 No man shall take the mill, or the upper millstone as a pledge: for he takes a man's chayim as a pledge.

7 If a man is found kidnapping any of his brothers of the children of Yisrael and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you.

8 Take heed in the plague of leprosy, that you shomer diligently and do according to all that the kohanim the Lewiym shall teach you: as I commanded them, so you shall shomer to do.

9 Remember what אלהים your Ahlohim did to Miryam in the derech, after you had come forth out of Mitzrayim.

10 When you lend your brother anything, you shall not go into his bayit to get his pledge.

11 You shall stand outside and the man to whom you do lend shall bring the pledge outside to you.

12 And if the man is poor, you shall not sleep with his pledge:

13 In any case you shall deliver to him the pledge again when the shemesh goes down, that he may sleep in his own garment and bless you: and it shall be tzedakah to you before אלהים your Ahlohim.

14 You shall not oppress a hired eved that is poor and needy, whether he is of your brothers, or of your gerim that are in your land within your gates:

15 Daily you shall give him his wages, neither shall the shemesh go down upon it; for he is poor and sets his lev upon it: lest he cries against you to אלהים and it is sin to you.

16 The ahvot shall not be put to death for the children, neither shall the children be put to death for the ahvot: every man shall be put to death for his own sin.

17 You shall not pervert the mishpat of the ger, nor of the fatherless; nor take a widow's garment:

18 But you shall remember that you were an eved in Mitzrayim and אלהים your Ahlohim redeemed you there: therefore I command you to do this thing.

19 When you cut down your harvest in your field and have forgotten a sheaf in the field, you shall not go again to get it: it shall be for the ger, for the fatherless and for the widow: that אלהים your Ahlohim may bless you in all the work of your hands.

20 When you beat your olive eytz, you shall not examine the branch behind you: it shall be for the ger, for the fatherless and for the widow.

21 When you gather the grapes of your vineyard, you shall not glean it afterward: it shall be for the ger, for the fatherless and for the widow.

22 And you shall remember that you were an eved in the land of Mitzrayim: therefore I command you to do this thing.

25 If there is a controversy between men and they come for mishpat, that the shophtim may judge them; then they shall justify the tzadik and condemn the wicked.

2 And it shall be, if the wicked man is worthy to be beaten, that the shophet shall cause him to lie down and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him and not more: lest, if he should continue to beat him above these with many stripes, then your brother should be degraded before you.

4 You shall not muzzle the ox when it treads out the grain.

5 If brothers dwell together and one of them dies and has no child, the isha of the dead shall not marry a ger: her husband's brother shall go in to her and take her to himself as an isha and perform the duty of a husband's brother to her.

6 And it shall be, that the bachor whom she bears shall succeed in the name of his brother that is dead, that his name be not put out of Yisrael.

7 And if the man does not like to take his brother's isha, then let his brother's isha go up to the gate to the zechanim and say, My husband's brother refuses to raise up to his brother a name in Yisrael, he will not perform the duty of my husband's brother.

8 Then the zechanim of his city shall call him and speak to him: and if he persists and says, I desire not to take her;

9 Then shall his brother's isha come to him in the presence of the zechanim and loose his shoe from

off his foot and spit in his face and shall answer and say, So shall it be done to that man that will not build up his brother's bayit.

10 And his name shall be called in Yisrael, The bayit of him that has his shoe loosed.

11 When men strive together one with another and the isha of the one draws near to deliver her husband out of the hand of the one that smites him and puts forth her hand and takes him by the private parts:

12 Then you shall cut off her hand, your eye shall not pity her.

13 You shall not have in your bag different weights, a great and a small.

14 You shall not have in your bayit different measures, a great and a small.

15 But you shall have a perfect and just weight, a perfect and just measure shall you have: that your yamim may be lengthened in the land that אלהים your Ahlohim gives you.

16 For all that do such things and all that do unrighteously, are an abomination to אלהים your Ahlohim.

17 Remember what Amalek did to you in the derech, when you came out of Mitzrayim;

18 How he met you by the derech and attacked your rear, even all that were feeble behind you, when you were faint and weary; and he feared not Ahlohim.

19 Therefore it shall be, when אלהים your Ahlohim has given you rest from all your enemies all around, in the land which אלהים your Ahlohim gives you for an inheritance to possess, that you shall blot out the remembrance of Amalek from under the shamayim; you shall not forget to do it.

26 And it shall be, when you come in to the land that אֱלֹהִים your Ahlohim gives you for an inheritance and possess it and dwell in it;

2 That you shall take of the first of all the fruit of the earth, which you shall bring from your land that אֱלֹהִים your Ahlohim gives you and shall put it in a basket and shall go to the place which אֱלֹהִים your Ahlohim has chosen to place His Name.

3 And you shall go to the kohen that shall be in those yamim and say to him, I profess this yom to אֱלֹהִים your Ahlohim, that I am come to the country which אֱלֹהִים swore to our ahvot to give us.

4 And the kohen shall take the basket out of your hand and set it down before the altar of אֱלֹהִים your Ahlohim.

5 And you shall speak and say before אֱלֹהִים your Ahlohim, An Aramean was ready to destroy my abba; and he went down into Mitzrayim and sojourned there with a few and became there a nation, great, mighty and populous:

6 And the Mitzrim treated us wickedly and afflicted us and laid upon us hard avdooth:

7 And when we cried to אֱלֹהִים Ahlohim of our ahvot, אֱלֹהִים heard our voice and looked on our affliction and our labor and our oppression:

8 And אֱלֹהִים brought us forth out of Mitzrayim with a mighty hand and with an outstretched Arm and with great fear and with signs and with wonders:

9 And He has brought us into this place and has given us this land, even a land that flows with milk and honey.

10 And now, see, I have brought the bikkurim of the land, which you, O אֱלֹהִים, have given me. And you shall set it before אֱלֹהִים your Ahlohim and worship before אֱלֹהִים your Ahlohim:

11 And you shall gilah in every tov thing that אלהים your Ahlohim has given to you and to your bayit, you and the Lewi and the ger that is among you.

12 When you have made an end of tithing all the ma'aser of your increase the third year, which is the year of tithing and have given it to the Lewi, the ger, the fatherless and the widow, that they may eat within your gates and be filled;

13 Then you shall say before אלהים your Ahlohim, I have brought away the kadosh things out of my bayit and also have given them to the Lewite and to the ger, to the fatherless and to the widow, according to all your mitzvoth which you have commanded me: I have not transgressed your mitzvoth, neither have I forgotten them.

14 I have not eaten any of it in my mourning, neither have I taken away any of it for any unclean use, nor given any of it for the dead: but I have listened to the voice of אלהים my Ahlohim and have done according to all that you have commanded me.

15 Look down from your kadosh dwelling, from the shamayim and bless your people Yisrael and the land that you have given us, as You swore to our ahvot, a land that flows with milk and honey.

16 This yom אלהים your Ahlohim has commanded you to do these chukim and mishpatim: you shall therefore shomer and do them with all your lev and with all your being.

17 You have caused אלהים this yom to be your Ahlohim and to have your halacha in His halachot and to shomer His chukim and His mitzvoth and His mishpatim and to listen to His voice:

18 And אלהים has caused you this yom to be His treasured people, as He has promised you and that you should shomer all His mitzvoth;

19 And to make you high above all goyim that He has made, in tehilla and in name and in kavod; and

that you may be a kadosh people to אלהיך your Ahlohim, as He has spoken.

Torah Parsha 46 Shavuah-Week 46-Vayitzav
Devarim-Deuteronomy chapters 27-30. Renewed
Covenant Qolesayah-Colossians chapters 1-4.

- 27** And Moshe with the zechanim of Yisrael commanded the people, saying, Shomer all of the mitzvah that I command you this yom.
- 2 And it shall be on the yom when you shall pass over the Yarden to the land which אלהיך your Ahlohim gives you, that you shall set up great stones and plaster them with plaster:
- 3 And you shall write upon them all the Words of this Torah, when you have passed over, that you may go in to the land that אלהיך your Ahlohim gives you, a land that flows with milk and honey, as אלהיך Ahlohim of your ahvot has promised you.
- 4 Therefore it shall be when you have gone over Yarden, that you shall set up these stones, which I command you this yom, in Har Gerazim and you shall plaster them with plaster.
- 5 And there shall you build an altar to אלהיך your Ahlohim, an altar of stones: you shall not lift up any iron tool upon them.
- 6 You shall build the altar of אלהיך your Ahlohim of whole stones: and you shall offer burnt offerings on it to אלהיך your Ahlohim:
- 7 And you shall offer shalom offerings and shall eat there and gilah before אלהיך your Ahlohim.
- 8 And you shall write upon the stones all the Words of this Torah very plainly.
- 9 And Moshe and the kohanim the Lewiym spoke to kol Yisrael, saying, Take heed and listen, O Yisrael;

this yom you have become the people of אֱלֹהִים your Ahlohim.

10 You shall therefore obey the voice of אֱלֹהִים your Ahlohim and do His mitzvoth and His chukim, which I command you this yom.

11 And Moshe charged the people the same yom, saying,

12 These tribes shall stand upon Har Gerazim to bless the people, when you go over Yarden; Shimon and Lewi and Yahudah and Yissachar and Yoseph and Benyamin:

13 And these tribes shall stand upon Har Eival to curse; Reuven, Gad and Asher and Zevulon, Dan and Naphtali.

14 And the Lewiym shall speak and say to all the men of Yisrael with a loud voice,

15 Cursed is the man that makes any graven, or molded image, an abomination to אֱלֹהִים, the work of the hands of the craftsman and puts it in a secret place. And all the people shall answer and say, Ahmein.

16 Cursed is he that makes fun of and dishonors his abba, or his eema. And all the people shall say, Ahmein.

17 Cursed is he that removes his neighbor's landmark. And all the people shall say, Ahmein.

18 Cursed is he that makes the blind to wander out of the derech. And all the people shall say, Ahmein.

19 Cursed is he that perverts the mishpat of the ger, fatherless and widow. And all the people shall say, Ahmein.

20 Cursed is he that lies with his abba's isha; because he uncovers his abba's skirt. And all the people shall say, Ahmein.

21 Cursed is he that lies with any manner of beast. And all the people shall say, Ahmein.

22 Cursed is he that lies with his sister, the daughter of his abba, or the daughter of his eema. And all the people shall say, Ahmein.

23 Cursed is he that lies with his eema-in-law. And all the people shall say, Ahmein.

24 Cursed is he that smites his neighbor secretly. And all the people shall say, Ahmein.

25 Cursed is he that takes a reward to slay an innocent person. And all the people shall say, Ahmein.

26 Cursed is he that confirms not all the Words of this Torah to do them. And all the people shall say, Ahmein.

28 And it shall come to pass, if you shall listen diligently to the voice of אלהים your Ahlohim, to shomer and to do all His mitzvoth which I command you this yom, that אלהים your Ahlohim will set you on high above all goyim of the earth:

2 And all these brachot shall come on you and overtake you, if you shall listen to the voice of אלהים your Ahlohim.

3 Blessed shall you be in the city and blessed shall you be in the field.

4 Blessed shall be the fruit of your gooff and the fruit of your ground and the fruit of your cattle, the increase of your cattle and the flocks of your sheep.

5 Blessed shall be your basket and your bowl.

6 Blessed shall you be when you come in and blessed shall you be when you go out.

7 אלהים shall cause your enemies that rise up against you to be smitten before your face: they shall come against you one derech and flee before you seven derachot.

8 אלהים shall command the blessing upon you in your storehouses and in all that you undertake; and

He shall bless you in the land that אֱלֹהִים your Ahlohim gives you.

9 אֱלֹהִים shall establish you as a kadosh people to Himself, as He has sworn to you, if you shall shomer the mitzvoth of אֱלֹהִים your Ahlohim and have your halacha in His halachot.

10 And all people of the earth shall see that you are called by the Name of אֱלֹהִים; and they shall be afraid of you.

11 And אֱלֹהִים shall make you have plenty in goods, in the fruit of your gooff and in the fruit of your cattle and in the fruit of your ground, in the land which אֱלֹהִים swore to your ahvot to give you.

12 אֱלֹהִים shall open to you His tov treasure, the shamayim to give the rain to your land in its season and to bless all the work of your hand: and you shall lend to many goyim and you shall not borrow.

13 And אֱלֹהִים shall make you the head and not the tail; and you shall be above only and you shall not be beneath; if you listen to the mitzvoth of אֱלֹהִים your Ahlohim, which I command you this yom, to shomer and to do them:

14 And you shall not go aside from any of the words that I command you this yom, to the right hand, or to the left, to go after other ahlohim to serve them.

15 But it shall come to pass, if you will not listen to the voice of אֱלֹהִים your Ahlohim, to shomer to do all His mitzvoth and His chukim that I command you this yom; that all these curses shall come upon you and overtake you:

16 Cursed shall you be in the city and cursed shall you be in the field.

17 Cursed shall be your basket and your bowl.

18 Cursed shall be the fruit of your gooff and the fruit of your land, the increase of your cattle and the flocks of your sheep.

19 Cursed shall you be when you come in and cursed shall you be when you go out.

20 אֲרָאָה shall send upon you cursing, vexation and rebuke, in all that you set your hand to do, until you are destroyed and until you perish quickly; because of the wickedness of your doings, by which you have forsaken Me.

21 אֲרָאָה shall make the pestilence cleave to you, until it has consumed you from off the land, which you are going to possess.

22 אֲרָאָה shall smite you with confusion and with a fever and with an inflammation and with an extreme burning and with the sword and with blight and with mildew; and they shall pursue you until you perish.

23 And your shamayim that is over your head shall be brass and the earth that is under you shall be iron.

24 אֲרָאָה shall make the rain of your land powder and dust: from the shamayim shall it come down upon you, until you are destroyed.

25 אֲרָאָה shall cause you to be smitten before your enemies: you shall go out one derech against them and flee seven derachot before them: and shall be removed into all the malchutim of the earth.

26 And your gooff shall be food to all fowls of the air and to the beasts of the earth and no man shall frighten them away.

27 אֲרָאָה will smite you with the boils of Mitzrayim and with the tumors and with the scab and with the itch, of which you cannot be healed.

28 אֲרָאָה shall smite you with madness and blindness and astonishment of lev:

29 And you shall grope at noontday, as the blind gropes in darkness and you shall not prosper in your derachot: and you shall be only oppressed and spoiled all your yamim and no man shall save you.

30 You shall engage an isha and another man shall lie with her: you shall build a bayit and you shall not dwell in it: you shall plant a vineyard and shall not gather the grapes of it.

31 Your ox shall be slain before your eyes and you shall not eat of it: your donkey shall be violently taken away from before your face and shall not be restored to you: your sheep shall be given to your enemies and you shall have none to rescue them.

32 Your sons and your daughters shall be given to another people and your eyes shall look and fail with longing for them all the yom long; and there shall be no might in your hand.

33 The fruit of your land and all your labors, shall a nation that you know not eat up; and you shall be only oppressed and crushed always:

34 So that you shall be mad for the sight of your eyes and what you shall see.

35 אֲרָמִי shall smite you in the knees and in the legs, with a sore boil that cannot be healed, from the sole of your foot to the top of your head.

36 אֲרָמִי shall bring you and your melech which you shall set over you, to a nation which neither you nor your ahvot have known; and there shall you serve other ahlohim, of wood and stone.

37 And you shall become an astonishment, a mishle and a mockery, among all goyim where אֲרָמִי shall lead you.

38 You shall carry much zera out into the field and shall gather little in; for the locust shall consume it.

39 You shall plant vineyards and dress them, but shall neither drink of the wine, nor gather the grapes; for worms shall eat them.

40 You shall have olive eytzim throughout all your coasts, but you shall not anoint yourself with the oil; for your olives shall drop off.

41 You shall beget sons and daughters, but you shall not enjoy them; for they shall go into captivity.

42 All your eytzim and the fruit of your land shall the locusts consume.

43 The ger that is within you shall come up above you very high; and you shall come down very low.

44 He shall lend to you and you shall not lend to him: he shall be the head and you shall be the tail.

45 Moreover all these curses shall come upon you and shall pursue you and overtake you, until you are destroyed; because you listened not to the voice of אלהים your Ahlohim, to shomer His mitzvoth and His chukim which He commanded you:

46 And they shall be upon you for an ot and for a wonder and upon your zera le-olam-va-ed.

47 Because you did not serve אלהים your Ahlohim with simcha and with gilah of lev, for the abundance of all things;

48 Therefore shall you serve your enemies that אלהים shall send against you, in hunger and in thirst and in nakedness and in want of all things: and He shall put a yoke of iron upon your neck, until He has destroyed you.

49 אלהים shall bring a nation against you from afar, from the end of the earth, as swift as the eagle flies; a nation whose tongue you shall not understand;

50 A nation of fierce countenance that shall not regard the person of the old, nor show chen to the young:

51 And they shall eat the fruit of your cattle and the fruit of your land, until you are destroyed: who also shall not leave you either grain, wine, or oil, or the increase of your cattle, or flocks of your sheep, until they have destroyed you.

52 And they shall besiege you in all your gates, until your high and fortified walls come down, in which you trusted, throughout all your land: and they shall

besiege you in all your gates throughout all your land, which אלהים your Ahlohim has given you.

53 And you shall eat the fruit of your own gooff, the flesh of your sons and of your daughters, which אלהים your Ahlohim has given you, in the siege and in the tribulation, in which your enemies shall distress you:

54 So that the man that is tender among you and very delicate, his eye shall be evil toward his brother and toward the isha of his bosom and toward the remnant of his children that he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he has nothing left to him in the siege and in the tribulation, in which your enemies shall distress you in all your gates.

56 The tender and delicate woman among you; who would not venture to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom and toward her son and toward her daughter,

57 And toward her young one that comes out from between her feet and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and tribulation, in which your enemy shall distress you in your gates.

58 If you will not shomer to do all the Words of this Torah that are written in this scroll, that you may fear this wonderful and awesome Name, אלהים your Ahlohim;

59 Then אלהים will make your plagues extraordinary and the plagues of your zera, even terrible plagues of long duration and sore sicknesses of long duration.

60 Moreover He will bring upon you all the diseases of Mitzrayim, which you were afraid of; and they shall cleave to you.

61 Also every sickness and every plague, which is not written in the scroll of this Torah, those will אֲנִי bring upon you, until you are destroyed.

62 And you shall be left few in number, whereas you were as the cochavim of the shamayim for multitude; because you would not obey the voice of אֲנִי your Ahlohim.

63 And it shall come to pass, that as אֲנִי rejoiced over you to do you tov and to multiply you; so אֲנִי will gilah over you to destroy you and to bring you to nothing; and you shall be plucked from off the land which you are going to possess.

64 And אֲנִי shall scatter you among all peoples and goyim, from the one end of the earth even to the other; and there you shall serve other ahlohim, which neither you nor your ahvot have known, even wood and stone.

65 And among these goyim shall you find no ease, neither shall the sole of your foot have rest: but אֲנִי shall give you there a trembling lev and failing of eyes and sorrow of mind:

66 And your chayim shall hang in doubt before you; and you shall fear yom and lyla and shall have no assurance of your chayim:

67 In the boker you shall say, Would to Ahlohim it were evening! And at evening you shall say, Would to Ahlohim it were boker! For the fear of your lev with which you shall fear and for the sight of your eyes which you shall see.

68 And אֲנִי shall bring you into Mitzrayim again with ships, the derech of which I said to you, You shall see it no more again: and there you shall be sold to your enemies for avadim and female avadim and no man shall buy you.

29 These are the Words of the brit, which אֲנִי commanded Moshe to make with the children of

Yisrael in the land of Moav, besides the brit that He made with them in Horev.

2 And Moshe called to kol Yisrael and said to them, You have seen all that אֱלֹהִים did before your eyes in the land of Mitzrayim to Pharaoh and to all his avadim and to all his land;

3 The great trials which your eyes have seen, the signs and those great nisim:

4 Yet אֱלֹהִים has not given you a lev to perceive and eyes to see and ears to hear, to this yom.

5 And I have led you forty years in the wilderness: your clothes have not worn out upon you and your shoe has not worn out upon your foot.

6 You have not eaten lechem, neither have you drunk wine, or strong drink: that you might know that I AM אֱלֹהִים your Ahlohim.

7 And when you came to this place, Sichon the melech of Cheshbon and Og the melech of Bashan, came out against us to battle and we smote them:

8 And we took their land and gave it for an inheritance to the Reuvenites and to the Gadites and to the half tribe of Menasheh.

9 Keep therefore the Words of this brit and do them, that you may prosper in all that you do.

10 You stand this yom all of you before אֱלֹהִים your Ahlohim; your captains of your tribes, your zechanim and your officers, with all the men of Yisrael,

11 Your little ones, your wives and your gerim that are in your camp, from the cutter of your wood to the drawer of your mayim:

12 That you should enter into brit with אֱלֹהִים your Ahlohim and into His oath, which אֱלֹהִים your Ahlohim makes with you this yom:

13 That He may establish you today for a people to Himself and that He may be to you an Ahlohim, as

He has said to you and as He has sworn to your
ahvot, to Avraham, to Yitzchak and to Yaakov.

14 Neither with you only do I make this brit and this
oath;

15 But with him that stands here with us this yom
before אלהים our Ahlohim and also with him that is
not here with us this yom:

16 For you know how we have dwelt in the land of
Mitzrayim; and how we came through the goyim that
you passed by;

17 And you have seen their abominations and their
idols, wood and stone, silver and gold, which were
among them:

18 Lest there should be among you man, or woman,
or mishpacha, or tribe, whose lev turns away this
yom from אלהים our Ahlohim, to go and serve
the ahlohim of these goyim; lest there should be
among you a root that bears bitterness and
wormwood;

19 And it comes to pass, when he hears the words
of this curse, that he blesses himself in his lev,
saying, I shall have shalom, though I have my
halacha in the imagination of my lev, to add
drunkenness to thirst:

20 אלהים will not spare him, but then the anger of
אלהים and His zeal shall be lit against that man and
all the curses that are written in this scroll shall lie
upon him and אלהים shall blot out his name from
under the shamayim.

21 And אלהים shall separate him for evil out of all
the tribes of Yisrael, according to all the curses of
the brit that are written in this scroll of the Torah:

22 So that the generation to come of your children
that shall rise up after you and the ger that shall
come from a far land, shall say, when they see the
plagues of that land and the sicknesses which אלהים
has laid upon it;

23 And that the whole land is like that which is brimstone and salt and burning, that it is not sown, nor bears, nor any grass grows in it, like the overthrow of Sedom and Amarah, Admah and Zevoim, which אֱלֹהִים overthrew in His anger and in His wrath:

24 Even all goyim shall say, Why has אֱלֹהִים done this to this land? What means the heat of this great anger?

25 Then men shall say, Because they have forsaken the brit of אֱלֹהִים Ahlohim of their ahvot, which He made with them when He brought them forth out of the land of Mitzrayim:

26 For they went and served other ahlohim and worshipped them, ahlohim whom they knew not and whom He had not given to them:

27 And the anger of אֱלֹהִים was lit against this land, to bring upon it all the curses that are written in this scroll:

28 And אֱלֹהִים rooted them out of their land in anger and in wrath and in great indignation and cast them into another land, as it is this yom.

29 The secret things belong to אֱלֹהִים our Ahlohim: but those things that are revealed belong to us and to our children le-olam-va-ed, that we may do all the Words of this Torah.

30 And it shall come to pass, when all these things have come upon you, the blessing and the curse, which I have set before you and you shall call them to mind among all the goyim, where אֱלֹהִים your Ahlohim has driven you,

2 And shall teshuvah to אֱלֹהִים your Ahlohim and shall obey His voice according to all that I command you this yom, you and your children, with all your lev and with all your being;

3 That then אָפֶשֶׁתּ your Ahlohim will turn your captivity and have rachamim upon you and will return and gather you from all the goyim, where אָפֶשֶׁתּ your Ahlohim has scattered you.

4 If any of you are driven out to the farthest parts of the shamayim, from there will אָפֶשֶׁתּ your Ahlohim gather you and from there will He fetch you:

5 And אָפֶשֶׁתּ your Ahlohim will bring you into the land that your ahvot possessed and you shall possess it; and He will do you tov and multiply you above your ahvot.

6 And אָפֶשֶׁתּ your Ahlohim will perform brit-milah upon your lev and the lev of your zera, to love אָפֶשֶׁתּ your Ahlohim with all your lev and with all your being, that you may live.

7 And אָפֶשֶׁתּ your Ahlohim will put all these curses upon your enemies and on them that hate you, who persecute you.

8 And you shall make teshuvah and obey the voice of אָפֶשֶׁתּ and do all His mitzvot which I command you this yom.

9 And אָפֶשֶׁתּ your Ahlohim will make you have excess in every work of your hand, in the fruit of your gooff and in the fruit of your cattle and in the fruit of your land, for tov: for אָפֶשֶׁתּ will again gilah over you for tov, as He rejoiced over your ahvot:

10 If you shall listen to the voice of אָפֶשֶׁתּ your Ahlohim, to shomer His mitzvot and His chukim which are written in this scroll of the Torah and if you turn to אָפֶשֶׁתּ your Ahlohim with all your lev and with all your being.

11 For this mitzvah, which I command you this yom, is not hidden from you, neither is it far off.

12 It is not in the shamayim, that you should say, Who shall go up for us to the shamayim and bring it to us, that we may hear and do it?

13 Neither is it beyond the sea that you should say,
Who shall go over the sea for us and bring it to us,
that we may hear and do it?

14 But The Word is very near to you, in your mouth,
and in your lev, and in your hand, that you may do
it.

15 See, I have set before you this yom chayim and
tov and death and evil;

16 In that I command you this yom to love אהבת
your Ahlohim, to have your halacha in His halachot
and to shomer His mitzvoth and His chukim and His
mishpatim, that you may live and multiply: and
אהבת your Ahlohim shall bless you in the land which
you are going to possess.

17 But if your lev turns away, so that you will not
hear, but shall be drawn away to worship
other ahlohim and serve them;

18 I declare to you this yom, that you shall surely
perish and that you shall not prolong your yamim
upon the land, which you pass over the Yarden to
go to possess.

19 I call the shamayim and earth to record this yom
against you, that I have set before you chayim and
death, blessing and cursing: therefore choose
chayim, that both you and your zera may live:

20 That you may love אהבת your Ahlohim and that
you may obey His voice and that you may cleave to
Him: for He is your chayim and the length of your
yamim: that you may dwell in the land which אהבת
swore to your ahvot, to Avraham, to Yitzchak and to
Yaakov, to give them.

Torah Parsha 47 Shavuah-Week 47-Vayelech
Devarim-Deuteronomy chapters 31-32. Renewed
Covenant Tesloniqyah Alef-First Thessalonians
chapters 1-5.

31 And Moshe went and spoke these words to kol Yisrael.

2 And he said to them, I am one hundred twenty years old this yom; I can no more go out and come in: also אֱלֹהִים has said to me, You shall not go over this Yarden.

3 אֱלֹהִים your Ahlohim, He will go over before you and He will destroy these goyim from before you and you shall possess them: and Yahusha, he shall go over before you, as אֱלֹהִים has said.

4 And אֱלֹהִים shall do to them as He did to Sichon and to Og, melechim of the Amorites and to their land which He destroyed.

5 And אֱלֹהִים shall deliver them up before your face, that you may do to them according to all the mitzvoth which I have commanded you.

6 Be strong and of a tov courage, fear not, nor be afraid of them: for אֱלֹהִים your Ahlohim, He it is that does go with you; He will not fail you, nor forsake you.

7 And Moshe called to Yahusha and said to him in the sight of kol Yisrael, Be strong and of a tov courage: for you must go with this people to the land which אֱלֹהִים has sworn to their ahvot to give them; and you shall cause them to inherit it.

8 And אֱלֹהִים, He it is that does go before you; He will be with you, He will not fail you, neither forsake you: fear not, neither be dismayed.

9 And Moshe wrote this Torah in a scroll and delivered it to the kohanim, the sons of Lewi, who bore the Ark of the Testimony of אֱלֹהִים and to all the zechanim of Yisrael.

10 And Moshe commanded them, saying, At the end of seven years, in the solemnity of the year of release, at Chag Sukkot,

11 When kol Yisrael comes to appear before אֱלֹהִים your Ahlohim in the place that He has chosen, you shall read this Torah before kol Yisrael in their hearing.

12 Gather the people together, men and women and children, and your ger that is within your gates, that they may hear and that they may learn and fear אֱלֹהִים your Ahlohim and shomer to do all the Words of this Torah:

13 And that their children, who have not known anything, may hear and learn to fear אֱלֹהִים your Ahlohim, as long as you live in the land which you go over the Yarden to possess.

14 And אֱלֹהִים said to Moshe, See, your yamim approach when you must die: call Yahusha and present yourselves in the Mishkan of the kehilla, that I may give him a command. And Moshe and Yahusha went and presented themselves in the Mishkan of the kehilla.

15 And אֱלֹהִים appeared in the Mishkan in a pillar of a cloud: and the pillar of the cloud stood over the door of the Mishkan.

16 And אֱלֹהִים said to Moshe, See, you shall sleep with your ahvot; and this people will rise up and whore after the ahlohim of the gerim of the land, where they are going to be among them and will forsake Me and break My brit that I have made with them.

17 Then My anger shall be lit against them in that yom and I will forsake them and I will hide My face from them and they shall be devoured and many evils and troubles shall befall them; so that they will say in that yom, are not these evils come upon us because our Ahlohim is not among us?

18 And I will surely hide My face in that yom for all the evils that they shall do, in that they will have turned to other ahlohim.

19 Now therefore write this shir for yourselves and teach it to the children of Yisrael: put it in their mouths, that this shir may be a witness for Me against the children of Yisrael.

20 For when I shall have brought them into the land which I swore to their ahvot, that flows with milk and honey; and they shall have eaten and filled themselves and grown fat; then will they turn to other ahlohim and serve them and provoke Me and break My brit.

21 And it shall come to pass, when many evils and troubles have befallen them, that this shir shall testify against them as a witness; for it shall not be forgotten out of the mouths of their zera: for I know their imaginations that they entertain, even now, before I have brought them into the land which I swore to them.

22 Moshe therefore wrote this shir the same yom and taught it to the children of Yisrael.

23 And he gave Yahusha the son of Nun a command and said, Be strong and of tov courage: for you shall bring the children of Yisrael into the land which I swore to them: and I will be with you.

24 And it came to pass, when Moshe had made an end of writing the Words of this Torah in a scroll, until they were finished,

25 That Moshe commanded the Lewiym, who bore the Ark of the Testimony of אֶת־אֱלֹהֵינוּ, saying,

26 Take this scroll of the Torah and put it at the side of the Ark of the Testimony of אֶת־אֱלֹהֵינוּ your Ahlohim, that it may be there for a witness against you.

27 For I know your rebellion and your stiff neck: see, while I am yet alive with you this yom, you have been rebellious against אֶת־אֱלֹהֵינוּ; and how much more after my death?

28 Gather to me all the zechanim of your tribes and your officers, that I may speak these words in their

ears and call the shamayim and earth to record it against them.

29 For I know that after my death you will fully corrupt yourselves and turn aside from the halacha which I have commanded you; and evil will befall you in the latter-yamim; because you will do evil in the sight of אֱלֹהִים, to provoke Him to anger through the work of your hands.

30 And Moshe spoke in the ears of all the kehilla of Yisrael the Words of this shir, until they were ended.

32 Give ear-hazinu, O you shamayim and I will speak; and shema, O earth, to the Words of my mouth.

2 My doctrine-Torah shall drop as the rain; my speech shall drop down as the dew, as the small rain upon the tender herb and as the showers upon the grass:

3 Because I will publish the Name of אֱלֹהִים: ascribe greatness to our Ahlohim.

4 He is The Rock, His work is perfect: for all His halachot are just: An El of emet and without iniquity, tzadik and right is He.

5 They have corrupted themselves, they are blemished and are not His children: they are a perverse and crooked generation.

6 Are these the things you return to אֱלֹהִים, O foolish and unwise people? Is not He your Abba that has bought you? Has He not made you and established you?

7 Remember the yamim of old, consider the years of many generations: ask your Abba, and He will show you; your zechanim and they will tell you.

8 When Elyon divided to the goyim their inheritance, when He separated the sons of Ahdahm, He set the boundaries of the goyim according to the number of

the heavenly malachim of Ahlohim and Yisrael's sons.

9 For אֱלֹהִים 's portion is His people; Yaakov His allotted inheritance.

10 He found him in a desert land and in the wasted, howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye.

11 As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them and bears them on her wings:

12 So אֱלֹהִים alone did lead him and there was no strange el with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and He made him to suck honey out of the rock and oil out of the flinty rock;

14 Butter of cattle and milk of sheep, with fat of lambs and rams of the breed of Bashan and goats, with the finest of wheat; and you did drink the pure dahm of the grape, the tov wine.

15 But Yeshurun grew fat and kicked: you are waxed fat, you are grown thick, you are covered with fatness; then he forsook Ahloha who made him and lightly esteemed The Rock of his salvation.

16 They provoked Him to zeal with strange ahlohim, with abominations they provoked Him to anger.

17 They sacrificed to shedim, not to Ahloha; to ahlohim whom they knew not, to new ones that popped up; whom your ahvot feared not.

18 Of The Rock that begat you, you are not mindful and have forgotten the El that formed you.

19 And when אֱלֹהִים saw it, He abhorred them because of their provoking of His sons and of His daughters.

20 And He said, I will hide My face from them, I will see what their end shall be: for they are a very

perverse generation, children in whom is no emunah.

21 They have moved Me to zeal with that which is not El; they have provoked Me to anger with their vanities: and I will move them to zeal with those who are Lo-Ami; I will provoke them to anger with a foolish nation.

22 For a fire is lit in My anger and shall burn to the lowest Sheol and shall consume the land with its increase and set on fire the foundations of the mountains.

23 I will gather evils upon them; I will send My arrows upon them.

24 They shall be wasted with hunger and devoured with burning heat and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without and fear within, shall destroy both the young man and the virgin, the nursing child also with the man of gray hairs.

26 I said, I would scatter them into the four corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely and lest they should say, Our hand is high and אֱלֹהֵינוּ has not done all this.

28 For they are a nation void of counsel, neither is there any binah in them.

29 O that they were wise, that they understood this, that they would consider their latter end!

30 How should one chase a thousand and two put ten thousand to flight, except their Rock had sold them and אֱלֹהֵינוּ had given them up?

31 For their rock is not as our Rock, even our enemies themselves are shophtim.

32 For their vine is of the vine of Sedom and of the fields of Amorah: their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the poison of serpents and the cruel venom of vipers.

34 Is not this laid up in store with Me and sealed up among My treasures?

35 To Me belongs vengeance and repayment; their foot shall slide in due time: for the yom of their calamity is at hand and the things that shall come upon them make haste.

36 For אֱלֹהִים shall judge His people and have rachamim for His avadim, when He sees that their power is gone and there is none remaining bond, or free.

37 And He shall say, Where are their ahlohim, their rock in whom they trusted?

38 Who did eat the fat of their sacrifices and drank the wine of their drink offerings? Let them rise up and help you and be your protection.

39 See now that I, even I, AM He and there is no ahlohim with Me: I kill and I make alive; I wound and I heal: neither is there any that can deliver out of My hand.

40 For I lift up My hand to the shamayim and say, I live le-olam-va-ed.

41 If I sharpen My flashing sword and My hand takes hold on mishpat; I will render vengeance to My enemies and will reward them that hate Me.

42 I will make My arrows drunk with dahm and My sword shall devour flesh; and that with the dahm of the slain and of the captives, from the keter of the head of the enemy.

43 Gilah, O shamayim, with Him and let all the heavenly malachim worship Him: O gilah you goyim with His people, and let all the sons of Ahlohim strengthen themselves in Him; for He will avenge

the dahm of His sons and will render mishpat to His adversaries and will reward them that hate Him and אִיִּם will make a keporah for the land and for His people.

44 And Moshe came and spoke all the Words of this shir in the ears of the people, he and Yahusha the son of Nun.

45 And Moshe made an end of speaking all these words to kol Yisrael:

46 And he said to them, Set your levavot to all the words that I testify among you this yom, which you shall command your children to shomer and to do, all the Words of this Torah.

47 For it is not a vain thing for you; because it is your chayim: and through this thing you shall prolong your yamim in the land, which you go over the Yarden to possess.

48 And אִיִּם spoke to Moshe that same yom, saying,

49 Get up into this har Avarim, to Har Nevo, which is in the land of Moav that is opposite Yericho; and see the land of Kanaan, which I give to the children of Yisrael for a possession:

50 And die on the har where you go up and be gathered to your people; as Aharon your brother died on Har Hor and was gathered to his people:

51 Because you trespassed against Me among the children of Yisrael at the mayim of Merivah-Kadesh, in the wilderness of Tzin; because you did not set Me apart in the midst of the children of Yisrael.

52 Yet you shall see the land before you; but you shall not go there to the land that I give the children of Yisrael.

Torah Parsha 48 Shavuah-Week 48-V'Zot
HaBracha. Devarim-Deuteronomy chapters 33-34.

Renewed Covenant Tesloniqyah Bet-Second
Thessalonians chapters 1-3. Phileymon-Philemon.

Torah Parsha 49 Shavuah-Week 49-V'Yavo Yoseph.
Beresheeth-Genesis chapters 47-50. Renewed
Covenant Timtheous Alef-First Timothy chapters 1-
6.

Torah Parsha 50 Shavuah-Week 50-HaChodesh
Hazeh. Shemoth-Exodus chapters 12-13. Wayiqra-
Leviticus chapters 25-26. Renewed Covenant
Teitus-Titus chapters 1-3.

Torah Parsha 51 Shavuah-Week 51-Vayisu
Bamidbar-Numbers chapters 22-25. Renewed
Covenant Chazon-Revelation chapters 9-13.
Torah Parsha 52 Shavuah-Week 52-Shema
Devarim-Deuteronomy chapters 4-6 and chapters
31-34. Renewed Covenant Chazon-
Revelation chapters 14-22.

33 And this is the blessing, with which Moshe the
man of Ahlohim blessed the children of Yisrael
before his death.

2 And he said, אֲרָאָה came from Mt. Senai and rose
up from Seir [the gate of The Lamb's city the
Heavenly Yahrushalayim], to them [Yisrael]; He
shone [manifested Himself] forth and arrived from
Har Paran [as an ornament to govern His bride] and
He [Yahusha-The Word] came with tens of
thousands [teachers & witnesses] of-with kidushim
[angelic witnesses]: from out of His Right Hand-Side
went a Fiery Torah [fiery Words of da'at, chochmah,
languages] for them [Yisrael & the goyim].

3 Yes, He loved the people; all His kidushim are in your hand: and they sat down at your feet; every one shall receive of Your Words.

4 Moshe commanded us a Torah, even the inheritance of the kehilla of Yaakov.

5 And He was Melech in Yeshurun, when the heads of the people and the tribes of Yisrael were gathered together.

6 Let Reuven live and not die; and let not his men be few.

7 And this is the blessing of Yahudah: and he said, Shema, אֱלֹהֵינוּ, to the voice of Yahudah and bring him to his people: let his hands be sufficient for him; and be a help to him from his enemies.

8 And of Lewi he said, Let your Thummim and your Urim be with your Kadosh-One, whom you did test at Massah and with whom you did contend at the mayim of Merivah;

9 Who said to his abba and to his eema, I have not seen him; neither did he acknowledge his brothers, or know his own children: for they have observed Your Word and kept Your brit.

10 They shall teach Yaakov Your mishpatim and Yisrael Your Torah: they shall put incense before You and whole burnt sacrifices upon Your altar.

11 אֱלֹהֵינוּ bless, his substance and accept the work of his hands; smite through the loins of those that rise against him and of those that hate him, that they rise not again.

12 And of Benyamin he said, The beloved of אֱלֹהֵינוּ shall dwell in safety by Him; and אֱלֹהֵינוּ shall cover him all the yom long and he shall dwell between His shoulders.

13 And of Yoseph he said, Blessed of אֱלֹהֵינוּ is his land, with the precious things of the shamayim, with the dew and with the deep that lies beneath,

14 And with the precious fruits brought forth by the shemesh and with the precious things put forth by the yarayach,

15 And with the best things of the ancient mountains and with the precious things of the everlasting hill,

16 And with the precious things of the earth and fullness of it and with the tov will of Him that dwelt in the bush: let the blessing come upon the head of Yoseph and upon the top of the head of him that was separated from his brothers.

17 His splendor is like a bachor bull and his horns are like the horns of the rhinocerus: with them he shall push the peoples together to the ends of the earth: and they are the myriads of Efrayim and they are the thousands of Menasheh.

18 And of Zevulon he said, Gilah, Zevulon, in your going out; and, Yissachar, in your tents.

19 They shall call the peoples to My Har; and there they shall offer sacrifices of tzedakah: for they shall suck of the abundance of the seas and of treasures hidden in the sand.

20 And of Gad he said, Blessed be he that enlarges Gad: he dwells as a lion and tears the arm, yes the keter of the head.

21 And he provided the first part for himself because there, the portion of the Torah giver, was hidden; and he came with the heads of the people, he did the tzedakah of אִיִּצְרָאֵל and his mishpatim with Yisrael.

22 And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23 And of Naphtali he said, O Naphtali, satisfied with chen and full with the bracha of אִיִּצְרָאֵל: possess the west and the south.

24 And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brothers and let him dip his foot in oil.

25 Your shoes shall be iron and brass; and as your yamim, so shall your strength be.

26 There is none like the El of Yeshurun, who rides upon the shamayim to help you and in His excellency rides the skies.

27 The Ahlohim of old is your refuge and underneath are the everlasting arms: and He shall thrust out the enemy from before you; and shall say, Destroy them.

28 Yisrael then shall dwell in safety alone: the fountain of Yaakov shall be upon a land of grain and wine; also His shamayim shall drop down dew.

29 Favored are you, O Yisrael: who is like you, O people saved by אֶלֶּהִים, the Shield of your help, who is the Sword of Your Excellency! And your enemies shall be found to be liars to you; and you shall tread down their high places.

34 And Moshe went up from the plains of Moav to the har of Nevo, to the top of Pisgah that is opposite Yericho. And אֶלֶּהִים showed him all the land of Gilad, as far as Dan,

2 And all of Naphtali and the land of Efrayim and Menasheh and all the land of Yahudah, to the Western Sea,

3 And the south and the plain of the Valley of Yericho, the city of palm eytzim, to Tzoar.

4 And אֶלֶּהִים said to him, This is the land which I swore to Avraham, to Yitzchak and to Yaakov, saying, I will give it to your zera: I have caused you to see it with your eyes, but you shall not go over there.

5 So Moshe the eved of אֶלֶּהִים died there in the land of Moav, according to The Word of אֶלֶּהִים.

6 And He buried him in a valley in the land of Moav, opposite Beit-Peor: but no man knows of his burial place to this yom.

7 And Moshe was one hundred twenty years old when he died: his eye was not dim, nor his natural force gone.

8 And the children of Yisrael wept for Moshe in the plains of Moav thirty yamim: so the yamim of weeping and mourning for Moshe were ended.

9 And Yahusha the son of Nun was full of The Ruach of chochmah; for Moshe had laid his hands upon him: and the children of Yisrael listened to him and did as אֱלֹהִים commanded Moshe.

10 And there arose not a navi since, in Yisrael, like Moshe, whom אֱלֹהִים knew panayim-el-panayim,

11 As evidenced by all the signs and the wonders, which אֱלֹהִים sent him to do in the land of Mitzrayim to Pharaoh and to all his avadim and to all his land,

12 And in all that his mighty hand did and in all the great fearsome deeds that Moshe showed forth in the sight of kol Yisrael. X

Joshua-Yahoshua

To Our Forefathers Yisrael

- 1 Now after the death of Moshe the eved of אֱלֹהִים, it came to pass, that אֱלֹהִים spoke to Yahoshua the son of Nun, Moshe's assistant, saying,
 - 2 Moshe My eved is dead; now therefore arise, go over this the Yarden River, you and this entire people, to the land that I do give to them, even to the children of Yisrael.
 - 3 Every place that the sole of your foot shall tread upon, that have I given to you, as I said to Moshe.
 - 4 From the wilderness of Levanon even to the great river, the River Euphrates, all the land of the Hittites and to the Great Sea toward the going down of the shemesh, shall be your border.
 - 5 There shall not be any man able to resist you all the yamim of your chayim: as I was with Moshe, so I will be with you: I will not fail you, nor forsake you.
 - 6 Be strong and courageous: for to this people shall you divide for an inheritance the land, which I swore to their ahvot to give them.
 - 7 Only be strong and very courageous, that you may shomer to do according to all the Torah, which Moshe My eved commanded you: turn not from it to the right hand, or to the left, that you may prosper wherever you go.
 - 8 This scroll of the Torah shall not depart out of your mouth; but you shall meditate on it yom and lyla, that you may shomer to do according to all that is written in it: for then you shall make your derech prosperous and then you shall have tov success.

9 Have not I commanded you? Be strong and courageous; be not afraid, neither be dismayed: for אלהים your Ahlohim is with you wherever you go.

10 Then Yahoshua commanded the officers of the people, saying,

11 Pass through the camp and command the people, saying, Prepare for yourselves provisions; for within three yamim you shall pass over this the Yarden River, to go in to possess the land, which אלהים your Ahlohim gives you to possess.

12 And to the Reuvenites and to the Gadites and to half the tribe of Menasheh, spoke Yahoshua, saying,

13 Remember the word that Moshe the eved of אלהים commanded you, saying, אלהים your Ahlohim has given you rest and has given you this land.

14 Your wives, your little ones and your cattle, shall remain in the land which Moshe gave you on this side of the Yarden River; nevertheless you shall pass with your brothers armed, all the mighty men of valor and help them;

15 Until אלהים has given your brothers rest, as He has given you and they also have possessed the land which אלהים your Ahlohim gives them: then you shall return to the land of your possession and enjoy it, which Moshe אלהים 's eved gave you on this side of the Yarden River toward the rising of the shemesh.

16 And they answered Yahoshua, saying, All that you command us we will do and wherever you send us, we will go.

17 As we listened to Moshe in all things, so will we listen to you: only אלהים your Ahlohim be with you, as He was with Moshe.

18 Whoever he is that does rebel against your commandment and will not listen to your words in all

that you command him, he shall be put to death:
only be strong and courageous.

2 And Yahoshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Yericho. And they went and came to a harlot's bayit, named Rachav and lodged there.

2 And it was told the melech of Yericho, saying, See, there came men in here tonight from the children of Yisrael to search out the land.

3 And the melech of Yericho sent to Rachav, saying, Bring forth the men that have come to you, which have entered into your bayit: for they have come to search out all the land.

4 And the woman took the two men and hid them and said, There came men to me, but I didn't know where they were from:

5 And it came to pass about the time of the shutting of the gate, when it was dark, that men from the melech went out: She said to them, Where those men went, I don't know: Pursue after them quickly; for you shall overtake them.

6 But she had brought them up to the roof of the bayit and hid them with the stalks of flax, which she had piled up on the roof.

7 And the men pursued after them in the derech to the Yarden River to the fords: and as soon as those who pursued after them had gone out after the spies, they shut the gate.

8 And before they had laid down for the lyla, she came up to them on the roof;

9 And she said to the men, I know that אֱלֹהֵיכֶם has given you the land and that your fear is fallen upon us and that all the inhabitants of the land faint because of you.

10 For we have heard how אֱלֹהֵיכֶם dried up the mayim of the Yam Suf for you, when you came out

of Mitzrayim; and what you did to the two melechim of the Amorites, that were on the other side of the Yarden River, Sichon and Og, whom you utterly destroyed.

11 And as soon as we had heard these things, our levavot did melt, neither did there remain anymore courage in us because of you: for אֱלֹהִים your Ahlohim, He is Ahlohim in the shamayim above and in earth beneath.

12 Now therefore, please, swear to me by אֱלֹהִים, since I have showed you chesed; that you will also show chesed to my abba's bayit and give me an emet ot:

13 And that you will keep alive my abba and my eema and my brothers and my sisters and all that they have and deliver our chayim from death.

14 And the men answered her, Our chayim for yours, if you utter nothing about this business. And it shall be, when אֱלֹהִים has given us the land that we will deal in chesed and in emet with you.

15 Then she let them down by a rope through the window: for her bayit was upon the town wall and she dwelt upon the wall.

16 And she said to them, Get to the har, lest the pursuers meet you; and hide yourselves there three yamim, until the pursuers return: and afterward you can go your derech.

17 And the men said to her, We will be blameless of this your oath which you have made us swear.

18 Unless you do this; when we come into the land, you shall bind this cord of scarlet thread in the window from which you did let us down: and you shall bring your abba and your eema and your brothers and all your abba's household to stay with you.

19 And it shall be, that whosoever shall go out of the doors of your bayit into the street, his spilled dahm

shall be his own fault and we will be guiltless: and whoever shall be with you in the bayit, if they are hurt, his dahm shall become our fault, if any harm comes upon him.

20 And if you mention this business to anyone, then we will be free of your oath that you have made us swear.

21 And she said, According to your words, so be it. And she sent them away and they departed: and she bound the scarlet line in the window.

22 And they went and came to the har and stayed there three yamim, until the pursuers had returned: and the pursuers sought them throughout all the derech, but found them not.

23 So the two men returned and descended from the har and passed over and came to Yahoshua the son of Nun and told him all things that had happened to them:

24 And they said to Yahoshua, Truly אִיִּזְרָאֵל has delivered into our hands all the land; for even all the inhabitants of the land do faint because of us.

3 And Yahoshua rose early in the boker; and they set out from Shittim and came to the Yarden River, he and all the children of Yisrael and lodged there before they passed over.

2 And it came to pass after three yamim that the officers went through the camp;

3 And they commanded the people, saying, When you see the Ark of the Testimony of אִיִּזְרָאֵל your Ahlohim and the kohanim, the Lewiym, bearing it; then you shall set out from your place and follow it.

4 Only, there shall be a space between you and it, about two thousand cubits by measure: come not near to it, that you may know the derech by which you must go: for you have not passed by this derech before.

5 And Yahoshua said to the people, Set yourselves apart: for tomorrow אֱלֹהִים will do wonders among you.

6 And Yahoshua spoke to the kohanim, saying, Take up the Ark of the Testimony and pass over before the people. And they took up the Ark of the Testimony and went before the people.

7 And אֱלֹהִים said to Yahoshua, This yom will I begin to magnify you in the sight of kol Yisrael; that they may know that, as I was with Moshe, so I will be with you.

8 And you shall command the kohanim that bear the Ark of the Testimony, saying, When you have come to the brink of the mayim of the Yarden River, you shall stand still in the middle of the Yarden River.

9 And Yahoshua said to the children of Yisrael, Come here and hear the Words of אֱלֹהִים your Ahlohim.

10 And Yahoshua said, By this you shall know that the living Ahlohim is among you and that He will without fail drive out from before you the Kanaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Yevusites.

11 See; the Ark of the Testimony of אֱלֹהִים of all the earth passes over before you into the Yarden River.

12 Now therefore take twelve men out of the tribes of Yisrael, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the kohanim that bear the Ark of אֱלֹהִים, Master of all the earth, shall rest in the mayim of the Yarden River, that the mayim of the Yarden River shall be cut off from the mayim that comes down from upstream; and they shall stand still like a pile.

14 And it came to pass, when the people moved from their tents, to pass over the Yarden River and

the kohanim bearing the Ark of the Testimony before the people;

15 And as they that bore the Ark had come to the Yarden River and the feet of the kohanim that bore the Ark were dipped in the edge of the mayim for the Yarden River overflows all its banks all the time at harvest

16 That the mayim which came down from the north stopped and rose up into a pile very far away at Aram, that is beside Tzaretan: and the mayim that came down toward the sea of the plain, even the salt sea, failed and was cut off: and the people passed over just opposite Yericho.

17 And the kohanim that bore the Ark of the Testimony of אֱלֹהִים stood firm on dry ground in the midst of the Yarden River and all the Yisraelites passed over on dry ground, until all the people had passed completely over the Yarden River.

4 And it came to pass, when all the people had completely passed over the Yarden River, that אֱלֹהִים spoke to Yahoshua, saying,

2 Take twelve men out of the people, out of every tribe a man,

3 And command them, saying, Take out of the midst of the Yarden River, out of the place where the kohanim's feet stood firm, twelve stones and you shall carry them over with you and leave them in the lodging place, where you shall lodge this lyla.

4 Then Yahoshua called the twelve men, whom he had prepared from the children of Yisrael, out of every tribe a man:

5 And Yahoshua said to them, Pass over before the Ark of אֱלֹהִים your Ahlohim into the midst of the Yarden River and take up every man a stone upon his shoulder, according to the number of the tribes of the children of Yisrael:

6 That this may be an ot among you, that when your children ask their ahvot in times to come, saying, What is the meaning of these stones?

7 Then you shall answer them, That the mayim of the Yarden River was cut off before the Ark of the Testimony of אֲרֹן; when it passed over the Yarden River, the mayim of the Yarden River was cut off: and these stones shall be for a memorial to the children of Yisrael le-olam-va-ed.

8 And the children of Yisrael did so, as Yahoshua commanded and took up twelve stones out of the midst of the Yarden River, as אֲרֹן spoke to Yahoshua, according to the number of the tribes of the children of Yisrael and carried them over with them to the place where they lodged and laid them down there.

9 And Yahoshua set up twelve stones in the midst of the Yarden River, in the place where the feet of the kohanim who bore the Ark of the Testimony stood: and they are there to this yom.

10 For the kohanim who bore the Ark stood in the midst of the Yarden River, until everything was finished that אֲרֹן commanded Yahoshua to speak to the people, according to all that Moshe commanded Yahoshua: and the people hurried and passed over.

11 And it came to pass, when all the people had completely passed over, that the Ark of אֲרֹן passed over and the kohanim, in the presence of the people.

12 And the children of Reuven and the children of Gad and half the tribe of Menasheh, passed over armed before the children of Yisrael, as Moshe spoke to them:

13 About forty thousand prepared for war passed over before אֲרֹן to battle, to the plains of Yericho.

14 On that yom אִיִּזְרָאֵל magnified Yahoshua in the sight of kol Yisrael; and they feared him, just as they feared Moshe, all the yamim of his chayim.

15 And אִיִּזְרָאֵל spoke to Yahoshua, saying,

16 Command the kohanim that bear the Ark of the Testimony that they come up out of the Yarden River.

17 Yahoshua therefore commanded the kohanim, saying, Come up out of the Yarden River.

18 And it came to pass, when the kohanim that bore the Ark of the Testimony of אִיִּזְרָאֵל came up out of the midst of the Yarden River and the soles of the kohanim's feet were lifted up to the dry land, that the mayim of the Yarden River returned to its place and flowed over all its banks, as they did before.

19 And the people came up out of the Yarden River on the tenth yom of the first chodesh and camped in Gilgal, on the east border of Yericho.

20 And those twelve stones, which they took out of the Yarden River, did Yahoshua set up in Gilgal.

21 And he spoke to the children of Yisrael, saying, When your children shall ask their ahvot in times to come, saying, What is the meaning of these stones?

22 Then you shall let your children know, saying, Yisrael came over this Yarden River on dry land.

23 For אִיִּזְרָאֵל your Ahlohim dried up the mayim of the Yarden River from before you, until you had passed over, just as אִיִּזְרָאֵל your Ahlohim did to the Yam Suf, which He dried up before us, until we had gone over:

24 That all the people of the earth might know the Hand of אִיִּזְרָאֵל, that it is mighty: that you might fear אִיִּזְרָאֵל your Ahlohim le-olam-va-ed.

5 And it came to pass, when all the melechim of the Amorites, who were on the side of the Yarden

River westward and all the melechim of the Kanaanites, which were by the sea, heard that אֱלֹהִים had dried up the mayim of the Yarden River from before the children of Yisrael, until they had passed over, that their lev melted, neither was there ruach in them anymore because of the children of Yisrael.

2 At that time אֱלֹהִים said to Yahoshua, Make yourselves sharp knives and perform brit-milah again upon the children of Yisrael a second time.

3 And Yahoshua made a sharp knife and performed brit-milah upon the children of Yisrael at the hill of the foreskins.

4 And this is the reason why Yahoshua did perform brit-milah upon the people: All the people that came out of Mitzrayim, that were males, even all the men of war, died in the wilderness, in the derech after they came out of Mitzrayim.

5 Now all the people that came out had received brit-milah: but all the people that were born in the wilderness in the derech as they came out of Mitzrayim, had not received brit-milah.

6 For the children of Yisrael walked forty years in the wilderness, until all the people that were men of war, who came out of Mitzrayim, were consumed because they obeyed not the voice of אֱלֹהִים: to whom אֱלֹהִים swore that He would not show them the land, which אֱלֹהִים swore to their ahvot that He would give us, a land that flows with milk and honey.

7 And their children, whom He raised up in their place, upon those did Yahoshua perform brit-milah: for they were not made brit-milah because they had not performed brit-milah on the derech.

8 And it came to pass, when they had done performing brit-milah upon all the people, that they abode in their places in the camp, until they were healed.

9 And אִיִּזְרָאֵל said to Yahoshua, This yom have I rolled away the reproach of Mitzrayim from off you. Therefore the name of the place is called Gilgal to this yom.

10 And the children of Yisrael encamped in Gilgal and kept the Pesach on the fourteenth yom of the chodesh in the evening in the plains of Yericho.

11 And they did eat of the stored produce of the land on the yom after the Pesach, unleavened cakes and parched grain on the same yom.

12 And the manna ceased on the next yom after they had eaten of the produce of the land; neither had the children of Yisrael manna anymore; but they did eat of the new fruit of the land of Kanaan that year.

13 And it came to pass, when Yahoshua was by Yericho, that he lifted up his eyes and looked and, see, there stood A Man opposite him with His sword drawn in His hand: and Yahoshua went to Him and said to Him, Are You for us, or for our enemies?

14 And He said, No; but as Captain of the armies of אִיִּזְרָאֵל I AM now come. And Yahoshua fell on his face to the earth and did worship and said to Him, What says My Master to His eved?

15 And the Captain of אִיִּזְרָאֵל 's camp said to Yahoshua, Loose your sandals from off your feet; for the place where you stand is kadosh ground. And Yahoshua did so.

6 Now Yericho was tightly shut up because of the children of Yisrael: none went out and none came in.

2 And אִיִּזְרָאֵל said to Yahoshua, See, I have given into your hand Yericho and the melech of it and the mighty men of valor.

3 And you shall go around the city, all the men of war, shall go around the city once. This shall you do for six yamim.

4 And seven kohanim shall carry before the Ark seven shofars: and on the seventh yom you shall go around the city seven times and the kohanim shall blow with the shofars.

5 And it shall come to pass, that when they make a tekiyah gedollah with the shofars and when you hear the sound of the shofars, that all the people shall shout with a great shout; and the wall of the city shall fall down flat and the people shall ascend every man directly before him.

6 And Yahoshua the son of Nun called the kohanim and said to them, Take up the Ark of the Testimony and let seven kohanim bear the seven shofars before the Ark of אֶלֶּהֶם.

7 And he said to the people, Pass over and surround the city and let him that is armed go before the Ark of אֶלֶּהֶם.

8 And it came to pass, when Yahoshua had spoken to the people, that the seven kohanim bearing the seven shofars passed on before אֶלֶּהֶם and blew with the shofars: and the Ark of the Testimony of אֶלֶּהֶם followed them.

9 And the armed men went before the kohanim that blew with the shofars and the rear guard came after the Ark and behind the kohanim blowing with shofars.

10 And Yahoshua had commanded the people, saying, You shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the yom I tell you to shout; then shall you shout.

11 So the Ark of אֶלֶּהֶם circled the city, going around it once: and they came into the camp and lodged in the camp.

12 And Yahoshua rose early in the boker and the kohanim took up the Ark of אֲרֹן.

13 And seven kohanim bearing seven shofars before the Ark of אֲרֹן went on continually and blew with the shofars: and the armed men went before them; but the rear guard came after the Ark of אֲרֹן and after the kohanim blowing with the shofars.

14 And the second yom they circled the city once and returned into the camp: they did the same for six yamim.

15 And it came to pass on the seventh yom, that they rose early about the dawning of the yom and circled the city after the same manner seven times: only on that yom they circled the city seven times.

16 And it came to pass at the seventh time, when the kohanim blew with the shofars, Yahoshua said to the people, Shout; for אֲרֹן has given you the city.

17 And the city shall be cursed and all that is in it belongs to אֲרֹן: Only Rachav the harlot shall live, she and all that are with her in her bayit because she hid the messengers that we sent.

18 And, under all circumstances you shall guard yourselves from the cursed things, lest you make yourselves cursed, when you take of the cursed things and make the camp of Yisrael a curse and trouble it.

19 But all the silver and gold and vessels of brass and iron, are kadosh to אֲרֹן: they shall come into the treasury of אֲרֹן.

20 So the people shouted when the kohanim blew with the shofars: and it came to pass, when the people heard the sound of the shofars, that the people shouted with a great shout and the wall fell down flat, so that the people went up into the city every man directly before him and they took the city.

21 And they utterly destroyed all that was in the city, man and woman, young and old and ox and sheep and donkey, with the edge of the sword.

22 But Yahoshua had said to the two men that had spied out the land, Go into the harlot's bayit and bring out from there the woman and all that she has, as you swore to her.

23 And the young men that were spies went in and brought Rachav and her abba and her eema and her brothers and all that she had; and they brought out all her relatives and left them outside the camp of Yisrael.

24 And they burned the city with fire and all that was in it: only the silver and the gold and the vessels of brass and of iron, they put into the treasury of the Bayit of אֶלֶל.

25 And Yahoshua saved Rachav the harlot alive and her abba's household and all that she had; and she dwells in Yisrael even to this yom; because she hid the messengers, which Yahoshua had sent to spy out Yericho.

26 And Yahoshua warned them at that time, saying, Cursed be the man before אֶלֶל, that rises up and rebuilds this city Yericho: he shall lay the foundation of it with the death of his bachor and with the death of his youngest son shall he set up the gates of it.

27 So אֶלֶל was with Yahoshua and his fame was reported throughout all the land.

7 But the children of Yisrael committed a trespass in the cursed thing: for Achan, the son of Karmi, the son of Zavdi, the son of Zerach, of the tribe of Yahudah, took of the cursed thing: and the anger of אֶלֶל burned against the children of Yisrael.

2 And Yahoshua sent men from Yericho to Ai, which is beside Beth-Aven, on the east side of Beth-El and

spoke to them, saying, Go up and view the land.
And the men went up and viewed Ai.

3 And they returned to Yahoshua and said to him,
Let not all the people go up; but let about two, or
three thousand men go up and smite Ai; and make
not all the people to toil there; for they are just a
few.

4 So there went up from the people about three
thousand men: and they fled before the men of Ai.

5 And the men of Ai smote about thirty-six men: for
they chased them from before the gate even to
Shevarim and smote them in the descent: therefore
the levavot of the people melted and became as
mayim.

6 And Yahoshua tore his clothes and fell to the earth
upon his face before the Ark of אֱלֹהִים until the
evening, he and the zechanim of Yisrael and put
dust upon their heads.

7 And Yahoshua said, O Master אֱלֹהִים, why have
You even brought this people over the Yarden River,
to deliver us into the hand of the Amorites, to
destroy us? Would to Ahlohim we had been content
and stayed on the other side of the Yarden River!

8 O אֱלֹהִים, what shall I say, when Yisrael turns their
backs before their enemies!

9 For the Kanaanites and all the inhabitants of the
land shall hear of it and shall surround us and cut
off our name from the earth: and what will You do
for Your great Name?

10 And אֱלֹהִים said to Yahoshua, Get up; why do you
lie down this derech upon your face?

11 Yisrael has sinned and they have also
transgressed My brit, which I commanded them: for
they have even taken of the cursed things and have
also stolen and deceived also and they have put it
even among their own belongings.

12 Therefore the children of Yisrael could not stand before their enemies, but turned their backs before their enemies because they were cursed: neither will I be with you anymore, except you destroy the cursed things from among you.

13 Rise up, set the people apart and say, Set yourselves apart for tomorrow: for this says אלהים Ahlohim of Yisrael, There is a cursed thing in the midst of you, O Yisrael: you cannot stand before your enemies, until you take away the cursed thing from among you.

14 In the boker therefore you shall be brought near according to your tribes: and it shall be, that the tribe which אלהים calls for shall come according to their mishpachot; and the mishpacha which אלהים shall call for will come by household; and the household which אלהים shall call for shall come forth man by man.

15 And it shall be, that he that is found with the cursed thing shall be burned with fire, he and all that he has: because he has transgressed the brit of אלהים and because he has worked wickedness in Yisrael.

16 So Yahoshua rose up early in the boker and brought Yisrael by their tribes; and the tribe of Yahudah was selected:

17 And he brought the mishpacha of Yahudah; and he took the mishpacha of the Zerachites: and he brought the mishpacha of the Zerachites man by man; and Zavdi was taken:

18 And he brought his household man by man; and Achan, the son of Karmi, the son of Zavdi, the son of Zerach, of the tribe of Yahudah, was selected.

19 And Yahoshua aid to Achan, My son, I beg you, give tifereth to אלהים Ahlohim of Yisrael and make confession to Him; and tell me now what you have done; hide it not from me.

20 And Achan answered Yahoshua and said, Indeed I have sinned against אֱלֹהִים Ahlohim of Yisrael and this is what I did:

21 When I saw among the spoils a lovely garment from Shinar and two hundred shekels of silver and a bar of gold of fifty shekels weight, then I coveted them and took them; and, see, they are hidden in the earth under the middle of my tent and the silver is under it.

22 So Yahoshua sent messengers and they ran to the tent; and, see, it was hidden in his tent and the silver under it.

23 And they took them out of the midst of the tent and brought them to Yahoshua and to all the children of Yisrael and laid the items out before אֱלֹהִים.

24 And Yahoshua and kol Yisrael with him, took Achan the son of Zerach and the silver and the garment and the bar of gold and his sons and his daughters and his oxen and his donkeys and his sheep and his tent and all that he had: and they brought them to the Valley of Achor.

25 And Yahoshua said, Why have you troubled us? אֱלֹהִים shall trouble you this yom. And kol Yisrael stoned him with stones and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones to this yom. So אֱלֹהִים turned from the fierceness of His anger. Therefore the name of that place was called, The Valley of Achor, to this yom.

8 And אֱלֹהִים said to Yahoshua, Fear not, neither be dismayed: take all the people of war with you and arise, go up to Ai: see, now I have given into your hand the melech of Ai and his people and his city and his land:

2 And you shall do to Ai and her melech as you did to Yericho and her melech: only the spoil and the cattle, shall you take for a prey to yourselves: now go lay an ambush for the city behind it.

3 So Yahoshua arose and all the people of war, to go up against Ai: and Yahoshua chose thirty thousand mighty men of valor and sent them away by lyla.

4 And he commanded them, saying, See, you shall lie in wait against the city, even behind the city: go not very far from the city, but you all be ready:

5 And I and all the people that are with me, will approach the city: and it shall come to pass, when they come out against us, as the last time, that we will turn and run before them,

6 For they will come out after us. When we have drawn them from the city; they will say, They flee from before us, as last time: then we will flee before them.

7 Then you shall rise up from the ambush and seize the city: for אלהים your Ahlohim will deliver it into your hand.

8 And it shall be, when you have taken the city, that you shall set the city on fire: according to the commandment of אלהים shall you do. See, I have commanded you.

9 Yahoshua therefore sent them forth: and they went to lie in ambush and stay between Beth-El and Ai, on the west side of Ai: but Yahoshua lodged that lyla among the people.

10 And Yahoshua rose up early in the boker and numbered the people and went up, he and the zechanim of Yisrael, ahead of the people to Ai.

11 And all the people, even the people of war that were with him, went up and drew near and came before the city and camped on the north side of Ai: now there was a valley between them and Ai.

12 And he took about five thousand men and set them to lie in ambush between Beth-El and Ai, on the west side of the city.

13 And when they had set the people in position, even all the army, positioned to the north of the city and those who lay in wait positioned to the west of the city, that Yahoshua went that lyla into the midst of the valley.

14 And it came to pass, when the melech of Ai saw it, that they quickly rose up early and the men of the city went out against Yisrael to battle, he and all his people, at a time appointed, before the plain; but he did not know that there was an ambush against him behind the city.

15 And Yahoshua and kol Yisrael pretended as if they were beaten before them and fled by the derech of the wilderness.

16 And all the people that were in Ai were called together to pursue after them: and they pursued after Yahoshua and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-El, that went not out chasing after Yisrael: and they left the city wide open and pursued after Yisrael.

18 And אִרְיָאֵל said to Yahoshua, Stretch out the spear that is in your hand toward Ai; for I will give it into your hand. And Yahoshua stretched out the spear that he had in his hand toward the city.

19 And the ambush arose quickly out of their places and they ran as soon as he had stretched out his hand: and they entered into the city and took it and immediately set the city on fire.

20 And when the men of Ai looked behind them, they saw and, see, the smoke of the city ascended up to the shamayim and they had no power to flee in any direction: and the people that fled to the wilderness turned back towards the pursuers.

21 And when Yahoshua and kol Yisrael saw that the ambush had taken the city and that the smoke of the city ascended, then they turned again and killed the men of Ai.

22 And the others also ran out of the city; so they were in the midst of Yisrael, some on this side and some on that side: and they smote them, so that they let none of them remain, or escape.

23 And the melech of Ai they took alive and brought him to Yahoshua.

24 And it came to pass, when Yisrael had made an end of killing all the inhabitants of Ai in the field and in the wilderness where they chased them and when they had all fallen by the edge of the sword, until they were consumed, that all the Yisraelites returned to Ai and smote it with the edge of the sword.

25 And so it was, that all that fell that yom, both of men and women, were twelve thousand, even all the men of Ai.

26 For Yahoshua drew not his hand back, with which he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Yisrael took for a prey to themselves, according to The Word of אֱלֹהִים which He commanded Yahoshua.

28 And Yahoshua burned Ai and made it a heap le-olam-va-ed, even a desolation to this yom.

29 And the melech of Ai he hanged on an eytz until evening: and as soon as the shemesh was down, Yahoshua commanded that they should take his gooff down from the eytz and cast it at the entrance of the gate of the city and raised on it a great pile of stones, that remains to this yom.

30 Then Yahoshua built an altar to אֱלֹהִים Ahlohim of Yisrael in Har Gerazim,

31 As Moshe the eved of אֱלֹהִים commanded the children of Yisrael, as it is written in the scroll of the Torah of Moshe, an altar of whole stones, over which no man has lifted up any cutting tool: and they offered on it burnt offerings to אֱלֹהִים and sacrificed shalom offerings.

32 And he wrote there on top of the stones a copy of the Torah of Moshe, which he wrote in the presence of the children of Yisrael.

33 And kol Yisrael and their zechanim and officers and their shophtim, stood on both sides of the Ark of the Testimony before the kohanim the Lewiym, who bore the Ark of the Testimony of אֱלֹהִים, the ger as well, as he that was born among them; half of them over against Har Gerazim and half of them over against Har Eival; as Moshe the eved of אֱלֹהִים had commanded before, that they should bless the people of Yisrael.

34 And afterwards he read all the Words of the Torah, the brachot and klalot, according to all that is written in the scroll of the Torah.

35 There was not a single word of all that Moshe commanded, which Yahoshua did not read before all the kehilla of Yisrael, with the women and the little ones, and the gerim that were accompanying them.

9 And it came to pass, when all the melechim which were on this side of the Yarden River, in the hills and in the valleys and in all the borders of the Great Sea toward Levanon, the Hittite and the Amorite, the Kanaanite, the Perizzite, the Hivite and the Yevusite, heard of it;

2 That they gathered themselves together, to fight with Yahoshua and with Yisrael, with one accord.

3 And when the inhabitants of Giveon heard what Yahoshua had done to Yericho and to Ai,

4 They did work slyly and went and pretended to be ambassadors and took old sacks upon their donkeys and wine skins, old and torn and patched up;

5 And old worn out shoes, with their feet bound with sandals and old garments upon them and all the lechem of their provision was dry and moldy.

6 And they went to Yahoshua to the camp at Gilgal and said to him and to the men of Yisrael, We come from a far land: now therefore make a brit with us.

7 And the men of Yisrael said to the Hivites, It is possible that you dwell among us; and how shall we make a brit with you?

8 And they said to Yahoshua, We are your avadim. And Yahoshua said to them, Who are you? And from where do you come?

9 And they said to him, From a very far land your avadim have come because of the Name of אלהים your Ahlohim: for we have heard of His fame and all that He did in Mitzrayim,

10 And all that He did to the two melechim of the Amorites, that were beyond the Yarden River, to Sichon melech of Cheshbon and to Og melech of Bashan, who was at Ashtaroth.

11 Why our zechanim and all the inhabitants of our land spoke to us, saying, Take food with you for the journey and go to meet them and say to them, We are your avadim: therefore now make a brit with us.

12 This our lechem we took fresh for our provision out of our houses on the yom we left to go to you; but now, see, it is dry and it is moldy:

13 And these skins of wine, which we filled, were new; and, see, they are torn: and these garments and our shoes have become old because of the very long journey.

14 And the men took of their food and asked not counsel at the mouth of אלהים.

15 And Yahoshua made shalom with them and made a brit with them, to let them live: and the leaders of the kehilla swore to them.

16 And it came to pass at the end of three yamim after they had made a brit with them, that they heard that they were their neighbors and that they dwelt among them.

17 And the children of Yisrael journeyed and came to their cities on the third yom. Now their cities were Giveon and Khephirah and Be-Eroth and Kiryath-Yearim.

18 And the children of Yisrael smote them not because the leaders of the kehilla had sworn to them by אלהים Ahlohim of Yisrael. And the entire kehilla murmured against the leaders.

19 But all the leaders said to the entire kehilla, We have sworn to them by אלהים Ahlohim of Yisrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us because of the oath that we swore to them.

21 And the leaders said to them, Let them live; but let them be avadim as cutters of wood and drawers of mayim for all the kehilla; as the leaders had promised them.

22 And Yahoshua called for them and he spoke to them, saying, Why have you tricked us, saying, We are very far from you, when you dwell among us?

23 Now therefore you are cursed and there shall none of you be freed from being avadim and cutters of wood and drawers of mayim for the bayit of my Ahlohim.

24 And they answered Yahoshua and said, Because it was certainly told to your avadim, how אלהים your Ahlohim commanded His eved Moshe to give you all the land and to destroy all the inhabitants of the land from before you, therefore we were very afraid

of our chayim because of you and have done this thing.

25 And now, see, we are in your hand: as it seems tov and right to you to do to us, do.

26 And so he did to them and delivered them out of the hands of the children of Yisrael, that they killed them not.

27 And Yahoshua made them that yom cutters of wood and drawers of mayim for the kehilla and for the altar of אִלְמֶלֶךְ, even to this yom, in the place that He would choose.

10 Now it came to pass, when Adoni-Tzedek, melech of Yahrushalayim had heard how Yahoshua had taken Ai and had utterly destroyed it; as he had done to Yericho and her melech and as he had done to Ai and her melech; and how the inhabitants of Giveon had made shalom with Yisrael and were among them;

2 That they feared greatly because Giveon was a great city, as one of the malchut cities and because it was greater than Ai and all the men there were mighty.

3 And Adoni-Tzedek melech of Yahrushalayim sent to Hoham melech of Chebron and to Piram melech of Yarmuth and to Yaphia, melech of Lachish and to Devir melech of Eglon, saying,

4 Come up to me and help me, that we may smite Giveon: for they have made shalom with Yahoshua and with the children of Yisrael.

5 Therefore the five melechim of the Amorites, the melech of Yahrushalayim, the melech of Chebron, the melech of Yarmuth, the melech of Lachish, the melech of Eglon, gathered themselves together and went up, with all their armies and camped before Giveon and made war against them.

6 And the men of Gibeon sent to Yahoshua to the camp to Gilgal, saying, Hold not back your hand from your avadim; come up to us quickly and accept us and help us: for all the melechim of the Amorites that dwell in the mountains are gathered together against us.

7 So Yahoshua ascended from Gilgal, he and all the people of war with him and all the mighty men of valor.

8 And אִיִּזְרְיֵאל said to Yahoshua, Fear them not: for I have delivered them into your hand; there shall not a man of them stand before you.

9 Yahoshua therefore came to them suddenly and went up from Gilgal all lyla.

10 And אִיִּזְרְיֵאל confused them before Yisrael and killed them with a great slaughter at Gibeon and chased them along the derech that goes up to Beth-Horon and smote them to Azekah and to Makkedah.

11 And it came to pass, as they fled from before Yisrael and were going down to Beth-Horon, that אִיִּזְרְיֵאל cast down great stones from the shamayim upon them to Azekah and they died: there were more who died with hailstones than those whom the children of Yisrael killed with the sword.

12 Then spoke Yahoshua to אִיִּזְרְיֵאל in the yom when אִיִּזְרְיֵאל delivered up the Amorites before the children of Yisrael and he said in the sight of Yisrael, Shemesh, stand still over Gibeon; and, Yarayach, in the Valley of Ayalon.

13 And the shemesh stood still and the yarayach stayed in place, until the people had avenged themselves upon their enemies. Is not this written in Sefer Yahshar? So the shemesh stood still in the midst of the shamayim and did not set for about a whole yom.

14 And there was no yom like that before it, or after it, that אִיִּזְרָאֵל listened to the voice of a man: for אִיִּזְרָאֵל fought for Yisrael.

15 And Yahoshua returned and kol Yisrael with him, to the camp to Gilgal.

16 But these five melechim fled and hid themselves in a cave at Makkedah.

17 And it was told Yahoshua, saying, The five melechim have been found hiding in a cave at Makkedah.

18 And Yahoshua said, Roll great stones upon the opening of the cave and set men by it to guard them:

19 And don't stay, but pursue after your enemies and smite in their rear guard; Do not allow them to enter into their cities: for אִיִּזְרָאֵל your Ahlohim has delivered them into your hand.

20 And it came to pass, when Yahoshua and the children of Yisrael had made an end of killing them with a very great slaughter, until they were consumed, that the rest which remained of them entered into fortified cities.

21 And all the people returned to the camp to Yahoshua at Makkedah in shalom: none murmured against any of the children of Yisrael.

22 Then said Yahoshua, Open the mouth of the cave and bring out those five melechim to me.

23 And they did so and brought forth those five melechim to him, the melech of Yahrushalayim, the melech of Chebron, the melech of Yarmuth, the melech of Lachish and the melech of Eglon.

24 And it came to pass, when they brought out those melechim to Yahoshua, that Yahoshua called for all the men of Yisrael and said to the captains of the men of war who went with him, Come near, put your feet upon the necks of these melechim. And they came near and put their feet upon their necks.

25 And Yahoshua said to them, Fear not, nor be dismayed, be strong and courageous: for this is what אִיִּזְרָאֵל will do to all your enemies against whom you fight.

26 And afterward Yahoshua smote them and killed them and hanged them on five eytzim: and they were hanging upon the eytzim until the evening.

27 And it came to pass at the time of the going down of the shemesh, that Yahoshua commanded and they took them down off the eytzim and cast them into the cave where they had been hidden and laid great stones in the cave's mouth, which remain until this very yom.

28 And that yom Yaoshua took Makkedah and smote it with the edge of the sword and the melech he utterly destroyed and all the beings that were in it; he let none remain: and he did to the melech of Makkedah as he had done to the melech of Yericho.

29 Then Yahoshua passed from Makkedah and kol Yisrael with him, to Livnah and fought against Livnah:

30 And אִיִּזְרָאֵל delivered it also and the melech of it, into the hand of Yisrael; and he smote it with the edge of the sword and all the beings that were in it; he let none remain in it; but did to that melech as he had done to the melech of Yericho.

31 And Yahoshua passed from Livnah and kol Yisrael with him, to Lachish and camped against it and fought against it:

32 And אִיִּזְרָאֵל delivered Lachish into the hand of Yisrael, taking it on the second yom and smote it with the edge of the sword and all the beings that were in it, according to all that he had done to Livnah.

33 Then Horam melech of Gezer came up to help Lachish; and Yahoshua smote him and his people, until he had left him none remaining.

34 And from Lachish Yahoshua passed to Eglon and kol Yisrael with him; and they camped against it and fought against it:

35 And they took it on that yom and smote it with the edge of the sword and all the beings that were in it he utterly destroyed that yom, according to all that he had done to Lachish.

36 And Yahoshua went up from Eglon and kol Yisrael with him, to Chebron; and they fought against it:

37 And they took it and smote it with the edge of the sword and the melech of it and all the cities of it and all the beings that were in it; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly and all the beings that were in it.

38 And Yahoshua returned and kol Yisrael with him, to Devir; and fought against it:

39 And he took it and the melech of it and all the cities of it; and they smote them with the edge of the sword and utterly destroyed all the beings that were in it; he left none remaining: as he had done to Chebron, so he did to Devir and to the melech of it; as he had done also to Livnah and to her melech.

40 So Yahoshua smote all the land of the hills and of the south and of the low country and of the springs and all their melechim: he left none remaining, but utterly destroyed all that breathed, as אלהים Ahlohim of Yisrael commanded.

41 And Yahoshua smote them from Kadesh-Barnea even to Azah and all the land of Goshen, even to Giveon.

42 And all these melechim and their land did Yahoshua take at one time because אלהים Ahlohim of Yisrael fought for Yisrael.

43 And Yahoshua returned and kol Yisrael with him, to the camp to Gilgal.

11 And it came to pass, when Yavin melech of Chatzor had heard those things, that he sent to Yovav melech of Madon and to the melech of Shimron and to the melech of Achshaph,
2 And to the melechim that were on the north of the mountains and of the plains south of Kinneroth and in the valley and in the borders of Dor on the west,
3 And to the Kanaanite on the east and on the west and to the Amorite and the Hittite and the Perizzite and the Yevusite in the mountains and to the Hivite under Hermon in the land of Mitzpah.
4 And they went out, they and all their armies with them, much people, even as the sand that is upon the seashore in multitude, with horses and mirkavot very many.
5 And when all these melechim met together, they came and camped together at the mayim of Merom, to fight against Yisrael.
6 And אֲרָאֵל said to Yahoshua, Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Yisrael: you shall destroy their horses and burn their mirkavot with fire.
7 So Yahoshua came and all the people of war with him, against them by the mayim of Merom suddenly; and they fell upon them.
8 And אֲרָאֵל delivered them into the hand of Yisrael, who smote them and chased them to great Tzidon and to Misrephoth-Mayim and to the Valley of Mitzpah eastward; and they smote them, until they left none remaining.
9 And Yahoshua did to them as אֲרָאֵל told him: he destroyed their horses and burned their mirkavot with fire.
10 And Yaoshuaat that time turned back and took Chatzor and smote the melech of it with the sword:

for Chatzor previously was the head of all those malchutim.

11 And they smote all the beings that were in it with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burned Chatzor with fire.

12 And all the cities of those melechim and all the melechim of them, did Yahoshua take and smote them with the edge of the sword and he utterly destroyed them, as Moshe the eved of אֱלֹהִים commanded.

13 But as for the cities that stood still in their strength, Yisrael burned none of them, except Chatzor only; that did Yahoshua burn.

14 And all the spoil of these cities and the cattle, the children of Yisrael took for a prey to themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither were any left.

15 As אֱלֹהִים commanded Moshe His eved, so did Moshe command Yahoshua and so did Yahoshua; he left nothing undone of all that אֱלֹהִים commanded Moshe.

16 So Yahoshua took all that land, the hills and all the southland and all the land of Goshen and the valley and the plain and the har of Yisrael and the valley of the same;

17 Even from Har Halak, that goes up to Seir, even to Ba'al-Gad in the Valley of Levanon under Har Hermon: and all their melechim he took and smote them and killed them.

18 Yahoshua made war a long time with all those melechim.

19 There was not a city that made shalom with the children of Yisrael, except the Hivites, the inhabitants of Giveon: all the others they took in battle.

20 For it was from אִרְאֵז to harden their levavot, that they should come against Yisrael in battle, that He might destroy them utterly and that they might have no chen, but that He might destroy them, as אִרְאֵז commanded Moshe.

21 And at that time came Yahoshua and cut off the Anakim from the mountains, from Chebron, from Devir, from Anav and from all the mountains of Yahudah and from all the mountains of Yisrael: Yahoshua destroyed them utterly with their cities.

22 There was none of the Anakim left in the land of the children of Yisrael: only in Azah, in Gat and in Ashdod, some remained.

23 So Yahoshua took the whole land, according to all that אִרְאֵז said to Moshe; and Yahoshua gave it for an inheritance to Yisrael according to their divisions by their tribes. And the land rested from war.

12 Now these are the melechim of the land, that the children of Yisrael smote and possessed their land on the other side of the Yarden River toward the rising of the shemesh, from the River Arnon to Har Hermon and all the plain on the east:

2 Sichon melech of the Amorites, who dwelt in Cheshbon and ruled from Aroer, which is upon the bank of the River Arnon and from the middle of the river and from half of Gilad, even to the River Yavvok, which is the border of the children of Ammon;

3 And from the plain to the sea of Kinnereth on the east and to the sea of the plain, even the Salt Sea on the east, the derech to Beth-Yeshimoth; and from the south, under Ashdoth-Pisgah:

4 And the border of Og, melech of Bashan, which was of the remnant of the Rephayim, that dwelt at Ashtaroth and at Edrei,

5 And reigned in Har Hermon and in Salcah and in all Bashan, to the border of the Geshurites and the Maachathites and half of Gilad, the border of Sichon, melech of Cheshbon.

6 Them did Moshe the eved of אֱלֹהִים and the children of Yisrael smite: and Moshe the eved of אֱלֹהִים gave it for a possession to the Reuvenites and the Gadites and the half tribe of Menasheh.

7 And these are the melechim of the land which Yahoshua and the children of Yisrael smote on this side of the Yarden River on the west, from Ba'al-Gad in the Valley of Levanon even to Har Halak, that goes up to Seir; which Yahoshua gave to the tribes of Yisrael for a possession according to their divisions;

8 In the mountains and in the valleys and in the plains and in the springs and in the wilderness and in the southland; the Hittites, the Amorites and the Kanaanites, the Perizzites, the Hivites and the Yevusites:

9 The melech of Yericho, one; the melech of Ai, which is beside Beth-El, one;

10 The melech of Yahrushalayim, one; the melech of Chebron, one;

11 The melech of Yarmuth, one; the melech of Lachish, one;

12 The melech of Eglon, one; the melech of Gezer, one;

13 The melech of Devir, one; the melech of Geder, one;

14 The melech of Hormah, one; the melech of Arad, one;

15 The melech of Livnah, one; the melech of Adullam, one;

16 The melech of Makkedah, one; the melech of Beth-El, one;

17 The melech of Tappuah, one; the melech of Hopher, one;
18 The melech of Aphek, one; the melech of Lasharon, one;
19 The melech of Madon, one; the melech of Chatzor, one;
20 The melech of Shimron-Meron, one; the melech of Achshaph, one;
21 The melech of Taanach, one; the melech of Megiddo, one;
22 The melech of Kedesh, one; the melech of Yokneam of Carmel, one;
23 The melech of Dor in the border of Dor, one; the melech of the goyim of Gilgal, one;
24 The melech of Tirtzah, one: all the melechim thirty-one.

13 Now Yahoshua was old and advanced in years; and אִיִּזְרָאֵל said to him, You are old and advanced in years and there remains yet very much land to be possessed.

2 This is the land that yet remains: all the borders of the Plishtim and all Geshuri,

3 From Sihor, which is before Mitzrayim, even to the borders of Ekron northward, which is counted to the Kanaanite: five masters of the Plishtim; the Gazathites and the Ashdothites, the Eshkalonites, the Gittites and the Ekronites; also the Avites:

4 From the south, all the land of the Kanaanites and Mearah that is beside the Tsidonians, to Aphek, to the borders of the Amorites:

5 And the land of the Giblites and all Levanon, toward the rising of the shemesh, from Ba'al-Gad under Har Hermon to the entrance into Hamath.

6 All the inhabitants of the hill land from Levanon to Misrephoth-Mayim and all the Tsidonians, these will I drive out from before the children of Yisrael: Now

divide it by lot to the Yisraelites for an inheritance,
as I have commanded you.

7 Now therefore divide this land for an inheritance to
the nine tribes and the half tribe of Menasheh,

8 With whom the Reuvenites and the Gadites have
received their inheritance, which Moshe gave them,
beyond the Yarden River eastward, even as Moshe
the eved of אלהים gave them;

9 From Aroer, that is upon the bank of the River
Arnon and the city that is in the midst of the river
and all the plain of Medeva to Divon,

10 And all the cities of Sichon, melech of the
Amorites, who reigned in Cheshbon, to the border
of the children of Ammon;

11 And Gilad and the border of the Geshurites and
Maachathites and all of Har Hermon and all Bashan
to Salcah;

12 All the malchut of Og in Bashan, who reigned in
Ashtaroth and in Edrei, who remained of the
remnant of the Rephayim: for these did Moshe
smite and cast them out.

13 Nevertheless the children of Yisrael expelled not
the Geshurites, nor the Maachathites: but the
Geshurites and the Maachathites dwell among the
Yisraelites until this yom.

14 Only to the tribe of Lewi he gave no inheritance;
the sacrifices of אלהים Ahlohim of Yisrael made by
fire are their inheritance, as He said to them.

15 And Moshe gave to the tribe of the children of
Reuven inheritance according to their mishpachot.

16 And their border was from Aroer, which is on the
bank of the River Arnon and the city that is in the
midst of the river and all the plain by Medeva;

17 Cheshbon and all her cities that are in the plain;
Divon and Bamoth-Ba'al and Beth-Ba'al-Meon,

18 And Yahazah and Kedemoth and Mephaath,

19 And Kiryathaim and Sibmah and Zareth-Shahar in the har of the valley,

20 And Beit-Peor and Ashdoth-Pisgah and Beth-Yeshimoth,

21 And all the cities of the plain and all the malchut of Sichon, melech of the Amorites, who reigned in Cheshbon, whom Moshe smote with the leaders of Midyan, Evi and Rekem and Zur and Hur and Reva, which were princes of Sichon, dwelling in the land.

22 Bilam also the son of Beor, the soothsayer, did the children of Yisrael slay with the sword among those that were slain by them.

23 And the border of the children of Reuven was the Yarden River. This was the inheritance of the children of Reuven after their mishpachot, the cities and the villages of it.

24 And Moshe gave inheritance to the tribe of Gad, even to the children of Gad according to their mishpachot.

25 And their border was Yazer and all the cities of Gilad and half the land of the children of Ammon, to Aroer that is before Ravah;

26 And from Cheshbon to Ramath-Mitzpah and Betonim; and from Mahanaim to the border of Devir;

27 And in the valley, Beth-Aram and Beth-Nimrah and Sukkot and Zaphon, the rest of the malchut of Sichon, melech of Cheshbon, the Yarden River and its border, even to the edge of the sea of Kinnereth on the other side of the Yarden River eastward.

28 This is the inheritance of the children of Gad after their mishpachot, the cities and their villages.

29 And Moshe gave inheritance to the half tribe of Menasheh: and this was the possession of the half tribe of the children of Menasheh by their mishpachot.

30 And their border was from Machanayim, all Bashan, all the malchut of Og melech of Bashan

and all the towns of Yair, which are in Bashan, sixty cities:

31 And half Gilad and Ashtaroth and Edrei, cities of the malchut of Og in Bashan, were for the children of Machir the son of Menasheh, even for half of the children of Machir by their mishpachot.

32 These are the countries that Moshe did distribute for inheritance in the plains of Moav, on the other side of the Yarden River, by Yericho, eastward.

33 But to the tribe of Lewi Moshe gave not any inheritance: אלהים Ahlohim of Yisrael was their inheritance, as He said to them.

14 And these are the countries that the children of Yisrael inherited in the land of Kanaan, which El-Azar the kohen and Yahoshua the son of Nun and the heads of the ahvot of the tribes of the children of Yisrael, distributed for an inheritance to them.

2 By lot was their inheritance, as אלהים commanded by the hand of Moshe, for the nine tribes and for the half tribe.

3 For Moshe had given the inheritance of two tribes and a half tribe on the other side the Yarden River: but to the Lewiym he gave no inheritance among them.

4 For the children of Yoseph were two tribes, Menasheh and Efrayim: therefore they gave no part to the Lewiym in the land, except cities to dwell in, with their suburbs for their cattle and for their substance.

5 As אלהים commanded Moshe, so the children of Yisrael did and they divided the land.

6 Then the children of Yahudah came to Yahoshua in Gilgal: and Kaleb the son of Yephunneh the Kenezite said to him, You know the thing that אלהים said to Moshe the man of Ahlohim concerning me and you in Kadesh-Barnea.

7 I was forty years old when Moshe the eved of אלהים sent me from Kadesh-Barnea to spy out the land; and I brought him word again as it was in my lev.

8 Nevertheless my brothers that went up with me made the lev of the people melt: but I fully followed אלהים my Ahlohim.

9 And Moshe swore on that yom, saying, Surely the land upon which your feet have trodden shall be your inheritance and your children's le-olam-va-ed because you have fully followed אלהים, my Ahlohim.

10 And now, see, אלהים has kept me alive, as He said, these forty-five years, ever since אלהים spoke this Word to Moshe, while the children of Yisrael wandered in the wilderness: and now, I am this yom eighty-five years old.

11 Yet I am as strong this yom as I was in the yom that Moshe sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in.

12 Now therefore give me this har, of which אלהים spoke in that yom; for you heard in that yom how the Anakim were there and that the cities were great and fortified: if so be אלהים will be with me, then I shall be able to drive them out, as אלהים said.

13 And Yahoshua blessed him and gave to Kalev the son of Yephunneh, Chebron for an inheritance.

14 Chebron therefore became the inheritance of Kalev the son of Yephunneh the Kenezite to this yom because he fully followed אלהים Ahlohim of Yisrael.

15 And the name of Chebron before was Kiryath-Arba; because Arba was the greatest man among the Anakim. And the land had rest from war.

15 This then was the lot of the tribe of the children of Yahudah by their mishpachot; even to

the border of Edom the wilderness of Tzin southward was the uttermost part of the south border.

2 And their south border was from the shore of the Salt Sea, from the bay that looks southward:

3 And it went out to the south side to Maaleh-Acravvim and passed along to Tzin and ascended up on the south side to Kadesh-Barnea and passed along to Chetzron and went up to Adar and went around to Karkaa:

4 And it passed toward Azmon and went out to the river of Mitzrayim; and the goings out of that border was at the sea: this shall be your south border.

5 And the east border was the Salt Sea, even to the end of the Yarden River. And the border in the north side began from the bay of the sea at the uttermost part of the Yarden River:

6 And the border went up to Beth-Hogla and passed along by the north of Beth-Aravah; and the border went up to the stone of Bohan the son of Reuven:

7 And the border went up toward Devir from the Valley of Achor and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the mayim of Enshemesh and ended at Enrogel:

8 And the border went up by the Valley of the son of Hinnom to the south side of the Yevusite; the same is Yahrushalayim: and the border went up to the top of the har that lies before the Valley of Hinnom westward, which is at the end of the Valley of the Refayim northward:

9 And the border was drawn from the top of the hill to the fountain of the mayim of Nephtoah and went out to the cities of Har Ephron; and the border went around to Ba-Alah, which is Kiryath-Yearim:

10 And the border turned around from Ba-Alah westward to Har Seir and passed along to the side of Har Yearim, which is Kesalon, on the north side and went down to Beth-Shemesh and passed on to Timnah:

11 And the border went out to the side of Ekron northward: and the border went around to Shicron and passed along to Har Ba-Alah and went out to Yavneel; and the border ended at the sea.

12 And the west border was to the Great Sea and the border of it. This is the border of the children of Yahudah all round according to their mishpachot.

13 And to Kalev the son of Yephunneh he gave a part among the children of Yahudah, according to the commandment of אִיִּזְרָאֵל to Yahoshua, even the city of Arba The Abba of Anak, that city is Chebron.

14 And Kalev drove out the three sons of Anak, Sheshai and Ahiman and Talmi, the children of Anak.

15 And he went up from there to the inhabitants of Devir: and the name of Devir before was Kiryath-Sepher.

16 And Kalev said, He that smites Kiryath-Sepher and takes it, to him will I give Achsah my daughter as an isha.

17 And Othni-El the son of Kenaz, the brother of Kalev, took it: and he gave him Achsah his daughter as an isha.

18 And it came to pass, as she came to him, that she moved him to ask from her abba a field: and she got off her donkey; and Kalev said to her, What is the matter my daughter?

19 She answered, Give me a bracha; for you have given me a southland; give me also springs of mayim. And he gave her the upper springs and the lower springs.

20 This is the inheritance of the tribe of the children of Yahudah according to their mishpachot.
21 And the farthest cities of the tribe of the children of Yahudah toward the border of Edom southward were Kavzeel and Eder and Yagur,
22 And Kinah and Dimonah and Adadah,
23 And Kedesh and Chatzor and Ithnan,
24 Zif and Telem and Bealoth,
25 And Chatzor, Hadattah and Kerioth and Chetzron, which is Chatzor,
26 Amam and Shema and Moladah,
27 And Hazargaddah and Heshmon and Beth-Palet,
28 And Hazarshual and Be-er-Sheva and Bizyothyah,
29 Baalah and Yim and Azem,
30 And Eltolad and Chesil and Hormah,
31 And Ziklag and Madmannah and Sansannah,
32 And Levaoth and Shilhim and Ain and Rimmon: all the cities were twenty-nine, with their villages:
33 And in the valley, Eshtaol and Zoreah and Ashnah,
34 And Zanoah and Engannim, Tappuah and Enam,
35 Yarmuth and Adullam, Socoh and Azekah,
36 And Sharaim and Adithaim and Gederah and Gederothaim; fourteen cities with their villages:
37 Zenan and Hadashah and Migdalgad,
38 And Dilean and Mitzpah and Yoktheel,
39 Lachish and Bozkath and Eglon,
40 And Cavon and Lahmam and Kithlish,
41 And Gederoth, Beth-Dagon and Naamah and Makkedah; sixteen cities with their villages:
42 Livnah and Ether and Ashan,
43 And Yiftach and Ashnah and Neziv,
44 And Keilah and Achziv and Mareshah; nine cities with their villages:
45 Ekron, with its towns and its villages:

46 From Ekron even to the sea, all that was near Ashdod, with their villages:
47 Ashdod with its towns and its villages, Azah with its towns and its villages, to the river of Mitzrayim and the Great Sea and the border of it:
48 And in the mountains, Shamir and Yattir and Socoh,
49 And Dannah and Kiryath-Sannah, which is Devir,
50 And Anav and Eshtemoh and Anim,
51 And Goshen and Holon and Giloh; eleven cities with their villages:
52 Arav and Dumah and Eshean,
53 And Yanum and Beth-Tappuah and Aphekah,
54 And Humtah and Kiryath-Arba, which is Chebron and Tzior; nine cities with their villages:
55 Maon, Carmel and Zif and Yuttah,
56 And Yezreel and Yokdeam and Zanoah,
57 Qayin, Gibeah and Timnah; ten cities with their villages:
58 Halhul, Bethzur and Gedor,
59 And Maarath and Beth-Anoth and Eltekon; six cities with their villages:
60 Kiryath-Ba'al, which is Kiryath-Yearim and Ravh; two cities with their villages:
61 In the wilderness, Beth-Arabah, Middin and Secacah,
62 And Nivshan and the City of Salt and Engedi; six cities with their villages.
63 As for the Yevusites, the inhabitants of Yahrushalayim, the children of Yahudah could not drive them out: but the Yevusites dwell with the children of Yahudah at Yahrushalayim to this yom.

16 And the lot of the children of Yoseph fell from the Yarden River by Yericho, to the mayim of Yericho on the east, to the wilderness that goes up from Yericho throughout Har Beth-El,

2 And goes out from Beth-El to Luz and passes along to the borders of Archi to Ataroth,
3 And goes down westward to the border of Yaphleti, to the border of Beth-Horon the lower and to Gezer: and the goings out of it is at the sea.
4 So the children of Yoseph, Menasheh and Efrayim, took their inheritance.
5 And the border of the children of Efrayim according to their mishpachot was this: even the border of their inheritance on the east side was Atarothaddar, to Beth-Horon the upper;
6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward to Ta'anath-Shiloh and passed by it on the east to Yanohah;
7 And it went down from Yanohah to Ataroth and to Naarath and came to Yericho and went out at the Yarden River.
8 The border went out from Tappuah westward to the river Kanah; and the goings out of it were at the sea. This is the inheritance of the tribe of the children of Efrayim by their mishpachot.
9 And the separate cities for the children of Efrayim were among the inheritance of the children of Menasheh, all the cities with their villages.
10 And they did not drive out the Kanaanites that dwelt in Gezer: but the Kanaanites dwell among the Efraimites to this yom and serve under slave labor.

17 There was also a lot for the tribe of Menasheh; for he was the bachor of Yoseph; for Machir the bachor of Menasheh, The Abba of Gilad: because he was a man of war, therefore he had Gilad and Bashan.

2 And for the rest of the children of Menasheh by their mishpachot; for the children of Aviezer and for the children of Helek and for the children of Asriel

and for the children of Shechem and for the children of Hopher and for the children of Shemida: these were the male children of Menasheh the son of Yoseph by their mishpachot.

3 But Tzelophehad, the son of Hopher, the son of Gilad, the son of Machir, the son of Menasheh, had no sons, but daughters: and these are the names of his daughters, Mahlah and Noah, Hoglah, Milcah and Tirtzah.

4 And they came near before El-Azar the kohen and before Yahoshua the son of Nun and before the leaders, saying, אֱלֹהֵינוּ commanded Moshe to give us an inheritance among our brothers. Therefore according to the commandment of אֱלֹהֵינוּ he gave them an inheritance among the brothers of their abba.

5 And there fell ten portions to Menasheh, beside the land of Gilad and Bashan, which were on the other side of the Yarden River;

6 Because the daughters of Menasheh had an inheritance among his sons: and the rest of Menasheh's sons had the land of Gilad.

7 And the border of Menasheh was from Asher to Michmethah that lies before Shechem; and the border went along on the right hand to the inhabitants of Entappuah.

8 Menasheh had the land of Tappuah: but Tappuah on the border of Menasheh belonged to the children of Efrayim;

9 And the border descended to the River Kanah, southward of the river: these cities of Efrayim are among the cities of Menasheh: the border of Menasheh also was on the north side of the river and the outgoings of it were at the sea:

10 Southward it was Efrayim's and northward it was Menasheh's and the sea is his border; and they met

together in Asher in the north and in Yissachar in the east.

11 And Menasheh had in Yissachar and in Asher Beth-Shean and her towns and Ivleam and her towns and the inhabitants of Dor and her towns and the inhabitants of Endor and her towns and the inhabitants of Ta-Anach and her towns and the inhabitants of Megiddo and her towns, three districts.

12 Yet the children of Menasheh could not drive out the inhabitants of those cities; but the Kanaanites would dwell in that land.

13 Yet it came to pass, when the children of Yisrael were growing strong, that they put the Kanaanites to slave labor; but did not utterly drive them out.

14 And the children of Yoseph spoke to Yahoshua, saying, Why have you given us just one lot and one portion to inherit, seeing we are a great people, whom אלהים has blessed until now?

15 And Yahoshua answered them, If you are a great people, then get up to the forests and clear out a place for yourself there in the land of the Perizzites and of the Rephaites, since the hills of Efrayim are too narrow for you.

16 And the children of Yoseph said, The hills of Efrayim are not enough for us: and besides, all the Kanaanites that dwell in the land of the valley have mirkavot of iron, both those who are of Beth-Shean and its towns and those who are in the Valley of Yezreel.

17 And Yahoshua spoke to Beit Yoseph, even to Efrayim and to Menasheh, saying, You are a great people, and have great power: you shall not have only one lot:

18 But the har shall be yours; for though it is a forest, you shall cut it down: and its farthest limits shall be yours: for you shall drive out the

Kanaanites, though they have iron mirkavot and though they are strong.

18 And the whole kehilla of the children of Yisrael assembled together at Shiloh and set up the Mishkan of the kehilla there. And the land was subdued before them.

2 And there remained among the children of Yisrael seven tribes, which had not yet received their inheritance.

3 And Yahoshua said to the children of Yisrael, How long are you slack to go to possess the land, which אלהים Ahlohim of your ahvot has given you?

4 Appoint three men from each tribe: and I will send them and they shall rise and go through the land and describe it according to their inheritance; and they shall come back to me.

5 And they shall divide it into seven parts: Yahudah shall abide in their border on the south and Beit Yoseph shall abide in their borders on the north.

6 You shall therefore describe the land into seven parts and bring the description here to me, that I may cast lots for you here before אלהים our Ahlohim.

7 But the Lewiym have no part among you; for the kohanut of אלהים is their inheritance: and Gad and Reuven and half the tribe of Menasheh, have received their inheritance beyond the Yarden River on the east, which Moshe the eved of אלהים gave them.

8 And the men arose and went away: and Yahoshua charged them that went to describe the land, saying, Go and walk through the land and describe it and come again to me, that I may cast lots here for you before אלהים in Shiloh.

9 And the men went and passed through the land and described it by cities into seven parts in a scroll and came back to Yahoshua to the camp at Shiloh.

10 And Yahoshua cast lots for them in Shiloh before אִלְיָאֵל: and Yahoshua divided the land to the children of Yisrael according to their divisions.

11 And the lot of the tribe of the children of Benjamin came up according to their mishpachot: and the border of their lot came forth between the children of Yahudah and the children of Yoseph.

12 And their border on the north side was from the Yarden River; and the border went up to the side of Yericho on the north side and went up through the mountains westward; and the endings of it were at the wilderness of Beth-Aven.

13 And the border went over from there toward Luz, to the side of Luz, which is Beth-El, southward; and the border descended to Atarothadar, near the hill that lies on the south side of the lower Beth-Horon.

14 And the border was drawn there and went around the corner of the sea southward, from the hill that lies before Beth-Horon southward; and it ended at Kiryath-Ba'al, which is Kiryath-Yearim, a city of the children of Yahudah: this was the west side.

15 And the south side was from the end of Kiryath-Yearim and the border went out on the west and went out to the well of mayim of Nephtoah:

16 And the border came down to the end of the har that lies before the Valley of the son of Hinnom, which is in the Valley of the Refayim on the north and descended to the Valley of Hinnom, to the side of Yevusi on the south and descended to Enrogel,

17 And was drawn from the north and went forth to En-Shemesh and went forth toward Geliloth, which is opposite the going up of Adummim and went down to the stone of Bohan the son of Reuven,

18 And passed along toward the side opposite Aravah northward and went down to Aravah:

19 And the border passed along to the side of Beth-Hoglah northward: and the end of the border was at the north bay of the Salt Sea at the south end of the Yarden River: this was the south border.

20 And the Yarden River was the border of it on the east side. This was the inheritance of the children of Benyamin, by the boundaries of it all around, according to their mishpachot.

21 Now the cities of the tribe of the children of Benyamin according to their mishpachot were Yericho and Beth-Hoglah and the Valley of Keziz,

22 And Beth-Aravah and Zemaraim and Beth-El,

23 And Avim and Parah and Ophrah,

24 And Khephar-Haammonai and Ophni and Gava; twelve cities with their villages:

25 Giveon and Ramah and Beeroth,

26 And Mitzpah and Chephirah and Motzah,

27 And Rekem and Irpeel and Taralah,

28 And Tzelah, Eleph and Yevusi, which is Yahrushalayim, Giveath and Kiryath; fourteen cities with their villages. This is the inheritance of the children of Benyamin according to their mishpachot.

19 And the second lot came forth to Shimon, for the tribe of the children of Shimon according to their mishpachot: and their inheritance was within the inheritance of the children of Yahudah.

2 And they had in their inheritance Be-er-Sheva, or Sheva and Moladah,

3 And Hazarshual and Balah and Azem,

4 And Eltolad and Bethul and Hormah,

5 And Ziklag and Beth-Marcavoth and Chatzarsusah,

6 And Beth-LeVaoth and Sharuhem; thirteen cities and their villages:

7 Ain, Remmon and Ether and Ashan; four cities and their villages:

8 And all the villages that were around these cities to Baalathveer, Ramath of the south. This is the inheritance of the tribe of the children of Shimon according to their mishpachot.

9 Out of the portion of the children of Yahudah was the inheritance of the children of Shimon: for the part of the children of Yahudah was too much for them: therefore the children of Shimon had their inheritance within their inheritance.

10 And the third lot came up for the children of Zevulon according to their mishpachot: and the border of their inheritance was to Sarid:

11 And their border went up toward the sea and Maralah and reached to Davasheth and reached to the river that is before Yokneam;

12 And turned from Sarid eastward toward the sunrising to the border of Chisloth-Tavor and then goes out to Daverath and goes up to Yaphia,

13 And from there passes on along on the east to Gat-Hepher, to Et-Katsin and goes out to Rimmon to Neah;

14 And the border went around it on the north side to Hannathon: and ended in the Valley of Yiphthah-EI:

15 And Kattath and Nahallal and Shimron and Idalah and Beth-Lechem: twelve cities with their villages.

16 This is the inheritance of the children of Zevulon according to their mishpachot, these cities with their villages.

17 The fourth lot came out to Yissachar, for the children of Yissachar according to their mishpachot.

18 And their border was toward Yezreel and Chesulloth and Shunem,

19 And Hapharaim and Shion and Anaharath,

20 And Ravith and Kishion and Avez,

21 And Remeth and En-Gannim and En-Haddah and Beth-Pazzez;

22 And the border reaches to Tavor and Shahazimah and Beth-Shemesh; and the outgoings of their border was at the Yarden River: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Yissachar according to their mishpachot, the cities and their villages.

24 And the fifth lot came out for the tribe of the children of Asher according to their mishpachot.

25 And their border was Helkath and Hali and Beten and Achshaph,

26 And Alammelech and Amad and Misheal; and reaches to Carmel westward and to Shihor-Livnath;

27 And turns toward the rising of the shemesh to Beth-Dagon and reaches to Zevulon and to the Valley of Yiphthah-El toward the north side of Beth-Emek and Neiel and goes out to Cavul on the left hand,

28 And Chebron and Rehov and Hammon and Kanah, even to great Tzidon;

29 And then the border turns to Ramah and to the strong city Tsor; and the border turns to Hosah; and the outgoings of it are at the sea from the border to Achziv:

30 Ummah also and Apehek and Rehov: twenty-two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their mishpachot, these cities with their villages.

32 The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their mishpachot.

33 And their border was from Heleph, from Allon to Zaananim and Adami-Nekev and Yavne-El, to

Lakum; and the outgoings of it were at the Yarden River:

34 And then the border turns westward to Aznothtavor and goes out from there to Hukkok and reaches to Zevulon on the south side and reaches to Asher on the west side and to Yahudah upon the Yarden River toward the rising of the shemesh.

35 And the fortified cities are Ziddim, Zer and Hammath, Rakkath and Chinnereth,

36 And Adamah and Ramah and Chatzor,

37 And Kedesh and Edrei and Enhazor,

38 And Yiron and Migdalel, Horem and Beth-Anath and Beth-Shemesh; nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their mishpachot, the cities and their villages.

40 And the seventh lot came out for the tribe of the children of Dan according to their mishpachot.

41 And the border of their inheritance was Zorah and Eshtaol and Yir-Shemesh,

42 And Shaalavin and Ayalon and Yethlah,

43 And Elon and Thimnathah and Ekron,

44 And Eltekeh and Givethon and Baalath,

45 And Yehud and Beneberak and Gat-Rimmon,

46 And Meyarkon and Rakkon, with the border before Yapho.

47 And the border of the children of Dan was too little for them: therefore the children of Dan went up to fight against Leshem and took it and smote it with the edge of the sword and possessed it and dwelt in it and called it Leshem-Dan, after the name of Dan their abba.

48 This is the inheritance of the tribe of the children of Dan according to their mishpachot, these cities with their villages.

49 When they had made an end of dividing the land for inheritance by their borders, the children of Yisrael gave an inheritance to Yahoshua the son of Nun among them:

50 According to The Word of אִיִּזְרָאֵל they gave him the city that he asked for, even Timnath-Serah in Har Efrayim: and he built the city and dwelt in it.

51 These are the inheritances, which El-Azar the kohen and Yahoshua the son of Nun and the heads of the ahvot of the tribes of the children of Yisrael, divided for an inheritance by lot in Shiloh before אִיִּזְרָאֵל, at the door of the Mishkan of the kehilla. So they made an end of dividing the land.

20 And אִיִּזְרָאֵל also spoke to Yahoshua, saying,

2 Speak to the children of Yisrael, saying, Appoint for yourselves cities of refuge, which I spoke to you about through Moshe:

3 That the slayer that kills anyone accidentally, or unintentionally may flee there: and these cities shall be your refuge from the revenger of dahm.

4 And when he that does flee to one of those cities shall stand at the entrance of the gate of the city and shall declare his cause in the ears of the zechanim of that city, they shall take him into the city and give him a place, that he may dwell among them.

5 And if the revenger of dahm pursues after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly and did not hate him previously.

6 And he shall dwell in that city, until he stands before the kehilla for mishpat and until the death of the Kohen HaGadol that shall be in those yamim: then shall the slayer return and come to his own city and to his own bayit, to the city from where he fled.

7 And they appointed Kedesh in Galil in Har Naphtali and Shechem in Har Efrayim and Kiryath-Arba, which is Chebron, in the har of Yahudah.

8 And on the other side of the Yarden River by Yericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuven and Ramot in Gilad out of the tribe of Gad and Golan in Bashan out of the tribe of Menasheh.

9 These were the cities appointed for all the children of Yisrael and for the ger that sojourned among them that whoever killed any person unintentionally might flee there and not die by the hand of the revenger of dahm, until he stood before the kehilla.

21 Then came near the heads of the ahvot of the Lewiym to El-Azar the kohen and to Yahoshua the son of Nun and to the heads of the ahvot of the tribes of the children of Yisrael;

2 And they spoke to them at Shiloh in the land of Kanaan, saying, אִתָּנוּ commanded through Moshe to give us cities to dwell in, with the suburbs of it for our cattle.

3 And the children of Yisrael gave to the Lewiym out of their inheritance, at the commandment of אִתָּנוּ, these cities and their suburbs.

4 And the lot came out for the mishpachot of the Kohathites: and the children of Aharon the kohen, who were of the Lewiym, had by lot out of the tribe of Yahudah and out of the tribe of Shimon and out of the tribe of Benyamin, thirteen cities.

5 And the rest of the children of Qehath had by lot out of the mishpachot of the tribe of Efrayim and out of the tribe of Dan and out of the half tribe of Menasheh, ten cities.

6 And the children of Gershon had by lot out of the mishpachot of the tribe of Yissachar and out of the tribe of Asher and out of the tribe of Naphtali and

out of the half tribe of Menasheh in Bashan, thirteen cities.

7 The children of Merari by their mishpachot had out of the tribe of Reuven and out of the tribe of Gad and out of the tribe of Zevulon, twelve cities.

8 And the children of Yisrael gave by lot to the Lewiym these cities with their suburbs, as אִתָּנָה commanded through Moshe.

9 And they gave out of the tribe of the children of Yahudah and out of the tribe of the children of Shimon, these cities that are here mentioned by name,

10 Which the children of Aharon, being of the mishpachot of the Kohathites, who were of the children of Lewi, had: for theirs was the first lot.

11 And they gave them the city of Arba The Abba of Anak, which city is Chebron, in the hill land of Yahudah, with the suburbs of it around it.

12 But the fields of the city and the villages of it, they gave to Kalev the son of Yephunneh for his possession.

13 So they gave to the children of Aharon the kohen Chebron with its suburbs, to be a city of refuge for the slayer; and Livnah with its suburbs,

14 And Yattir with its suburbs and Eshtemoa with its suburbs,

15 And Holon with its suburbs and Devir with its suburbs,

16 And Ain with its suburbs and Yuttah with its suburbs and Beth-Shemesh with its suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benyamin, Giveon with its suburbs, Geva with its suburbs,

18 Anathoth with its suburbs and Almon with its suburbs; four cities.

19 All the cities of the children of Aharon, the kohanim, were thirteen cities with their suburbs.

20 And the mishpachot of the children of Qehath, the Lewiym that remained of the children of Qehath, even they had the cities of their lot out of the tribe of Efrayim.

21 For they gave them Shechem with its suburbs in Har Efrayim, to be a city of refuge for the slayer; and Gezer with its suburbs,

22 And Kivzaim with its suburbs and Beth-Horon with its suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with its suburbs, Givethon with its suburbs,

24 Aiyalon with its suburbs, Gat-Rimmon with its suburbs; four cities.

25 And out of the half tribe of Menasheh, Taanach with its suburbs and Gat-Rimmon with its suburbs; two cities.

26 All the cities were ten with their suburbs for the mishpachot of the children of Qehath that remained.

27 And to the children of Gershon, of the mishpachot of the Lewiym, out of the other half tribe of Menasheh they gave Golan in Bashan with its suburbs, to be a city of refuge for the slayer; and Beeshterah with its suburbs; two cities.

28 And out of the tribe of Yissachar, Kishon with its suburbs, Davareh with its suburbs,

29 Yarmuth with its suburbs, En-Gannim with its suburbs; four cities.

30 And out of the tribe of Asher, Mishal with its suburbs, Avdon with its suburbs,

31 Helkath with its suburbs and Rehov with its suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galil with its suburbs, to be a city of refuge for the slayer; and Hammothdor with its suburbs and

Kartan with its suburbs; three cities.

33 All the cities of the Gershonites according to their mishpachot were thirteen cities with their suburbs.

34 And to the mishpachot of the children of Merari, the rest of the Lewiym, out of the tribe of Zevulon, Yokneam with its suburbs and Kartah with its suburbs,

35 Dimnah with its suburbs, Nahalal with its suburbs; four cities.

36 And out of the tribe of Reuven, Bezer with its suburbs and Yahazah with its suburbs,

37 Kedemoth with its suburbs and Mephaath with its suburbs; four cities.

38 And out of the tribe of Gad, Ramot in Gilad with its suburbs, to be a city of refuge for the slayer; and Machanayim with its suburbs,

39 Cheshbon with its suburbs, Yazer with its suburbs; four cities in all.

40 So all the cities for the children of Merari by their mishpachot, that were remaining of the mishpachot of the Lewiym, were by their lot twelve cities.

41 All the cities of the Lewiym within the possession of the children of Yisrael were forty-eight cities with their suburbs.

42 These cities each had suburbs around them: as it was with all these cities.

43 And אֱלֹהִים gave to Yisrael all the land which He swore to give to their ahvot; and they possessed it and dwelt in it.

44 And אֱלֹהִים gave them rest all around, according to all that He swore to their ahvot: and there stood not a man of all their enemies before them; אֱלֹהִים delivered all their enemies into their hand.

45 There failed nothing of any tov Word that אֱלֹהִים had spoken to Beit Yisrael; all came to pass.

22 Then Yahoshua called the Reuvenites and the Gadites and the half tribe of Menasheh,

2 And said to them, You have kept all that Moshe the eved of אלהים commanded you and have obeyed my voice in all that I commanded you:

3 You have not left your brothers these many yamim to this yom, but have kept the charge of the commandment of אלהים your Ahlohim.

4 And now אלהים your Ahlohim has given rest to your brothers, as He promised them: therefore now return and go to your tents and to the land of your possession, which Moshe the eved of אלהים gave you on the other side of the Yarden River.

5 But take diligent heed to do the mitzvah and the Torah, which Moshe the eved of אלהים charged you, to love אלהים your Ahlohim and to have your halacha in all His halachot and to keep His mitzvot and to cleave to Him and to serve Him with all your lev and with all your being.

6 So Yahoshua blessed them and sent them away: and they went to their tents.

7 Now to the one half of the tribe of Menasheh Moshe had given possession in Bashan: but to the other half of it gave Yahoshua among their brothers on this side of the Yarden River westward. And when Yahoshua sent them away also to their tents, then he blessed them,

8 And he spoke to them, saying, Return with much riches to your tents and with much cattle, with silver and with gold and with brass and with iron and with much clothing: divide the spoil of your enemies with your brothers.

9 And the children of Reuven and the children of Gad and the half tribe of Menasheh returned and departed from the children of Yisrael out of Shiloh, which is in the land of Kanaan, to go to the land of Gilad, to the land of their possession, which they possessed, according to The Word of אלהים through Moshe.

10 And when they came to the borders of the Yarden River, that are in the land of Kanaan, the children of Reuven and the children of Gad and the half tribe of Menasheh built there an altar by the Yarden River, a great altar for all to see.

11 And the children of Yisrael who heard it said, See, the children of Reuven and the children of Gad and the half tribe of Menasheh have built an altar opposite the land of Kanaan, in the borders of the Yarden, at the passage of the children of Yisrael.

12 And when the children of Yisrael heard it, the whole kehilla of the children of Yisrael gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Yisrael sent to the children of Reuven and to the children of Gad and to the half tribe of Menasheh, into the land of Gilad, Pinchus the son of El-Azar the kohen,

14 And with him ten leaders, one from each bayit a leader throughout all the tribes of Yisrael; and each one was a head of the bayit of their ahvot among the thousands of Yisrael.

15 And they came to the children of Reuven and to the children of Gad and to the half tribe of Menasheh, to the land of Gilad and they spoke with them, saying,

16 This says the whole kehilla of אִשְׂרָאֵל, What trespass is this that you have committed against the Ahlohim of Yisrael, to turn away this yom from following אִשְׂרָאֵל, in that you have built an altar, that you might rebel this yom against אִשְׂרָאֵל ?

17 Is the iniquity of Peor too little for us, from which we are not cleansed until this yom, although there was a plague in the kehilla of אִשְׂרָאֵל;

18 That you must turn away this yom from following אִשְׂרָאֵל ? And it will be, if you rebel today against

אֱלֹהִים, that tomorrow He will be angry with the whole kehilla of Yisrael.

19 And, if the land of your possession is unclean, then pass over to the land of the possession of אֱלֹהִים, where אֱלֹהִים 's Mishkan dwells and take possession among us: but rebel not against אֱלֹהִים, nor rebel against us, in building an altar besides the altar of אֱלֹהִים our Ahlohim in Shiloh.

20 Did not Achan the son of Zerach commit a trespass in the cursed thing and wrath fell on all the kehilla of Yisrael? And that man did not perish alone in his iniquity.

21 Then the children of Reuven and the children of Gad and the half tribe of Menasheh answered and said to the heads of the thousands of Yisrael,

22 אֱלֹהִים El of ahlohim, אֱלֹהִים El of ahlohim, He knows our reasons and let Yisrael also know our reasons; if it was built in rebellion, or in transgression against אֱלֹהִים, then let Him not save us this yom,

23 If we have built an altar to turn away from following אֱלֹהִים, or to offer on it burnt offerings or meat offerings, or if to offer shalom offerings on it, let אֱלֹהִים Himself enact retribution;

24 But truly because of fear we built it, saying, perhaps in times to come your children might speak to our children, saying, What have you to do with אֱלֹהִים Ahlohim of Yisrael?

25 For אֱלֹהִים has made the Yarden River a border between us and you, you children of Reuven and children of Gad; you have no part with אֱלֹהִים: so might your children make our children cease from fearing אֱלֹהִים.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, or for sacrifice:

27 But that it may serve as a witness between us and you and our generations after us, that we might

do the service of אֱלֹהִים before Him with our burnt offerings and with our sacrifices and with our shalom offerings; that your children may not say to our children in time to come, You have no part with אֱלֹהִים.

28 Therefore we said, that it shall be, if they should say this to us, or to our generations in times to come, that we may say again, See the pattern of the altar of אֱלֹהִים, which our ahvot made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.

29 Far be it from us to rebel against אֱלֹהִים and turn this yom from following אֱלֹהִים, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of אֱלֹהִים our Ahlohim that is before His Mishkan.

30 And when Pinchus the kohen and the leaders of the kehilla and heads of the thousands of Yisrael who were with him, heard the words that the children of Reuven and the children of Gad and the children of Menasheh spoke, it pleased them.

31 And Pinchus the son of El-Azar the kohen said to the children of Reuven and to the children of Gad and to the children of Menasheh, This yom we perceive that אֱלֹהִים is among us because you have not committed this trespass against אֱלֹהִים: now you have delivered the children of Yisrael out of the Hand of אֱלֹהִים.

32 And Pinchus the son of El-Azar the kohen and the leaders, returned from the children of Reuven and from the children of Gad, out of the land of Gilad, to the land of Kanaan, to the children of Yisrael and brought them word again.

33 And the thing pleased the children of Yisrael; and the children of Yisrael blessed Ahlohim and no longer intended to go up against them in battle, to

destroy the land where the children of Reuven and Gad dwelt.

34 And the children of Reuven and the children of Gad called the altar Ed, for it shall serve as a witness between us that אֱלֹהֵינוּ is our Ahlohim.

23 And it came to pass a long time after that

אֱלֹהֵינוּ had given rest to Yisrael from all their enemies all around, that Yahoshua grew old and advanced in age.

2 And Yahoshua called for kol Yisrael and for their zechanim and for their heads and for their shophtim and for their officers and said to them, I am old and advanced in age:

3 And you have seen all that אֱלֹהֵינוּ your Ahlohim has done to all these goyim because of you; for אֱלֹהֵינוּ your Ahlohim is He that has fought for you.

4 See; I have divided to you by lot these goyim that remain, to be an inheritance for your tribes, from the Yarden River, with all the goyim that I have cut off, even to the Great Sea westward.

5 And אֱלֹהֵינוּ your Ahlohim, He shall expel them from before you and drive them out of your sight; and you shall possess their land, as אֱלֹהֵינוּ your Ahlohim has promised to you.

6 Be therefore very courageous to keep and to do all that is written in the scroll of the Torah of Moshe, that you turn not aside from it either to the right hand, or to the left;

7 That you come not among these goyim, these that remain among you; neither make mention of the name of their ahlohim, nor swear by them, neither serve them, nor bow yourselves to them:

8 But cleave to אֱלֹהֵינוּ your Ahlohim, as you have done until this yom.

9 For אֱלֹהִים has driven out from before you great goyim and strong: but as for you, no man has been able to stand before you until this yom.

10 One man of yours shall chase a thousand: for אֱלֹהִים your Ahlohim, He it is that fights for you, as He has promised you.

11 And you shall carefully guard yourselves, that you fully love אֱלֹהִים your Ahlohim.

12 But if you do in any derech go back and cleave to the remnant of these goyim, even these that remain among you and shall make marriages with them and go in to them and they to you:

13 Know for a certainty that אֱלֹהִים your Ahlohim will no longer drive out any of these goyim from before you; but they shall be snares and traps to you and whips in your sides and thorns in your eyes, until you perish from off this tov land that אֱלֹהִים your Ahlohim has given you.

14 And, see, this yom I am going the derech of all the earth: and you know in all your levavot and in all your beings, that not one thing has failed of all the tov things which אֱלֹהִים your Ahlohim spoke concerning you; all has come to pass for you and not one word has failed.

15 Therefore it shall come to pass, that as all the tov things have come upon you, which אֱלֹהִים your Ahlohim promised you; so shall אֱלֹהִים bring upon you all evil things, until He has destroyed you from off this tov land which אֱלֹהִים your Ahlohim has given you.

16 When you have transgressed the brit of אֱלֹהִים your Ahlohim, which He commanded you and have gone and served other ahlohim and bowed yourselves to them; then shall the anger of אֱלֹהִים be lit against you and you shall perish quickly from off the tov land which He has given to you.

24 And Yahoshua gathered all the tribes of Yisrael to Shechem and called for the zechanim of Yisrael and for their heads and for their shophtim and for their officers; and they presented themselves before Ahlohim.

2 And Yahoshua said to all the people, This says אֱלֹהִים Ahlohim of Yisrael, Your ahvot dwelt on the other side of the River Euphrates in old times, even Terach, The Abba of Avraham and The Abba of Nachor: and they served other ahlohim.

3 And I took your abba Avraham from the other side of the River Euphrates, and led him throughout all the land of Kanaan and multiplied his zera, and gave him Yitzchak.

4 And I gave to Yitzchak, Yaakov and Esav: and I gave to Esav Har Seir, to possess it; but Yaakov and his children went down into Mitzrayim.

5 I sent Moshe also and Aharon and I plagued Mitzrayim, according to that which I did among them: and afterward I brought you out.

6 And I brought your ahvot out of Mitzrayim: and you came to the sea; and the Mitzrim pursued after your ahvot with mirkavot and horsemen to the Yam Suf.

7 And when they cried to אֱלֹהִים, He put darkness between you and the Mitzrim and brought the sea upon them and covered them; and your eyes have seen what I have done in Mitzrayim: and you dwelt in the wilderness for a long season.

8 And I brought you into the land of the Amorites, who dwelt on the other side of the Yarden River; and they fought with you: and I gave them into your hand, that you might possess their land; and I destroyed them from before you.

9 Then Balak the son of Tzippor, melech of Moav, arose and warred against Yisrael and sent and called Bilam the son of Beor to curse you:

10 But I would not listen to Bilam; therefore he blessed you still: so I delivered you out of his hand.

11 And you went over the Yarden River and came to Yericho: and the men of Yericho fought against you, the Amorites and the Perizzites and the Kanaanites and the Hittites and the Girgashites, the Hivites and the Yevusites; and I delivered them into your hand.

12 And I sent the hornet before you, that drove them out from before you, even the two melechim of the Amorites; but not with your sword, nor with your bow.

13 And I have given you a land for which you did not labor and cities that you built not and now you dwell in them; and eat of the vineyards and olive eytzim, which you did not plant.

14 Now therefore fear אֱלֹהֵיךָ and serve Him in sincerity and in emet: and put away the ahlohim which your ahvot served on the other side of the River Euphrates and in Mitzrayim; and serve אֱלֹהֵיךָ.

15 And if it seems evil to you to serve אֱלֹהֵיךָ, choose this yom whom you will serve; whether the ahlohim which your ahvot served that were on the other side of the River Euphrates, or the ahlohim of the Amorites, in whose land you dwell: but as for me and my bayit, we will serve אֱלֹהֵיךָ Ahlohim.

16 And the people answered and said, Far be it from us that we should forsake אֱלֹהֵיךָ, to serve other Ahlohim;

17 For אֱלֹהֵיךָ our Ahlohim, He it is that brought us up and our ahvot out of the land of Mitzrayim, from the bayit of bondage and that did those great signs in our sight and preserved us in all the derech where we went and among all the peoples through whom we passed:

18 And אֱלֹהִים drove out from before us all the peoples, even the Amorites who dwelt in the land: therefore will we also serve אֱלֹהִים, for He is our Ahlohim.

19 And Yahoshua said to the people, You cannot serve אֱלֹהִים: for He is a kodesh Ahlohim; He is also a zealous Ahlohim; He will not forgive your transgressions, or your sins.

20 If you forsake אֱלֹהִים and serve strange ahlohim, then He will turn and do you hurt and consume you, even after He has done you tov.

21 And the people said to Yahoshua, No; but we will serve אֱלֹהִים.

22 And Yahoshua said to the people, You are witnesses against yourselves that you have chosen אֱלֹהִים, to serve Him. And they said, We are witnesses.

23 Now therefore put away, the strange ahlohim that are among you and incline your lev to אֱלֹהִים Ahlohim of Yisrael.

24 And the people said to Yahoshua, אֱלֹהִים our Ahlohim will we serve and His voice will we obey.

25 So Yahoshua cut a brit with the people that yom and established for them a chuk and a mishpat in Shechem.

26 And Yahoshua wrote these words in the scroll of the Torah of Ahlohim and took a great stone and set it up there under an oak, that was by the Dwelling Place of אֱלֹהִים.

27 And Yahoshua said to all the people, See, this stone shall be a witness to us; for it has heard all the Words of אֱלֹהִים that He spoke to us: it shall be therefore a witness to you, lest you deny your Ahlohim.

28 So Yahoshua let the people depart, every man to his inheritance.

29 And it came to pass after these things, that Yahoshua the son of Nun, the eved of אֱלֹהִים, died, being one hundred ten years old.

30 And they buried him in the border of his inheritance in Timnath-Serah, which is in Har Efrayim, on the north side of the hill of Gaash.

31 And Yisrael served אֱלֹהִים all the yamim of Yahoshua and all the yamim of the zechanim that outlived Yahoshua, who had known all the works of אֱלֹהִים, that He had done for Yisrael.

32 And the bones of Yoseph, which the children of Yisrael brought up out of Mitzrayim, were buried in Shechem, in a parcel of ground which Yaakov bought from the sons of Hamor The Abba of Shechem for one hundred pieces of silver: and it became the inheritance of the children of Yoseph.

33 And El-Azar the son of Aharon died; and they buried him in a hill that belonged to Pinchus his son, which was given to him in Har Efrayim. X

Jasher–Sefer Yahshar

1 And אֱלֹהִים said, Let us make man in our image, after our likeness, and אֱלֹהִים created man in his own image.

2 And אֱלֹהִים Ahlohim formed man from the dust of the ground, and He blew into his nostrils the breath of life, and man became a living being endowed with speech.

3 And אֱלֹהִים said, It is not tov for man to be alone; I will make to him a helpmeet.

4 And אֱלֹהִים caused a deep sleep to fall upon Ahdam, and he slept, and he took away one of his ribs, and he built flesh upon it, and formed it and brought it to Ahdam, and Ahdam awoke from his sleep, and behold an isha was standing before him.

5 And he said, This is a bone of my bones and she shall be called isha, for this has been taken from man; and Ahdam called her name Chawa, for she was the ema of all living.

6 And אֱלֹהִים blessed them and called their names Ahdam and Chawa in the day that He created them, and אֱלֹהִים Ahlohim said, Be fruitful and multiply and fill the earth.

7 And אֱלֹהִים Ahlohim took Ahdam and his wife, and He placed them in the Gan Aden to dress it and to keep it; and He commanded them and said to them, From every tree of the Gan you may eat, but from the tree of the knowledge of tov and evil you shall not eat, for in the day that you eat of it you shall surely die.

8 And when אֱלֹהִים had blessed and commanded them, He went from them, and Ahdam and his wife

dwelt in the gan according to the command which אֱלֹהִים had commanded them.

9 And the serpent, which אֱלֹהִים had created with them in the earth, came to them to incite them to transgress the command of אֱלֹהִים that He had commanded them.

10 And the serpent enticed and persuaded the isha to eat from the tree of knowledge, and the isha hearkened to the voice of the serpent, and she transgressed the word of אֱלֹהִים, and took from the tree of the knowledge of tov and evil, and she ate, and she took from it and gave also to her husband and he ate.

11 And Ahdam and his wife transgressed the command of אֱלֹהִים that He commanded them, and אֱלֹהִים knew it, and His anger was kindled against them and He cursed them.

12 And אֱלֹהִים Ahlohim drove them that day from the Gan Aden, to till the ground from which they were taken, and they went and dwelt at the east of the Gan Aden; and Ahdam knew his wife Chawa and she bore two sons and three daughters.

13 And she called the name of the first born Cayin, saying, I have obtained a man from אֱלֹהִים, and the name of the other she called Avel, for she said, In vanity we came into the earth, and in vanity we shall be taken from it.

14 And the boys grew up and their abba gave them a possession in the land; and Cayin was a tiller of the ground, and Avel a keeper of sheep.

15 And it was at the expiration of a few years, that they brought an approximating offering to אֱלֹהִים, and Cayin brought from the fruit of the ground, and Avel brought from the firstlings of his flock from the fat of it, and אֱלֹהִים turned and inclined to Avel and his offering, and a fire came down from אֱלֹהִים from the shamayim and consumed it.

16 And to Cayin and his offering אֱלֹהִים did not turn, and he did not incline to it, for he had brought from the inferior fruit of the ground before אֱלֹהִים, and Cayin was jealous against his brother Avel on account of this, and he sought a pretext to slay him.

17 And in some time after, Cayin and Avel his brother, went one day into the field to do their work; and they were both in the field, Cayin tilling and ploughing his ground, and Avel feeding his flock; and the flock passed that part which Cayin had ploughed in the ground, and it sorely grieved Cayin on this account.

18 And Cayin approached his brother Avel in anger, and he said to him, What is there between me and you, that you come to dwell and bring your flock to feed in my land?

19 And Avel answered his brother Cayin and said to him, What is there between me and you, that you shall eat the flesh of my flock and clothe yourself with their wool?

20 And now therefore, put off the wool of my sheep with which you have clothed yourself, and recompense me for their fruit and flesh that you have eaten, and when you shall have done this, I will then go from your land as you have said?

21 And Cayin said to his brother Avel, Surely if I slay you this day, who will require your blood from me?

22 And Avel answered Cayin, saying, Surely אֱלֹהִים who has made us in the earth, He will avenge my cause, and He will require my blood from you should you slay me, for אֱלֹהִים is the Shophet and arbiter, and it is He who will requite man according to his evil, and the wicked man according to the wickedness that he may do upon earth.

23 And now, if you should slay me here, surely אֱלֹהִים knows your secret views, and will judge you for the evil that you did declare to do to me this day.

24 And when Cayin heard the words, which Avel his brother had spoken, behold, the anger of Cayin was kindled against his brother Avel for declaring this thing.

25 And Cayin hurried and rose up, and took the iron part of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Cayin spilt the blood of his brother Avel upon the earth, and the blood of Avel streamed upon the earth before the flock.

26 And after this Cayin repented having slain his brother, and he was sadly grieved, and he wept over him and it vexed him exceedingly.

27 And Cayin rose up and dug a hole in the field, wherein he put his brother's body, and he turned the dust over it.

28 And אַדָּם knew what Cayin had done to his brother, and אַדָּם appeared to Cayin and said to him, Where is Avel your brother that was with you?

29 And Cayin dissembled, and said, I do not know, am I my brother's keeper? And אַדָּם said to him, What have you done? The voice of your brother's blood cries to me from the ground where you have slain him.

30 For you have slain your brother and have dissembled before me, and did imagine in your heart that I saw you not, nor knew all your actions.

31 But you did this thing and did slay your brother for nothing and because he spoke rightly to you, and now, therefore, cursed be you from the ground which opened its mouth to receive your brother's blood from your hand, and wherein you did bury him.

32 And it shall be when you shall till it, it shall no more give you its strength as in the beginning, for thorns and thistles shall the ground produce, and

you shall be moving and wandering in the earth until the day of your death.

33 And at that time Cayin went out from the presence of אֱלֹהִים, from the place where he was, and he went moving and wandering in the land toward the east of Gan-Aden, he and all belonging to him.

34 And Cayin knew his wife in those days, and she conceived and bare a son, and he called his name Chanok, saying, In that time אֱלֹהִים began to give him rest and quiet in the earth.

35 And at that time Cayin also began to build a city: and he built the city and he called the name of the city Chanok, according to the name of his son; for in those days אֱלֹהִים had given him rest upon the earth, and he did not move about and wander as in the beginning.

36 And Irad was born to Chanok, and Irad begat Mechuyael and Mechuyael begat Methusael.

2 And it was in the hundred and thirtieth year of the life of Ahdam upon the earth, that he again knew Chawa his wife, and she conceived and bare a son in his likeness and in his image, and she called his name Sheth, saying, Because אֱלֹהִים has appointed me another zera in the place of Avel, for Cayin has slain him.

2 And Sheth lived one hundred and five years, and he begat a son; and Sheth called the name of his son Enosh, saying, Because in that time the sons of men began to multiply, and to afflict their beings and hearts by transgressing and rebelling against אֱלֹהִים.

3 And it was in the days of Enosh that the sons of men continued to rebel and transgress against אֱלֹהִים, to increase the anger of אֱלֹהִים against the sons of men.

4 And the sons of men went and they served other Ahlohim, and they forgot אֱלֹהִים who had created them in the earth: and in those days the sons of men made images of brass and iron, wood and stone, and they bowed down and served them.

5 And every man made his Ahlohim and they bowed down to them, and the sons of men forsook אֱלֹהִים all the days of Enosh and his children; and the anger of אֱלֹהִים was kindled on account of their works and abominations that they did in the earth.

6 And אֱלֹהִים caused the mayim of the River Gihon to overwhelm them, and he destroyed and consumed them, and he destroyed the third part of the earth, and notwithstanding this, the sons of men did not turn from their evil halachot, and their hands were yet extended to do evil in the sight of אֱלֹהִים.

7 And in those days there was neither sowing nor reaping in the earth; and there was no food for the sons of men and the famine was very great in those days.

8 And the zera which they sowed in those days in the ground became thorns, thistles and briars; for from the days of Ahdam was this declaration concerning the earth, of the curse of אֱלֹהִים, which He cursed the earth, on account of the sin which Ahdam sinned before אֱלֹהִים.

9 And it was when men continued to rebel and transgress against אֱלֹהִים, and to corrupt their halachot, that the earth also became corrupt.

10 And Enosh lived ninety years and he begat Cainan;

11 And Cainan grew up and he was forty years old, and he became wise and had knowledge and skill in all wisdom, and he reigned over all the sons of men, and he led the sons of men to wisdom and knowledge; for Cainan was a very wise man and

had understanding in all wisdom, and with his wisdom he ruled over ruachs and shadim;

12 And Cainan knew by his wisdom that אַף־אֵל would destroy the sons of men for having sinned upon earth, and that אַף־אֵל would in the latter-days bring upon them the mayim of the flood.

13 And in those days Cainan wrote upon tablets of stone, what was to take place in time to come, and he put them in his treasures.

14 And Cainan reigned over the whole earth, and he turned some of the sons of men to the service of אַף־אֵל.

15 And when Cainan was seventy years old, he begat three sons and two daughters.

16 And these are the names of the children of Cainan; the name of the first born Mahlallel, the second Enan, and the third Mered, and their sisters were Adah and Zillah; these are the five children of Cainan that were born to him.

17 And Lamech, the son of Methusael, became related to Cainan by marriage, and he took his two daughters for his wives, and Adah conceived and bare a son to Lamech, and she called his name Yaval.

18 And she again conceived and bare a son, and called his name Yuval; and Zillah, her sister, was barren in those days and had no offspring.

19 For in those days the sons of men began to trespass against אַף־אֵל, and to transgress the mitzvot that He had commanded to Ahdam, to be fruitful and multiply in the earth.

20 And some of the sons of men caused their wives to drink a draught that would render them barren, in order that they might retain their figures and whereby their beautiful appearance might not fade.

21 And when the sons of men caused some of their wives to drink, Zillah drank with them.

22 And the child-bearing women appeared abominable in the sight of their husbands as widows, while their husbands lived, for to the barren ones only they were attached.

23 And in the end of days and years, when Zillah became old, 𐤆𐤓𐤏𐤍 opened her womb.

24 And she conceived and bare a son and she called his name Tuval Cayin, saying; After I had withered away have I obtained him from the Almighty 𐤆𐤓𐤏𐤍.

25 And she conceived again and bare a daughter, and she called her name Naamah, for she said, After I had withered away have I obtained pleasure and delight.

26 And Lamech was old and advanced in years, and his eyes were dim that he could not see, and Tuval Cayin, his son, was leading him and it was one day that Lamech went into the field and Tuval Cayin his son was with him, and while they were walking in the field, Cayin the son of Ahdam advanced towards them; for Lamech was very old and could not see much, and Tuval Cayin his son was very young.

27 And Tuval Cayin told his abba to draw his bow, and with the arrows he smote Cayin, who was yet far off, and he slew him, for he appeared to them to be an animal.

28 And the arrows entered Cayin's body although he was distant from them, and he fell to the ground and died.

29 And 𐤆𐤓𐤏𐤍 requited Cayin's evil according to his wickedness, which he had done to his brother Avel, according to the word of 𐤆𐤓𐤏𐤍 that He had spoken.

30 And it came to pass when Cayin had died, that Lamech and Tuval went to see the animal which they had slain, and they saw, and behold Cayin their grandfather was fallen dead upon the earth.

31 And Lamech was very much grieved at having done this, and in clapping his hands together he struck his son and caused his death.

32. And the wives of Lamech heard what Lamech had done, and they sought to kill him.

33 And the wives of Lamech hated him from that day, because he slew Cayin and Tuval Cayin, and the wives of Lamech separated from him, and would not listen to him in those days.

34 And Lamech came to his wives, and he pressed them to listen to him about this matter.

35 And he said to his wives Adah and Zillah, Hear my voice O wives of Lamech, attend to my words, for now you have imagined and said that I slew a man with my wounds, and a child with my stripes for their having done no violence, but surely know that I am old and grey-headed, and that my eyes are heavy through age, and I did this thing unknowingly.

36 And the wives of Lamech listened to him in this matter, and they returned to him with the advice of their abba Ahdam, but they bore no children to him from that time, knowing that אָדָם's anger was increasing in those days against the sons of men, to destroy them with the mayim of the flood for their evil doings.

37 And Mahlallel the son of Cainan lived sixty-five years and he begat Yahred; and Yahred lived one hundred sixty-two years** and he begat Chanok.

3 And Chanok lived sixty-five years and he begat Metushelach; and Chanok walked with אָדָם after having begot Metushelach, and he served אָדָם, and despised the evil halachot of men.

2 And the being of Chanok was wrapped up in the Torah of אָדָם, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days.

3 And it was at the expiration of many years, while he was serving אֱלֹהִים, and praying before Him in his house, that a malach of אֱלֹהִים called to him from ha shamayim, and he said, Hinayni.

4 And He said, Rise, go forth from your house and from the place where you do hide yourself, and appear to the sons of men, in order that you may teach them the halacha in which they should go and the work which they must accomplish to enter in the halachot of אֱלֹהִים.

5 And Chanok rose up according to the word of אֱלֹהִים, and went forth from his house, from his place and from the chamber in which he was concealed; and he went to the sons of men and taught them the halachot of אֱלֹהִים, and at that time assembled the sons of men and acquainted them with the Torah of אֱלֹהִים.

6 And he ordered it to be proclaimed in all places where the sons of men dwelt, saying, Where is the man who wishes to know the halachot of אֱלֹהִים and tov works? Let him come to Chanok.

7 And all the sons of men then assembled to him, for all who desired this thing went to Chanok, and Chanok reigned over the sons of men according to the word of אֱלֹהִים, and they came and bowed to him and they heard his word.

8 And the Ruach of אֱלֹהִים was upon Chanok, and he taught all his men the wisdom of אֱלֹהִים and his halachot, and the sons of men served אֱלֹהִים all the days of Chanok, and they came to hear his wisdom.

9 And all the melechim of the sons of men, both first and last, together with their princes and shophtim, came to Chanok when they heard of his wisdom, and they bowed down to him, and they also required of Chanok to reign over them, to which he consented.

10 And they assembled in all, one hundred and thirty melechim and princes, and they made Chanok melech over them and they were all under his power and command.

11 And Chanok taught them wisdom, knowledge, and the halachot of אֱלֹהִים; and he made shalom among them, and shalom was throughout the earth during the life of Chanok.

12 And Chanok reigned over the sons of men two hundred and forty-three years, and he did mishpat and tzedakah with all his people, and he led them in the halachot of אֱלֹהִים.

13 And these are the generations of Chanok, Metushelach, Elisha, and Elimelech, three sons; and their sisters were Melca and Nahmah, and Metushelach lived one hundred eighty-seven years*** and he begat Lamech.

14 And it was in the fifty-sixth year of the life of Lamech when Ahdam died; nine hundred and thirty years old was he at his death, and his two sons, with Chanok and Metushelach his son, buried him with great pomp, as at the burial of melechim, in the cave which אֱלֹהִים had told him.

15 And in that place all the sons of men made a great mourning and weeping on account of Ahdam; it has therefore become a custom among the sons of men to this day.

16 And Ahdam died because he ate of the tree of knowledge; he and his children after him, as אֱלֹהִים Ahlohim had spoken.

17 And it was in the year of Ahdam's death which was the two hundred and forty-third year of the reign of Chanok, in that time Chanok resolved to separate himself from the sons of men and to secret himself as at first in order to serve אֱלֹהִים.

18 And Chanok did so, but did not entirely secret himself from them, but kept away from the sons of men three days and then went to them for one day.

19 And during the three days that he was in his chamber, he prayed to, and praised אֱלֹהֵי אֱלֹהֵי, and the day on which he went and appeared to his subjects he taught them the halachot of אֱלֹהֵי, and all they asked him about אֱלֹהֵי he told them.

20 And he did in this manner for many years, and he afterward concealed himself for six days, and appeared to his people one day in seven; and after that once in a month, and then once in a year, until all the melechim, princes and sons of men sought for him, and desired again to see the face of Chanok, and to hear his word; but they could not, as all the sons of men were greatly afraid of Chanok, and they feared to approach him on account of the אֱלֹהֵי-like awe that was seated upon his countenance; therefore no man could look at him, fearing he might be punished and die.

21 And all the melechim and princes resolved to assemble the sons of men, and to come to Chanok, thinking that they might all speak to him at the time when he should come forth among them, and they did so.

22 And the day came when Chanok went forth and they all assembled and came to him, and Chanok spoke to them the words of אֱלֹהֵי and he taught them wisdom and knowledge, and they bowed down before him and they said, May the melech live! May the melech live!

23 And in some time after, when the melechim and princes and the sons of men were speaking to Chanok, and Chanok was teaching them the halachot of אֱלֹהֵי, behold a malach of אֱלֹהֵי then called to Chanok from the shamayim, and wished to bring him up to the shamayim to make him reign

there over the sons of אֱלֹהִים, as he had reigned over the sons of men upon earth.

24 When at that time Chanok heard this he went and assembled all the inhabitants of the earth, and taught them wisdom and knowledge and gave them divine Torot, and he said to them, I have been required to ascend into the shamayim, I therefore do not know the day of my going.

25 And now therefore I will teach you wisdom and knowledge and will give you Torah before I leave you, how to act upon earth whereby you may live; and he did so.

26 And he taught them wisdom and knowledge, and gave them Torah, and he reproved them, and he placed before them chukim and mishpatim to do upon earth, and he made shalom among them, and he taught them everlasting life-chayay-olam, and dwelt with them some time teaching them all these things.

27 And at that time the sons of men were with Chanok, and Chanok was speaking to them, and they lifted up their eyes and the likeness of a great horse descended from the shamayim, and the horse paced in the air;

28 And they told Chanok what they had seen, and Chanok said to them, On my account does this horse descend upon earth; the time has come when I must go from you and I shall no more be seen by you.

29 And the horse descended at that time and stood before Chanok, and all the sons of men that were with Chanok saw him.

30 And Chanok then again ordered a voice to be proclaimed, saying, Where is the man who delights to know the halachot of אֱלֹהִים his אֱלֹהִים, let him come this day to Chanok before he is taken from us.

31 And all the sons of men assembled and came to Chanok that day; and all the melechim of the earth with their princes and counselors remained with him that day; and Chanok then taught the sons of men wisdom and knowledge, and gave them divine Torah; and he bade them to serve אֱלֹהֵיכֶם and walk in his halachot all the days of their lives, and he continued to make shalom among them.

32 And it was after this that he rose up and rode upon the horse; and he went forth and all the sons of men went after him, about eight hundred thousand men; and they went with him one day's journey.

33 And the second day he said to them, Return home to your tents, why will you go? Perhaps you may die; and some of them went from him, and those that remained went with him six day's journey; and Chanok said to them every day, Return to your tents, lest you may die; but they were not willing to return, and they went with him.

34 And on the sixth day some of the men remained and clung to him, and they said to him, We will go with you to the place where you go; as אֱלֹהֵיכֶם lives, death only shall separate us.

35 And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return;

36 And when the melechim returned they caused a census to be taken, in order to know the number of remaining men that went with Chanok; and it was upon the seventh day Shabbat that Chanok ascended into the shamayim in a whirlwind, with horses and mirkavot of fire.

37 And on the eighth day all the melechim that had been with Chanok sent to bring back the number of men that were with Chanok, in that place from which he ascended into the shamayim.

38 And all those melechim went to the place and they found the earth there filled with snow, and upon the snow were large stones of snow and one said to the other, Come, let us break through the snow and see, perhaps the men that remained with Chanok are dead, and are now under the stones of snow, and they searched but could not find him, for he had ascended into the shamayim.

4 And all the days that Chanok lived upon earth, were three hundred and sixty-five years.

2 And when Chanok had ascended into the shamayim, all the melechim of the earth rose and took Metushelach his son and anointed him, and they caused him to reign over them in the place of his abba.

3 And Metushelach acted uprightly in the sight of אֱלֹהִים, as his abba Chanok had taught him, and he likewise during the whole of his life taught the sons of men wisdom, knowledge and the fear of אֱלֹהִים, and he did not turn from the tov way either to the right or to the left.

4 But in the latter-days of Metushelach, the sons of men turned from אֱלֹהִים, they corrupted the earth, they robbed and plundered each other, and they rebelled against אֱלֹהִים and they transgressed, and they corrupted their halachot, and would not listen to the voice of Metushelach, but rebelled against him.

5 And אֱלֹהִים was exceedingly angry against them, and אֱלֹהִים continued to destroy the zera in those days, so that there was neither sowing nor reaping in the earth.

6 For when they sowed the ground in order that they might obtain food for their support, behold, thorns and thistles were produced which they did not sow.

7 And still the sons of men did not turn from their evil halachot, and their hands were still extended to do evil in the sight of אלהים, and they provoked אלהים with their evil halachot, and אלהים was very angry, and repented that He had made man.

8 And he thought to destroy and annihilate them and he did so.

9 In those days when Lamech the son of Metushelach was one hundred and sixty years old, Sheth the son of Ahdam died.

10 And all the days that Sheth lived, were nine hundred and twelve years, and he died.

11 And Lamech was one hundred and eighty years old when he took Ashmua, the daughter of Elishaa the son of Chanok his uncle, and she conceived.

12 And at that time the sons of men sowed the ground, and a little food was produced, yet the sons of men did not turn from their evil halachot, and they trespassed and rebelled against אלהים.

13 And the wife of Lamech conceived and bare him a son at that time, at the turn of the year.

14 And Metushelach called his name Noach, saying, The earth was in his days at rest and free from corruption, and Lamech his abba called his name Menachem saying, This one shall comfort us in our works and miserable toil in the earth, which אלהים had cursed.

15 And the child grew up and was weaned, and he went in the halachot of his abba Metushelach, perfect and upright with אלהים.

16 And all the sons of men departed from the halachot of אלהים in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices and they continued sinning against אלהים.

17 And every man made to himself an Ahlohim, and they robbed and plundered every man his neighbor

as well as his relative, and they corrupted the earth, and the earth was filled with violence.

18 And their shophtim and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke אֱלֹהִים; and אֱלֹהִים saw the whole earth and it was corrupt, for all flesh had corrupted its halachot upon earth, all men and all animals.

19 And אֱלֹהִים said, I will blot out man that I created from the face of the earth, yes from man to the birds of the air, together with cattle and beasts that are in the field for I repent that I made them.

20 And all men who walked in the halachot of אֱלֹהִים, died in those days, before אֱלֹהִים brought the evil upon man which he had declared, for this was from אֱלֹהִים, that they should not see the evil which אֱלֹהִים spoke of concerning the sons of men.

21 And Noach found rachamim in the sight of אֱלֹהִים, and אֱלֹהִים chose him and his children to raise up zera from them upon the face of the whole earth.

5 And it was in the eighty-fourth year of the life of Noach that Chanok the son of Sheth died; he was nine hundred and five years old at his death.

2 And in the one hundred and seventy ninth year of the life of Noach, Cainan the son of Enosh died, and all the days of Cainan were nine hundred and ten years, and he died.

3 And in the two hundred and thirty fourth year of the life of Noach, Mahlallel the son of Cainan died, and the days of Mahlallel were eight hundred and ninety-five years, and he died.

4 And Yahred the son of Mahlallel died in those days, in the three hundred and sixty-sixth year of the life of Noach;*** and all the days of Yahred were nine hundred and sixty-two years, and he died.

5 And all who followed אִיִּם died in those days, before they saw the evil that אִיִּם declared to do upon earth.

6 And after the lapse of many years, in the four hundred and eightieth year of the life of Noach, when all those men, who followed אִיִּם had died away from among the sons of men, and only Metushelach was then left, אִיִּם said to Noach and Metushelach, saying,

7 Speak, and proclaim to the sons of men, saying, This says אִיִּם, return from your evil halachot and forsake your works, and אִיִּם will relent of the evil that he declared to do to you, so that it shall not come to pass.

8 For this says אִיִּם, Behold I give you a period of one hundred and twenty years; if you will teshuvah to me and forsake your evil halachot, then will I also turn away from the evil that I told you, and it shall not exist, says אִיִּם.

9 And Noach and Metushelach spoke all the words of אִיִּם to the sons of men, day after day, constantly speaking to them.

10 But the sons of men would not listen to them, nor incline their ears to their words, and they were stiff-necked.

11 And אִיִּם granted them a period of one hundred and twenty years, saying, If they will teshuvah, then will אִיִּם repent of the evil, so as not to destroy the earth.

12 Noach the son of Lamech refrained from taking a wife in those days, to beget children, for he said, Surely now אִיִּם will destroy the earth, why then shall I beget children?

13 And Noach was a just man, he was perfect in his generation, and אלהים chose him to raise up zera from his zera upon the face of the earth.

14 And אלהים said to Noach, Take to you a wife, and beget children, for I have seen you tzadik before me in this generation.

15 And you shall raise up zera, and your children with you, in the midst of the earth; and Noach went and took a wife, and he chose Naamah the daughter of Chanok, and she was five hundred and eighty years old.

16 And Noach was four hundred and ninety-eight years old, when he took Naamah for a wife.

17 And Naamah conceived and bare a son, and he called his name Yahpheth, saying, אלהים has enlarged me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, אלהים has made me a remnant, to raise up zera in the midst of the earth.

18 And Noach was five hundred and two years old when Naamah bare Shem, and the boys grew up and went in the halachot of אלהים, in all that Metushelach and Noach their abba taught them.

19 And Lamech the abba of Noach, died in those days; yet truly he did not go with all his heart in the halachot of his abba, and he died in the five hundred and ninety-fifth *** year of the life of Noach.

20 And all the days of Lamech were seven hundred and seventy seven years, and he died.

21 And all the sons of men who knew אלהים, died in that year before אלהים brought evil upon them; for אלהים willed them to die, so as not to behold the evil that אלהים would bring upon their brothers and relatives, as He had so declared to do.

22 In that time, אלהים said to Noach and Metushelach, Stand forth and proclaim to the sons of men all the words that I spoke to you in those

days, perhaps they may teshuvah from their evil halachot, and I will then relent of the evil and will not bring it.

23 And Noach and Metushelach stood forth, and said in the ears of the sons of men, all that אֱלֹהִים had spoken concerning them.

24 But the sons of men would not listen, neither would they incline their ears to all their declarations.

25 And it was after this that אֱלֹהִים said to Noach, The end of all flesh has come before me, on account of their evil deeds, and behold I will destroy the earth.

26 And you take for yourself gopher wood, and go to a certain place and make a large ark, and place it in that spot.

27 And this shall you make it; three hundred cubits its length, fifty cubits wide and thirty cubits high.

28 And you shall make to you a door, open at its side, and to a cubit you shall finish above, and cover it within and without with pitch.

29 And behold I will bring the flood of mayim upon the earth, and all flesh will be destroyed, from under the shamayim all that is upon earth shall perish.

30 And you and your household shall go and gather two couple of all living things, male and female, and shall bring them to the ark, to raise up zera from them upon earth.

31 And gather to you all food that is eaten by all the animals, that there may be food for you and for them.

32 And you shall choose for your sons three maidens, from the daughters of men, and they shall be wives to your sons.

33 And Noach rose up, and he made the ark, in the place where אֱלֹהִים had commanded him, and Noach did as אֱלֹהִים had ordered him.

34 In his five hundred and ninety-fifth year Noach commenced to make the ark, and he made the ark in five years, as אֱלֹהִים had commanded.

35 Then Noach took the three daughters of Eliyakim, son of Metushelach, for wives for his sons, as אֱלֹהִים had commanded Noach.

36 And it was at that time Metushelach the son of Chanok died, nine hundred and sixty nine years old*** was he, at his death.

6 At that time, after the death of Metushelach, אֱלֹהִים said to Noach, Go you with your household into the ark; behold I will gather to you all the animals of the earth, the beasts of the field and the fowls of the air, and they shall all come and surround the ark.

2 And you shall go and seat yourself by the doors of the ark, and all the beasts, the animals, and the fowls, shall assemble and place themselves before you, and such of them as shall come and crouch before you, shall you take and deliver into the hands of your sons, who shall bring them to the ark, and all that will stand before you; you shall leave.

3 And אֱלֹהִים brought this about on the next day, and animals, beasts and fowls came in great multitudes and surrounded the ark.

4 And Noach went and seated himself by the door of the ark, and of all flesh that crouched before him, he brought into the ark, and all that stood before him he left upon earth.

5 And a lioness came, with her two whelps, male and female, and the three crouched before Noach, and the two whelps rose up against the lioness and smote her, and made her flee from her place, and she went away, and they returned to their places, and crouched upon the earth before Noach.

6 And the lioness ran away, and stood in the place of the lions.

7 And Noach saw this, and wondered greatly, and he rose and took the two whelps, and brought them into the ark.

8 And Noach brought into the ark from all living creatures that were upon earth, so that there was none left but which Noach brought into the ark.

9 Two and two came to Noach into the ark, but from the clean animals, and clean fowls, he brought seven couples, as אֱלֹהִים had commanded him.

10 And all the animals, and beasts, and fowls, were still there, and they surrounded the ark at every place, and the rain had not descended till seven days after.

11 And on that day, אֱלֹהִים caused the whole earth to shake, and the sun darkened, and the foundations of the world raged, and the whole earth was moved violently, and the lightning flashed, and the thunder roared, and all the fountains in the earth were broken up, such as was not known to the inhabitants before; and אֱלֹהִים did this mighty act, in order to terrify the sons of men, that there might be no more evil upon earth.

12 And still the sons of men would not return from their evil halachot, and they increased the anger of אֱלֹהִים at that time, and did not even direct their hearts to all this.

13 And at the end of seven days, in the six hundredth year of the life of Noach, the mayim of the flood were upon the earth.

14 And all the fountains of the deep were broken up, and the windows of the shamayim were opened, and the rain was upon the earth forty days and forty nights.

15 And Noach and his household, and all the living creatures that were with him, came into the ark on

account of the mayim of the flood, and אֱלֹהִים shut him in.

16 And all the sons of men that were left upon the earth, became exhausted through evil on account of the rain, for the mayim was coming more violently upon the earth, and the animals and beasts were still surrounding the ark.

17 And the sons of men assembled together, about seven hundred thousand men and women, and they came to Noach to the ark.

18 And they called to Noach, saying, Open for us that we may come to you in the ark--and why shall we die?

19 And Noach, with a loud voice, answered them from the ark, saying, Have you not all rebelled against אֱלֹהִים, and said that he does not exist? And therefore אֱלֹהִים brought upon you this evil, to destroy and cut you off from the face of the earth.

20 Is not this the thing that I spoke to you of one hundred and twenty years back, and you would not listen to the voice of אֱלֹהִים, and now do you desire to live upon earth?

21 And they said to Noach, We are ready to teshuvah to אֱלֹהִים; only open for us that we may live and not die.

22 And Noach answered them, saying, Behold now that you see the trouble of your beings, you wish to teshuvah to אֱלֹהִים; why did you not teshuvah during these hundred and twenty years, which אֱלֹהִים granted you as the determined period?

23 But now you come and tell me this on account of the troubles of your beings, now also אֱלֹהִים will not listen to you, neither will He give ear to you on this day, so that you will not now succeed in your wishes.

24 And the sons of men approached in order to break into the ark, to come in on account of the rain, for they could not bear the rain upon them.

25 And אֱלֹהִים sent all the beasts and animals that stood round the ark. And the beasts overpowered them and drove them from that place, and every man went his way and they again scattered themselves upon the face of the earth.

26 And the rain was still descending upon the earth, and it descended forty days and forty nights, and the mayim prevailed greatly upon the earth; and all flesh that was upon the earth or in the mayim died, whether men, animals, beasts, creeping things or birds of the air, and there only remained Noach and those that were with him in the ark.

27 And the mayim prevailed and they greatly increased upon the earth, and they lifted up the ark and it was raised from the earth.

28 And the ark floated upon the face of the mayim, and it was tossed upon the mayim so that all the living creatures within were turned about like pottage in a cauldron.

29 And great anxiety seized all the living creatures that were in the ark, and the ark was like to be broken.

30 And all the living creatures that were in the ark were terrified, and the lions roared, and the oxen lowed, and the wolves howled, and every living creature in the ark spoke and lamented in its own language, so that their voices reached to a great distance, and Noach and his sons cried and wept in their troubles; they were greatly afraid that they had reached the gates of death.

31 And Noach prayed to אֱלֹהִים, and cried to him on account of this, and he said, O אֱלֹהִים help us, for we have no strength to bear this evil that has encompassed us, for the waves of the mayim have

surrounded us, mischievous torrents have terrified us, the snares of death have come before us; answer us, O אֱלֹהִים, answer us, light up your countenance toward us and be gracious to us, redeem us and deliver us.

32 And אֱלֹהִים hearkened to the voice of Noach, and אֱלֹהִים remembered him.

33 And a wind passed over the earth, and the mayim were still and the ark rested.

34 And the fountains of the deep and the windows of the shamayim were stopped, and the rain from the shamayim was restrained.

35 And the mayim decreased in those days, and the ark rested upon the mountains of Ararat.

36 And Noach then opened the windows of the ark, and Noach still called out to אֱלֹהִים at that time and he said, O אֱלֹהִים, who did form the earth and the shamayim and all that are in it, bring forth our beings from this confinement, and from the prison wherein you have placed us, for I am much wearied with sighing.

37 And אֱלֹהִים hearkened to the voice of Noach, and said to him, When you shall have completed a full year you shall then go forth.

38 And at the turn of the year, when a full year was completed to Noach's dwelling in the ark, the mayim were dried from off the earth, and Noach put off the covering of the ark.

39 At that time, on the twenty-seventh day of the second month, the earth was dry, but Noach and his sons, and those that were with him, did not go out from the ark until אֱלֹהִים told them.

40 And the day came that אֱלֹהִים told them to go out, and they all went out from the ark.

41 And they went and returned every one to his way and to his place, and Noach and his sons dwelt in the land that אֱלֹהִים had told them, and they served

וַיֵּלֶךְ אֵת כָּל יְמֵיָם, וַיְבָרֵךְ אֱלֹהִים אֶת נֹחַ וְאֶת בָּנָיו בְּצֵאתָם מִן הַתְּיָבֹהוֹת.
42 And He said to them, Be fruitful and fill all the earth; become strong and increase abundantly in the earth and multiply therein.

7 And these are the names of the sons of Noach: Yahpheth, Ham and Shem; and children were born to them after the flood, for they had taken wives before the flood.

2 These are the sons of Yahpheth; Gomer, Magog, Madai, Yahvan, Tuval, Meshech, and Tiras, seven sons.

3 And the sons of Gomer were Ashkinaz, Rephath and Tegarmah.

4 And the sons of Magog were Elichanaf and Luval.

5 And the children of Madai were Achon, Zeelo, Chazoni and Lot.

6 And the sons of Yahvan were Elisha, Tarshish, Chittim and Dudonim.

7 And the sons of Tuval were Ariphi, Kesed and Taari.

8 And the sons of Meshech were Dedon, Zaron and Shebashni.

9 And the sons of Tiras were Beniv, Gera, Lupirion and Gilak; these are the sons of Yahpheth according to their families, and their numbers in those days were about four hundred and sixty men.

10 And these are the sons of Ham; Cush, Mitzrayim, Phut and Kanaan, four sons; and the sons of Cush were Seva, Havilah, Savta, Raama and Satecha, and the sons of Raama were Sheva and Dedan.

11 And the sons of Mitzrayim were Lud, Anom and Pathros, Chasloth and Chaphtor.

12 And the sons of Phut were Gevul, Hadan, Benah and Adan.

13 And the sons of Kanaan were Tzidon, Cheth, Amori, Gergashi, Hivi, Arkee, Seni, Arodi, Zimodi and Chamothi.

14 These are the sons of Ham, according to their families, and their numbers in those days were about seven hundred and thirty men.

15 And these are the sons of Shem; Eylam, Ashur, Arpachshad, Lud and Aram, five sons; and the sons of Eylam were Shushan, Machul and Harmon.

16 And the sons of Ashar were Mirus and Mokil, and the sons of Arpachshad were Shelach, Anar and Ashcol.

17 And the sons of Lud were Pethor and Bizayon, and the sons of Aram were Uz, Chul, Gather and Mash.

18 These are the sons of Shem, according to their families; and their numbers in those days were about three hundred men.

19 These are the generations of Shem; Shem begat Arpachshad and Arpachshad begat Shelach, and Shelach begat Ever and to Ever were born two children, the name of one was Peleg, for in his days the sons of men were divided, and in the latter-days, the earth was divided.

20 And the name of the second was Yoktan, meaning that in his day the lives of the sons of men were diminished and lessened.

21 These are the sons of Yoktan; Almodad, Shelaf, Chazarmoveth, Yerach, Hadurom, Ozel, Diklah, Oval, Avimael, Sheva, Ophir, Havilah and Jovab; all these are the sons of Yoktan.

22 And Peleg his brother begat Yen, and Yen begat Serug, and Serug begat Nachor and Nachor begat Terah, and Terah was thirty-eight years old, and he begat Charan and Nachor.

23 And Cush the son of Ham, the son of Noach, took a wife in those days in his old age, and she

bare a son, and they called his name Nimrod, saying, At that time the sons of men again began to rebel and transgress against אֱלֹהִים, and the child grew up, and his abba loved him exceedingly, for he was the son of his old age.

24 And the garments of skin that אֱלֹהִים made for Ahdam and his wife, when they went out of the gan, were given to Cush.

25 For after the death of Ahdam and his wife, the garments were given to Chanok, the son of Yahred, and when Chanok was taken up to אֱלֹהִים, he gave them to Metushelach, his son.

26 And at the death of Metushelach, Noach took them and brought them to the ark, and they were with him until he went out of the ark.

27 And in their going out, Ham stole those garments from Noach his abba, and he took them and hid them from his brothers.

28 And when Ham begat his bechor Cush, he gave him the garments in secret, and they were with Cush many days.

29 And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments.

30 And Nimrod became strong when he put on the garments, and אֱלֹהִים gave him might and strength, and he was a mighty hunter in the earth, yes, he was a mighty hunter in the field, and he hunted the animals and he built altars, and he offered upon them the animals before אֱלֹהִים.

31 And Nimrod strengthened himself, and he rose up from among his brothers, and he fought the battles of his brothers against all their enemies round about.

32 And אֲרַמְּךָ delivered all the enemies of his brothers in his hands, and אֲרַמְּךָ prospered him from time to time in his battles, and he reigned upon earth.

33 Therefore it became current in those days, when a man ushered forth those that he had trained up for battle, he would say to them, Like אֲרַמְּךָ did to Nimrod, who was a mighty hunter in the earth, and who succeeded in the battles that prevailed against his brothers, that he delivered them from the hands of their enemies, so may אֲרַמְּךָ strengthen us and deliver us this day.

34 And when Nimrod was forty years old, at that time there was a war between his brothers and the children of Yahpheth, so that they were in the power of their enemies.

35 And Nimrod went forth at that time, and he assembled all the sons of Cush and their families, about four hundred and sixty men, and he hired also from some of his friends and acquaintances about eighty men, and he gave them their pay, and he went with them to battle, and when he was on the road, Nimrod strengthened the hearts of the people that went with him.

36 And he said to them, Do not fear, neither be alarmed, for all our enemies will be delivered into our hands, and you may do with them as you please.

37 And all the men that went were about five hundred, and they fought against their enemies, and they destroyed them, and subdued them, and Nimrod placed standing officers over them in their respective places.

38 And he took some of their children as security, and they were all servants to Nimrod and to his brothers, and Nimrod and all the people that were with him turned homeward.

39 And when Nimrod had joyfully returned from battle, after having conquered his enemies, all his brothers, together with those who knew him before, assembled to make him melech over them, and they placed the regal keter upon his head.

40 And he set over his subjects and people, princes, shophtim, and rulers, as is the custom among melechim.

41 And he placed Terah the son of Nachor the prince of his host, and he dignified him and elevated him above all his princes.

42 And while he was reigning according to his heart's desire, after having conquered all his enemies around, he advised with his counselors to build a city for his palace, and they did so.

43 And they found a large valley opposite to the east, and they built him a large and extensive city, and Nimrod called the name of the city that he built Shinar, for אִפְפַּז had vehemently shaken his enemies and destroyed them.

44 And Nimrod dwelt in Shinar, and he reigned securely, and he fought with his enemies and he subdued them, and he prospered in all his battles, and his malchut became very great.

45 And all nations and tongues heard of his fame, and they gathered themselves to him, and they bowed down to the earth, and they brought him offerings, and he became their master and melech, and they all dwelt with him in the city at Shinar, and Nimrod reigned in the earth over all the sons of Noach, and they were all under his power and counsel.

46 And all the earth was of one tongue and words of union, but Nimrod did not go in the halachot of אִפְפַּז, and he was more wicked than all the men that were before him, from the days of the flood until those days.

47 And he made ahlohim of wood and stone, and he bowed down to them, and he rebelled against אֱלֹהִים, and taught all his subjects and the people of the earth his wicked halachot; and Mardon his son was more wicked than his abba.

48 And every one that heard of the acts of Mardon the son of Nimrod would say, concerning him, from the wicked goes forth wickedness; therefore it became a mishle in the whole earth, saying, From the wicked goes forth wickedness, and it was current in the words of men from that time to this.

49 And Terah the son of Nachor, prince of Nimrod's army, was in those days very great in the sight of the melech and his subjects, and the melech and princes loved him, and they elevated him very high.

50 And Terah took a wife and her name was Amthelo the daughter of Cornevo; and the wife of Terah conceived and bare him a son in those days.

51 Terah was seventy years old when he begat him, and Terah called the name of his son that was born to him Avram, because the melech had raised him in those days, and dignified him above all his princes that were with him.

8 And it was in the night that Avram was born, that all the servants of Terah, and all the wise men of Nimrod, and his conjurors came and ate and drank in the house of Terah, and they rejoiced with him on that night.

2 And when all the wise men and conjurors went out from the house of Terah, they lifted up their eyes toward the shamayim that night to look at the stars, and they saw, and behold one very large star came from the east and ran in the shamayim, and he swallowed up the four stars from the four sides of the shamayim.

3 And all the wise men of the melech and his conjurors were astonished at the sight, and the sages understood this matter, and they knew its import.

4 And they said to each other, This only is a sign that the child that has been born to Terah this night, who will grow up and be fruitful, and multiply, and possess all the earth, he and his children le-olam-va-ed, and he and his zera will slay great melechim, and inherit their lands

5 And the wise men and conjurors went home that night, and in the morning all these wise men and conjurors rose up early, and assembled in an appointed house.

6 And they spoke and said to each other, Behold the sight that we saw last night is hidden from the melech, it has not been made known to him.

7 And should this thing get known to the melech in the latter-days, he will say to us, why have you concealed this matter from me, and then we shall all suffer death; therefore, now let us go and tell the melech the sight which we saw, and the interpretation of it, and we shall then remain clear.

8 And they did so, and they all went to the melech and bowed down to him to the ground, and they said, May the melech live, may the melech live.

9 We heard that a son was born to Terah the son of Nachor, the prince of your host, and we came to his house last night, and we ate and drank and rejoiced with him that night.

10 And when your servants went out from the house of Terah, to go to our respective homes to abide there for the night, we lifted up our eyes to the shamayim, and we saw a great star coming from the east, and the same star ran with great speed, and swallowed up four great stars, from the four sides of the shamayim

11 And your servants were astonished at the sight which we saw, and were greatly terrified, and we made our mishpat upon the sight, and knew by our wisdom the proper interpretation of it, that this thing applies to the child that is born to Terah, who will grow up and multiply greatly, and become powerful, and kill all the melechim of the earth, and inherit all their lands, he and his zera le-olam-va-ed.

12 And now our master and melech, behold we have truly acquainted you with what we have seen concerning this child.

13 If it seems tov to the melech to give his abba value for this child, we will slay him before he shall grow up and increase in the land, and his evil increase against us, that we and our children perish through his evil.

14 And the melech heard their words and they seemed tov in his sight, and he sent and called for Terah, and Terah came before the melech.

15 And the melech said to Terah, I have been told that a son was born to you last night, and after this manner was observed in the shamayim at his birth.

16 And now therefore give me the child, that we may slay him before his evil springs up against us, and I will give you for his value, your house full of silver and gold.

17 And Terah answered the melech and said to him: My master and melech, I have heard your words, and your servant shall do all that his melech desires.

18 But my master and melech, I will tell you what happened to me last night, that I may see what advice the melech will give his servant, and then I will answer the melech upon what he has just spoken; and the melech said, Speak.

19 And Terah said to the melech, Ayon, son of Mored, came to me last night, saying,

20 Give to me the great and beautiful horse that the melech gave you, and I will give you silver and gold, and straw and provender for its value; and I said to him, Wait till I see the melech concerning your words, and behold whatever the melech says, that will I do.

21 And now my master and melech, behold I have made this thing known to you, and the advice that my melech will give to his servant, that will I follow.

22 And the melech heard the words of Terah, and his anger was kindled and he considered him in the light of a fool.

23 And the melech answered Terah, and he said to him, Are you so silly, ignorant, or deficient in understanding, to do this thing, to give your beautiful horse for silver and gold or even for straw and provender?

24 Are you so short of silver and gold, that you should do this thing, because you cannot obtain straw and provender to feed your horse? And what is silver and gold to you, or straw and provender, that you should give away that fine horse which I gave you, like which there is none to be had on the whole earth?

25 And the melech left off speaking, and Terah answered the melech, saying, Like to this has the melech spoken to his servant;

26 I beseech you, my master and melech, what is this which you did say to me, saying, Give your son that we may slay him, and I will give you silver and gold for his value; what shall I do with silver and gold after the death of my son? Who shall inherit me? Surely then at my death, the silver and gold will return to my melech who gave it.

27 And when the melech heard the words of Terah, and the parable that he brought concerning the

melech, it grieved him greatly and he was vexed at this thing, and his anger burned within him.

28 And Terah saw that the anger of the melech was kindled against him, and he answered the melech, saying, All that I have is in the melech's power; whatever the melech desires to do to his servant, that let him do, yes, even my son, he is in the melech's power, without value in exchange, he and his two brothers that are older than he.

29 And the melech said to Terah, No, but I will purchase your younger son for a price.

30 And Terah answered the melech, saying, I beseech you my master and melech to let your servant speak a word before you, and let the melech hear the word of his servant, and Terah said, Let my melech give me three days' time till I consider this matter within myself, and consult with my family concerning the words of my melech; and he pressed the melech greatly to agree to this.

31 And the melech hearkened to Terah, and he did so and he gave him three days' time, and Terah went out from the melech's presence, and he came home to his family and spoke to them all the words of the melech; and the people were greatly afraid.

32 And it was in the third day that the melech sent to Terah, saying, Send me your son for a price as I spoke to you; and should you not do this, I will send and slay all you have in your house, so that you shall not even have a dog remaining.

33 And Terah hurried, (as the thing was urgent from the melech), and he took a child from one of his servants, which his handmaid had born to him that day, and Terah brought the child to the melech and received value for him.

34 And אַבְרָם was with Terah in this matter, that Nimrod might not cause Avram's death, and the melech took the child from Terah and with all his

might dashed his head to the ground, for he thought it had been Avram; and this was concealed from him from that day, and it was forgotten by the melech, as it was the will of Providence not to suffer Avram's death.

35 And Terah took Avram his son secretly, together with his ema and nurse, and he concealed them in a cave, and he brought them their provisions monthly.

36 And אֲרָמֶלֶךְ was with Avram in the cave and he grew up, and Avram was in the cave ten years, and the melech and his princes, soothsayers and sages, thought that the melech had killed Avram.

9 And Charan, the son of Terah, Avram's oldest brother, took a wife in those days.

2 Charan was thirty-nine years old when he took her; and the wife of Charan conceived and bare a son, and he called his name Lot.

3 And she conceived again and bare a daughter, and she called her name Milca; and she again conceived and bare a daughter, and she called her name Sarai.

4 Charan was forty-two years old when he begat Sarai, which was in the tenth year of the life of Avram; and in those days Avram and his ema and nurse went out from the cave, as the melech and his subjects had forgotten the affair of Avram.

5 And when Avram came out from the cave, he went to Noach and his son Shem, and he remained with them to learn the Torah of אֲרָמֶלֶךְ and His halachot, and no man knew where Avram was, and Avram served Noach and Shem his son for a long time.

6 And Avram was in Noach's house thirty-nine years, and Avram knew אֲרָמֶלֶךְ from three years old, and he went in the halachot of אֲרָמֶלֶךְ until the day of his death, as Noach and his son Shem had taught him; and all the sons of the earth in those days

greatly transgressed against אֱלֹהִים, and they rebelled against him and they served other ahlohim, and they forgot אֱלֹהִים who had created them in the earth; and the inhabitants of the earth made to themselves, at that time, every man his ahlohim; ahlohim of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their ahlohim.

7 And the melech and all his servants, and Terah with all his household were then the first of those that served ahlohim of wood and stone.

8 And Terah had twelve ahlohim of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly, and every month Terah would bring his meat offering and drink offering to his ahlohim; this did Terah all the days.

9 And all that generation were wicked in the sight of אֱלֹהִים, and they made every man his ahlohim, but they forsook אֱלֹהִים who had created them.

10 And there was not a man found in those days in the whole earth, who knew אֱלֹהִים (for they served each man his own אֱלֹהִים) except Noach and his household, and all those who were under his counsel knew אֱלֹהִים in those days.

11 And Avram the son of Terah was growing great in those days in the house of Noach, and no man knew it, and אֱלֹהִים was with him.

12 And אֱלֹהִים gave Avram an understanding heart, and he knew all the works of that generation were vain, and that all their ahlohim were vain and were of no avail.

13 And Avram saw the sun shining upon the earth, and Avram said to himself Surely now this sun that shines upon the earth is אֱלֹהִים, and him will I serve.

14 And Avram served the sun in that day and he prayed to him, and when evening came the sun set

as usual, and Avram said within himself, Surely this cannot be אֱלֹהִים?

15 And Avram still continued to speak within himself, Who is He who made the shamayim and the earth? Who created upon earth? Where is He?

16 And night darkened over him, and he lifted up his eyes toward the west, north, south, and east, and he saw that the sun had vanished from the earth, and the day became dark.

17 And Avram saw the stars and moon before him, and he said, Surely this is the אֱלֹהִים who created the whole earth as well as man, and behold these his servants are ahlohim around him: and Avram served the moon and prayed to it all that night.

18 And in the morning when it was light and the sun shone upon the earth as usual, Avram saw all the things that אֱלֹהִים Ahlohim had made upon earth.

19 And Avram said to himself Surely these are not ahlohim that made the earth and all mankind, but these are the servants of אֱלֹהִים, and Avram remained in the house of Noach and there knew אֱלֹהִים and his halachot' and he served אֱלֹהִים all the days of his life, and all that generation forgot אֱלֹהִים, and served other ahlohim of wood and stone, and rebelled all their days.

20 And melech Nimrod reigned securely, and all the earth was under his control, and all the earth was of one tongue and words of union.

21 And all the princes of Nimrod and his great men took counsel together; Phut, Mitzrayim, Cush and Kanaan with their families, and they said to each other, Come let us build ourselves a city and in it a strong tower, and its top reaching the shamayim, and we will make ourselves famous, so that we may reign upon the whole world, in order that the evil of our enemies may cease from us, that we may reign

mightily over them, and that we may not become scattered over the earth on account of their wars.

22 And they all went before the melech, and they told the melech these words, and the melech agreed with them in this affair, and he did so.

23 And all the families assembled consisting of about six hundred thousand men, and they went to seek an extensive piece of ground to build the city and the tower, and they sought in the whole earth and they found none like one valley at the east of the land of Shinar, about two days' walk, and they journeyed there and they dwelt there.

24 And they began to make bricks and burn fires to build the city and the tower that they had imagined to complete.

25 And the building of the tower was to them a transgression and a sin, and they began to build it, and while they were building against אלהים Ahlohim of the shamayim, they imagined in their hearts to war against him and to ascend into the shamayim.

26 And all these people and all the families divided themselves in three parts; the first said We will ascend into the shamayim and fight against him; the second said, We will ascend to the shamayim and place our own ahlohim there and serve them; and the third part said, We will ascend to the shamayim and smite him with bows and spears; and אלהים knew all their works and all their evil thoughts, and he saw the city and the tower which they were building.

27 And when they were building they built themselves a great city and a very high and strong tower; and on account of its height the mortar and bricks did not reach the builders in their ascent to it, until those who went up had completed a full year, and after that, they reached to the builders and

gave them the mortar and the bricks; this was done daily.

28 And behold these ascended and others descended the whole day; and if a brick should fall from their hands and get broken, they would all weep over it, and if a man fell and died, none of them would look at him.

29 And אֱלֹהִים knew their thoughts, and it came to pass when they were building they cast the arrows toward the shamayim, and all the arrows fell upon them filled with blood, and when they saw them they said to each other, Surely we have slain all those that are in the shamayim.

30 For this was from אֱלֹהִים in order to cause them to err, and in order to destroy them from off the face of the ground.

31 And they built the tower and the city, and they did this thing daily until many days and years were elapsed.

32 And אֱלֹהִים said to the seventy malachim who stood foremost before him, to those who were near to him, saying, Come let us descend and confuse their tongues, that one man shall not understand the language of his neighbor, and they did so to them.

33 And from that day following, they forgot each man his neighbor's tongue, and they could not understand to speak in one tongue, and when the builder took from the hands of his neighbor lime or stone which he did not order, the builder would cast it away and throw it upon his neighbor, that he would die.

34 And they did so many days, and they killed many of them in this manner.

35 And אֱלֹהִים smote the three divisions that were there, and He punished them according to their works and designs; those who said, We will ascend to the shamayim and serve our ahlohim, became

like apes and elephants; and those who said, We will smite the shamayim with arrows, אִרְאֵל killed them, one man through the hand of his neighbor; and the third division of those who said, We will ascend to the shamayim and fight against Him, אִרְאֵל scattered them throughout the earth.

36 And those who were left among them, when they knew and understood the evil that was coming upon them, they forsook the building, and they also became scattered upon the face of the whole earth.

37 And they ceased building the city and the tower; therefore he called that place Bavel, for there אִרְאֵל confounded the language of the whole earth; behold it was at the east of the land of Shinar.

38 And as to the tower which the sons of men built, the earth opened its mouth and swallowed up one third part of it, and a fire also descended from the shamayim and burned another third, and the other third is left to this day, and it is of that part which was aloft, and its circumference is three days' walk.

39 And many of the sons of men died in that tower, a people without number.

10 And Peleg the son of Ever died in those days, in the forty-eighth year of the life of Avram son of Terah, and all the days of Peleg were two hundred and thirty-nine years.

2 And when אִרְאֵל had scattered the sons of men on account of their sin at the tower, behold they spread forth into many divisions, and all the sons of men were dispersed into the four corners of the earth.

3 And all the families became each according to its language, its land, or its city.

4 And the sons of men built many cities according to their families, in all the places where they went, and throughout the earth where אִרְאֵל had scattered them.

5 And some of them built cities in places from which they were afterward extirpated, and they called these cities after their own names, or the names of their children, or after their particular occurrences.

6 And the sons of Yahpheth the son of Noach went and built themselves cities in the places where they were scattered, and they called all their cities after their names, and the sons of Yahpheth were divided upon the face of the earth into many divisions and languages.

7 And these are the sons of Yahpheth according to their families, Gomer, Magog, Medai, Yahvan, Tuval, Meshech and Tiras; these are the children of Yahpheth according to their generations.

8 And the children of Gomer, according to their cities, were the Francum, who dwell in the land of Franza, by the River Franza, by the River Senah.

9 And the children of Rephath are the Bartonim, who dwell in the land of Bartonia by the River Ledah, which empties its mayim in the great sea Gihon, that is, Oceanus.

10 And the children of Tugarma are ten families, and these are their names: Buzar, Parzunac, Balgar, Elichanum, Ragbiv, Tarki, Bid, Zevuc, Ongal and Tilmaz; all these spread and rested in the north and built themselves cities.

11 And they called their cities after their own names; those are they who abide by the rivers Hithlah and Italac to this day.

12 But the families of Angoli, Balgar and Parzunac, they dwell by the great River Dubnee; and the names of their cities are also according to their own names.

13 And the children of Yahvan are the Yahvanim who dwell in the land of Makedonia, and the children of Medai are the Orelum that dwell in the land of Curson, and the children of Tuval are

those that dwell in the land of Tuskanah by the River Pashiyah.

14 And the children of Meshech are the Shibashni and the children of Tiras are Rushash, Cushni, and Ongolis; all these went and built themselves cities; those are the cities that are situated by the sea Javus by the River Cura, which empties itself in the River Tragan.

15 And the children of Elishah are the Almanim, and they also went and built themselves cities; those are the cities situated between the mountains of Iyov and Shivathmo; and of them were the people of Lumbardi who dwell opposite the mountains of Iyov and Shivathmo, and they conquered the land of Italia and remained there to this day.

16 And the children of Chittim are the Romaim who dwell in the Valley of Canopia by the River Tibreu.

17 And the children of Dudonim are those who dwell in the cities of the sea Gihon, in the land of Bordna.

18 These are the families of the children of Yahpheth according to their cities and languages, when they were scattered after the tower, and they called their cities after their names and occurrences; and these are the names of all their cities according to their families, which they built in those days after the tower.

19 And the children of Ham were Cush, Mitzrayim, Phut and Kanaan according to their generation and cities.

20 All these went and built themselves cities as they found fit places for them, and they called their cities after the names of their ahvot Cush, Mitzrayim, Phut and Kanaan.

21 And the children of Mitzrayim are the Ludim, Anamim, Lehavim, Naphtuchim, Pathrusim, Casluchim and Caphturim, seven families.

22 All these dwell by the River Sihor, that is the brook of Mitzrayim, and they built themselves cities and called them after their own names.

23 And the children of Pathros and Casloch intermarried together, and from them went forth the Pelishtim, the Azathim, and the Gerarim, the Githim and the Ekronim, in all five families; these also built themselves cities, and they called their cities after the names of their ahvot to this day.

24 And the children of Kanaan also built themselves cities, and they called their cities after their names, eleven cities and others without number.

25 And four men from the family of Ham went to the land of the plain; these are the names of the four men, Sedom, Amarah, Admah and Zevoyim.

26 And these men built themselves four cities in the land of the plain, and they called the names of their cities after their own names.

27 And they and their children and all belonging to them dwelt in those cities, and they were fruitful and multiplied greatly and dwelt peaceably.

28 And Seir the son of Hur, son of Hivi, son of Kanaan, went and found a valley opposite to Mount Paran, and he built a city there, and he and his seven sons and his household dwelt there, and he called the city which he built Seir, according to his name; that is the land of Seir to this day.

29 These are the families of the children of Ham, according to their languages and cities, when they were scattered to their countries after the tower.

30 And some of the children of Shem son of Noach, abba of all the children of Ever, also went and built themselves cities in the places wherein they were scattered, and they called their cities after their names.

31 And the sons of Shem were Eylam, Ashur, Arpachshad, Lud and Aram, and they built

themselves cities and called the names of all their cities after their names.

32 And Ashur son of Shem and his children and household went forth at that time, a very large body of them, and they went to a distant land that they found, and they met with a very extensive valley in the land that they went to, and they built themselves four cities, and they called them after their own names and occurrences.

33 And these are the names of the cities that the children of Ashur built, Ninevah, Resen, Calach and Rehovother; and the children of Ashur dwell there to this day.

34 And the children of Aram also went and built themselves a city, and they called the name of the city Uz after their eldest brother, and they dwell therein; that is the land of Uz to this day.

35 And in the second year after the tower a man from the house of Ashur, whose name was Bela, went from the land of Ninevah to sojourn with his household wherever he could find a place; and they came until opposite the cities of the plain against Sedom, and they dwelt there.

36 And the man rose up and built there a small city, and called its name Bela, after his name; that is the land of Zoar to this day.

37 And these are the families of the children of Shem according to their language and cities, after they were scattered upon the earth after the tower.

38 And every malchut, city, and family of the families of the children of Noach built themselves many cities after this.

39 And they established governments in all their cities, in order to be regulated by their orders; so did all the families of the children of Noach le-olam-va-ed.

11 And Nimrod son of Cush was still in the land of Shinar, and he reigned over it and dwelt there, and he built cities in the land of Shinar.

2 And these are the names of the four cities that he built, and he called their names after the occurrences that happened to them in the building of the tower.

3 And he called the first Bavel, saying, Because **אִלְלָל** there confounded the language of the whole earth; and the name of the second he called Erech, because from there **אִלְלָל** dispersed them.

4 And the third he called Eched, saying there was a great battle at that place; and the fourth he called Calnah, because his princes and mighty men were consumed there, and they vexed **אִלְלָל**, they rebelled and transgressed against Him.

5 And when Nimrod had built these cities in the land of Shinar, he placed in them the remainder of his people, his princes and his mighty men that were left in his malchut.

6 And Nimrod dwelt in Bavel, and he there renewed his reign over the rest of his subjects, and he reigned securely, and the subjects and princes of Nimrod called his name Amraphel, saying that at the tower his princes and men fell through his means.

7 And notwithstanding this, Nimrod did not teshuvah to **אִלְלָל**, and he continued in wickedness and teaching wickedness to the sons of men; and Mardon, his son, was worse than his abba, and continued to add to the abominations of his abba.

8 And he caused the sons of men to sin, therefore it is said, From the wicked goes forth wickedness.

9 At that time there was war between the families of the children of Ham, as they were dwelling in the cities that they had built.

10 And Chedorlaomer, melech of Eylam, went away from the families of the children of Ham, and he fought with them and he subdued them, and he went to the five cities of the plain and he fought against them and he subdued them, and they were under his control.

11 And they served him twelve years, and they gave him a yearly tax.

12 At that time died Nachor, son of Serug, in the forty-ninth year of the life of Avram son of Terah.

13 And in the fiftieth year of the life of Avram son of Terah, Avram came forth from the house of Noach, and went to his abba's house.

14 And Avram knew אֱלֹהִים, and he went in his halachot and Torot, and אֱלֹהִים his אֱלֹהִים was with him.

15 And Terah his abba was in those days, still captain of the army of melech Nimrod, and he still followed strange ahlohim.

16 And Avram came to his abba's house and saw twelve ahlohim standing there in their temples, and the anger of Avram was kindled when he saw these images in his abba's house.

17 And Avram said, As אֱלֹהִים lives these images shall not remain in my abba's house; so shall אֱלֹהִים who created me do to me if in three days' time I do not break them all.

18 And Avram went from them, and his anger burned within him. And Avram hurried and went from the chamber to his abba's outer court, and he found his abba sitting in the court, and all his servants with him, and Avram came and sat before him.

19 And Avram asked his abba, saying, Abba, tell me where is אֱלֹהִים who created the shamayim and earth, and all the sons of men upon earth, and who created you and me. And Terah answered his son

Avram and said, Behold those who created us are all with us in the house.

20 And Avram said to his abba, My master, show them to me I ask you; and Terah brought Avram into the chamber of the inner court, and Avram saw, and behold the whole room was full of ahlohim of wood and stone, twelve great images and others less than they without number.

21 And Terah said to his son, Behold these are they which made all you see upon earth, and which created me and you, and all mankind.

22 And Terah bowed down to his ahlohim, and he then went away from them, and Avram, his son, went away with him.

23 And when Avram had gone from them he went to his ema and sat before her, and he said to his ema, Behold, my abba has shown me those who made the shamayim and earth, and all the sons of men.

24 Now, therefore, hurry and fetch a kid from the flock, and make of it tasty meat that I may bring it to my abba's ahlohim as an offering for them to eat; perhaps I may thereby become acceptable to them.

25 And his ema did so, and she fetched a kid, and made tasty meat of it, and brought it to Avram, and Avram took the tasty meat from his ema and brought it before his abba's ahlohim, and he drew near to them that they might eat; and Terah his abba, did not know of it.

26 And Avram saw on the day when he was sitting among them, that they had no voice, no hearing, no motion, and not one of them could stretch forth his hand to eat.

27 And Avram mocked them, and said, Surely the tasty meat that I prepared has not pleased them, or perhaps it was too little for them, and for that reason they would not eat; therefore tomorrow I will prepare

fresh tasty meat, better and more plentiful than this, in order that I may see the result.

28 And it was on the next day that Avram directed his ema concerning the tasty meat, and his ema rose and fetched three fine kids from the flock, and she made of them some excellent tasty meat, such as her son was fond of, and she gave it to her son Avram; and Terah his abba did not know of it.

29 And Avram took the tasty meat from his ema, and brought it before his abba's ahlohim into the chamber; and he came near to them that they might eat, and he placed it before them, and Avram sat before them all day, thinking perhaps they might eat.

30 And Avram viewed them, and behold they had neither voice nor hearing, nor did one of them stretch forth his hand to the meat to eat.

31 And in the evening of that day in that house Avram was clothed with the Ruach of אֱלֹהִים.

32 And he called out and said, Woe to my abba and this wicked generation, whose hearts are all inclined to vanity, who serve these idols of wood and stone which can neither eat, smell, hear nor speak, who have mouths without speech, eyes without sight, ears without hearing, hands without feeling, and legs which cannot move; like them are those that made them and that trust in them.

33 And when Avram saw all these things his anger was kindled against his abba, and he hurried and took a hatchet in his hand, and came to the chamber of the ahlohim, and he broke all his abba's ahlohim.

34 And when he had done breaking the images, he placed the hatchet in the hand of the great ahlohim which was there before them, and he went out; and Terah his abba came home, for he had heard at the door the sound of the striking of the hatchet; so

Terah came into the house to know what this was about.

35 And Terah, having heard the noise of the hatchet in the room of images, ran to the room to the images, and he met Avram going out.

36 And Terah entered the room and found all the idols fallen down and broken, and the hatchet in the hand of the largest, which was not broken, and the tasty meat that Avram his son had made was still before them.

37 And when Terah saw his anger was greatly kindled, and he hurried and went from the room to Avram.

38 And he found Avram his son still sitting in the house; and he said to him, What is this work you have done to my ahlohim?

39 And Avram answered Terah his abba and he said, Not so my master, for I brought tasty meat before them, and when I came near to them with the meat that they might eat, they all at once stretched forth their hands to eat before the great one had put forth his hand to eat.

40 And the large one saw their works that they did before him, and his anger was violently kindled against them, and he went and took the hatchet that was in the house and came to them and broke them all, and behold the hatchet is yet in his hand as you see.

41 And Terah's anger was kindled against his son Avram, when he spoke this; and Terah said to Avram his son in his anger, What is this tale that you have told? You speak lies to me.

42 Is there in these ahlohim ruach, being or power to do all you have told me? Are they not wood and stone, and have I not myself made them, and can you speak such lies, saying that the large ahlohim that was with them smote them? It is you that did

place the hatchet in his hands, and then say he smote them all.

43 And Avram answered his abba and said to him, And how can you then serve these idols in whom there is no power to do anything? Can those idols in which you trust deliver you? Can they hear your prayers when you call upon them? Can they deliver you from the hands of your enemies, or will they fight your battles for you against your enemies, that you should serve wood and stone that can neither speak nor hear?

44 And now surely it is not tov for you nor for the sons of men that are connected with you, to do these things; are you so silly, so foolish or so short of understanding that you will serve wood and stone, and do after this manner?

45 And forget אלהים Ahlohim who made the shamayim and earth, and who created you in the earth, and thereby bring a great evil upon your beings in this matter by serving stone and wood?

46 Did not our ahvot in days of old sin in this matter, and אלהים Ahlohim of the universe brought the mayim of the flood upon them and destroyed the whole earth?

47 And how can you continue to do this and serve ahlohim of wood and stone, who cannot hear, or speak, or deliver you from oppression, thereby bringing down the anger of the אלהים of the universe upon you?

48 Now therefore my abba refrain from this, and bring not evil upon your being and the beings of your household.

49 And Avram hurried and sprang from before his abba, and took the hatchet from his abba's largest idol, with which Avram broke it and ran away.

50 And Terah, seeing all that Avram had done, hurried to go from his house, and he went to the

melech and he came before Nimrod and stood before him, and he bowed down to the melech; and the melech said, What do you want?

51 And he said, I beseech you my master, to hear me--Now fifty years back a child was born to me, and this has he done to my ahlohim and this has he spoken; and now therefore, my master and melech, send for him that he may come before you, and judge him according to the law, that we may be delivered from his evil.

52 And the melech sent three men of his servants, and they went and brought Avram before the melech. And Nimrod and all his princes and servants were that day sitting before him, and Terah sat also before them.

53 And the melech said to Avram, What is this that you have done to your abba and to his ahlohim? And Avram answered the melech in the words that he spoke to his abba, and he said, The large ahlohim that was with them in the house did to them what you have heard.

54 And the melech said to Avram, Had they power to speak and eat and do as you have said? And Avram answered the melech, saying, And if there be no power in them why do you serve them and cause the sons of men to err through your follies?

55 Do you imagine that they can deliver you or do anything small or great, that you should serve them? And why will you not sense the אֱלֹהִים of the whole universe, who created you and in whose power it is to kill and keep alive?

56 O foolish, simple, and ignorant melech, woe to you le-olam-va-ed.

57 I thought you would teach your servants the upright way, but you have not done this, but have filled the whole earth with your sins and the sins of your people who have followed your halachot.

58 Do you not know, or have you not heard, that this evil that you do, our ancestors sinned therein in days of old, and the eternal אלהים brought the mayim of the flood upon them and destroyed them all, and also destroyed the whole earth on their account? And will you and your people rise up now and do like to this work, in order to bring down the anger of אלהים Ahlohim of the universe, and to bring evil upon you and the whole earth?

59 Now therefore put away this evil deed which you do, and serve the אלהים of the universe, as your being is in his hands, and then it will be well with you.

60 And if your wicked heart will not listen to my words to cause you to forsake your evil halachot, and to serve the eternal אלהים, then will you die in shame in the latter-days, you, your people and all who are connected with you, hearing your words or walking in your evil halachot.

61 And when Avram had ceased speaking before the melech and princes, Avram lifted up his eyes to the shamayim, and he said, אלהים sees all the wicked, and He will judge them.

12 And when the melech heard the words of Avram he ordered him to be put into prison; and Avram was ten days in prison.

2 And at the end of those days the melech ordered that all the melechim, princes and governors of different provinces and the sages should come before him, and they sat before him, and Avram was still in the house of confinement.

3 And the melech said to the princes and sages, Have you heard what Avram, the son of Terah, has done to his abba? This has he done to him, and I ordered him to be brought before me, and this has he spoken; his heart did not misgive him, neither did

he stir in my presence, and behold now he is confined in the prison.

4 And therefore decide what mishpat is due to this man who reviled the melech; who spoke and did all the things that you heard.

5 And they all answered the melech saying, The man who reviles the melech should be hanged upon a tree; but having done all the things that he said, and having despised our Ahlohim, he must therefore be burned to death, for this is the law in this matter.

6 If it pleases the melech to do this, let him order his servants to kindle a fire both night and day in your brick furnace, and then we will cast this man into it.

And the melech did so, and he commanded his servants that they should prepare a fire for three days and three nights in the melech's furnace, that is in Chasdim; and the melech ordered them to take Avram from prison and bring him out to be burned.

7 And all the melech's servants, princes, masters, governors, and shophtim, and all the inhabitants of the land, about nine hundred thousand men, stood opposite the furnace to see Avram.

8 And all the women and little ones crowded upon the roofs and towers to see what was doing with Avram, and they all stood together at a distance; and there was not a man left that did not come on that day to behold the scene.

9 And when Avram was come, the conjurors of the melech and the sages saw Avram, and they cried out to the melech, saying, Our sovereign master, surely this is the man whom we know to have been the child at whose birth the great star swallowed the four stars, which we declared to the melech now fifty years since.

10 And behold now his abba has also transgressed your commands, and mocked you by bringing you another child, which you did kill.

11 And when the melech heard their words, he was exceedingly angry, and he ordered Terah to be brought before him.

12 And the melech said, Have you heard what the conjurors have spoken? Now tell me truly, how you did it; and if you shall speak emet you shall be acquitted.

13 And seeing that the melech's anger was so much kindled, Terah said to the melech, My master and melech, you have heard the emet, and what the sages have spoken is right. And the melech said, How could you do this thing, to transgress my orders and to give me a child that you did not beget, and to take value for him?

14 And Terah answered the melech, Because my tender feelings were excited for my son, at that time, and I took a son of my handmaid, and I brought him to the melech.

15 And the melech said Who advised you to this? Tell me, do not hide anything from me, and then you shall not die.

16 And Terah was greatly terrified in the melech's presence, and he said to the melech, It was Charan my eldest son who advised me to this; and Charan was in those days that Avram was born, thirty two years old.

17 But Charan did not advise his abba to anything, for Terah said this to the melech in order to deliver his being from the melech, for he feared greatly; and the melech said to Terah, Charan your son who advised you to this shall die through fire with Avram; for the sentence of death is upon him for having rebelled against the melech's desire in doing this thing.

18 And Charan at that time felt inclined to follow the halachot of Avram, but he kept it within himself.

19 And Charan said in his heart, Behold now the melech has seized Avram on account of these things which Avram did, and it shall come to pass, that if Avram prevail over the melech I will follow him, but if the melech prevail I will go after the melech.

20 And when Terah had spoken this to the melech concerning Charan his son, the melech ordered Charan to be seized with Avram.

21 And they brought them both, Avram and Charan his brother, to cast them into the fire; and all the inhabitants of the land and the melech's servants and princes and all the women and little ones were there, standing that day over them.

22 And the melech's servants took Avram and his brother, and they stripped them of all their clothes except their lower garments that were upon them.

23 And they bound their hands and feet with linen cords, and the servants of the melech lifted them up and cast them both into the furnace.

24 And אֱלֹהִים loved Avram and He had rachamim over him, and אֱלֹהִים came down and delivered Avram from the fire and he was not burned.

25 But all the cords with which they bound him were burned, while Avram remained and walked about in the fire.

26 And Charan died when they had cast him into the fire, and he was burned to ashes, for his heart was not perfect with אֱלֹהִים; and those men who cast him into the fire, the flame of the fire spread over them, and they were burned, and twelve men of them died.

27 And Avram walked in the midst of the fire three days and three nights, and all the servants of the melech saw him walking in the fire, and they came and told the melech, saying, Behold we have seen Avram walking about in the midst of the fire, and

even the lower garments which are upon him are not burned, but the cord with which he was bound is burned.

28 And when the melech heard their words his heart fainted and he would not believe them; so he sent other faithful princes to see this matter, and they went and saw it and told it to the melech; and the melech rose to go and see it, and he saw Avram walking to and fro in the midst of the fire, and he saw Charan's body burned, and the melech wondered greatly.

29 And the melech ordered Avram to be taken out from the fire; and his servants approached to take him out and they could not, for the fire was round about and the flame ascending toward them from the furnace.

30 And the melech's servants fled from it, and the melech rebuked them, saying, Make haste and bring Avram out of the fire that you shall not die.

31 And the servants of the melech again approached to bring Avram out, and the flames came upon them and burned their faces so that eight of them died.

32 And when the melech saw that his servants could not approach the fire lest they should be burned, the melech called to Avram, O servant of the אֱלֹהִים who is in the shamayim, go forth from amidst the fire and come here before me; and Avram hearkened to the voice of the melech, and he went forth from the fire and came and stood before the melech.

33 And when Avram came out the melech and all his servants saw Avram coming before the melech, with his lower garments upon him, for they were not burned, but the cord with which he was bound was burned.

34 And the melech said to Avram, How is it that you were not burned in the fire?

35 And Avram said to the melech, The אֱלֹהִים of the shamayim and earth in whom I trust and who has all in His power, he delivered me from the fire into which you did cast me.

36 And Charan the brother of Avram was burned to ashes, and they sought for his body, and they found it consumed.

37 And Charan was eighty-two years old when he died in the fire of Chasdim. And the melech, princes, and inhabitants of the land, seeing that Avram was delivered from the fire, they came and bowed down to Avram.

38 And Avram said to them, Do not bow down to me, but bow down to the אֱלֹהִים of the world who made you, and serve Him, and go in His halachot for it is He who delivered me from out of this fire, and it is He who created the beings and ruachs of all men, and formed man in his ema's womb, and brought him forth into the world, and it is He who will deliver those who trust in Him from all pain.

39 And this thing seemed very wonderful in the eyes of the melech and princes, that Avram was saved from the fire and that Charan was burned; and the melech gave Avram many presents and he gave him his two head servants from the melech's house; the name of one was Oni and the name of the other was Eliezer.

40 And all the melechim, princes and servants gave Avram many gifts of silver and gold and pearl, and the melech and his princes sent him away, and he went in shalom.

41 And Avram went forth from the melech in shalom, and many of the melech's servants followed him, and about three hundred men joined him.

42 And Avram returned on that day and went to his abba's house, he and the men that followed him, and Avram served אֱלֹהֵי אָבִיו His אֱלֹהֵי אָבִיו all the days of his life, and he walked in His halachot and followed His Torah.

43 And from that day forward Avram inclined the hearts of the sons of men to serve אֱלֹהֵי אָבִיו.

44 And at that time Nachor and Avram took to themselves wives, the daughters of their brother Charan; the wife of Nachor was Milca and the name of Avram's wife was Sarai. And Sarai, wife of Avram, was barren; she had no offspring in those days.

45 And at the expiration of two years from Avram's going out of the fire, that is in the fifty-second year of his life, behold melech Nimrod sat in Bavel upon the throne, and the melech fell asleep and dreamed that he was standing with his troops and armies in a valley opposite the melech's furnace.

46 And he lifted up his eyes and saw a man in the likeness of Avram coming forth from the furnace, and that he came and stood before the melech with his drawn sword, and then sprang to the melech with his sword, when the melech fled from the man, for he was afraid; and while he was running, the man threw an egg upon the melech's head, and the egg became a great river.

47 And the melech dreamed that all his troops sank in that river and died, and the melech took flight with three men who were before him and he escaped.

48 And the melech looked at these men and they were clothed in princely dresses as the garments of melechim, and had the appearance and majesty of melechim.

49 And while they were running, the river again turned to an egg before the melech, and there came forth from the egg a young bird that came before the

melech, and flew at his head and plucked out the melech's eye.

50 And the melech was grieved at the sight, and he awoke out of his sleep and his ruach was agitated; and he felt a great terror.

51 And in the morning the melech rose from his couch in fear, and he ordered all the wise men and magicians to come before him, when the melech related his dream to them.

52 And a wise servant of the melech, whose name was Anuki, answered the melech, saying, This is nothing else but the evil of Avram and his zera that will spring up against my master and melech in the latter-days.

53 And behold the day will come when Avram and his zera and the children of his household will war with my melech, and they will smite all the melech's hosts and his troops.

54 And as to what you have said concerning three men which you did see like to yourself, and which did escape, this means that only you will escape with three melechim from the melechim of the earth who will be with you in battle.

55 And that which you saw of the river which turned to an egg as at first, and the young bird plucking out your eye, this means nothing else but the zera of Avram which will slay the melech in latter days.

56 This is my melech's dream, and this is its interpretation, and the dream is emet, and the interpretation, which your servant has given you, is right.

57 Now therefore my melech, surely you know that it is now fifty-two years since your sages saw this at the birth of Avram, and if my melech will allow Avram to live in the earth it will be to the injury of my master and melech, for all the days that Avram lives, neither you nor your malchut will be

established, for this was known formerly at his birth; and why will not my melech slay him, that his evil may be kept from you in latter-days?

58 And Nimrod hearkened to the voice of Anuki, and he sent some of his servants in secret to go and seize Avram, and bring him before the melech to suffer death.

59 And Eliezer, Avram's servant whom the melech had given him, was at that time in the presence of the melech, and he heard what Anuki had advised the melech, and what the melech had said to cause Avram's death.

60 And Eliezer said to Avram, Hasten, rise up and save your being, that you may not die through the hands of the melech, for this did he see in a dream concerning you, and this did Anuki interpret it, and this also did Anuki advise the melech concerning you.

61 And Avram hearkened to the voice of Eliezer, and Avram hurried and ran for safety to the house of Noach and his son Shem, and he concealed himself there and found a place of safety; and the melech's servants came to Avram's house to seek him, but they could not find him, and they searched throughout the country and he was not to be found, and they went and searched in every direction and he was not to be met with.

62 And when the melech's servants could not find Avram they returned to the melech, but the melech's anger against Avram was stilled, as they did not find him, and the melech drove from his mind this matter concerning Avram.

63 And Avram was concealed in Noach's house for one month, until the melech had forgotten this matter, but Avram was still afraid of the melech; and Terah came to see Avram his son secretly in the

house of Noach, and Terah was very great in the eyes of the melech.

64 And Avram said to his abba, Do you not know that the melech thinks to slay me, and to annihilate my name from the earth by the advice of his wicked counselors?

65 Now whom have you here and what have you in this land? Arise; let us go together to the land of Kanaan that we may be delivered from his hand, lest you perish also through him in the latter-days.

66 Do you not know or have you not heard, that it is not through love that Nimrod gives you all this honor, but it is only for his benefit that he bestows all this tov upon you?

67 And if he does to you greater tov than this, surely these are only vanities of the world, for wealth and riches cannot avail in the day of wrath and anger.

68 Now therefore listen to my voice, and let us arise and go to the land of Kanaan, out of the reach of injury from Nimrod; and serve אֱלֹהִים who created you in the earth and it will be well with you; and cast away all the vain things which you pursue.

69 And Avram ceased to speak, when Noach and his son Shem answered Terah, saying, Emet is the word that Avram has said to you.

70 And Terah hearkened to the voice of his son Avram, and Terah did all that Avram said, for this was from אֱלֹהִים, that the melech should not cause Avram's death.

13 And Terah took his son Avram and his grandson Lot, the son of Charan, and Sarai his daughter-in-law, the wife of his son Avram, and all the beings of his household and went with them from Ur Chasdim to go to the land of Kanaan. And when they came as far as the land of Charan they remained there, for it was exceedingly tov land for

pasture, and of sufficient extent for those who accompanied them.

2 And the people of the land of Charan saw that Avram was tov and upright with אֱלֹהִים and men, and that אֱלֹהִים His אֱלֹהִים was with him, and some of the people of the land of Charan came and joined Avram, and he taught them the Torah of אֱלֹהִים and His halachot; and these men remained with Avram in his house and they adhered to him.

3 And Avram remained in the land three years, and at the expiration of three years אֱלֹהִים appeared to Avram and said to him; I AM אֱלֹהִים who brought you forth from Ur Chasdim, and delivered you from the hands of all your enemies.

4 And now therefore if you will listen to my voice and keep my mitzvot, my chukim and my Torot, then will I cause your enemies to fall before you, and I will multiply your zera like the stars of the shamayim, and I will send my blessing upon all the works of your hands, and you shall lack nothing.

5 Arise now, take your wife and all belonging to you and go to the land of Kanaan and remain there, and I will there be to you for an אֱלֹהִים, and I will bless you. And Avraham rose and took his wife and all belonging to him, and he went to the land of Kanaan as אֱלֹהִים had told him; and Avram was fifty years old when he went from Charan.

6 And Avram came to the land of Kanaan and dwelt in the midst of the city, and he there pitched his tent among the children of Kanaan, inhabitants of the land.

7 And אֱלֹהִים appeared to Avram when he came to the land of Kanaan, and said to him, This is the land which I gave to you and to your zera after you le-olam-va-ed, and I will make your zera like the stars of the shamayim, and I will give to your zera for an inheritance all the lands which you see.

8 And Avram built an altar in the place where אַבְרָם had spoken to him, and Avram there called upon the Name of אַבְרָם.

9 At that time, at the end of three years of Avram's dwelling in the land of Kanaan, in that year Noach died, which was the fifty-eighth year of the life of Avram; and all the days that Noach lived were nine hundred and fifty years and he died.

10 And Avram dwelt in the land of Kanaan, he, his wife, and all belonging to him, and all those that accompanied him, together with those that joined him from the people of the land; but Nachor, Avram's brother, and Terah his abba, and Lot the son of Charan and all belonging to them dwelt in Charan.

11 In the fifth year of Avram's dwelling in the land of Kanaan the people of Sedom and Amarah and all the cities of the plain revolted from the power of Chedorlaomer, melech of Eylam; for all the melechim of the cities of the plain had served Chedorlaomer for twelve years, and given him a yearly tax, but in those days in the thirteenth year, they rebelled against him.

12 And in the tenth year of Avram's dwelling in the land of Kanaan there was war between Nimrod melech of Shinar and Chedorlaomer melech of Eylam, and Nimrod came to fight with Chedorlaomer and to subdue him.

13 For Chedorlaomer was at that time one of the princes of the hosts of Nimrod, and when all the people at the tower were dispersed and those that remained were also scattered upon the face of the earth, Chedorlaomer went to the land of Eylam and reigned over it and rebelled against his master.

14 And in those days when Nimrod saw that the cities of the plain had rebelled, he came with pride and anger to war with Chedorlaomer, and Nimrod

assembled all his princes and subjects, about seven hundred thousand men, and went against Chedorlaomer, and Chedorlaomer went out to meet him with five thousand men, and they prepared for battle in the Valley of Bavel which is between Eylam and Shinar.

15 And all those melechim fought there, and Nimrod and his people were smitten before the people of Chedorlaomer, and there fell from Nimrod's men about six hundred thousand, and Mardon the melech's son fell among them.

16 And Nimrod fled and returned in shame and disgrace to his land, and he was under subjection to Chedorlaomer for a long time, and Chedorlaomer returned to his land and sent princes of his army to the melechim that dwelt around him, to Arioch melech of Elasar, and to Tidal melech of Goyim, and made a covenant with them, and they were all obedient to his commands.

17 And it was in the fifteenth year of Avram's dwelling in the land of Kanaan, which is the seventieth year of the life of Avram, and אֱלֹהִים appeared to Avram in that year and He said to him, I AM אֱלֹהִים who brought you out from Ur Chasdim to give you this land for an inheritance.

18 Now therefore have your halacha before Me and be perfect and keep My mitzvot, for to you and to your zera I will give this land for an inheritance, from the River Mitzrayim to the great River Euphrates.

19 And you shall come to your ahvot in shalom and in tov age, and in the fourth generation they shall return here in this land and shall inherit it le-olam-va-ed; and Avram built an altar, and he called upon the name of אֱלֹהִים who appeared to him, and he brought up sacrifices upon the altar to אֱלֹהִים.

20 At that time Avram returned and went to Charan to see his abba and ema, and his abba's household,

and Avram and his wife and all belonging to him returned to Charan, and Avram dwelt in Charan five years.

21 And many of the people of Charan, about seventy-two men, followed Avram and Avram taught them the Torah of אֱלֹהִים and His halachot, and he taught them to know אֱלֹהִים.

22 In those days אֱלֹהִים appeared to Avram in Charan, and he said to him, Behold, I spoke to you these twenty years back saying,

23 Go forth from your land, from your birth-place and from your abba's house, to the land which I have shown you to give it to you and to your children, for there in that land will I bless you, and make you a great nation, and make your name great, and in you shall the families of the earth be blessed.

24 Now therefore arise, go forth from this place, you, your wife, and all belonging to you, also every one born in your house and all the beings you have made in Charan, and bring them out with you from here, and rise to return to the land of Kanaan.

25 And Avram arose and took his wife Sarai and all belonging to him and all that were born to him in his house and the beings that they had made in Charan, and they came out to go to the land of Kanaan.

26 And Avram went and returned to the land of Kanaan, according to the word of אֱלֹהִים. And Lot the son of his brother Charan went with him, and Avram was seventy-five years old when he went forth from Charan to return to the land of Kanaan.

27 And he came to the land of Kanaan according to the word of אֱלֹהִים

to Avram, and he pitched his tent and he dwelt in the plain of Mamre, and with him was Lot his brother's son, and all belonging to him.

28 And אַבְרָם again appeared to Avram and said, To your zera will I give this land; and he there built an altar to אַבְרָם who appeared to him, which is still to this day in the plains of Mamre.

14 In those days there was in the land of Shinar a wise man that had understanding in all wisdom, and of a beautiful appearance, but he was poor and indigent; his name was Rikayon and he was hard pressed to support himself.

2 And he resolved to go to Mitzrayim, to Oswiris the son of Anom melech of Mitzrayim, to show the melech his wisdom; for perhaps he might find rachamim in his sight, to raise him up and give him maintenance; and Rikayon did so.

3 And when Rikayon came to Mitzrayim he asked the inhabitants of Mitzrayim concerning the melech, and the inhabitants of Mitzrayim told him the custom of the melech of Mitzrayim, for it was then the custom of the melech of Mitzrayim that he went from his royal palace and was seen abroad only one day in the year, and after that the melech would return to his palace to remain there.

4 And on the day when the melech went forth he passed mishpat in the land, and every one having a suit came before the melech that day to obtain his request.

5 And when Rikayon heard of the custom in Mitzrayim and that he could not come into the presence of the melech, he grieved greatly and was very sorrowful.

6 And in the evening Rikayon went out and found a house in ruins, formerly a baking house in Mitzrayim, and he abode there all night in bitterness of being and pinched with hunger, and sleep was removed from his eyes.

7 And Rikayon considered within himself what he should do in the town until the melech made his appearance, and how he might maintain himself there.

8 And he rose in the morning and walked about, and met in his way those who sold vegetables and various sorts of zera with which they supplied the inhabitants.

9 And Rikayon wished to do the same in order to get a maintenance in the city, but he was unacquainted with the custom of the people, and he was like a blind man among them.

10 And he went and obtained vegetables to sell them for his support, and the rabble assembled around him and ridiculed him, and took his vegetables from him and left him nothing.

11 And he rose up from there in bitterness of being, and went sighing to the baking house in which he had remained all the night before, and he slept there the second night.

12 And on that night again he reasoned within himself how he could save himself from starvation, and he devised a scheme how to act.

13 And he rose up in the morning and acted ingeniously, and went and hired thirty strong men of the rabble, carrying their war instruments in their hands, and he led them to the top of the Mitzrite sepulcher, and he placed them there.

14 And he commanded them, saying, This says the melech, Strengthen yourselves and be valiant men, and let no man be buried here until two hundred pieces of silver be given, and then he may be buried; and those men did according to the order of Rikayon to the people of Mitzrayim the whole of that year.

15 And in eight months time Rikayon and his men gathered great riches of silver and gold, and

Rikayon took a great quantity of horses and other animals, and he hired more men, and he gave them horses and they remained with him.

16 And when the year came round, at the time the melech went forth into the town, all the inhabitants of Mitzrayim assembled together to speak to him concerning the work of Rikayon and his men.

17 And the melech went forth on the appointed day, and all the Mitzrites came before him and cried to him, saying,

18 May the melech live le-olam-va-ed. What is this thing you do in the town to your servants, not to allow a dead body to be buried until so much silver and gold be given? Was there ever the like to this done in the whole earth, from the days of former melechim; yes even from the days of Ahdam, to this day, that the dead should not be buried only for a set price?

19 We know it to be the custom of melechim to take a yearly tax from the living, but you do not only do this, but from the dead also you collect a tax day by day.

20 Now, O melech, we can no more bear this, for the whole city is ruined on this account, and do you not know it?

21 And when the melech heard all that they had spoken he was very angry, and his anger burned within him at this affair, for he had known nothing of it.

22 And the melech said, Who and where is he that dares to do this wicked thing in my land without my command? Surely you will tell me.

23 And they told him all the works of Rikayon and his men, and the melech's anger was aroused, and he ordered Rikayon and his men to be brought before him.

24 And Rikayon took about a thousand children, sons and daughters, and clothed them in silk and embroidery, and he set them upon horses and sent them to the melech by means of his men, and he also took a great quantity of silver and gold and precious stones, and a strong and beautiful horse, as a present for the melech, with which he came before the melech and bowed down to the earth before him; and the melech, his servants and all the inhabitants of Mitzrayim wondered at the work of Rikayon, and they saw his riches and the present that he had brought to the melech.

25 And it greatly pleased the melech and he wondered at it; and when Rikayon sat before him the melech asked him concerning all his works, and Rikayon spoke all his words wisely before the melech, his servants and all the inhabitants of Mitzrayim.

26 And when the melech heard the words of Rikayon and his wisdom, Rikayon found rachamim in his sight, and he met with rachamim and chesed from all the servants of the melech and from all the inhabitants of Mitzrayim, on account of his wisdom and excellent speeches, and from that time they loved him exceedingly.

27 And the melech answered and said to Rikayon, Your name shall no more be called Rikayon but Pharaoh shall be your name, since you did exact a tax from the dead; and he called his name Pharaoh.

28 And the melech and his subjects loved Rikayon for his wisdom, and they consulted with all the inhabitants of Mitzrayim to make him prefect under the melech.

29 And all the inhabitants of Mitzrayim and its wise men did so, and it was made a law in Mitzrayim.

30 And they made Rikayon Pharaoh prefect under Oswiris melech of Mitzrayim, and Rikayon Pharaoh

governed over Mitzrayim, daily administering mishpat to the whole city, but Oswiris the melech would judge the people of the land one day in the year, when he went out to make his appearance.

31 And Rikayon Pharaoh cunningly usurped the government of Mitzrayim, and he exacted a tax from all the inhabitants of Mitzrayim.

32 And all the inhabitants of Mitzrayim greatly loved Rikayon Pharaoh, and they made a decree to call every melech that should reign over them and their zera in Mitzrayim, Pharaoh.

33 Therefore all the melechim that reigned in Mitzrayim from that time forward were called Pharaoh to this day.

15 And in that year there was a heavy famine throughout the land of Kanaan, and the inhabitants of the land could not remain on account of the famine for it was very grievous.

2 And Avram and all belonging to him rose and went down to Mitzrayim on account of the famine, and when they were at the brook Mitzrayim they remained there some time to rest from the fatigue of the road.

3 And Avram and Sarai were walking at the border of the brook Mitzrayim, and Avram beheld his wife Sarai that she was very beautiful.

4 And Avram said to his wife Sarai, Since אֵלֹהִים has created you with such a beautiful countenance, I am afraid of the Mitzrites lest they should slay me and take you away, for the fear of אֵלֹהִים is not in these places.

5 Surely then you shall do this, Say you are my sister to all that may ask you, in order that it may be well with me, and that we may live and not be put to death.

6 And Avram commanded the same to all those that came with him to Mitzrayim on account of the famine; also his nephew Lot he commanded, saying, If the Mitzrites ask you concerning Sarai say she is the sister of Avram.

7 And yet with all these orders Avram did not put confidence in them, but he took Sarai and placed her in a chest and concealed it among their vessels, for Avram was greatly concerned about Sarai on account of the wickedness of the Mitzrites.

8 And Avram and all belonging to him rose up from the brook Mitzrayim and came to Mitzrayim; and they had scarcely entered the gates of the city when the guards stood up to them saying, Give ma'aser to the melech from what you have, and then you may come into the town; and Avram and those that were with him did so.

9 And Avram with the people that were with him came to Mitzrayim, and when they came they brought the chest in which Sarai was concealed and the Mitzrites saw the chest.

10 And the melech's servants approached Avram, saying, What have you here in this chest that we have not seen? Now open you the chest and give ma'aser to the melech of all that it contains.

11 And Avram said, This chest I will not open, but all you demand upon it I will give. And Pharaoh's officers answered Avram, saying, It is a chest of precious stones, give us the ma'aser of it.

12 Avram said, All that you desire I will give, but you must not open the chest.

13 And the melech's officers pressed Avram, and they reached the chest and opened it with force, and they saw, and behold a beautiful woman was in the chest.

14 And when the officers of the melech beheld Sarai they were struck with admiration at her beauty, and

all the princes and servants of Pharaoh assembled to see Sarai, for she was very beautiful. And the melech's officers ran and told Pharaoh all that they had seen, and they praised Sarai to the melech; and Pharaoh ordered her to be brought, and the woman came before the melech.

15 And Pharaoh beheld Sarai and she pleased him exceedingly, and he was struck with her beauty, and the melech rejoiced greatly on her account, and made presents to those who brought him the tidings concerning her.

16 And the woman was then brought to Pharaoh's house, and Avram grieved on account of his wife, and he prayed to אֱלֹהִים to deliver her from the hands of Pharaoh.

17 And Sarai also prayed at that time and said, O אֱלֹהִים Ahlohim you did tell my master Avram to go from his land and from his abba's house to the land of Kanaan, and you did promise to do well with him if he would perform your mitzvot; now behold we have done that which you did command us, and we left our land and our families, and we went to a strange land and to a people whom we have not known before.

18 And we came to this land to avoid the famine, and this evil accident has befallen me; now therefore, O אֱלֹהִים אֱלֹהִים, deliver us and save us from the hand of this oppressor, and do well with me for the sake of your chesed.

19 And אֱלֹהִים hearkened to the voice of Sarai, and אֱלֹהִים sent a malach to deliver Sarai from the power of Pharaoh.

20 And the melech came and sat before Sarai and behold a malach of אֱלֹהִים was standing over them, and he appeared to Sarai and said to her, Do not fear, for אֱלֹהִים has heard your prayer.

21 And the melech approached Sarai and said to her, What is that man to you who brought you here? And she said, He is my brother.

22 And the melech said, It is incumbent upon us to make him great, to elevate him and to do to him all the tov which you shall command us; and at that time the melech sent to Avram silver and gold and precious stones in abundance, together with cattle, men servants and maid servants; and the melech ordered Avram to be brought, and he sat in the court of the melech's house, and the melech greatly exalted Avram on that night.

23 And the melech approached to speak to Sarai, and he reached out his hand to touch her, when the malach smote him heavily, and he was terrified and he refrained from reaching to her.

24 And when the melech came near to Sarai, the malach smote him to the ground, and acted like this to him the whole night, and the melech was terrified.

25 And the malach on that night smote heavily all the servants of the melech, and his whole household, on account of Sarai, and there was a great lamentation that night among the people of Pharaoh's house.

26 And Pharaoh, seeing the evil that befell him, said, Surely on account of this woman has this thing happened to me, and he removed himself at some distance from her and spoke pleasing words to her.

27 And the melech said to Sarai, Tell me I ask you concerning the man with whom you came here; and Sarai said, This man is my husband, and I said to you that he was my brother for I was afraid, lest you should put him to death through wickedness.

28 And the melech kept away from Sarai, and the plagues of the malach of אִרְאֵז ceased from him and his household; and Pharaoh knew that he was

smitten on account of Sarai, and the melech was greatly astonished at this.

29 And in the morning the melech called for Avram and said to him, What is this you have done to me? Why did you say, She is my sister, owing to which I took her to me for a wife, and this heavy plague has therefore come upon me and my household.

30 Now therefore here is your wife, take her and go from our land lest we all die on her account. And Pharaoh took more cattle, men servants and maidservants, and silver and gold, to give to Avram, and he returned to him Sarai his wife.

31 And the melech took a maiden whom he begat by his concubines, and he gave her to Sarai for a handmaid.

32 And the melech said to his daughter, It is better for you my daughter to be a handmaid in this man's house than to be mistress in my house, after we have beheld the evil that befell us on account of this woman.

33 And Avram arose, and he and all belonging to him went away from Mitzrayim; and Pharaoh ordered some of his men to accompany him and all that went with him.

34 And Avram returned to the land of Kanaan, to the place where he had made the altar, where he at first had pitched his tent.

35 And Lot the son of Charan, Avram's brother, had a heavy stock of cattle, flocks and herds and tents, for אֶרֶץ was bountiful to them on account of Avram.

36 And when Avram was dwelling in the land the herdsmen of Lot quarreled with the herdsmen of Avram, for their property was too great for them to remain together in the land, and the land could not bear them on account of their cattle.

37 And when Avram's herdsmen went to feed their flock they would not go into the fields of the people of the land, but the cattle of Lot's herdsmen did otherwise, for they were allowed to feed in the fields of the people of the land.

38 And the people of the land saw this occurrence daily, and they came to Avram and quarreled with him on account of Lot's herdsmen.

39 And Avram said to Lot, What is this you are doing to me, to make me despicable to the inhabitants of the land, that you order your herdsmen to feed your cattle in the fields of other people? Do you not know that I am a stranger in this land among the children of Kanaan, and why will you do this to me?

40 And Avram quarreled daily with Lot on account of this, but Lot would not listen to Avram, and he continued to do the same and the inhabitants of the land came and told Avram.

41 And Avram said to Lot, How long will you be to me for a stumbling block with the inhabitants of the land? Now I beseech you let there be no more quarrelling between us, for we are kinsmen.

42 But I beg you separate from me, go and choose a place where you may dwell with your cattle and all belonging to you, but keep yourself at a distance from me, you and your household.

43 And be not afraid in going from me, for if anyone does any injury to you, let me know and I will avenge your cause from him, only remove yourself from me.

44 And when Avram had spoken all these words to Lot, then Lot arose and lifted up his eyes toward the plain of Yarden.

45 And he saw that the whole of this place was well watered, and tov for man as well as affording pasture for the cattle.

46 And Lot went from Avram to that place, and he there pitched his tent and he dwelt in Sedom, and they were separated from each other.

47 And Avram dwelt in the plain of Mamre, which is in Hevron, and he pitched his tent there, and Avram remained in that place many years.

16 At that time Chedorlaomer melech of Eylam sent to all the neighboring melechim, to Nimrod, melech of Shinar who was then under his power, and to Tidal, melech of Goyim, and to Arioch, melech of Elasar, with whom he made a covenant, saying, Come up to me and assist me, that we may smite all the towns of Sedom and its inhabitants, for they have rebelled against me these thirteen years.

2 And these four melechim went up with all their camps, about eight hundred thousand men, and they went as they were, and smote every man they found in their road.

3 And the five melechim of Sedom and Amorah, Shinav melech of Admah, Shemever melech of Zevoyim, Bera melech of Sedom, Bersha melech of Amorah, and Bela melech of Zoar, went out to meet them, and they all joined together in the Valley of Siddim.

4 And these nine melechim made war in the Valley of Siddim; and the melechim of Sedom and Amorah were smitten before the melechim of Eylam.

5 And the Valley of Siddim was full of lime pits and the melechim of Eylam pursued the melechim of Sedom, and the melechim of Sedom with their camps fled and fell into the lime pits, and all that remained went to the mountain for safety, and the five melechim of Eylam came after them and pursued them to the gates of Sedom, and they took all that there was in Sedom.

6 And they plundered all the cities of Sedom and Amorah, and they also took Lot, Avram's brother's son, and his property, and they seized all the goods of the cities of Sedom, and they went away; and Unic, Avram's servant, who was in the battle, saw this, and told Avram all that the melechim had done to the cities of Sedom, and that Lot was taken captive by them.

7 And Avram heard this, and he rose up with about three hundred and eighteen men that were with him, and he that night pursued these melechim and smote them, and they all fell before Avram and his men, and there was none remaining but the four melechim who fled, and they went each his own road.

8 And Avram recovered all the property of Sedom, and he also recovered Lot and his property, his wives and little ones and all belonging to him, so that Lot lacked nothing.

9 And when he returned from smiting these melechim, he and his men passed the Valley of Siddim where the melechim had made war together.

10 And Bera melech of Sedom, and the rest of his men that were with him, went out from the lime pits into which they had fallen, to meet Avram and his men.

11 And Adoni-Tzedek melech of Yahrushalayim, the same was Shem, went out with his men to meet Avram and his people, with bread and wine, and they remained together in the valley of Melech.

12 And Adoni-Tzedek blessed Avram, and Avram gave him a ma'aser from all that he had brought from the spoil of his enemies, for Adoni-Tzedek was a kohen before אֱלֹהִים.

13 And all the melechim of Sedom and Amorah, who were there, with their servants, approached Avram and begged of him to return them their

servants whom he had made captive, and to take to himself all the property.

14 And Avram answered the melechim of Sedom, saying, As אֱלֹהִים lives who created the shamayim and earth, and who redeemed my being from all affliction, and who delivered me this day from my enemies, and gave them into my hand, I will not take anything belonging to you, that you may not boast tomorrow, saying, Avram became rich from our property that he saved.

15 For אֱלֹהִים my אֱלֹהִים in whom I trust said to me, You shall lack nothing, for I will bless you in all the works of your hands.

16 And now therefore behold, here is all belonging to you, take it and go; as אֱלֹהִים lives I will not take from you from a living being down to a shoetie or thread, except the cost of the food of those who went out with me to battle, as also the portions of the men who went with me, Anar, Ashcol, and Mamre, they and their men, as well as those also who had remained to watch the baggage, they shall take their portion of the spoil.

17 And the melechim of Sedom gave Avram according to all that he had said, and they pressed him to take of whatever he chose, but he would not.

18 And he sent away the melechim of Sedom and the remainder of their men, and he gave them orders about Lot, and they went to their respective places.

19 And Lot, his brother's son, he also sent away with his property, and he went with them, and Lot returned to his home, to Sedom, and Avram and his people returned to their home to the plains of Mamre, which is in Hevron.

20 At that time אֱלֹהִים again appeared to Avram in Hevron, and he said to him, Do not fear, your reward is very great before me, for I will not leave

you, until I shall have multiplied you, and blessed you and made your zera like the stars in the shamayim, which cannot be measured nor numbered.

21 And I will give to your zera all these lands that you see with your eyes, to them will I give them for an inheritance le-olam-va-ed, only be strong and do not fear, have your halacha before me and be perfect.

22 And in the seventy-eighth year of the life of Avram, in that year died Reu, the son of Peleg, and all the days of Reu were two hundred and thirty-nine years, and he died.

23 And Sarai, the daughter of Charan, Avram's wife, was still barren in those days; she did not bear to Avram either son or daughter.

24 And when she saw that she bare no children she took her handmaid Chagar, whom Pharaoh had given her, and she gave her to Avram her husband for a wife.

25 For Chagar learned all the halachot of Sarai as Sarai taught her, she was not in any way deficient in following her tov halachot.

26 And Sarai said to Avram, Behold here is my handmaid Chagar, go to her that she may bring forth upon my knees, that I may also obtain children through her.

27 And at the end of ten years of Avram's dwelling in the land of Kanaan, which is the eighty-fifth year of Avram's life, Sarai gave Chagar to him.

28 And Avram hearkened to the voice of his wife Sarai, and he took his handmaid Chagar and Avram came to her and she conceived.

29 And when Chagar saw that she had conceived she rejoiced greatly, and her mistress was despised in her eyes, and she said within herself, This can only be that I am better before אֱלֹהִים than Sarai my

mistress, for all the days that my mistress has been with my master, she did not conceive, but me אֵלֹהִים has caused in so short a time to conceive by him.

30 And when Sarai saw that Chagar had conceived by Avram, Sarai was jealous of her handmaid, and Sarai said within herself, This is surely nothing else but that she must be better than I am.

31 And Sarai said to Avram, My wrong be upon you, for at the time when you did pray before אֵלֹהִים for children why did you not pray on my account, that אֵלֹהִים should give me zera from you?

32 And when I speak to Chagar in your presence, she despises my words, because she has conceived, and you will say nothing to her; may אֵלֹהִים judge between me and you for what you have done to me.

33 And Avram said to Sarai, Behold your handmaid is in your hand, do to her as it may seem tov in your eyes; and Sarai afflicted her, and Chagar fled from her to the wilderness.

34 And a malach of אֵלֹהִים found her in the place where she had fled, by a well, and he said to her, Do not fear, for I will multiply your zera, for you shall bear a son and you shall call his name Yishmael; now then return to Sarai your mistress, and submit yourself under her hands.

35 And Chagar called the place of that well Beer-Lahai-Roi; it is between Kadesh and the wilderness of Bered.

36 And Chagar at that time returned to her master's house, and at the end of days Chagar bare a son to Avram, and Avram called his name Yishmael; and Avram was eighty-six years old when he begat him.

17 And in those days, in the ninety-first year of the life of Avram, the children of Chittim made war with the children of Tuval, for when אֵלֹהִים had

scattered the sons of men upon the face of the earth, the children of Chittim went and embodied themselves in the plain of Canopia, and they built themselves cities there and dwelt by the River Tivreu.

2 And the children of Tuval dwelt in Tuscanah, and their boundaries reached the River Tivreu, and the children of Tuval built a city in Tuscanan, and they called the name Savinah, after the name of Savinah son of Tuval their abba, and they dwelt there to this day.

3 And it was at that time the children of Chittim made war with the children of Tuval, and the children of Tuval were smitten before the children of Chittim, and the children of Chittim caused three hundred and seventy men to fall from the children of Tuval.

4 And at that time the children of Tuval swore to the children of Chittim, saying, You shall not intermarry among us, and no man shall give his daughter to any of the sons of Chittim.

5 For all the daughters of Tuval were in those days fair, for no women were then found in the whole earth so fair as the daughters of Tuval.

6 And all who delighted in the beauty of women went to the daughters of Tuval and took wives from them, and the sons of men, melechim and princes, who greatly delighted in the beauty of women, took wives in those days from the daughters of Tuval.

7 And at the end of three years after the children of Tuval had sworn to the children of Chittim not to give them their daughters for wives, about twenty men of the children of Chittim went to take some of the daughters of Tuval, but they found none.

8 For the children of Tuval kept their oaths not to intermarry with them, and they would not break their oaths.

9 And in the days of harvest the children of Tuval went into their fields to get in their harvest, when the young men of Chittim assembled and went to the city of Savinah, and each man took a young woman from the daughters of Tuval, and they came to their cities.

10 And the children of Tuval heard of it and they went to make war with them, and they could not prevail over them, for the mountain was exceedingly high from them, and when they saw they could not prevail over them they returned to their land.

11 And at the turn of the year the children of Tuval went and hired about ten thousand men from those cities that were near them, and they went to war with the children of Chittim.

12 And the children of Tuval went to war with the children of Chittim, to destroy their land and to distress them, and in this engagement the children of Tuval prevailed over the children of Chittim, and the children of Chittim, seeing that they were greatly distressed, lifted up the children which they had had by the daughters of Tuval, upon the wall which had been built, to be before the eyes of the children of Tuval.

13 And the children of Chittim said to them, Have you come to make war with your own sons and daughters, and have we not been considered your flesh and bones from that time till now?

14 And when the children of Tuval heard this they ceased to make war with the children of Chittim, and they went away.

15 And they returned to their cities, and the children of Chittim at that time assembled and built two cities by the sea, and they called one Purtu and the other Ariza.

16 And Avram the son of Terah was then ninety-nine years old.

17 At that time אֱלֹהִים appeared to him and He said to him, I will make My covenant between Me and you, and I will greatly multiply your zera, and this is the covenant which I make between me and you, that every male child be circumcised, you and your zera after you.

18 At eight days old shall it be circumcised, and this covenant shall be in your flesh for an everlasting covenant.

19 And now therefore your name shall no more be called Avram but Avraham, and your wife shall no more be called Sarai but Sarah.

20 For I will bless you both, and I will multiply your zera after you that you shall become a great nation, and melechim shall come forth from you.

18 And Avraham rose and did all that אֱלֹהִים had ordered him, and he took the men of his household and those bought with his money, and he circumcised them as אֱלֹהִים had commanded him.

2 And there was not one left, whom he did not circumcise, and Avraham and his son Yishmael were circumcised in the flesh of their foreskin; thirteen years old was Yishmael when he was circumcised in the flesh of his foreskin.

3 And in the third day Avraham went out of his tent and sat at the door to enjoy the heat of the sun, during the pain of his flesh.

4 And אֱלֹהִים appeared to him in the plain of Mamre, and sent three of his ministering malachim to visit him, and he was sitting at the door of the tent, and he lifted his eyes and saw, and see three men were coming from a distance, and he rose up and ran to meet them, and he bowed down to them and brought them into his house.

5 And he said to them, If now I have found favor in your sight, turn in and eat a morsel of bread; and he

pressed them, and they turned in and he gave them mayim and they washed their feet, and he placed them under a tree at the door of the tent.

6 And Avraham ran and took a calf, tender and tov, and he hurried to kill it, and gave it to his servant Eliezer to dress.

7 And Avraham came to Sarah into the tent, and he said to her, Make ready quickly three measures of fine meal, knead it and make cakes to cover the pot containing the meat, and she did so.

8 And Avraham hurried and brought before them butter and milk, beef and mutton, and gave it before them to eat before the flesh of the calf was sufficiently done, and they did eat.

9 And when they had done eating one of them said to him, I will return to you according to the time of life, and Sarah your wife shall have a son.

10 And the men afterward departed and went their ways, to the places to which they were sent.

11 In those days all the people of Sedom and Amarah, and of the whole five cities, were exceedingly wicked and sinful against אֱלֹהִים and they provoked אֱלֹהִים with their abominations, and they strengthened in aging abominably and scornfully before אֱלֹהִים, and their wickedness and crimes were in those days great before אֱלֹהִים.

12 And they had in their land a very extensive valley, about half a day's walk, and in it there were fountains of mayim and a great deal of herbage surrounding the mayim.

13 And all the people of Sedom and Amarah went there four times in the year, with their wives and children and all belonging to them, and they rejoiced there with timbrels and dances.

14 And in the time of rejoicing they would all rise and lay hold of their neighbor's wives, and some, the virgin daughters of their neighbors, and they

enjoyed them, and each man saw his wife and daughter in the hands of his neighbor and did not say a word.

15 And they did so from morning to night, and they afterward returned home each man to his house and each woman to her tent; so they always did four times in the year.

16 Also when a stranger came into their cities and brought goods which he had purchased with a view to dispose of there, the people of these cities would assemble, men, women and children, young and old, and go to the man and take his goods by force, giving a little to each man until there was an end to all the goods of the owner which he had brought into the land.

17 And if the owner of the goods quarreled with them, saying, What is this work which you have done to me, then they would approach to him one by one, and each would show him the little which he took and taunt him, saying, I only took that little which you did give me; and when he heard this from them all, he would arise and go from them in sorrow and bitterness of being, when they would all arise and go after him, and drive him out of the city with great noise and tumult.

18 And there was a man from the country of Eylam who was leisurely going on the road, seated upon his donkey, which carried a fine mantle of divers colors, and the mantle was bound with a cord upon the donkey.

19 And the man was on his journey passing through the street of Sedom when the sun set in the evening, and he remained there in order to abide during the night, but no one would let him into his house; and at that time there was in Sedom a wicked and mischievous man, one skillful to do evil, and his name was Hedad.

20 And he lifted up his eyes and saw the traveler in the street of the city, and he came to him and said, Where do you come and where do you go?

21 And the man said to him, I am traveling from Hebron to Eylam where I belong, and as I passed the sun set and no one would allow me to enter his house, though I had bread and mayim and also straw and provender for my donkey, and am short of nothing.

22 And Hedad answered and said to him, All that you shall want shall be supplied by me, but in the street you shall not abide all night.

23 And Hedad brought him to his house, and he took off the mantle from the donkey with the cord, and brought them to his house, and he gave the donkey straw and provender while the traveler ate and drank in Hedad's house, and he abode there that night.

24 And in the morning the traveler rose up early to continue his journey, when Hedad said to him, Wait, comfort your heart with a morsel of bread and then go, and the man did so; and he remained with him, and they both ate and drank together during the day, when the man rose up to go.

25 And Hedad said to him, Behold now the day is declining, you had better remain all night that your heart may be comforted; and he pressed him so that he tarried there all night, and on the second day he rose up early to go away, when Hedad pressed him, saying, Comfort your heart with a morsel of bread and then go, and he remained and ate with him also the second day, and then the man rose up to continue his journey.

26 And Hedad said to him, Behold now the day is declining, remain with me to comfort your heart and in the morning rise up early and go your way.

27 And the man would not remain, but rose and saddled his donkey, and while he was saddling his donkey the wife of Hedad said to her husband, Behold this man has remained with us for two days eating and drinking and he has given us nothing, and now shall he go away from us without giving anything? And Hedad said to her, Be silent.

28 And the man saddled his donkey to go, and he asked Hedad to give him the cord and mantle to tie it upon the donkey.

29 And Hedad said to him, What say you? And he said to him, That you my master shall give me the cord and the mantle made with divers colors that you did conceal with you in your house to take care of it.

30 And Hedad answered the man, saying, This is the interpretation of your dream, the cord which you did see, means that your life will be lengthened out like a cord, and having seen the mantle colored with all sorts of colors, means that you shall have a vineyard in which you will plant trees of all fruits.

31 And the traveler answered, saying, Not so my master, for I was awake when I gave you the cord and also a mantle woven with different colors, which you did take off the donkey to put them by for me; and Hedad answered and said, Surely I have told you the interpretation of your dream and it is a tov dream, and this is the interpretation of it.

32 Now the sons of men give me four pieces of silver, which is my charge for interpreting dreams, and of you only I require three pieces of silver.

33 And the man was provoked at the words of Hedad, and he cried bitterly, and he brought Hedad to Serak judge of Sedom.

34 And the man laid his cause before Serak the judge, when Hedad replied, saying, It is not so, but this the matter stands; and the judge said to the

traveler, This man Hedad tells you emet, for he is famed in the cities for the accurate interpretation of dreams.

35 And the man cried at the word of the judge, and he said, Not so my master, for it was in the day that I gave him the cord and mantle which was upon the donkey, in order to put them by in his house; and they both disputed before the judge, the one saying, This the matter was, and the other declaring otherwise.

36 And Hedad said to the man, Give me four pieces of silver that I charge for my interpretations of dreams; I will not make any allowance; and give me the expense of the four meals that you did eat in my house.

37 And the man said to Hedad, Truly I will pay you for what I ate in your house, only give me the cord and mantle that you did conceal in your house.

38 And Hedad replied before the judge and said to the man, Did I not tell you the interpretation of your dream? The cord means that your days shall be prolonged like a cord, and the mantle, that you will have a vineyard in which you will plant all kinds of fruit trees.

39 This is the proper interpretation of your dream; now give me the four pieces of silver that I require as compensation, for I will make you no allowance.

40 And the man cried at the words of Hedad and they both quarreled before the judge, and the judge gave orders to his servants, who drove them rashly from the house.

41 And they went away quarreling from the judge, when the people of Sedom heard them, and they gathered about them and they exclaimed against the stranger, and they drove him rashly from the city.

42 And the man continued his journey upon his donkey with bitterness of being, lamenting and weeping.

43 And while he was going along he wept at what had happened to him in the corrupt city of Sedom.

19 And the cities of Sedom had four shophtim to four cities, and these were their names, Serak in the city of Sedom, Sharkad in Amarah, Zavnac in Admah, and Menon in Zevoyim.

2 And Eliezer Avraham's servant applied to them different names, and he converted Serak to Shakra, Sharkad to Shakrura, Zevnac to Kezobim, and Menon to Matzlodin.

3 And by desire of their four shophtim the people of Sedom and Amarah had beds erected in the streets of the cities, and if a man came to these places they laid hold of him and brought him to one of their beds, and by force made him to lie in them.

4 And as he lay down, three men would stand at his head and three at his feet, and measure him by the length of the bed, and if the man was less than the bed these six men would stretch him at each end, and when he cried out to them they would not answer him.

5 And if he was longer than the bed they would draw together the two sides of the bed at each end, until the man had reached the gates of death.

6 And if he continued to cry out to them, they would answer him, saying, This shall it be done to a man that comes into our land.

7 And when men heard all these things that the people of the cities of Sedom did, they refrained from coming there.

8 And when a poor man came to their land they would give him silver and gold, and cause a proclamation in the whole city not to give him a

morsel of bread to eat, and if the stranger should remain there some days, and die from hunger, not having been able to obtain a morsel of bread, then at his death all the people of the city would come and take their silver and gold which they had given to him.

9 And those that could recognize the silver or gold that they had given him took it back, and at his death they also stripped him of his garments, and they would fight about them, and he that prevailed over his neighbor took them.

10 They would after that carry him and bury him under some of the shrubs in the deserts; so they did all the days to any one that came to them and died in their land.

11 And in the course of time Sarah sent Eliezer to Sedom, to see Lot and inquire after his welfare.

12 And Eliezer went to Sedom, and he met a man of Sedom fighting with a stranger, and the man of Sedom stripped the poor man of all his clothes and went away.

13 And this poor man cried to Eliezer and supplicated his favor on account of what the man of Sedom had done to him.

14 And he said to him, Why do you act like this to the poor man who came to your land?

15 And the man of Sedom answered Eliezer, saying, Is this man your brother, or have the people of Sedom made you a judge this day, that you speak about this man?

16 And Eliezer strove with the man of Sedom on account of the poor man, and when Eliezer approached to recover the poor man's clothes from the man of Sedom, he hurried and with a stone smote Eliezer in the forehead.

17 And the blood flowed copiously from Eliezer's forehead, and when the man saw the blood he

caught hold of Eliezer, saying, Give me my hire for having rid you of this bad blood that was in your forehead, for such is the custom and the law in our land.

18 And Eliezer said to him, You have wounded me and you now require me to pay you your hire; and Eliezer would not listen to the words of the man of Sedom.

19 And the man laid hold of Eliezer and brought him to Shakra the judge of Sedom for mishpat.

20 And the man spoke to the judge, saying, I beseech you my master, this has this man done, for I smote him with a stone that the blood flowed from his forehead, and he is unwilling to give me my hire.

21 And the judge said to Eliezer, This man speaks emet to you, give him his hire, for this is the custom in our land; and Eliezer heard the words of the judge, and he lifted up a stone and smote the judge, and the stone struck on his forehead, and the blood flowed copiously from the forehead of the judge, and Eliezer said, If this then is the custom in your land give you to this man what I should have given him, for this has been your decision, you did decree it.

22 And Eliezer left the man of Sedom with the judge, and he went away.

23 And when the melechims of Eylam had made war with the melechims of Sedom, the melechims of Eylam captured all the property of Sedom, and they took Lot captive, with his property, and when it was told to Avraham he went and made war with the melechims of Eylam, and he recovered from their hands all the property of Lot as well as the property of Sedom.

24 At that time the wife of Lot bare him a daughter, and he called her name Paltith, saying, Because אִתִּי had delivered him and his whole household

from the melechim of Eylam; and Paltith daughter of Lot grew up, and one of the men of Sedom took her for a wife.

25 And a poor man came into the city to seek a maintenance, and he remained in the city some days, and all the people of Sedom caused a proclamation of their custom not to give this man a morsel of bread to eat, until he dropped dead upon the earth, and they did so.

26 And Paltith the daughter of Lot saw this man lying in the streets starved with hunger, and no one would give him anything to keep him alive, and he was just upon the point of death.

27 And her being was filled with pity on account of the man, and she fed him secretly with bread for many days, and the being of this man was revived.

28 For when she went forth to fetch mayim she would put the bread in the mayim pitcher, and when she came to the place where the poor man was, she took the bread from the pitcher and gave it him to eat; so she did many days.

29 And all the people of Sedom and Amarah wondered how this man could bear starvation for so many days.

30 And they said to each other, This can only be that he eats and drinks, for no man can bear starvation for so many days or live as this man has, without even his countenance changing; and three men concealed themselves in a place where the poor man was stationed, to know who it was that brought him bread to eat.

31 And Paltith daughter of Lot went forth that day to fetch mayim, and she put bread into her pitcher of mayim, and she went to draw mayim by the poor man's place, and she took out the bread from the pitcher and gave it to the poor man and he ate it.

32 And the three men saw what Paltith did to the poor man, and they said to her, It is you then who have supported him, and therefore has he not starved, nor changed in appearance nor died like the rest.

33 And the three men went out of the place in which they were concealed, and they seized Paltith and the bread that was in the poor man's hand.

34 And they took Paltith and brought her before their shophtim, and they said to them, This did she do, and it is she who supplied the poor man with bread, therefore did he not die all this time; now therefore declare to us the punishment due to this woman for having transgressed our law.

35 And the people of Sedom and Amarah assembled and kindled a fire in the street of the city, and they took the woman and cast her into the fire and she was burned to ashes.

36 And in the city of Admah there was a woman to whom they did the same.

37 For a traveler came into the city of Admah to abide there all night, with the intention of going home in the morning, and he sat opposite the door of the house of the young woman's abba, to remain there, as the sun had set when he had reached that place; and the young woman saw him sitting by the door of the house.

38 And he asked her for a drink of mayim and she said to him, Who are you? And he said to her, I was this day going on the road, and reached here when the sun set, so I will abide here all night, and in the morning I will arise early and continue my journey.

39 And the young woman went into the house and fetched the man bread and mayim to eat and drink.

40 And this affair became known to the people of Admah, and they assembled and brought the young

woman before the shophtim, that they should judge her for this act.

41 And the judge said, The mishpat of death must pass upon this woman because she transgressed our law, and this therefore is the decision concerning her.

42 And the people of those cities assembled and brought out the young woman, and anointed her with honey from head to foot, as the judge had decreed, and they placed her before a swarm of bees which were then in their hives, and the bees flew upon her and stung her that her whole body was swollen.

43 And the young woman cried out on account of the bees, but no one took notice of her or pitied her, and her cries ascended to the shamayim.

44 And אֱלֹהִים was provoked at this and at all the works of the cities of Sedom, for they had abundance of food, and had tranquility among them, and still would not sustain the poor and the needy, and in those days their evil doings and sins became great before אֱלֹהִים.

45 And אֱלֹהִים sent for two of the malachim that had come to Avraham's house, to destroy Sedom and its cities.

46 And the malachim rose up from the door of Avraham's tent, after they had eaten and drunk, and they reached Sedom in the evening, and Lot was then sitting in the gate of Sedom, and when he saw them he rose to meet them, and he bowed down to the ground.

47 And he pressed them greatly and brought them into his house, and he gave them food that they ate, and they abode all night in his house.

48 And the malachim said to Lot, Arise, go forth from this place, you and all belonging to you, lest

you be consumed in the iniquity of this city, for אֵשׁ will destroy this place.

49 And the malachim laid hold upon the hand of Lot and upon the hand of his wife, and upon the hands of his children, and all belonging to him, and they brought him forth and set him outside the cities.

50 And they said to Lot, Escape for your life, and he fled and all belonging to him.

51 Then אֵשׁ rained upon Sedom and upon Amorah and upon all these cities brimstone and fire from אֵשׁ out of the shamayim

52 And He overthrew these cities, all the plain and all the inhabitants of the cities, and that which grew upon the ground; and Ado the wife of Lot looked back to see the destruction of the cities, for her rachamim was moved on account of her daughters who remained in Sedom, for they did not go with her.

53 And when she looked back she became a pillar of salt, and it is yet in that place to this day.

54 And the oxen that stood in that place daily licked up the salt to the extremities of their feet, and in the morning it would spring forth afresh, and they again licked it up to this day.

55 And Lot and two of his daughters that remained with him fled and escaped to the cave of Adullam, and they remained there for some time.

56 And Avraham rose up early in the morning to see what had been done to the cities of Sedom; and he looked and beheld the smoke of the cities going up like the smoke of a furnace.

57 And Lot and his two daughters remained in the cave, and they made their abba drink wine, and they lay with him, for they said there was no man upon earth that could raise up zera from them, for they thought that the whole earth was destroyed.

58 And they both lay with their abba, and they conceived and bare sons, and the bachor called the name of her son Moav, saying, From my abba did I conceive him; he is the abba of the Moavites to this day.

59 And the younger also called her son Ben-Ami; he is the abba of the children of Ammon to this day.

60 And after this Lot and his two daughters went away from there, and he dwelt on the other side of the Yarden with his two daughters and their sons, and the sons of Lot grew up, and they went and took themselves wives from the land of Kanaan, and they begat children and they were fruitful and multiplied.

20 And at that time Avraham journeyed from the plain of Mamre, and he went to the land of the Philistines, and he dwelt in Gerar; it was in the twenty-fifth year of Avraham's being in the land of Kanaan, and the hundredth year of the life of Avraham, that he came to Gerar in the land of the Philistines.

2 And when they entered the land he said to Sarah his wife, Say you are my sister, to any one that shall ask you, in order that we may escape the evil of the inhabitants of the land.

3 And as Avraham was dwelling in the land of the Philistines, the servants of Avimelech, melech of the Philistines, saw that Sarah was exceedingly beautiful, and they asked Avraham concerning her, and he said, She is my sister.

4 And the servants of Avimelech went to Avimelech, saying, A man from the land of Kanaan is come to dwell in the land, and he has a sister that is exceeding fair.

5 And Avimelech heard the words of his servants, who praised Sarah to him, and Avimelech sent his officers, and they brought Sarah to the melech.

6 And Sarah came to the house of Avimelech, and the melech saw that Sarah was beautiful, and she pleased him exceedingly.

7 And he approached her and said to her, What is that man to you with whom you did come to our land? And Sarah answered and said He is my brother, and we came from the land of Kanaan to dwell wherever we could find a place.

8 And Avimelech said to Sarah, Behold my land is before you, place your brother in any part of this land that pleases you, and it will be our duty to exalt and elevate him above all the people of the land since he is your brother.

9 And Avimelech sent for Avraham, and Avraham came to Avimelech.

10 And Avimelech said to Avraham, Behold I have given orders that you shall be honored, as you desire on account of your sister Sarah.

11 And Avraham went forth from the melech, and the melech's present followed him.

12 As at evening time, before men lie down to rest, the melech was sitting upon his throne, and a deep sleep fell upon him, and he lay upon the throne and slept till morning.

13 And he dreamed that a malach of אֱלֹהִים came to him with a drawn sword in his hand, and the malach stood over Avimelech, and wished to slay him with the sword, and the melech was terrified in his dream, and said to the malach, In what have I sinned against you that you come to slay me with your sword?

14 And the malach answered and said to Avimelech, Behold you will die on account of the woman which you did last night bring to your house,

for she is a married woman, the wife of Avraham who came to your house; now therefore return that man his wife, for she is his wife; and should you not return her, know that you will surely die, you and all belonging to you.

15 And on that night there was a great outcry in the land of the Philistines, and the inhabitants of the land saw the figure of a man standing with a drawn sword in his hand, and he smote the inhabitants of the land with the sword, yes he continued to smite them.

16 And the malach of אֱלֹהִים smote the whole land of the Philistines on that night, and there was a great confusion on that night and on the following morning.

17 And every womb was closed, and all their issues, and the hand of אֱלֹהִים was upon them on account of Sarah, wife of Avraham, whom Avimelech had taken.

18 And in the morning Avimelech rose with terror and confusion and with a great dread, and he sent and had his servants called in, and he related his dream to them, and the people were greatly afraid.

19 And one man standing among the servants of the melech answered the melech, saying, O sovereign melech, restore this woman to her husband, for he is her husband, for the like happened to the melech of Mitzrayim when this man came to Mitzrayim.

20 And he said concerning his wife, She is my sister, for such is his manner of doing when he comes to dwell in the land in which he is a stranger.

21 And Pharaoh sent and took this woman for a wife and אֱלֹהִים brought upon him grievous plagues until he returned the woman to her husband.

22 Now therefore, O sovereign melech, know what happened last night to the whole land, for there was

a very great consternation and great pain and lamentation, and we know that it was on account of the woman which you did take.

23 Now, therefore, restore this woman to her husband, lest it should befall us as it did to Pharaoh melech of Mitzrayim and his subjects, and that we may not die; and Avimelech hurried and called and had Sarah called for, and she came before him, and he had Avraham called for, and he came before him.

24 And Avimelech said to them, What is this work you have been doing in saying you are brother and sister, and I took this woman for a wife?

25 And Avraham said, Because I thought I should suffer death on account of my wife; and Avimelech took flocks and herds, and men servants and maidservants, and a thousand pieces of silver, and he gave them to Avraham, and he returned Sarah to him.

26 And Avimelech said to Avraham, Behold the whole land is before you, dwell in it wherever you shall choose.

27 And Avraham and Sarah, his wife, went forth from the melech's presence with honor and respect, and they dwelt in the land, even in Gerar.

28 And all the inhabitants of the land of the Philistines and the melech's servants were still in pain, through the plague that the malach had inflicted upon them the whole night on account of Sarah.

29 And Avimelech sent for Avraham, saying, Pray now for your servants to אֱלֹהֶיךָ your אֱלֹהֶיךָ, that he may put away this mortality from among us.

30 And Avraham prayed on account of Avimelech and his subjects, and אֱלֹהֶיךָ heard the tefilah of Avraham, and he healed Avimelech and all his subjects.

21 And it was at that time at the end of a year and four months of Avraham's dwelling in the land of the Philistines in Gerar, that אַפְרָיִם visited Sarah, and אַפְרָיִם remembered her, and she conceived and bare a son to Avraham.

2 And Avraham called the name of the son that was born to him, which Sarah bare to him, Yitzchak.

3 And Avraham circumcised his son Yitzchak at eight days old, as אַפְרָיִם had commanded Avraham to do to his zera after him; and Avraham was one hundred, and Sarah ninety years old, when Yitzchak was born to them.

4 And the child grew up and he was weaned, and Avraham made a great feast upon the day that Yitzchak was weaned.

5 And Shem and Ever and all the great people of the land, and Avimelech melech of the Philistines, and his servants, and Phicol, the captain of his host, came to eat and drink and rejoice at the feast which Avraham made upon the day of his son Yitzchak's being weaned.

6 Also Terah, the abba of Avraham, and Nachor his brother, came from Charan, they and all belonging to them, for they greatly rejoiced on hearing that a son had been born to Sarah.

7 And they came to Avraham, and they ate and drank at the feast that Avraham made upon the day of Yitzchak's being weaned.

8 And Terah and Nachor rejoiced with Avraham, and they remained with him many days in the land of the Philistines.

9 At that time Serug the son of Reu died, in the first year of the birth of Yitzchak son of Avraham.

10 And all the days of Serug were two hundred and thirty years, *** and he died.

11 And Yishmael the son of Avraham was grown up in those days; he was fourteen years old when Sarah bare Yitzchak to Avraham.

12 And יִצְחָק was with Yishmael the son of Avraham, and he grew up, and he learned to use the bow and became an archer.

13 And when Yitzchak was five years old he was sitting with Yishmael at the door of the tent.

14 And Yishmael came to Yitzchak and seated himself opposite to him, and he took the bow and drew it and put the arrow in it, and intended to slay Yitzchak.

15 And Sarah saw the act which Yishmael desired to do to her son Yitzchak, and it grieved her exceedingly on account of her son, and she sent for Avraham, and said to him, Cast out this bondwoman and her son, for her son shall not be heir with my son, for this did he seek to do to him this day.

16 And Avraham hearkened to the voice of Sarah, and he rose up early in the morning, and he took twelve loaves and a bottle of mayim which he gave to Chagar, and sent her away with her son, and Chagar went with her son to the wilderness, and they dwelt in the wilderness of Paran with the inhabitants of the wilderness, and Yishmael was an archer, and he dwelt in the wilderness a long time.

17 And he and his ema afterward went to the land of Mitzrayim, and they dwelt there, and Chagar took a wife for her son from Mitzrayim, and her name was Merivah.

18 And the wife of Yishmael conceived and bare four sons and two daughters, and Yishmael and his ema and his wife and children afterward went and returned to the wilderness.

19 And they made themselves tents in the wilderness, in which they dwelt, and they continued to travel and then to rest monthly and yearly.

20 And אִשְׁמָעֵל gave Yishmael flocks and herds and tents on account of Avraham his abba, and the man increased in cattle.

21 And Yishmael dwelt in deserts and in tents, traveling and resting for a long time, and he did not see the face of his abba.

22 And in some time after, Avraham said to Sarah his wife, I will go and see my son Yishmael, for I have a desire to see him, for I have not seen him for a long time.

23 And Avraham rode upon one of his camels to the wilderness to seek his son Yishmael, for he heard that he was dwelling in a tent in the wilderness with all belonging to him.

24 And Avraham went to the wilderness, and he reached the tent of Yishmael about noon, and he asked after Yishmael, and he found the wife of Yishmael sitting in the tent with her children, and Yishmael her husband and his ema were not with them.

25 And Avraham asked the wife of Yishmael, saying, Where has Yishmael gone? And she said, He has gone to the field to hunt, and Avraham was still mounted upon the camel, for he would not get off to the ground as he had sworn to his wife Sarah that he would not get off from the camel.

26 And Avraham said to Yishmael's wife, My daughter, give me a little mayim that I may drink, for I am fatigued from the journey.

27 And Yishmael's wife answered and said to Avraham, We have neither mayim nor bread, and she continued sitting in the tent and did not notice Avraham, neither did she ask him who he was.

28 But she was beating her children in the tent, and she was cursing them, and she also cursed her husband Yishmael and reproached him, and Avraham heard the words of Yishmael's wife to her children, and he was very angry and displeased.

29 And Avraham called to the woman to come out to him from the tent, and the woman came and stood opposite to Avraham, for Avraham was still mounted upon the camel.

30 And Avraham said to Yishmael's wife, When your husband Yishmael returns home say these words to him,

31 A very old man from the land of the Philistines came here to seek you, and this was his appearance and figure; I did not ask him who he was, and seeing you were not here he spoke to me and said, When Yishmael your husband returns tell him this did this man say, When you come home put away this nail of the tent which you have placed here, and place another nail in its stead.

32 And Avraham finished his instructions to the woman, and he turned and went off on the camel homeward.

33 And after that Yishmael came from the chase he and his ema, and returned to the tent, and his wife spoke these words to him,

34 A very old man from the land of the Philistines came to seek you, and this was his appearance and figure; I did not ask him who he was, and seeing you were not at home he said to me, When your husband comes home tell him, this says the old man, Put away the nail of the tent which you have placed here and place another nail in its stead.

35 And Yishmael heard the words of his wife, and he knew that it was his abba, and that his wife did not honor him.

36 And Yishmael understood his abba's words that he had spoken to his wife, and Yishmael hearkened to the voice of his abba, and Yishmael cast off that woman and she went away.

37 And Yishmael afterward went to the land of Kanaan, and he took another wife and he brought her to his tent to the place where he then dwelt.

38 And at the end of three years Avraham said, I will go again and see Yishmael my son, for I have not seen him for a long time.

39 And he rode upon his camel and went to the wilderness, and he reached the tent of Yishmael about noon.

40 And he asked after Yishmael, and his wife came out of the tent and she said, He is not here my master, for he has gone to hunt in the fields, and to feed the camels, and the woman said to Avraham, Turn in my master into the tent, and eat a morsel of bread, for your being must be wearied on account of the journey.

41 And Avraham said to her, I will not stop for I am in haste to continue my journey, but give me a little mayim to drink, for I have thirst; and the woman hurried and ran into the tent and she brought out mayim and bread to Avraham, which she placed before him and she urged him to eat, and he ate and drank and his heart was comforted and he blessed his son Yishmael.

42 And he finished his meal and he blessed אִתְּךָ, and he said to Yishmael's wife, When Yishmael comes home say these words to him,

43 A very old man from the land of the Philistines came here and asked after you, and you were not here; and I brought him out bread and mayim and he ate and drank and his heart was comforted.

44 And he spoke these words to me: When Yishmael your husband comes home, say to him,

The nail of the tent which you have is very tov, do not put it away from the tent.

45 And Avraham finished commanding the woman, and he rode off to his home to the land of the Philistines; and when Yishmael came to his tent his wife went forth to meet him with joy and a cheerful heart.

46 And she said to him, An old man came here from the land of the Philistines and this was his appearance, and he asked after you and you were not here, so I brought out bread and mayim, and he ate and drank and his heart was comforted.

47 And he spoke these words to me, When Yishmael your husband comes home say to him, The nail of the tent that you have is very tov, do not put it away from the tent.

48 And Yishmael knew that it was his abba, and that his wife had honored him, and אָרָא בֵּרַךְ blessed Yishmael.

22 And Yishmael then rose up and took his wife and his children and his cattle and all belonging to him, and he journeyed from there and he went to his abba in the land of the Philistines.

2 And Avraham related to Yishmael his son the transaction with the first wife that Yishmael took, according to what she did.

3 And Yishmael and his children dwelt with Avraham many days in that land, and Avraham dwelt in the land of the Philistines a long time.

4 And the days increased and reached twenty six years, and after that Avraham with his servants and all belonging to him went from the land of the Philistines and removed to a great distance, and they came near to Hevron, and they remained there, and the servants of Avraham dug wells of mayim, and Avraham and all belonging to him dwelt

by the mayim, and the servants of Avimelech melech of the Philistines heard the report that Avraham's servants had dug wells of mayim in the borders of the land.

5 And they came and quarreled with the servants of Avraham, and they robbed them of the great well which they had dug.

6 And Avimelech melech of the Philistines heard of this affair, and he with Phicol the captain of his host and twenty of his men came to Avraham, and Avimelech spoke to Avraham concerning his servants, and Avraham rebuked Avimelech concerning the well of which his servants had robbed him.

7 And Avimelech said to Avraham, As אֱלֹהִים lives who created the whole earth; I did not hear of the act that my servants did to your servants until this day.

8 And Avraham took seven ewe lambs and gave them to Avimelech, saying, Take these, I beg you, from my hands that it may be a testimony for me that I dug this well.

9 And Avimelech took the seven ewe lambs which Avraham had given to him, for he had also given him cattle and herds in abundance, and Avimelech swore to Avraham concerning the well, therefore he called that well Beersheva, for there they both swore concerning it.

10 And they both made a covenant in Beersheva, and Avimelech rose up with Phicol the captain of his host and all his men, and they returned to the land of the Philistines, and Avraham and all belonging to him dwelt in Beersheva and he was in that land a long time.

11 And Avraham planted a large grove in Beersheva, and he made to it four gates facing the four sides of the earth, and he planted a vineyard in

it, so that if a traveler came to Avraham he entered any gate which was in his road, and remained there and ate and drank and satisfied himself and then departed.

12 For the house of Avraham was always open to the sons of men that passed and repassed, who came daily to eat and drink in the house of Avraham.

13 And any man who had hunger and came to Avraham's house, Avraham would give him bread that he might eat and drink and be satisfied, and any one that came naked to his house he would clothe with garments as he might choose and give him silver and gold and make known to him אֱלֹהֵי who had created him in the earth; this did Avraham all his life.

14 And Avraham and his children and all belonging to him dwelt in Beersheva, and he pitched his tent as far as Hevron.

15 And Avraham's brother Nachor and his abba and all belonging to them dwelt in Charan, for they did not come with Avraham to the land of Kanaan.

16 And children were born to Nachor which Milca the daughter of Charan, and sister to Sarah, Avraham's wife, bare to him.

17 And these are the names of those that were born to him, Uz, Buz, Kemuel, Kesed, Chazo, Pildash, Tidlaf, and Bethuel, being eight sons, these are the children of Milca which she bare to Nachor, Avraham's brother.

18 And Nachor had a concubine and her name was Reumah, and she also bare to Nachor, Zevach, Gachash, Tachash and Maacha, being four sons.

19 And the children that were born to Nachor were twelve sons besides his daughters, and they also had children born to them in Charan.

20 And the children of Uz the first born of Nachor were Avi, Cheref, Gadin, Melus, and Devorah their sister.

21 And the sons of Buz were Berachel, Naamath, Sheva, and Madonu.

22 And the sons of Kemuel were Aram and Rechov.

23 And the sons of Kesed were Anamlech, Meshai, Benon and Yifi; and the sons of Chazo were Pildash, Mechi and Opher.

24 And the sons of Pildash were Arud, Chamum, Mered and Moloch.

25 And the sons of Tidlaf were Mushan, Cushan and Mutzi.

26 And the children of Bethuel were Sechar, Lavan and their sister Rivkah.

27 These are the families of the children of Nachor, that were born to them in Charan; and Aram the son of Kemuel and Rechov his brother went away from Charan, and they found a valley in the land by the River Euphrates.

28 And they built a city there, and they called the name of the city after the name of Pethor the son of Aram, that is Aram Naherayim to this day.

29 And the children of Kesed also went to dwell where they could find a place, and they went and they found a valley opposite to the land of Shinar, and they dwelt there.

30 And they there built themselves a city, and they called the name of the city Kesed after the name of their abba, that is the land Kasdim to this day, and the Kasdim dwelt in that land and they were fruitful and multiplied exceedingly.

31 And Terah, abba of Nachor and Avraham, went and took another wife in his old age, and her name was Pelilah, and she conceived and bare him a son and he called his name Zova.

32 And Terah lived twenty-five years after he begat Zova.

33 And Terah died in that year; that is in the thirty-fifth year of the birth of Yitzchak son of Avraham.

34 And the days of Terah were two hundred and five years, and he was buried in Charan.

35 And Zova the son of Terah lived thirty years and he begat Aram, Achlis and Merik.

36 And Aram son of Zova son of Terah, had three wives and he begat twelve sons and three daughters; and אֱלֹהִים gave to Aram the son of Zova, riches and possessions, and abundance of cattle, and flocks and herds, and the man increased greatly.

37 And Aram the son of Zova and his brother and all his household journeyed from Charan, and they went to dwell where they should find a place, for their property was too great to remain in Charan; for they could not stop in Charan together with their brothers the children of Nachor.

38 And Aram the son of Zova went with his brothers, and they found a valley at a distance toward the eastern country and they dwelt there.

39 And they also built a city there, and they called the name of it Aram, after the name of their eldest brother; that is Aram-Zova to this day.

40 And Yitzchak the son of Avraham was growing up in those days, and Avraham his abba taught him the halacha of אֱלֹהִים to know אֱלֹהִים, and אֱלֹהִים was with him.

41 And when Yitzchak was thirty-seven years old, Yishmael his brother was going about with him in the tent.

42 And Yishmael boasted of himself to Yitzchak, saying, I was thirteen years old when אֱלֹהִים spoke to my abba to circumcise us, and I did according to the word of אֱלֹהִים which he spoke to my abba, and I

gave my being to אֱלֹהִים, and I did not transgress his word which he commanded my abba.

43 And Yitzchak answered Yishmael, saying, Why do you boast to me about this, about a little bit of your flesh that you did take from your body, concerning which אֱלֹהִים commanded you?

44 As אֱלֹהִים lives, the אֱלֹהִים of my abba Avraham, if אֱלֹהִים should say to my abba, Take now your son Yitzchak and bring him up an offering before me, I would not refrain but I would joyfully agree to it.

45 And אֱלֹהִים heard the word that Yitzchak spoke to Yishmael, and it seemed tov in the sight of אֱלֹהִים, and he thought to test Avraham in this matter.

46 And the day arrived when the sons of אֱלֹהִים came and placed themselves before אֱלֹהִים, and s.a.tan also came with the sons of אֱלֹהִים before אֱלֹהִים.

47 And אֱלֹהִים said to s.a.tan, Where are you come from? And s.a.tan answered אֱלֹהִים and said, From going to and fro in the earth, and from walking up and down in it.

48 And אֱלֹהִים said to s.a.tan, What is your word to me concerning all the children of the earth? And s.a.tan answered אֱלֹהִים and said, I have seen all the children of the earth who serve you and remember you when they require anything from you.

49 And when you give them the thing that they require from you, they sit at their ease, and forsake you and they remember you no more.

50 Have you seen Avraham the son of Terah, who at first had no children, and he served you and erected altars to you wherever he came, and he brought up offerings upon them, and he proclaimed your name continually to all the children of the earth?

51 And now that his son Yitzchak is born to him, he has forsaken you, he has made a great feast for all

the inhabitants of the land, and אֱלֹהִים he has forgotten.

52 For amidst all that he has done he brought you no offering; neither burnt offering nor shalom offering, neither ox, lamb nor goat of all that he killed on the day that his son was weaned.

53 Even from the time of his son's birth until now, being thirty-seven years, he built no altar before you, nor brought any offering to you, for he saw that you did give what he requested before you, and he therefore forsook you.

54 And אֱלֹהִים said to s.a.tan, Have you this considered my servant Avraham? For there is none like him upon earth, a perfect and an upright man before me, one that fears אֱלֹהִים and avoids evil; as I live, were I to say to him, Bring up Yitzchak your son before me, he would not withhold him from me, much more if I told him to bring up a burnt offering before me from his flock or herds.

55 And s.a.tan answered אֱלֹהִים and said, Speak then now to Avraham as you have said, and you will see whether he will not this day transgress and cast aside your words.

23 At that time the Word of אֱלֹהִים came to Avraham, and He said to him, Avraham, and he said, Hinayni.

2 And He said to him, Take now your son, your only son whom you love, even Yitzchak, and go to the land of Moriyah, and offer him there for a burnt offering upon one of the mountains which shall be shown to you, for there will you see a cloud and the presence of אֱלֹהִים.

3 And Avraham said within himself, How shall I separate my son Yitzchak from Sarah his ema, in order to bring him up for a burnt offering before אֱלֹהִים?

4 And Avraham came into the tent, and he sat before Sarah his wife, and he spoke these words to her,

5 My son Yitzchak is grown up and he has not for some time studied the service of his אֱלֹהִים; now tomorrow I will go and bring him to Shem and Ever his son, and there he will learn the halachot of אֱלֹהִים, for they will teach him to know אֱלֹהִים as well as to know that when he prays continually before אֱלֹהִים, He will answer him, therefore there he will know the halacha of serving אֱלֹהִים his אֱלֹהִים.

6 And Sarah said, You have spoken well, go my master and do to him as you have said, but remove him not at a great distance from me, neither let him remain there too long, for my being is bound within his being.

7 And Avraham said to Sarah, My daughter, let us make tefilah to אֱלֹהִים our אֱלֹהִים that He may do tov with us.

8 And Sarah took her son Yitzchak and he abode all that night with her, and she kissed and embraced him, and gave him instructions till morning.

9 And she said to him, O my son, how can my being separate itself from you? And she still kissed him and embraced him, and she gave Avraham instructions concerning him.

10 And Sarah said to Avraham, O my master, I pray you take heed of your son, and place your eyes over him, for I have no other son nor daughter but him.

11 O forsake him not. If he be hungry give him bread, and if he be thirsty give him mayim to drink; do not let him go on foot, neither let him sit in the sun.

12 Neither let him go by himself in the road, neither force him from whatever he may desire, but do to him as he may say to you.

13 And Sarah wept bitterly the whole night on account of Yitzchak, and she gave him instructions until morning.

14 And in the morning Sarah selected a very fine and beautiful garment from those garments that she had in the house that Avimelech had given to her.

15 And she dressed Yitzchak her son with it, and she put a turban upon his head, and she enclosed a precious stone in the top of the turban, and she gave them provision for the road, and they went forth, and Yitzchak went with his abba Avraham, and some of their servants accompanied them to see them off the road.

16 And Sarah went out with them, and she accompanied them upon the road to see them off, and they said to her, Return to the tent.

17 And when Sarah heard the words of her son Yitzchak she wept bitterly, and Avraham her husband wept with her, and their son wept with them a great weeping; also those who went with them wept greatly.

18 And Sarah caught hold of her son Yitzchak, and she held him in her arms, and she embraced him and continued to weep with him, and Sarah said, Who knows if after this day I shall ever see you again?

19 And they still wept together, Avraham, Sarah and Yitzchak, and all those that accompanied them on the road wept with them, and Sarah afterward turned away from her son, weeping bitterly, and all her men servants and maid servants returned with her to the tent.

20 And Avraham went with Yitzchak his son to bring him up as an offering before אֱלֹהִים, as He had commanded him.

21 And Avraham took two of his young men with him, Yishmael the son of Chagar and Eliezer his

servant, and they went together with them, and while they were walking in the road the young men spoke these words to themselves,

22 And Yishmael said to Eliezer, Now my abba Avraham is going with Yitzchak to bring him up for a burnt offering to אֱלֹהִים, as He commanded him.

23 Now when he returns he will give to me all that he possesses, to inherit after him, for I am his bechor.

24 And Eliezer answered Yishmael and said, Surely Avraham did cast you away with your ema, and swear that you should not inherit anything of all he possesses, and to whom will he give all that he has, with all his treasures, but to me his servant, who has been faithful in his house, who has served him night and day, and has done all that he desired from me? To me will he bequeath at his death all that he possesses.

25 And while Avraham was proceeding with his son Yitzchak along the road, s.a.tan came and appeared to Avraham in the figure of a very aged man, humble and of contrite ruach, and he approached Avraham and said to him, Are you silly or brutish, that you go to do this thing this day to your only son?

26 For אֱלֹהִים gave you a son in your latter-days, in your old age, and will you go and slaughter him this day because he committed no violence, and will you cause the being of your only son to perish from the earth?

27 Do you not know and understand that this thing cannot be from אֱלֹהִים? For אֱלֹהִים cannot do to man such evil upon earth to say to him, Go slaughter your child.

28 And Avraham heard this and knew that it was the word of s.a.tan who endeavored to draw him aside from the halacha of אֱלֹהִים, but Avraham would not

listen to the voice of s.a.tan, and Avraham rebuked him so that he went away.

29 And s.a.tan returned and came to Yitzchak; and he appeared to Yitzchak in the figure of a young man comely and well favored.

30 And he approached Yitzchak and said to him, Do you not know and understand that your old silly abba brings you to the slaughter this day for nothing?

31 Now therefore, my son, do not listen nor attend to him, for he is a silly old man, and let not your precious being and beautiful figure be lost from the earth.

32 And Yitzchak heard this, and said to Avraham, Have you heard, my abba, that which this man has spoken? Even this has he spoken.

33 And Avraham answered his son Yitzchak and said to him, Take heed of him and do not listen to his words, nor attend to him, for he is s.a.tan, endeavoring to draw us aside this day from the mitvoth of אִתְּךָ.

34 And Avraham still rebuked s.a.tan, and s.a.tan went from them, and seeing he could not prevail over them he hid himself from them, and he went and passed before them in the road; and he transformed himself into a large brook of mayim in the road, and Avraham and Yitzchak and his two young men reached that place, and they saw a brook large and powerful as the mighty mayim.

35 And they entered the brook and passed through it, and the mayim at first reached their legs.

36 And they went deeper in the brook and the mayim reached up to their necks, and they were all terrified on account of the mayim; and while they were going over the brook Avraham recognized that place, and he knew that there was no mayim there before.

37 And Avraham said to his son Yitzchak, I know this place in which there was no brook nor mayim, now therefore it is this s.a.tan who does all this to us, to draw us aside this day from the mitzvoth of אֱלֹהִים.

38 And Avraham rebuked him and said to him, אֱלֹהִים rebuke you, O s.a.tan, be gone from us, for we go by the mitzvoth of אֱלֹהִים.

39 And s.a.tan was terrified at the voice of Avraham, and he went away from them, and the place again became dry land as it was at first.

40 And Avraham went with Yitzchak toward the place that אֱלֹהִים had told him.

41 And on the third day Avraham lifted up his eyes and saw the place at a distance that אֱלֹהִים had told him of.

42 And a pillar of fire appeared to him that reached from the earth to the shamayim, and a cloud of shecinah upon the mountain, and the shecinah of אֱלֹהִים was seen in the cloud.

43 And Avraham said to Yitzchak, My son, do you see in that mountain, which we perceive at a distance, that which I see upon it?

44 And Yitzchak answered and said to his abba, I see and behold a pillar of fire and a cloud, and the shecinah of אֱלֹהִים is seen upon the cloud.

45 And Avraham knew that his son Yitzchak was accepted before אֱלֹהִים for a burnt offering.

46 And Avraham said to Eliezer and to Yishmael his son, Do you also see that which we see upon the mountain that is at a distance?

47 And they answered and said, We see nothing more than like the other mountains of the earth. And Avraham knew that they were not accepted before אֱלֹהִים to go with them, and Avraham said to them, Abide here with the donkey while I and Yitzchak my

son will go to yonder mount and worship there before אֱלֹהִים and then return to you.

48 And Eliezer and Yishmael remained in that place, as Avraham had commanded.

49 And Avraham took wood for a burnt offering and placed it upon his son Yitzchak, and he took the fire and the knife, and they both went to that place.

50 And when they were going along Yitzchak said to his abba, Behold, I see here the fire and wood, and where then is the lamb that is to be the burnt offering before אֱלֹהִים?

51 And Avraham answered his son Yitzchak, saying; אֱלֹהִים has made choice of you my son, to be a perfect burnt offering instead of the lamb.

52 And Yitzchak said to his abba, I will do all that אֱלֹהִים spoke to you with joy and cheerfulness of heart.

53 And Avraham again said to Yitzchak his son, Is there in your heart any thought or counsel concerning this, which is not proper? Tell me my son, I beg you, O my son conceal it not from me.

54 And Yitzchak answered his abba Avraham and said to him, O my abba, as אֱלֹהִים lives and as your being lives, there is nothing in my heart to cause me to deviate either to the right or to the left from the word that he has spoken to you.

55 Neither limb nor muscle has moved or stirred at this, nor is there in my heart any thought or evil counsel concerning this.

56 But I am of joyful and cheerful heart in this matter, and I say, Blessed is אֱלֹהִים who has this day chosen me to be a burnt offering before Him.

57 And Avraham greatly rejoiced at the words of Yitzchak, and they went on and came together to that place that אֱלֹהִים had spoken of.

58 And Avraham approached to build the altar in that place, and Avraham was weeping, and Yitzchak

took stones and mortar until they had finished building the altar.

59 And Avraham took the wood and placed it in order upon the altar that he had built.

60 And he took his son Yitzchak and bound him in order to place him upon the wood that was upon the altar, to slay him for a burnt offering before אֱלֹהִים.

61 And Yitzchak said to his abba, Bind me securely and then place me upon the altar lest I should turn and move, and break loose from the force of the knife upon my flesh and of it profane the burnt offering; and Avraham did so.

62 And Yitzchak still said to his abba, O my abba, when you shall have slain me and burnt me for an offering, take with you that which shall remain of my ashes to bring to Sarah my ema, and say to her, This is the sweet smelling savor of Yitzchak; but do not tell her this if she should sit near a well or upon any high place, lest she should cast her being after me and die.

63 And Avraham heard the words of Yitzchak, and he lifted up his voice and wept when Yitzchak spoke these words; and Avraham's tears gushed down upon Yitzchak his son, and Yitzchak wept bitterly, and he said to his abba, Hurry, O my abba, and do with me the will of אֱלֹהִים our אֱלֹהִים as He has commanded you.

64 And the hearts of Avraham and Yitzchak rejoiced at this thing that אֱלֹהִים had commanded them; but the eye wept bitterly while the heart rejoiced.

65 And Avraham bound his son Yitzchak, and placed him on the altar upon the wood, and Yitzchak stretched forth his neck upon the altar before his abba, and Avraham stretched forth his hand to take the knife to slay his son as a burnt offering before אֱלֹהִים.

66 At that time the malachim of chesed came before אֱלֹהִים and spoke to Him concerning Yitzchak, saying,

67 O אֱלֹהִים, you are a merciful and compassionate Melech over all that You have created in the shamayim and in earth, and you support them all; give therefore ransom and redemption instead of your servant Yitzchak, and pity and have rachamim upon Avraham and Yitzchak his son, who are this day performing your commands.

68 Have you seen, O אֱלֹהִים, how Yitzchak the son of Avraham your servant is bound down to the slaughter like an animal? Now therefore let your pity be roused for them, O אֱלֹהִים.

69 At that time אֱלֹהִים appeared to Avraham, and called to him, from the shamayim, and said to him, Lay not your hand upon the lad, neither do anything to him; for now I know that you fear אֱלֹהִים in performing this act, and in not withholding your son, your only son, from Me.

70 And Avraham lifted up his eyes and saw, and behold, a ram was caught in a thicket by his horns; that was the ram which אֱלֹהִים Ahlohim had created in the earth in the day that He made earth and the shamayim.

71 For אֱלֹהִים had prepared this ram from that day, to be a burnt offering instead of Yitzchak.

72 And this ram was advancing to Avraham when s.a.tan caught hold of him and entangled his horns in the thicket, that he might not advance to Avraham, in order that Avraham might slay his son.

73 And Avraham, seeing the ram advancing to him and s.a.tan withholding him, fetched him and brought him before the altar, and he loosened his son Yitzchak from his binding, and he put the ram in his stead, and Avraham killed the ram upon the

altar, and brought it up as an offering in the place of his son Yitzchak.

74 And Avraham sprinkled some of the blood of the ram upon the altar, and he exclaimed and said, This is in the place of my son, and may this be considered this day as the blood of my son before אֱלֹהִים.

75 And all that Avraham did on this occasion by the altar, he would exclaim and say, This is in the place of my son, and may it this day be considered before אֱלֹהִים in the place of my son; and Avraham finished the whole of the service by the altar, and the service was accepted before אֱלֹהִים, and was counted as if it had been Yitzchak; and אֱלֹהִים blessed Avraham and his zera on that day.

76 And s.a.tan went to Sarah, and he appeared to her in the figure of an old man very humble and meek, and Avraham was yet engaged in the burnt offering before אֱלֹהִים.

77 And he said to her, Do you not know all the work that Avraham has made with your only son this day? For he took Yitzchak and built an altar, and killed him, and brought him up as a sacrifice upon the altar, and Yitzchak cried and wept before his abba, but he looked not at him, neither did he have rachamim over him.

78 And s.a.tan repeated these words, and he went away from her, and Sarah heard all the words of s.a.tan, and she imagined him to be an old man from among the sons of men who had been with her son, and had come and told her these things.

79 And Sarah lifted up her voice and wept and cried out bitterly on account of her son; and she threw herself upon the ground and she cast dust upon her head, and she said, O my son, Yitzchak my son, O that I had this day died instead of you. And she continued to weep and said, It grieves me for you, O

my son, my son Yitzchak, O that I had died this day in your stead.

80 And she still continued to weep, and said, It grieves me for you after that I have reared you and have brought you up; now my joy is turned into mourning over you, I that had a longing for you, and cried and prayed to אלהים till I bare you at ninety years old; and now have you served this day for the knife and the fire, to be made an offering.

81 But I console myself with you, my son, in its being the word of אלהים, for you did perform the mitzvah of your אלהים; for who can transgress the word of our אלהים, in whose hands is the being of every living creature?

82 You are just, O אלהים our אלהים, for all your works are tov and tzadik; for I also rejoice at your word, which you did command, and while my eye weeps bitterly my heart rejoices.

83 And Sarah laid her head upon the bosom of one of her handmaids, and she became as still as a stone.

84 She afterward rose up and went about making inquiries until she came to Hevron, and she inquired of all those whom she met walking in the road, and no one could tell her what had happened to her son.

85 And she came with her maid servants and men servants to Kiryath-Arba, which is Hevron, and she asked concerning her son, and she remained there while she sent some of her servants to seek where Avraham had gone with Yitzchak; they went to seek him in the house of Shem and Ever, and they could not find him, and they sought throughout the land and he was not there.

86 And behold, s.a.tan came to Sarah in the shape of an old man, and he came and stood before her, and he said to her, I spoke falsely to you, for Avraham did not kill his son and he is not dead; and

when she heard the word her joy was so exceedingly violent on account of her son, that her being went out through joy; she died and was gathered to her people.

87 And when Avraham had finished his service he returned with his son Yitzchak to his young men, and they rose up and went together to Beersheva, and they came home.

88 And Avraham sought for Sarah, and could not find her, and he made inquiries concerning her, and they said to him, She went as far as Hevron to seek you both where you had gone, for this was she informed.

89 And Avraham and Yitzchak went to her to Hevron, and when they found that she was dead they lifted up their voices and wept bitterly over her; and Yitzchak fell upon his ema's face and wept over her, and he said, O my ema, my ema, how have you left me, and where have you gone? O how, how have you left me!

90 And Avraham and Yitzchak wept greatly and all their servants wept with them on account of Sarah, and they mourned over her a great and heavy mourning.

24 And the life of Sarah was one hundred and twenty-seven years, and Sarah died; and Avraham rose up from before his dead to seek a burial place to bury his wife Sarah; and he went and spoke to the children of Cheth, the inhabitants of the land, saying,

2 I am a stranger and a sojourner with you in your land; give me a possession of a burial place in your land, that I may bury my dead from before me.

3 And the children of Cheth said to Avraham, behold the land is before you; in the choice of our

sepulchers bury your dead, for no man shall withhold you from burying your dead.

4 And Avraham said to them, If you are agreeable to this go and entreat for me to Ephron, the son of Zochar, requesting that he may give me the cave of Machpelah, which is in the end of his field, and I will purchase it from him for whatever he desires for it.

5 And Ephron dwelt among the children of Cheth, and they went and called for him, and he came before Avraham, and Ephron said to Avraham, Behold all you require your servant will do; and Avraham said, No, but I will buy the cave and the field which you have for value, in order that it may be for a possession of a burial place for ever.

6 And Ephron answered and said, Behold the field and the cave are before you, give whatever you desire; and Avraham said, Only at full value will I buy it from your hand, and from the hands of those that go in at the gate of your city, and from the hand of your zera le-olam-va-ed.

7 And Ephron and all his brothers heard this, and Avraham weighed to Ephron four hundred shekels of silver in the hands of Ephron and in the hands of all his brothers; and Avraham wrote this transaction, and he wrote it and testified it with four witnesses.

8 And these are the names of the witnesses, Amigal son of Avishna the Hittite, Adichorom son of Ashunach the Hivite, Avdon son of Achiram the Gomerite, Bakdil the son of Avudish the Zidonite.

9 And Avraham took the scroll of the purchase, and placed it in his treasures; and these are the words that Avraham wrote in the scroll, namely:

10 That the cave and the field Avraham bought from Ephron the Hittite, and from his zera, and from those that go out of his city, and from their zera le-olam-va-ed, are to be a purchase to Avraham and to his zera and to those that go forth from his loins, for

a possession of a burial place le-olam-va-ed; and he put a signet to it and testified it with witnesses.
11 And the field and the cave that was in it and all that place were made secure to Avraham and to his zera after him, from the children of Cheth; behold it is before Mamre in Hevron, which is in the land of Kanaan.

12 And after this, Avraham buried his wife Sarah there, and that place and its entire boundary became to Avraham and to his zera for a possession of a burial place.

13 And Avraham buried Sarah with pomp as observed at the interment of melechim, and she was buried in very fine and beautiful garments.

14 And at her bier was Shem, his sons Ever and Avimelech, together with Anar, Ashcol and Mamre, and all the nobles of the land followed her bier.

15 And the days of Sarah were one hundred and twenty-seven years and she died, and Avraham made a great and heavy mourning, and he performed the rites of mourning for seven days.

16 And all the inhabitants of the land comforted Avraham and Yitzchak his son on account of Sarah.

17 And when the days of their mourning were over, Avraham sent away his son Yitzchak, and he went to the house of Shem and Ever, to learn the halachot of אִרְאֵל and his Torot, and Avraham remained there three years.

18 At that time Avraham rose up with all his servants, and they went and returned homeward to Beersheva, and Avraham and all his servants remained in Beersheva.

19 And at the turn of the year Avimelech melech of the Philistines died in that year; he was one hundred and ninety-three years old at his death; and Avraham went with his people to the land of the Philistines, and they comforted the whole household

and all his servants, and he then turned and went home.

20 And it was after the death of Avimelech that the people of Gerar took Benmalich his son, and he was only twelve years old, and they made him stay in the place of his abba.

21 And they called his name Avimelech after the name of his abba, for this was their custom to do in Gerar, and Avimelech reigned instead of Avimelech his abba, and he sat upon his throne.

22 And Lot the son of Charan also died in those days, in the thirty-ninth year of the life of Yitzchak, and all the days that Lot lived were one hundred and forty years and he died.

23 And these are the children of Lot that were born to him by his daughters, the name of the bechor was Moav, and the name of the second was Ben-Ami.

24 And the two sons of Lot went and took themselves wives from the land of Kanaan, and they bare children to them, and the children of Moav were Ed, Mayon, Tarsus, and Kanvil, four sons, these are ahvot to the children of Moav to this day.

25 And all the families of the children of Lot went to dwell wherever they did go, for they were fruitful and increased abundantly.

26 And they went and built themselves cities in the land where they dwelt, and they called the names of the cities that they built after their own names.

27 And Nachor the son of Terah, brother to Avraham, died in those days in the fortieth year of the life of Yitzchak, and all the days of Nachor were one hundred and seventy-two years and he died and was buried in Charan.

28 And when Avraham heard that his brother was dead he grieved sadly, and he mourned over his brother many days.

29 And Avraham called for Eliezer his head servant, to give him orders concerning his house, and he came and stood before him.

30 And Avraham said to him, Behold I am old, I do not know the day of my death; for I am advanced in days; now therefore rise up, go forth and do not take a wife for my son from this place and from this land, from the daughters of the Kannaim among whom we dwell.

31 But go to my land and to my birthplace, and take from there a wife for my son, and אלהים Ahlohim of ha shamayim and earth who took me from my abba's house and brought me to this place, and said to me, To your zera will I give this land for an inheritance le-olam-va-ed, He will send His malach before you and prosper your way, that you may obtain a wife for my son from my family and from my abba's house.

32 And the servant answered his master Avraham and said, Behold I go to your birthplace and to your abba's house, and take a wife for your son from there; but if the woman be not willing to follow me to this land, shall I take your son back to the land of your birthplace?

33 And Avraham said to him, Take heed that you bring not my son here again, for אלהים before whom I have had my halacha, He will send His malach before you and prosper your way.

34 And Eliezer did as Avraham ordered him, and Eliezer swore to Avraham his master upon this matter; and Eliezer rose up and took ten camels of the camels of his master, and ten men from his master's servants with him, and they rose up and went to Charan, the city of Avraham and Nachor, in order to fetch a wife for Yitzchak the son of Avraham; and while they were gone Avraham sent

to the house of Shem and Ever, and they brought from there his son Yitzchak.

35 And Yitzchak came home to his abba's house to Beersheva, while Eliezer and his men came to Charan; and they stopped in the city by the watering place, and he made his camels to kneel down by the mayim and they remained there.

36 And Eliezer, Avraham's servant, prayed and said, O אֱלֹהֵי אַבְרָהָם of Avraham my master; send me I beg you tov speed this day and show chesed to my master, that you shall appoint this day a wife for my master's son from his family.

37 And אֱלֹהֵי אַבְרָהָם hearkened to the voice of Eliezer, for the sake of his servant Avraham, and he happened to meet with the daughter of Bethuel, the son of Milcah, the wife of Nachor, brother to Avraham, and Eliezer came to her house.

38 And Eliezer related to them all his concerns, and that he was Avraham's servant, and they greatly rejoiced at him.

39 And they all blessed אֱלֹהֵי אַבְרָהָם who brought this thing about, and they gave him Rivkah, the daughter of Bethuel, for a wife for Yitzchak.

40 And the young woman was of very comely appearance, she was a virgin, and Rivkah was ten years old in those days.

41 And Bethuel and Lavan and his children made a feast on that night, and Eliezer and his men came and ate and drank and rejoiced there on that night.

42 And Eliezer rose up in the morning, he and the men that were with him, and he called to the whole household of Bethuel, saying, Send me away that I may go to my master; and they rose up and sent away Rivkah and her nurse Devorah, the daughter of Uz, and they gave her silver and gold, men servants and maid servants, and they blessed her.

43 And they sent Eliezer away with his men; and the servants took Rivkah, and he went and returned to his master to the land of Kanaan.

44 And Yitzchak took Rivkah and she became his wife, and he brought her into the tent.

45 And Yitzchak was forty years old when he took Rivkah, the daughter of his uncle Bethuel, for a wife.

25 And it was at that time that Avraham again took a wife in his old age, and her name was Keturah, from the land of Kanaan.

2 And she bare to him Zimran, Yokshan, Medan, Midiyan, Ishbak and Shuach, being six sons. And the children of Zimran were Avihen, Molich and Narim.

3 And the sons of Yokshan were Sheba and Dedan, and the sons of Medan were Amida, Yoab, Gochi, Elisha and Nothach; and the sons of Midiyan were Ephah, Ephher, Chanoch, Avida and Eldaah.

4 And the sons of Ishbak were Makiro, Beyodua and Tator.

5 And the sons of Shuach were Bildad, Mamdad, Munan and Mevan; all these are the families of the children of Keturah the Canaanitish woman that she bare to Avraham the Ivri.

6 And Avraham sent all these away, and he gave them gifts, and they went away from his son Yitzchak to dwell wherever they should find a place.

7 And all these went to the mountain at the east, and they built themselves six cities in which they dwelt to this day.

8 But the children of Sheva and Dedan, children of Yokshan, with their children, did not dwell with their brothers in their cities, and they journeyed and encamped in the countries and wildernesses to this day.

9 And the children of Midiyan, son of Avraham, went to the east of the land of Cush, and they there found a large valley in the eastern country, and they remained there and built a city, and they dwelt therein, that is the land of Midiyan to this day.

10 And Midiyan dwelt in the city that he built, he and his five sons and all belonging to him.

11 And these are the names of the sons of Midiyan according to their names in their cities, Ephah, Ephher, Chanoch, Avida and Eldaah.

12 And the sons of Ephah were Methach, Meshar, Avi and Tzanua, and the sons of Ephher were Ephron, Zur, Alirun and Medin, and the sons of Chanoch were Reuel, Rekem, Azi, Alyoshuv and Alad.

13 And the sons of Avida were Chur, Melud, Kerury, Molchi; and the sons of Eldaah were Miker, and Reva, and Malchiyah and Gavol; these are the names of the Midyanites according to their families; and afterward the families of Midiyan spread throughout the land of Midiyan.

14 And these are the generations of Yishmael the son Avraham, whom Chagar, Sarah's handmaid, bare to Avraham.

15 And Yishmael took a wife from the land of Mitzrayim, and her name was Rivah, the same is Merivah.

16 And Rivah bare to Yishmael Nevayoth, Kedar, Adveel, Mivsam and their sister Bosmath.

17 And Yishmael cast away his wife Rivah, and she went from him and returned to Mitzrayim to the house of her abba, and she dwelt there, for she had been very bad in the sight of Yishmael, and in the sight of his abba Avraham.

18 And Yishmael afterward took a wife from the land of Kanaan, and her name was Malchuth, and she

bare to him Nishma, Dumah, Masa, Chadad, Tema, Yetur, Naphish and Kedma.

19 These are the sons of Yishmael, and these are their names, being twelve princes according to their nations; and the families of Yishmael afterward spread forth, and Yishmael took his children and all the property that he had gained, together with the beings of his household and all belonging to him, and they went to dwell where they should find a place.

20 And they went and dwelt near the wilderness of Paran, and their dwelling was from Havilah to Shur, that is before Mitzrayim as you come toward Ahshur.

21 And Yishmael and his sons dwelt in the land, and they had children born to them, and they were fruitful and increased abundantly.

22 And these are the names of the sons of Nevayoth the bechor of Yishmael; Mend, Send, Mayon; and the sons of Kedar were Alyon, Kezem, Chamad and Eli.

23 And the sons of Adveel were Chamad and Yavin; and the sons of Mivsam were Ovadyah, Evedmelech and Yeush; these are the families of the children of Rivah the wife of Yishmael.

24 And the sons of Mishma the son of Yishmael were Shamua, Zecaryon and Oved; and the sons of Dumah were Kezed, Eli, Machmad and Amed.

25 And the sons of Masa were Melon, Mula and Evidadon; and the sons of Chadad were Azur, Minzar and Ebedmelech; and the sons of Tema were Seir, Sadon and Yakol.

26 And the sons of Yetur were Merith, Yaish, Alyo, and Pachoth; and the sons of Naphish were Eved-Tamed, Aviyasaph and Mir; and the sons of Kedma were Calip, Tachtu, and Omir; these were the

children of Malchuth the wife of Yishmael according to their families.

27 All these are the families of Yishmael according to their generations, and they dwelt in those lands wherein they had built themselves cities to this day.

28 And Rivkah the daughter of Bethuel, the wife of Avraham's son Yitzchak, was barren in those days, she had no offspring; and Yitzchak dwelt with his abba in the land of Kanaan; and אַרְפַּכְשָׁד was with Yitzchak; and Arpachshad the son of Shem the son of Noach died in those days, in the forty-eighth year of the life of Yitzchak, and all the days that Arpachshad lived were four hundred and thirty-eight years, and he died.

26 And in the fifty-ninth year of the life of Yitzchak the son of Avraham, Rivkah his wife was still barren in those days.

2 And Rivkah said to Yitzchak, Truly I have heard, my master, that your ema Sarah was barren in her days until my master Avraham, your abba, prayed for her and she conceived by him.

3 Now therefore stand up, pray you also to אֱלֹהֵינוּ and He will hear your prayer and remember us through his mercies.

4 And Yitzchak answered his wife Rivkah, saying, Avraham has already prayed for me to אֱלֹהֵינוּ to multiply his zera, now therefore this barrenness must proceed to us from you.

5 And Rivkah said to him, But arise now you also and pray, that אֱלֹהֵינוּ may hear your prayer and grant me children, and Yitzchak hearkened to the words of his wife, and Yitzchak and his wife rose up and went to the land of Moriyah to pray there and to seek אֱלֹהֵינוּ, and when they had reached that place Yitzchak stood up and prayed to אֱלֹהֵינוּ on account of his wife because she was barren.

6 And Yitzchak said, O אלהים Ahlohim of the shamayim and earth, whose goodness and mercies fill the earth, you who did take my abba from his abba's house and from his birthplace, and did bring him to this land, and did say to him, To your zera will I give the land, and you did promise him and did declare to him, I will multiply your zera as the stars of the shamayim and as the sand of the sea, now may your words be verified which you did speak to my abba.

7 For you are אלהים our אלהים, our eyes are toward you to give us zera of men, as you did promise us, for you are אלהים our אלהים and our eyes are directed toward you only.

8 And אלהים heard the prayer of Yitzchak the son of Avraham, and אלהים was entreated of him and Rivkah his wife conceived.

9 And in about seven months after the children struggled together within her, and it pained her greatly that she was wearied on account of them, and she said to all the women who were then in the land, Did such a thing happen to you as it has to me? And they said to her, No.

10 And she said to them, Why am I alone in this among all the women that were upon earth? And she went to the land of Moriyah to seek אלהים on account of this; and she went to Shem and Ever his son to make inquiries of them in this matter, and that they should seek אלהים in this thing respecting her.

11 And she also asked Avraham to seek and inquire of אלהים about all that had befallen her.

12 And they all inquired of אלהים concerning this matter, and they brought her word from אלהים and told her, Two children are in your womb, and two nations shall rise from them; and one nation shall be

stronger than the other, and the greater shall serve the younger.

13 And when her days to be delivered were completed, she knelt down, and behold there were twins in her womb, as אֱלֹהִים had spoken to her.

14 And the first one came out red all over like a hairy garment, and all the people of the land called his name Esav, saying, That this one was made complete from the womb.

15 And after that came his brother, and his hand took hold of Esav's heel, therefore they called his name Yaakov.

16 And Yitzchak, the son of Avraham, was sixty years old when he begat them.

17 And the boys grew up to their fifteenth year, and they came among the society of men. Esav was a designing and deceitful man, and an expert hunter in the field, and Yaakov was a man perfect and wise, dwelling in tents, feeding flocks and learning the Torot of אֱלֹהִים, and the commands of his abba and ema.

18 And Yitzchak and the children of his household dwelt with his abba Avraham in the land of Kanaan, as אֱלֹהִים had commanded them.

19 And Yishmael the son of Avraham went with his children and all belonging to them, and they returned there to the land of Havilah, and they dwelt there.

20 And all the children of Avraham's concubines went to dwell in the land of the east, for Avraham had sent them away from his son, and had given them presents, and they went away.

21 And Avraham gave all that he had to his son Yitzchak, and he also gave him all his treasures.

22 And he commanded him saying, Do you not know and understand אֱלֹהִים is אֱלֹהִים in the

shamayim and in earth, and there is no other beside Him?

23 And it was He who took me from my abba's house, and from my birth place, and gave me all the delights upon earth; who delivered me from the counsel of the wicked, for in Him did I trust.

24 And He brought me to this place, and He delivered me from Ur Chasdim; and He said to me, To your zera will I give all these lands, and they shall inherit them when they keep my mitzvot, my chukim and my mishpatim that I have commanded you, and which I shall command them.

25 Now therefore my son, listen to my voice, and keep the mitzvot of אֱלֹהֶיךָ your אֱלֹהֶיךָ, which I commanded you, do not turn from the right halacha either to the right or to the left, in order that it may be well with you and your children after you le-olam-va-ed.

26 And remember the wonderful works of אֱלֹהֶיךָ, and His chesed that He has shown toward us, in having delivered us from the hands of our enemies, and אֱלֹהֶיךָ our אֱלֹהֶיךָ caused them to fall into our hands; and now therefore keep all that I have commanded you, and turn not away from the mitzvot of your אֱלֹהֶיךָ, and serve none beside Him, in order that it may be well with you and your zera after you.

27 And teach your children and your zera the Torot of אֱלֹהֶיךָ and His mitzvot, and teach them the upright halacha in which they should go, in order that it may be well with them le-olam-va-ed.

28 And Yitzchak answered his abba and said to him, That which my master has commanded that will I do, and I will not depart from the mitzvot of אֱלֹהֶיךָ my אֱלֹהֶיךָ, I will keep all that He commanded me; and Avraham blessed his son Yitzchak, and also his

children; and Avraham taught Yaakov the Torah of אֱלֹהִים and His halachot.

29 And it was at that time that Avraham died, in the fifteenth year of the life of Yaakov and Esav, the sons of Yitzchak, and all the days of Avraham were one hundred and seventy-five years, and he died and was gathered to his people in tov old age, old and satisfied with days, and Yitzchak and Yishmael his sons buried him.

30 And when the inhabitants of Kanaan heard that Avraham was dead, they all came with their melechim and princes and all their men to bury Avraham.

31 And all the inhabitants of the land of Charan, and all the families of the house of Avraham, and all the princes and nobles, and the sons of Avraham by the concubines, all came when they heard of Avraham's death, and they repaid Avraham's chesed, and comforted Yitzchak his son, and they buried Avraham in the cave which he bought from Ephron the Hittite and his children, for the possession of a burial place.

32 And all the inhabitants of Kanaan, and all those who had known Avraham, wept for Avraham a whole year, and men and women mourned over him.

33 And all the little children, and all the inhabitants of the land wept on account of Avraham, for Avraham had been tov to them all, and because he had been upright with אֱלֹהִים and men.

34 And there arose not a man who feared אֱלֹהִים like Avraham, for he had feared His אֱלֹהִים from his youth, and had served אֱלֹהִים, and had gone in all His halachot during his life, from his childhood to the day of his death.

35 And אֱלֹהִים was with him and delivered him from the counsel of Nimrod and his people, and when he

made war with the four melechim of Eylam he conquered them.

36 And he brought all the children of the earth to the service of אֱלֹהִים, and he taught them the halachot of אֱלֹהִים, and caused them to know אֱלֹהִים.

37 And he formed a grove and he planted a vineyard therein, and he had always prepared in his tent meat and drink to those that passed through the land, that they might satisfy themselves in his house.

38 And אֱלֹהִים Ahlohim delivered the whole earth on account of Avraham.

39 And it was after the death of Avraham that אֱלֹהִים blessed his son Yitzchak and his children, and אֱלֹהִים was with Yitzchak as he had been with his abba Avraham, for Yitzchak kept all the mitzvot of אֱלֹהִים as Avraham his abba had commanded him; he did not turn to the right or to the left from the right path which his abba had commanded him.

27 And Esav at that time, after the death of

Avraham, frequently went in the field to hunt.

2 And Nimrod melech of Bavel, the same was Amraphel, also frequently went with his mighty men to hunt in the field, and to walk about with his men in the cool of the day.

3 And Nimrod was observing Esav all the days, for a jealousy was formed in the heart of Nimrod against Esav all the days.

4 And on a certain day Esav went in the field to hunt, and he found Nimrod walking in the wilderness with his two men.

5 And all his mighty men and his people were with him in the wilderness, but they removed at a distance from him, and they went from him in different directions to hunt, and Esav concealed

himself from Nimrod, and he lurked for him in the wilderness.

6 And Nimrod and his men that were with him did not know him, and Nimrod and his men frequently walked about in the field at the cool of the day, and to know where his men were hunting in the field.

7 And Nimrod and two of his men that were with him came to the place where they were, when Esav started suddenly from his lurking place, and drew his sword, and hurried and ran to Nimrod and cut off his head.

8 And Esav fought a desperate fight with the two men that were with Nimrod, and when they called out to him, Esav turned to them and smote them to death with his sword.

9 And all the mighty men of Nimrod, who had left him to go to the wilderness, heard the cry at a distance, and they knew the voices of those two men, and they ran to know the cause of it, when they found their melech and the two men that were with him lying dead in the wilderness.

10 And when Esav saw the mighty men of Nimrod coming at a distance, he fled, and thereby escaped; and Esav took the valuable garments of Nimrod, which Nimrod's abba had bequeathed to Nimrod, and with which Nimrod prevailed over the whole land, and he ran and concealed them in his house.

11 And Esav took those garments and ran into the city on account of Nimrod's men, and he came to his abba's house wearied and exhausted from fight, and he was ready to die through grief when he approached his brother Yaakov and sat before him.

12 And he said to his brother Yaakov, Behold I shall die this day, and why then do I want the bechor?

And Yaakov acted wisely with Esav in this matter, and Esav sold his bechor to Yaakov, for it was so brought about by אף אף.

13 And Esav's portion in the cave of the field of Machpelah, which Avraham had bought from the children of Cheth for the possession of a burial ground, Esav also sold to Yaakov, and Yaakov bought all this from his brother Esav for value given.

14 And Yaakov wrote the whole of this in a scroll, and he testified the same with witnesses, and he sealed it, and the scroll remained in the hands of Yaakov.

15 And when Nimrod the son of Cush died, his men lifted him up and brought him in consternation, and buried him in his city, and all the days that Nimrod lived were two hundred and fifteen years and he died.

16 And the days that Nimrod reigned upon the people of the land were one hundred and eighty-five years; and Nimrod died by the sword of Esav in shame and contempt, and the zera of Avraham caused his death as he had seen in his dream.

17 And at the death of Nimrod his malchut became divided into many divisions, and all those parts that Nimrod reigned over were restored to the respective melechim of the land, who recovered them after the death of Nimrod, and all the people of the house of Nimrod were for a long time enslaved to all the other melechim of the land.

28 And in those days, after the death of Avraham, in that year אָרְבָּבָב brought a heavy famine in the land, and while the famine was raging in the land of Kanaan, Yitzchak rose up to go down to Mitzrayim on account of the famine, as his abba Avraham had done.

2 And אָרְבָּבָב appeared that night to Yitzchak and he said to him, Do not go down to Mitzrayim but rise and go to Gerar, to Avimelech melech of the

Philistines, and remain there until the famine shall cease.

3 And Yitzchak rose up and went to Gerar, as אַרְרָא commanded him, and he remained there a full year.

4 And when Yitzchak came to Gerar, the people of the land saw that Rivkah his wife was of a beautiful appearance, and the people of Gerar asked Yitzchak concerning his wife, and he said, She is my sister, for he was afraid to say she was his wife lest the people of the land should slay him on account of her.

5 And the princes of Avimelech went and praised the woman to the melech, but he answered them not, neither did he attend to their words.

6 But he heard them say that Yitzchak declared her to be his sister, so the melech reserved this within himself.

7 And when Yitzchak had remained three months in the land, Avimelech looked out at the window, and he saw, and behold Yitzchak was sporting with Rivkah his wife, for Yitzchak dwelt in the outer house belonging to the melech, so that the house of Yitzchak was opposite the house of the melech.

8 And the melech said to Yitzchak, What is this you have done to us in saying of your wife, She is my sister? How easily might one of the great men of the people have lain with her, and you would then have brought guilt upon us.

9 And Yitzchak said to Avimelech, Because I was afraid lest I die on account of my wife, therefore I said, She is my sister.

10 At that time Avimelech gave orders to all his princes and great men, and they took Yitzchak and Rivkah his wife and brought them before the melech.

11 And the melech commanded that they should dress them in princely garments, and make them

ride through the streets of the city, and proclaim before them throughout the land, saying, This is the man and this is his wife; whoever touches this man or his wife shall surely die. And Yitzchak returned with his wife to the melech's house, and אֱלֹהִים was with Yitzchak and he continued to wax great and lacked nothing.

12 And אֱלֹהִים caused Yitzchak to find favor in the sight of Avimelech, and in the sight of all his subjects, and Avimelech acted well with Yitzchak, for Avimelech remembered the oath and the covenant that existed between his abba and Avraham.

13 And Avimelech said to Yitzchak, Behold the whole earth is before you; dwell wherever it may seem tov in your sight until you shall return to your land; and Avimelech gave Yitzchak fields and vineyards and the best part of the land of Gerar, to sow and reap and eat the fruits of the ground until the days of the famine should have passed by.

14 And Yitzchak sowed in that land, and received a hundred-fold in the same year, and אֱלֹהִים blessed him.

15 And the man waxed great, and he had possession of flocks and possession of herds and great store of servants.

16 And when the days of the famine had passed away אֱלֹהִים appeared to Yitzchak and said to him, Rise up, go forth from this place and return to your land, to the land of Kanaan; and Yitzchak rose up and returned to Hevron which is in the land of Kanaan, he and all belonging to him as אֱלֹהִים commanded him.

17 And after this Shelach the son of Arpachshad died in that year, which is the eighteenth year of the lives of Yaakov and Esav; and all the days that

Shelach lived were four hundred and thirty-three years and he died.

18 At that time Yitzchak sent his younger son Yaakov to the house of Shem and Ever, and he learned the Torot of אַרְאֵל, and Yaakov remained in the house of Shem and Ever for thirty-two years, and Esav his brother did not go, for he was not willing to go, and he remained in his abba's house in the land of Kanaan.

19 And Esav was continually hunting in the fields to bring home what he could get, so did Esav all the days.

20 And Esav was a designing and deceitful man, one who hunted after the hearts of men and lured them, and Esav was a valiant man in the field, and in the course of time went as usual to hunt; and he came as far as the field of Seir, the same is Edom.

21 And he remained in the land of Seir hunting in the field a year and four months.

22 And Esav there saw in the land of Seir the daughter of a man of Kanaan, and her name was Yehudite, the daughter of Beer, son of Ephraim, from the families of Cheth the son of Kanaan.

23 And Esav took her for a wife, and he came to her; forty years old was Esav when he took her, and he brought her to Hebron, the land of his abba's dwelling place, and he dwelt there.

24 And it came to pass in those days, in the hundred and tenth year of the life of Yitzchak, that is in the fiftieth year of the life of Yaakov, in that year died Shem the son of Noach; Shem was six hundred years old at his death.

25 And when Shem died Yaakov returned to his abba to Hebron, which is in the land of Kanaan.

26 And in the fifty-sixth year of the life of Yaakov, people came from Charan, and Rivkah was told concerning her brother Lavan the son of Bethuel.

27 For the wife of Lavan was barren in those days, and bare no children, and also all his handmaids bare none to him.

28 And אִרְבֵּנָי afterward remembered Adinah the wife of Lavan, and she conceived and bare twin daughters, and Lavan called the names of his daughters, the name of the zachena Leah, and the name of the younger Rachel.

29 And those people came and told these things to Rivkah, and Rivkah rejoiced greatly that אִרְבֵּנָי had visited her brother and that he had gotten children.

29 And Yitzchak the son of Avraham became old and advanced in days, and his eyes became heavy through age; they were dim and could not see.

2 At that time Yitzchak called to Esav his son, saying, Get I beg you your weapons, your quiver and your bow, rise up and go forth into the field and get me some venison, and make me tasty meat and bring it to me, that I may eat in order that I may bless you before my death, as I have now become old and gray-headed.

3 And Esav did so; and he took his weapon and went forth into the field to hunt for venison, as usual, to bring to his abba as he had ordered him, so that he might bless him.

4 And Rivkah heard all the words that Yitzchak had spoken to Esav, and she hurried and called her son Yaakov, saying, This did your abba speak to your brother Esav, and this did I hear, now therefore hurry and make that which I shall tell you.

5 Rise up and go, I beg you, to the flock and fetch me two fine kids of the goats, and I will get the tasty meat for your abba, and you shall bring the tasty meat that he may eat before your brother shall have come from the chase, in order that your abba may bless you.

6 And Yaakov hurried and did as his ema had commanded him, and he made the tasty meat and brought it before his abba before Esav had come from his chase.

7 And Yitzchak said to Yaakov, Who are you, my son? And he said, I am your bechor Esav, I have done as you did order me, now therefore rise up I ask you, and eat of my hunt, in order that your being may bless me as you did speak to me.

8 And Yitzchak rose up and he ate and he drank, and his heart was comforted, and he blessed Yaakov and Yaakov went away from his abba; and as soon as Yitzchak had blessed Yaakov and he had gone away from him, behold Esav came from his hunt from the field, and he also made tasty meat and brought it to his abba to eat of it and to bless him.

9 And Yitzchak said to Esav, And who was he that has taken venison and brought it me before you came and whom I did bless? And Esav knew that his brother Yaakov had done this, and the anger of Esav was kindled against his brother Yaakov that he had acted this way toward him.

10 And Esav said, Is he not rightly called Yaakov? For he has supplanted me twice, he took away my bechor and now he has taken away my blessing; and Esav wept greatly; and when Yitzchak heard the voice of his son Esav weeping, Yitzchak said to Esav, What can I do, my son, your brother came with subtlety and took away your blessing; and Esav hated his brother Yaakov on account of the blessing that his abba had given him, and his anger was greatly roused against him.

11 And Yaakov was very much afraid of his brother Esav, and he rose up and fled to the house of Ever the son of Shem, and he concealed himself there on account of his brother, and Yaakov was sixty-three

years old when he went forth from the land of Kanaan from Hevron, and Yaakov was concealed in Ever's house fourteen years on account of his brother Esav, and he there continued to learn the halachot of אִרְאֵל and His mitzvot.

12 And when Esav saw that Yaakov had fled and escaped from him, and that Yaakov had cunningly obtained the blessing, then Esav grieved exceedingly, and he was also vexed at his abba and ema; and he also rose up and took his wife and went away from his abba and ema to the land of Seir, and he dwelt there; and Esav saw there a woman from among the daughters of Cheth whose name was Bosmath, the daughter of Eylon the Hittite, and he took her for a wife in addition to his first wife, and Esav called her name Adah, saying the blessing had in that time passed from him.

13 And Esav dwelt in the land of Seir six months without seeing his abba and ema, and afterward Esav took his wives and rose up and returned to the land of Kanaan, and Esav placed his two wives in his abba's house in Hevron.

14 And the wives of Esav vexed and provoked Yitzchak and Rivkah with their works, for they walked not in the halachot of אִרְאֵל, but served their abba's ahlohim of wood and stone as their abba had taught them, and they were more wicked than their abba.

15 And they went according to the evil desires of their hearts, and they sacrificed and burnt incense to the Baalim, and Yitzchak and Rivkah became weary of them.

16 And Rivkah said, I am weary of my life because of the daughters of Cheth; if Yaakov take a wife of the daughters of Cheth, such as these which are of the daughters of the land, what tov then is life to me?

17 And in those days Adah the wife of Esav conceived and bare him a son, and Esav called the name of the son that was born to him Eliphaz, and Esav was sixty-five years old when she bare him.

18 And Yishmael the son of Avraham died in those days, in the sixty-fourth year of the life of Yaakov, and all the days that Yishmael lived were one hundred and thirty-seven years and he died.

19 And when Yitzchak heard that Yishmael was dead he mourned for him, and Yitzchak lamented over him many days.

20 And at the end of fourteen years of Yaakov's residing in the house of Ever, Yaakov desired to see his abba and ema, and Yaakov came to the house of his abba and ema to Hevron, and Esav had in those days forgotten what Yaakov had done to him in having taken the blessing from him in those days.

21 And when Esav saw Yaakov coming to his abba and ema he remembered what Yaakov had done to him, and he was greatly incensed against him and he sought to slay him.

22 And Yitzchak the son of Avraham was old and advanced in days, and Esav said, Now my abba's time is drawing near that he must die, and when he shall die I will slay my brother Yaakov.

23 And this was told to Rivkah, and she hurried and sent and called for Yaakov her son, and she said to him, Arise, go and flee to Charan to my brother Lavan, and remain there for some time, until your brother's anger be turned from you and then shall you come back.

24 And Yitzchak called to Yaakov and said to him, Take not a wife from the daughters of Kanaan, for this did our abba Avraham command us according to the word of אלהים which He had commanded him, saying, Unto your zera will I give this land; if your children keep my covenant that I have made with

you, then will I also perform to your children that which I have spoken to you and I will not forsake them.

25 Now therefore my son listen to my voice, to all that I shall command you, and refrain from taking a wife from among the daughters of Kanaan; arise, go to Charan to the house of Bethuel your ema's abba, and take to you a wife from there from the daughters of Lavan your ema's brother.

26 Therefore take heed lest you should forget אֱלֹהֵיךָ your אֱלֹהֵיךָ and all His halachot in the land to which you go, and should get connected with the people of the land and pursue vanity and forsake אֱלֹהֵיךָ your אֱלֹהֵיךָ.

27 But when you come to the land there serve אֱלֹהֵיךָ, do not turn to the right or to the left from the way which I commanded you and which you did learn.

28 And may the Almighty אֱלֹהֵיךָ grant you favor in the sight of the people of the earth, that you may take there a wife according to your choice; one who is tov and upright in the halachot of אֱלֹהֵיךָ.

29 And may אֱלֹהֵיךָ give to you and your zera the blessing of your abba Avraham, and make you fruitful and multiply you, and may you become a multitude of people in the land where you go, and may אֱלֹהֵיךָ cause you to return to this land, the land of your abba's dwelling, with children and with great riches, with joy and with pleasure.

30 And Yitzchak finished commanding Yaakov and blessing him, and he gave him many gifts, together with silver and gold, and he sent him away; and Yaakov hearkened to his abba and ema; he kissed them and arose and went to Padan-Aram; and Yaakov was seventy-seven years old when he went out from the land of Kanaan from Beersheva.

31 And when Yaakov went away to go to Charan, Esav called to his son Eliphaz, and secretly spoke to him, saying, Now hurry, take your sword in your hand and pursue Yaakov and pass before him in the road, and lurk for him, and slay him with your sword in one of the mountains, and take all belonging to him and come back.

32 And Eliphaz the son of Esav was an active man and expert with the bow as his abba had taught him, and he was a noted hunter in the field and a valiant man.

33 And Eliphaz did as his abba had commanded him, and Eliphaz was at that time thirteen years old, and Eliphaz rose up and went and took ten of his ema's brothers with him and pursued Yaakov.

34 And he closely followed Yaakov, and he lurked for him in the border of the land of Kanaan opposite to the city of Shechem.

35 And Yaakov saw Eliphaz and his men pursuing him, and Yaakov stood still in the place in which he was going, in order to know what this was, for he did not know the thing; and Eliphaz drew his sword and he went on advancing, he and his men, toward Yaakov; and Yaakov said to them, What is this to do with you that you have come here, and what means it that you pursue with your swords.

36 And Eliphaz came near to Yaakov and he answered and said to him, This did my abba command me, and now therefore I will not deviate from the orders which my abba gave me; and when Yaakov saw that Esav had spoken to Eliphaz to employ force, Yaakov then approached and supplicated Eliphaz and his men, saying to him,

37 Behold all that I have and which my abba and ema gave to me, that take to you and go from me, and do not slay me, and may this thing be accounted to you a tzedakah.

38 And אֱלִיפָאז caused Yaakov to find favor in the sight of Eliphaz the son of Esav, and his men, and they hearkened to the voice of Yaakov, and they did not put him to death, and Eliphaz and his men took all belonging to Yaakov together with the silver and gold that he had brought with him from Beersheva; they left him nothing.

39 And Eliphaz and his men went away from him and they returned to Esav to Beersheva, and they told him all that had occurred to them with Yaakov, and they gave him all that they had taken from Yaakov.

40 And Esav was indignant at Eliphaz his son, and at his men that were with him, because they had not put Yaakov to death.

41 And they answered and said to Esav, Because Yaakov supplicated us in this matter not to slay him, our pity was excited toward him, and we took all belonging to him and brought it to you; and Esav took all the silver and gold which Eliphaz had taken from Yaakov and he put them by in his house.

42 At that time when Esav saw that Yitzchak had blessed Yaakov, and had commanded him, saying, You shall not take a wife from among the daughters of Kanaan, and that the daughters of Kanaan were bad in the sight of Yitzchak and Rivkah,

43 Then he went to the house of Yishmael his uncle, and in addition to his older wives he took Machlath the daughter of Yishmael, the sister of Nevayoth, for a wife.

30 And Yaakov went forth continuing his road to Charan, and he came as far as mount Moriyah, and he tarried there all night near the city of Luz; and אֱלֹהִים appeared there to Yaakov on that night, and He said to him, I AM אֱלֹהִים Ahlohim of Avraham and

the ארצו of Yitzchak your abba; the land upon which you liest I will give to you and your zera.

2 And behold I AM with you and will keep you wherever you go, and I will multiply your zera as the stars of ha shamayim, and I will cause all your enemies to fall before you; and when they shall make war with you they shall not prevail over you, and I will bring you again to this land with joy, with children, and with great riches.

3 And Yaakov awoke from his sleep and he rejoiced greatly at the vision that he had seen; and he called the name of that place Bethel.

4 And Yaakov rose up from that place quite rejoiced, and when he walked his feet felt light to him for joy, and he went from there to the land of the children of the East, and he returned to Charan and he sat by the shepherd's well.

5 And he there found some men; going from Charan to feed their flocks, and Yaakov made inquiries of them, and they said, We are from Charan.

6 And he said to them, Do you know Lavan, the son of Nachor? And they said, We know him, and behold his daughter Rachel is coming along to feed her abba's flock.

7 While he was yet speaking with them, Rachel the daughter of Lavan came to feed her abba's sheep, for she was a shepherdess.

8 And when Yaakov saw Rachel, the daughter of Lavan, his ema's brother, he ran and kissed her, and lifted up his voice and wept.

9 And Yaakov told Rachel that he was the son of Rivkah, her abba's sister, and Rachel ran and told her abba, and Yaakov continued to cry because he had nothing with him to bring to the house of Lavan.

10 And when Lavan heard that his sister's son Yaakov had come, he ran and kissed him and

embraced him and brought him into the house and gave him bread, and he ate.

11 And Yaakov related to Lavan what his brother Esav had done to him, and what his son Eliphaz had done to him in the road.

12 And Yaakov resided in Lavan's house for one month, and Yaakov ate and drank in the house of Lavan, and afterward Lavan said to Yaakov, Tell me what shall be your wages, for how can you serve me for nothing?

13 And Lavan had no sons but only daughters, and his other wives and handmaids were still barren in those days; and these are the names of Lavan's daughters which his wife Adinah had borne to him; the name of the zachena was Leah and the name of the younger was Rachel; and Leah was tender-eyed, but Rachel was beautiful and well favored, and Yaakov loved her.

14 And Yaakov said to Lavan, I will serve you seven years for Rachel your younger daughter; and Lavan consented to this and Yaakov served Lavan seven years for his daughter Rachel.

15 And in the second year of Yaakov's dwelling in Charan, that is in the seventy ninth year of the life of Yaakov, in that year died Ever the son of Shem, he was four hundred and sixty-four years old at his death.

16 And when Yaakov heard that Ever was dead he grieved exceedingly, and he lamented and mourned over him many days.

17 And in the third year of Yaakov's dwelling in Charan, Bosmath, the daughter of Yishmael, the wife of Esav, bare to him a son, and Esav called his name Reuel.

18 And in the fourth year of Yaakov's residence in the house of Lavan, אַרְבָּעָה visited Lavan and remembered him on account of Yaakov, and sons

were born to him, and his bechor was Beor, his second was Aliv, and the third was Chorash.

19 And אֵלִיָּאָב gave Lavan riches and honor, sons and daughters, and the man increased greatly on account of Yaakov.

20 And Yaakov in those days served Lavan in all manner of work, in the house and in the field, and the blessing of אֵלִיָּאָב was in all that belonged to Lavan in the house and in the field.

21 And in the fifth year died Yehudite, the daughter of Beeri, the wife of Esav, in the land of Kanaan, and she had no sons but daughters only.

22 And these are the names of her daughters that she bare to Esav, the name of the zachena was Marzith, and the name of the younger was Puith.

23 And when Yehudite died, Esav rose up and went to Seir to hunt in the field, as usual, and Esav dwelt in the land of Seir for a long time.

24 And in the sixth year Esav took for a wife, in addition to his other wives, Ahlivamah, the daughter of Zeveon the Hivite, and Esav brought her to the land of Kanaan.

25 And Ahlivamah conceived and bare to Esav three sons, Yeush, Yaalan, and Korah.

26 And in those days, in the land of Kanaan, there was a quarrel between the herdsmen of Esav and the herdsmen of the inhabitants of the land of Kanaan, for Esav's cattle and goods were too abundant for him to remain in the land of Kanaan, in his abba's house, and the land of Kanaan could not bear him on account of his cattle.

27 And when Esav saw that his quarreling increased with the inhabitants of the land of Kanaan, he rose up and took his wives and his sons and his daughters, and all belonging to him, and the cattle which he possessed, and all his property that he had acquired in the land of Kanaan, and he went

away from the inhabitants of the land to the land of Seir, and Esav and all belonging to him dwelt in the land of Seir.

28 But from time to time Esav would go and see his abba and ema in the land of Kanaan, and Esav intermarried with the Horites, and he gave his daughters to the sons of Seir, the Horite.

29 And he gave his zachena daughter Marzith to Anah, the son of Zeveon, his wife's brother, and Puith he gave to Azar, the son of Bilhan the Horite; and Esav dwelt in the mountain, he and his children, and they were fruitful and multiplied.

31 And in the seventh year, Yaakov's service which he served Lavan was completed, and Yaakov said to Lavan, Give me my wife, for the days of my service are fulfilled; and Lavan did so, and Lavan and Yaakov assembled all the people of that place and they made a feast.

2 And in the evening Lavan came to the house, and afterward Yaakov came there with the people of the feast, and Lavan extinguished all the lights that were there in the house.

3 And Yaakov said to Lavan, Why do you do this thing to us? And Lavan answered, Such is our custom to act in this land.

4 And afterward Lavan took his daughter Leah, and he brought her to Yaakov, and he came to her and Yaakov did not know that she was Leah.

5 And Lavan gave his daughter Leah his maid Zilpah for a handmaid.

6 And all the people at the feast knew what Lavan had done to Yaakov, but they did not tell the thing to Yaakov.

7 And all the neighbors came that night to Yaakov's house, and they ate and drank and rejoiced, and played before Leah upon timbrels, and with dances,

and they responded before Yaakov, He-Leah, He-Leah.

8 And Yaakov heard their words but did not understand their meaning, but he thought such might be their custom in this land.

9 And the neighbors spoke these words before Yaakov during the night, and all the lights that were in the house Lavan had that night extinguished.

10 And in the morning, when daylight appeared, Yaakov turned to his wife and he saw, and behold it was Leah that had been lying in his bosom, and Yaakov said, Behold now I know what the neighbors said last night, He-Leah, they said, and I knew it not.

11 And Yaakov called to Lavan, and said to him, What is this that you did to me? Surely I served you for Rachel, and why did you deceive me and did give me Leah?

12 And Lavan answered Yaakov, saying, Not so is it done in our place to give the younger before the zachena; now therefore if you desire to take her sister likewise, take her to you for the service which you will serve me for another seven years.

13 And Yaakov did so, and he also took Rachel for a wife, and he served Lavan seven years more, and Yaakov also came to Rachel, and he loved Rachel more than Leah, and Lavan gave her his maid Bilhah for a handmaid.

14 And when רָחֵל saw that Leah was hated, רָחֵל opened her womb, and she conceived and bare Yaakov four sons in those days.

15 And these are their names, Reuven Shimeon, Levi, and Yahudah, and she afterward left bearing.

16 And at that time Rachel was barren, and she had no offspring, and Rachel envied her sister Leah, and when Rachel saw that she bare no children to

Yaakov, she took her handmaid Bilhah, and she bare Yaakov two sons, Dan and Naphtali.

17 And when Leah saw that she had left bearing, she also took her handmaid Zilpah, and she gave her to Yaakov for a wife, and Yaakov also came to Zilpah, and she also bare Yaakov two sons, Gad and Asher.

18 And Leah again conceived and bare Yaakov in those days' two sons and one daughter, and these are their names, Yissacher, Zevulon, and their sister Dinah.

19 And Rachel was still barren in those days, and Rachel prayed to אלהים at that time, and she said, O אלהים Ahlohim remember me and visit me, I beseech you, for now my husband will cast me off, for I have borne him no children.

20 Now O אלהים אלהים, hear my supplication before you, and see my affliction, and give me children like one of the handmaids, that I may no more bear my reproach.

21 And אלהים heard her and opened her womb, and Rachel conceived and bare a son, and she said, אלהים has taken away my reproach, and she called his name Yoseph, saying, May אלהים add to me another son; and Yaakov was ninety-one years old when she bare him.

22 At that time Yaakov's ema, Rivkah, sent her nurse Devorah the daughter of Uz, and two of Yitzchak's servants to Yaakov.

23 And they came to Yaakov to Charan and they said to him, Rivkah has sent us to you that you shall return to your abba's house to the land of Kanaan; and Yaakov hearkened to them in this that his ema had spoken.

24 At that time, the other seven years which Yaakov served Lavan for Rachel were completed, and it was at the end of fourteen years that he had dwelt

in Charan that Yaakov said to Lavan, give me my wives and send me away, that I may go to my land, for behold my ema did send to me from the land of Kanaan that I should return to my abba's house.

25 And Lavan said to him, Not so I beg you; if I have found favor in your sight do not leave me; appoint me your wages and I will give them, and remain with me.

26 And Yaakov said to him, This is what you shall give me for wages, that I shall this day pass through all your flock and take away from them every lamb that is speckled and spotted and such as are brown among the sheep, and among the goats, and if you will do this thing for me I will return and feed your flock and keep them as at first.

27 And Lavan did so, and Lavan removed from his flock all that Yaakov had said and gave them to him.

28 And Yaakov placed all that he had removed from Lavan's flock in the hands of his sons, and Yaakov was feeding the remainder of Lavan's flock.

29 And when the servants of Yitzchak that he had sent to Yaakov saw that Yaakov would not then return with them to the land of Kanaan to his abba, they then went away from him, and they returned home to the land of Kanaan.

30 And Devorah remained with Yaakov in Charan, and she did not return with the servants of Yitzchak to the land of Kanaan, and Devorah resided with Yaakov's wives and children in Charan.

31 And Yaakov served Lavan six years longer, and when the sheep brought forth, Yaakov removed from them such as were speckled and spotted, as he had determined with Lavan, and Yaakov did so at Lavan's for six years, and the man increased abundantly and he had cattle and maid servants and men servants, camels, and donkeys.

32 And Yaakov had two hundred drove of cattle, and his cattle were of large size and of beautiful appearance and were very productive, and all the families of the sons of men desired to get some of the cattle of Yaakov, for they were exceedingly prosperous.

33 And many of the sons of men came to procure some of Yaakov's flock, and Yaakov gave them a sheep for a man servant or a maid servant or for an donkey or a camel, or whatever Yaakov desired from them they gave him.

34 And Yaakov obtained riches and honor and possessions by means of these transactions with the sons of men, and the children of Lavan envied him because of this honor.

35 And in the course of time he heard the words of Lavan's sons, saying, Yaakov has taken away all that was our abba's, and of that which was our abba's has he acquired all this glory.

36 And Yaakov beheld the countenance of Lavan and of his children, and behold it was not toward him in those days as it had been before.

37 And אֱלֹהִים appeared to Yaakov at the expiration of the six years, and said to him, Arise, go forth out of this land, and return to the land of your birthplace and I will be with you.

38 And Yaakov rose up at that time and he mounted his children and wives and all belonging to him upon camels, and he went forth to go to the land of Kanaan to his abba Yitzchak.

39 And Lavan did not know that Yaakov had gone from him, for Lavan had been that day sheep shearing.

40 And Rachel stole her abba's images, and she took them and she concealed them upon the camel upon which she sat, and she went on.

41 And this is the manner of the images; in taking a man who is the first born and slaying him and taking the hair off his head, and taking salt and salting the head and anointing it in oil, then taking a small tablet of copper or a tablet of gold and writing the name upon it, and placing the tablet under his tongue, and taking the head with the tablet under the tongue and putting it in the house, and lighting up lights before it and bowing down to it.

42 And at the time when they bow down to it, it speaks to them in all matters that they ask of it, through the power of the name that is written in it.

43 And some make them in the figures of men, of gold and silver, and go to them in times known to them, and the figures receive the influence of the stars, and tell them future things, and in this manner were the images which Rachel stole from her abba.

44 And Rachel stole these images that were her abba's, in order that Lavan might not know through them where Yaakov had gone.

45 And Lavan came home and he asked concerning Yaakov and his household, and he was not to be found, and Lavan sought his images to know where Yaakov had gone, and could not find them, and he went to some other images, and he inquired of them and they told him that Yaakov had fled from him to his abba's, to the land of Kanaan.

46 And Lavan then rose up and he took his brothers and all his servants, and he went forth and pursued Yaakov, and he overtook him in mount Gilead.

47 And Lavan said to Yaakov, What is this you have done to me to flee and deceive me, and lead my daughters and their children as captives taken by the sword?

48 And you did not allow me to kiss them and send them away with joy, and you did steal my ahlohim and did go away.

49 And Yaakov answered Lavan, saying, Because I was afraid lest you would take your daughters by force from me; and now with whomsoever you find your ahlohim he shall die.

50 And Lavan searched for the images and he examined in all Yaakov's tents and furniture, but could not find them.

51 And Lavan said to Yaakov, We will make a covenant together and it shall be a testimony between me and you; if you shall afflict my daughters, or shall take other wives besides my daughters, even אִתְּךָ shall be a witness between me and you in this matter.

52 And they took stones and made a heap, and Lavan said, This heap is a witness between me and you, therefore he called the name of it Gilead.

53 And Yaakov and Lavan offered sacrifice upon the mount, and they ate there by the heap, and they tarried in the mount all night, and Lavan rose up early in the morning, and he wept with his daughters and he kissed them, and he returned to his place.

54 And he hurried and sent off his son Beor, who was seventeen years old, with Avichorof the son of Uz, the son of Nachor, and with them were ten men.

55 And they hurried and went and passed on the road before Yaakov, and they came by another road to the land of Seir.

56 And they came to Esav and said to him, This says your brother and relative, your ema's brother Lavan, the son of Bethuel, saying,

57 Have you heard what Yaakov your brother has done to me, who first came to me naked and bare, and I went to meet him, and brought him to my house with honor, and I made him great, and I gave him my two daughters for wives and also two of my maids.

58 And אִרְאֵל blessed him on my account, and he increased abundantly, and had sons, daughters and maidservants.

59 He has also an immense stock of flocks and herds, camels and donkeys, also silver and gold in abundance; and when he saw that his wealth increased, he left me while I went to shear my sheep, and he rose up and fled in secrecy.

60 And he lifted his wives and children upon camels, and he led away all his cattle and property which he acquired in my land, and he lifted up his countenance to go to his abba Yitzchak, to the land of Kanaan.

61 And he did not allow me to kiss my daughters and their children, and he led my daughters as captives taken by the sword, and he also stole my ahlohim and he fled.

62 And now I have left him in the mountain of the brook of Yavuk, him and all belonging to him; he lacks nothing.

63 If it be your wish to go to him, go then and there will you find him, and you can do to him as your being desires; and Lavan's messengers came and told Esav all these things.

64 And Esav heard all the words of Lavan's messengers, and his anger was greatly kindled against Yaakov, and he remembered his hatred, and his anger burned within him.

65 And Esav hurried and took his children and servants and the beings of his household, being sixty men, and he went and assembled all the children of Seir the Horite and their people, being three hundred and forty men, and took all this number of four hundred men with drawn swords, and he went to Yaakov to smite him.

66 And Esav divided this number into several parts, and he took the sixty men of his children and

servants and the beings of his household as one head, and gave them in care of Eliphaz his eldest son.

67 And the remaining heads he gave to the care of the six sons of Seir the Horite, and he placed every man over his generations and children.

68 And the whole of this camp went as it was, and Esav went among them toward Yaakov, and he conducted them with speed.

69 And Lavan's messengers departed from Esav and went to the land of Kanaan, and they came to the house of Rivkah the ema of Yaakov and Esav.

70 And they told her saying, Behold your son Esav has gone against his brother Yaakov with four hundred men, for he heard that he was coming, and he is gone to make war with him, and to smite him and to take all that he has.

71 And Rivkah hurried and sent seventy-two men from the servants of Yitzchak to meet Yaakov on the road; for she said, Perhaps, Esav may make war in the road when he meets him.

72 And these messengers went on the road to meet Yaakov, and they met him in the road of the brook on the opposite side of the brook Yavuk, and Yaakov said when he saw them, This camp is destined to me from אַרְרַז, and Yaakov called the name of that place Machnayim.

73 And Yaakov knew all his abba's people, and he kissed them and embraced them and came with them, and Yaakov asked them concerning his abba and ema, and they said, They were well.

74 And these messengers said to Yaakov, Rivkah your ema has sent us to you, saying, I have heard, my son that your brother Esav has gone forth against you on the road with men from the children of Seir the Horite.

75 And therefore, my son, listen to my voice and see with your counsel what you will do, and when he comes up to you, supplicate him, and do not speak rashly to him, and give him a present from what you possess, and from what אֶפְרַיִם has favored you with.

76 And when he asks you concerning your affairs, conceal nothing from him, perhaps he may turn from his anger against you and you will thereby save your being, you and all belonging to you, for it is your duty to honor him, for he is your zachen brother.

77 And when Yaakov heard the words of his ema that the messengers had spoken to him, Yaakov lifted up his voice and wept bitterly, and did as his ema then commanded him.

32 And at that time Yaakov sent messengers to his brother Esav toward the land of Seir, and he spoke to him words of supplication.

2 And he commanded them, saying, This shall you say to my master, to Esav, This says your servant Yaakov, Let not my master imagine that my abba's blessing with which he did bless me has proved beneficial to me.

3 For I have been these twenty years with Lavan, and he deceived me and changed my wages ten times, as it has all been already told to my master.

4 And I served him in his house very laboriously, and אֶפְרַיִם afterward saw my affliction, my labor and the work of my hands, and He caused me to find rachamim and favor in his sight.

5 And I afterward through אֶפְרַיִם's great chesed and rachamim acquired oxen and donkeys and cattle, and men servants and maidservants.

6 And now I am coming to my land and my home to my abba and ema, who are in the land of Kanaan;

and I have sent to let my master know all this in order to find favor in the sight of my master, so that he may not imagine that I have of myself obtained wealth, or that the blessing with which my abba blessed me has benefited me.

7 And those messengers went to Esav, and found him on the borders of the land of Edom going toward Yaakov, and four hundred men of the children of Seir the Horite were standing with drawn swords.

8 And the messengers of Yaakov told Esav all the words that Yaakov had spoken to them concerning Esav.

9 And Esav answered them with pride and contempt, and said to them, Surely I have heard and truly it has been told to me what Yaakov has done to Lavan, who exalted him in his house and gave him his daughters for wives, and he begat sons and daughters, and abundantly increased in wealth and riches in Lavan's house through his means.

10 And when he saw that his wealth was abundant and his riches great he fled with all belonging to him, from Lavan's house, and he led Lavan's daughters away from the face of their abba, as captives taken by the sword without telling him of it.

11 And not only to Lavan has Yaakov done this but also to me has he done so and has twice supplanted me, and shall I be silent?

12 Now therefore I have this day come with my camps to meet him, and I will do to him according to the desire of my heart.

13 And the messengers returned and came to Yaakov and said to him, We came to your brother, to Esav, and we told him all your words, and this has he answered us, and behold he comes to meet you with four hundred men.

14 Now then know and see what you shall do, and pray before אלהים to deliver you from him.

15 And when he heard the words of his brother that he had spoken to the messengers of Yaakov,

Yaakov was greatly afraid and he was distressed.

16 And Yaakov prayed to אלהים his אלהים, and he said, O אלהים Ahlohim of my ahvot, Avraham and Yitzchak, you did say to me when I went away from my abba's house, saying,

17 I AM אלהים Ahlohim of your abba Avraham and the אלהים of Yitzchak, to you do I give this land and your zera after you, and I will make your zera as the stars of the shamayim, and you shall spread forth to the four sides of the shamayim, and in you and in your zera shall all the families of the earth be blessed-mixed.

18 And you did establish your words, and did give to me riches and children and cattle, as the utmost wishes of my heart did you give to your servant; you did give to me all that I asked from you, so that I lacked nothing.

19 And you did afterward say to me, Return to your parents and to your birthplace and I will still do well with you.

20 And now that I have come, and you did deliver me from Lavan, I shall fall in the hands of Esav who will slay me, yes, together with the mothers of my children.

21 Now therefore, O אלהים אלהים, deliver me, I pray you, also from the hands of my brother Esav, for I am greatly afraid of him.

22 And if there is no tzedakah in me, do it for the sake of Avraham and my abba Yitzchak.

23 For I know that through chesed and rachamim have I acquired this wealth; now therefore I beseech you to deliver me this day with your chesed and to answer me.

24 And Yaakov ceased praying to אֱלֹהֵי אֲבֹתָיו, and he divided the people that were with him with the flocks and cattle into two camps, and he gave the half to the care of Dameshek, the son of Eliezer, Avraham's servant, for a camp, with his children, and the other half he gave to the care of his brother Eliaus the son of Eliezer, to be for a camp with his children.

25 And he commanded them, saying, Keep yourselves at a distance with your camps, and do not come too near each other, and if Esav come to one camp and slay it, the other camp at a distance from it will escape him.

26 And Yaakov tarried there that night, and during the whole night he gave his servants instructions concerning the forces and his children.

27 And אֱלֹהֵי אֲבֹתָיו heard the prayer of Yaakov on that day, and אֱלֹהֵי אֲבֹתָיו then delivered Yaakov from the hands of his brother Esav.

28 And אֱלֹהֵי אֲבֹתָיו sent three malachim of the malachim of the shamayim, and they went before Esav and came to him.

29 And these malachim appeared to Esav and his people as two thousand men, riding upon horses furnished with all sorts of war instruments, and they appeared in the sight of Esav and all his men to be divided into four camps, with four chiefs to them.

30 And one camp went on and they found Esav coming with four hundred men toward his brother Yaakov, and this camp ran toward Esav and his people and terrified them, and Esav fell off the horse in alarm, and all his men separated from him in that place, for they were greatly afraid.

31 And the whole of the camp shouted after them when they fled from Esav, and all the warlike men answered, saying,

32 Surely we are the servants of אֱלֹהֵינוּ, and who then can stand against us? And Esav said to them, O then, my master and brother Yaakov is your master, whom I have not seen for these twenty years, and now that I have this day come to see him, do you treat me in this manner?

33 And the malachim answered him saying, As אֱלֹהֵינוּ lives, were not Yaakov of whom you speak your brother, we had not left one remaining from you and your people, but only on account of Yaakov we will do nothing to them.

34 And this camp passed from Esav and his men and it went away, and Esav and his men had gone from them about a league when the second camp came toward him with all sorts of weapons, and they also did to Esav and his men as the first camp had done to them.

35 And when they had left it to go on, behold the third camp came toward him and they were all terrified, and Esav fell off the horse, and the whole camp cried out, and said, Surely we are the servants of אֱלֹהֵינוּ, and who can stand against us?

36 And Esav again answered them saying, O then, Yaakov my master and your master is my brother, and for twenty years I have not seen his countenance and hearing this day that he was coming, I went this day to meet him, and do you treat me in this manner?

37 And they answered him, and said to him, As אֱלֹהֵינוּ lives, were not Yaakov your brother as you did say, we had not left a remnant from you and your men, but on account of Yaakov of whom you speak being your brother, we will not meddle with you or your men.

38 And the third camp also passed from them, and he still continued his road with his men toward Yaakov, when the fourth camp came toward him, and they also did to him and his men as the others had done.

39 And when Esav beheld the evil that the four malachim had done to him and to his men, he became greatly afraid of his brother Yaakov, and he went to meet him in shalom.

40 And Esav concealed his hatred against Yaakov, because he was afraid of his life on account of his brother Yaakov, and because he imagined that the four camps that he had lighted upon were Yaakov's servants.

41 And Yaakov tarried that night with his servants in their camps, and he resolved with his servants to give to Esav a present from all that he had with him, and from all his property; and Yaakov rose up in the morning, he and his men, and they chose from among the cattle a present for Esav.

42 And this is the amount of the present which Yaakov chose from his flock to give to his brother Esav: and he selected two hundred and forty head from the flocks, and he selected from the camels and donkeys thirty each, and of the herds he chose fifty kine.

43 And he put them all in ten droves, and he placed each sort by itself, and he delivered them into the hands of ten of his servants, each drove by itself.

44 And he commanded them, and said to them, Keep yourselves at a distance from each other, and put a space between the droves, and when Esav and those who are with him shall meet you and ask you, saying, Whose are you, and where do you go, and to whom belongs all this before you, you shall say to them, We are the servants of Yaakov, and we

come to meet Esav in shalom, and behold Yaakov comes behind us.

45 And that which is before us is a present sent from Yaakov to his brother Esav.

46 And if they shall say to you, Why does he delay behind you, from coming to meet his brother and to see his face, then you shall say to them, Surely he comes joyfully behind us to meet his brother, for he said, I will appease him with the present that goes to him, and after this I will see his face, perhaps he will accept it from me.

47 So the whole present passed on in the hands of his servants, and went before him on that day, and he lodged that night with his camps by the border of the brook of Yavuk, and he rose up in the midst of the night, and he took his wives and his maid servants, and all belonging to him, and he that night passed them over the ford Yavuk.

48 And when he passed all belonging to him over the brook, Yaakov was left by himself, and a Man met him, and he wrestled with him that night until the breaking of the day, and the hollow of Yaakov's thigh was out of joint through wrestling with Him.

49 And at the break of day the Man left Yaakov there, and He blessed him and went away, and Yaakov passed the brook at the break of day, and he halted upon his thigh.

50 And the sun rose upon him when he had passed the brook, and he came up to the place of his cattle and children.

51 And they went on till midday, and while they were going the present was passing on before them.

52 And Yaakov lifted up his eyes and looked, and behold Esav was at a distance, coming along with many men, about four hundred, and Yaakov was greatly afraid of his brother.

53 And Yaakov hurried and divided his children to his wives and his handmaids, and his daughter Dinah he put in a chest, and delivered her into the hands of his servants.

54 And he passed before his children and wives to meet his brother, and he bowed down to the ground, yes he bowed down seven times until he approached his brother, and אֱלֹהִים caused Yaakov to find rachamim and favor in the sight of Esav and his men, for אֱלֹהִים had heard the prayer of Yaakov.

55 And the fear of Yaakov and his terror fell upon his brother Esav, for Esav was greatly afraid of Yaakov for what the malachim of אֱלֹהִים had done to Esav, and Esav's anger against Yaakov was turned into chesed.

56 And when Esav saw Yaakov running toward him, he also ran toward him and he embraced him, and he fell upon his neck, and they kissed and they wept.

57 And אֱלֹהִים put fear and chesed toward Yaakov in the hearts of the men that came with Esav, and they also kissed Yaakov and embraced him.

58 And also Eliphaz, the son of Esav, with his four brothers, sons of Esav, wept with Yaakov, and they kissed him and embraced him, for the fear of Yaakov had fallen upon them all.

59 And Esav lifted up his eyes and saw the women with their offspring, the children of Yaakov, walking behind Yaakov and bowing along the road to Esav.

60 And Esav said to Yaakov, Who are these with you, my brother? Are they your children or your servants? And Yaakov answered Esav and said, They are my children, which אֱלֹהִים has graciously given to your servant.

61 And while Yaakov was speaking to Esav and his men, Esav beheld the whole camp, and he said to Yaakov, Where did you get the whole of the camp

that I met last night? And Yaakov said, To find favor in the sight of my master, it is that which אֶתֵּן graciously gave to your servant.

62 And the present came before Esav, and Yaakov pressed Esav, saying, Take I beg you the present that I have brought to my master, and Esav said, Why is this my purpose? Keep that which you have to yourself.

63 And Yaakov said, It is incumbent upon me to give all this, since I have seen your face that you still live in shalom.

64 And Esav refused to take the present, and Yaakov said to him, I beseech you my master, if now I have found favor in your sight, then receive my present at my hand, for I have therefore seen your face, as though I had seen an ahlohim-like face, because you were pleased with me.

65 And Esav took the present, and Yaakov also gave to Esav silver and gold and bdellium, for he pressed him so much that he took them.

66 And Esav divided the cattle that were in the camp, and he gave the half to the men who had come with him, for they had come on hire, and the other half he delivered to the hands of his children.

67 And the silver and gold and bdellium he gave in the hands of Eliphaz his eldest son, and Esav said to Yaakov, Let us remain with you, and we will go slowly along with you until you come to my place with me, that we may dwell there together.

68 And Yaakov answered his brother and said, I would do as my master speaks to me, but my master knows that the children are tender, and the flocks and herds with their young who are with me, go but slowly, for if they went swiftly they would all die, for you know their burdens and their fatigue.

69 Therefore let my master pass on before his servant, and I will go on slowly for the sake of the

children and the flock, until I come to my master's place to Seir.

70 And Esav said to Yaakov, I will place with you some of the people that are with me to take care of you in the road, and to bear your fatigue and burden, and he said, What needs it my master, if I may find rachamim in your sight?

71 Behold I will come to you to Seir to dwell there together as you have spoken, go you then with your people for I will follow you.

72 And Yaakov said this to Esav in order to remove Esav and his men from him, so that Yaakov might afterward go to his abba's house to the land of Kanaan.

73 And Esav hearkened to the voice of Yaakov, and Esav returned with the four hundred men that were with him on their road to Seir, and Yaakov and all belonging to him went that day as far as the extremity of the land of Kanaan in its borders, and he remained there some time.

33 And in some time after Yaakov went away from the borders of the land, and he came to the land of Shalem, that is the city of Shechem, which is in the land of Kanaan, and he rested in front of the city.

2 And he bought a parcel of the field that was there, from the children of Chamor the people of the land, for five shekels.

3 And Yaakov there built himself a house, and he pitched his tent there, and he made booths for his cattle, therefore he called the name of that place Succoth.

4 And Yaakov remained in Succoth a year and six months.

5 At that time some of the women of the inhabitants of the land went to the city of Shechem to dance

and rejoice with the daughters of the people of the city, and when they went forth then Rachel and Leah the wives of Yaakov with their families also went to behold the rejoicing of the daughters of the city.

6 And Dinah the daughter of Yaakov also went along with them and saw the daughters of the city, and they remained there before these daughters while all the people of the city were standing by them to behold their rejoicings, and all the great people of the city were there.

7 And Shechem the son of Chamor, the prince of the land was also standing there to see them.

8 And Shechem beheld Dinah the daughter of Yaakov sitting with her ema before the daughters of the city, and the damsel pleased him greatly, and he asked his friends and his people, saying, Whose daughter is that sitting among the women, whom I do not know in this city?

9 And they said to him, Surely this is the daughter of Yaakov the son of Yitzchak the Ivri, who has dwelt in this city for some time, and when it was reported that the daughters of the land were going forth to rejoice she went with her ema and maid servants to sit among them as you see.

10 And Shechem beheld Dinah the daughter of Yaakov, and when he looked at her his being became fixed upon Dinah.

11 And he sent and had her taken by force, and Dinah came to the house of Shechem and he seized her forcibly and lay with her and humbled her, and he loved her exceedingly and placed her in his house.

12 And they came and told the thing to Yaakov, and when Yaakov heard that Shechem had defiled his daughter Dinah, Yaakov sent twelve of his servants to fetch Dinah from the house of Shechem, and they

went and came to the house of Shechem to take away Dinah from there.

13 And when they came Shechem went out to them with his men and drove them from his house, and he would not allow them to come before Dinah, but Shechem was sitting with Dinah kissing and embracing her before their eyes.

14 And the servants of Yaakov came back and told him, saying; When we came, he and his men drove us away, and this did Shechem do to Dinah before our eyes.

15 And Yaakov knew moreover that Shechem had defiled his daughter, but he said nothing, and his sons were feeding his cattle in the field, and Yaakov remained silent until their return.

16 And before his sons came home Yaakov sent two maidens from his servants' daughters to take care of Dinah in the house of Shechem, and to remain with her, and Shechem sent three of his friends to his abba Chamor the son of Chiddekem, the son of Pered, saying, Get me this damsel for a wife.

17 And Chamor the son of Chiddekem the Hivite came to the house of Shechem his son, and he sat before him, and Chamor said to his son, Shechem, Is there then no woman among the daughters of your people that you will take an Ivri woman who is not of your people?

18 And Shechem said to him, Her only must you get for me, for she is delightful in my sight; and Chamor did according to the word of his son, for he was greatly beloved by him.

19 And Chamor went forth to Yaakov to commune with him concerning this matter, and when he had gone from the house of his son Shechem, before he came to Yaakov to speak to him, behold the sons of Yaakov had come from the field, as soon as they

heard the thing that Shechem the son of Chamor had done.

20 And the men were very much grieved concerning their sister, and they all came home fired with anger, before the time of gathering in their cattle.

21 And they came and sat before their abba and they spoke to him kindled with wrath, saying, Surely death is due to this man and to his household, because אלהים Ahlohim of the whole earth commanded Noach and his children that man shall never rob, nor commit adultery; now behold Shechem has both ravaged and committed fornication with our sister, and not one of all the people of the city spoke a word to him.

22 Surely you know and understand that the mishpat of death is due to Shechem, and to his abba, and to the whole city on account of the thing that he has done.

23 And while they were speaking before their abba in this matter, behold Chamor the abba of Shechem came to speak to Yaakov the words of his son concerning Dinah, and he sat before Yaakov and before his sons.

24 And Chamor spoke to them, saying, The being of my son Shechem longs for your daughter; I ask you give her to him for a wife and intermarry with us; give us your daughters and we will give you our daughters, and you shall dwell with us in our land and we will be as one people in the land.

25 For our land is very extensive, so you dwell and trade in it and get possessions in it, and do in it as you desire, and no one shall prevent you by saying a word to you.

26 And Chamor ceased speaking to Yaakov and his sons, and behold Shechem his son had come after him, and he sat before them.

27 And Shechem spoke before Yaakov and his sons, saying, May I find favor in your sight that you will give me your daughter, and whatever you say to me that will I do for her.

28 Ask me for abundance of dowry and gift, and I will give it, and whatever you shall say to me that will I do, and whoever he be that will rebel against your orders, he shall die; only give me the damsel for a wife.

29 And Shimeon and Levi answered Chamor and Shechem his son deceitfully, saying, All you have spoken to us we will do for you.

30 And behold our sister is in your house, but keep away from her until we send to our abba Yitzchak concerning this matter, for we can do nothing without his consent.

31 For he knows the halachot of our abba Avraham, and whatever he says to us, we will tell you, we will conceal nothing from you.

32 And Shimeon and Levi spoke this to Shechem and his abba in order to find a pretext, and to seek counsel what was to be done to Shechem and to his city in this matter.

33 And when Shechem and his abba heard the words of Shimeon and Levi, it seemed tov in their sight, and Shechem and his abba came forth to go home.

34 And when they had gone, the sons of Yaakov said to their abba, saying, Behold, we know that death is due to these wicked ones and to their city, because they transgressed that which אִתְּךָ had commanded to Noach and his children and his zera after them.

35 And also because Shechem did this thing to our sister Dinah in defiling her, for such vileness shall never be done among us.

36 Now therefore know and see what you will do, and seek counsel and pretext what is to be done to them, in order to kill all the inhabitants of this city.

37 And Shimeon said to them, Here is a proper advice for you: tell them to circumcise every male among them as we are circumcised, and if they do not wish to do this, we shall take our daughter from them and go away.

38 And if they consent to do this and will do it, then when they are sunk down with pain, we will attack them with our swords, as upon one who is quiet and peaceable, and we will slay every male person among them.

39 And Shimeon's advice pleased them, and Shimeon and Levi resolved to do to them as it was proposed.

40 And on the next morning Shechem and Chamor his abba came again to Yaakov and his sons, to speak concerning Dinah, and to hear what answer the sons of Yaakov would give to their words.

41 And the sons of Yaakov spoke deceitfully to them, saying, We told our abba Yitzchak all your words, and your words pleased him.

42 But he spoke to us, saying, This did Avraham his abba command him from אֲרָצוֹת אֲרָצוֹת of the whole earth, that any man who is not of his descendants that should wish to take one of his daughters, shall cause every male belonging to him to be circumcised, as we are circumcised, and then we may give him our daughter for a wife.

43 Now we have made known to you all our halachot that our abba spoke to us, for we cannot do this of which you spoke to us, to give our daughter to an uncircumcised man, for it is a disgrace to us.

44 But herein will we consent to you, to give you our daughter, and we will also take to ourselves your

daughters, and will dwell among you and be one people as you have spoken, if you will listen to us, and consent to be like us, to circumcise every male belonging to you, as we are circumcised.

45 And if you will not listen to us, to have every male circumcised as we are circumcised, as we have commanded, then we will come to you, and take our daughter from you and go away.

46 And Shechem and his abba Chamor heard the words of the sons of Yaakov, and the thing pleased them exceedingly, and Shechem and his abba Chamor hurried to do the wishes of the sons of Yaakov, for Shechem was very fond of Dinah, and his being was riveted to her.

47 And Shechem and his abba Chamor hurried to the gate of the city, and they assembled all the men of their city and spoke to them the words of the sons of Yaakov, saying,

48 We came to these men, the sons of Yaakov, and we spoke to them concerning their daughter, and these men will consent to do according to our wishes, and behold our land is of great extent for them, and they will dwell in it, and trade in it, and we shall be one people; we will take their daughters, and our daughters we will give to them for wives.

49 But only on this condition will these men consent to do this thing, that every male among us be circumcised as they are circumcised, as their אֲנִיָּא commanded them, and when we shall have done according to their instructions to be circumcised, then will they dwell among us, together with their cattle and possessions, and we shall be as one people with them.

50 And when all the men of the city heard the words of Shechem and his abba Chamor, then all the men of their city were agreeable to this proposal, and they obeyed to be circumcised, for Shechem and

his abba Chamor were greatly esteemed by them, being the princes of the land.

51 And on the next day, Shechem and Chamor his abba rose up early in the morning, and they assembled all the men of their city into the middle of the city, and they called for the sons of Yaakov, who circumcised every male belonging to them on that day and the next.

52 And they circumcised Shechem and Chamor his abba, and the five brothers of Shechem, and then every one rose up and went home, for this thing was from אִרְאֵל against the city of Shechem, and from אִרְאֵל was Shimeon's counsel in this matter, in order that אִרְאֵל might deliver the city of Shechem into the hands of Yaakov's two sons.

34 And the number of all the males that were circumcised, were six hundred and forty-five men, and two hundred and forty-six children.

2 But Chiddekem, son of Pered, the abba of Chamor, and his six brothers, would not listen to Shechem and his abba Chamor, and they would not be circumcised, for the proposal of the sons of Yaakov was loathsome in their sight, and their anger was greatly roused at this, that the people of the city had not hearkened to them.

3 And in the evening of the second day, they found eight small children who had not been circumcised, for their mothers had concealed them from Shechem and his abba Chamor, and from the men of the city.

4 And Shechem and his abba Chamor sent to have them brought before them to be circumcised, when Chiddekem and his six brothers sprang at them with their swords, and sought to slay them.

5 And they sought to slay also Shechem and his abba Chamor and they sought to slay Dinah with them on account of this matter.

6 And they said to them, What is this thing that you have done? Are there no women among the daughters of your brothers the Kannaim, that you wish to take to yourselves daughters of the Ivrim, whom you knew not before, and will do this act which your ahvot never commanded you?

7 Do you imagine that you will succeed through this act that you have done? And what will you answer in this affair to your brothers the Kannaim, who will come tomorrow and ask you concerning this thing?

8 And if your act shall not appear just and tov in their sight, what will you do for your lives, and me for our lives, in your not having hearkened to our voices?

9 And if the inhabitants of the land and all your brothers the children of Ham, shall hear of your act, saying,

10 On account of an Ivri woman did Shechem and Chamor his abba, and all the inhabitants of their city, do that with which they had been unacquainted and which their ancestors never commanded them, where then will you fly or where conceal your shame, all your days before your brothers, the inhabitants of the land of Kanaan?

11 Now therefore we cannot bear up against this thing that you have done, neither can we be burdened with this yoke upon us, which our ancestors did not command us.

12 Behold tomorrow we will go and assemble all our brothers, the Canaanitish brothers who dwell in the land, and we will all come and smite you and all those who trust in you, that there shall not be a remnant left from you or them.

13 And when Chamor and his son Shechem and all the people of the city heard the words of Chiddekem and his brothers, they were terribly afraid of their lives at their words, and they repented of what they had done.

14 And Shechem and his abba Chamor answered their abba Chiddekem and his brothers, and they said to them, All the words that you spoke to us are emet.

15 Now do not say, nor imagine in your hearts that on account of the love of the Ivrim we did this thing that our ancestors did not command us.

16 But because we saw that it was not their intention and desire to accede to our wishes concerning their daughter as to our taking her, except on this condition, so we hearkened to their voices and did this act which you saw, in order to obtain our desire from them.

17 And when we shall have obtained our request from them, we will then return to them and do to them that which you say to us.

18 We beseech you then to wait and tarry until our flesh shall be healed and we again become strong, and we will then go together against them, and do to them that which is in your hearts and in ours.

19 And Dinah the daughter of Yaakov heard all these words which Chiddekem and his brothers had spoken, and what Chamor and his son Shechem and the people of their city had answered them.

20 And she hurried and sent one of her maidens, that her abba had sent to take care of her in the house of Shechem, to Yaakov her abba and to her brothers, saying:

21 This did Chiddekem and his brothers advise concerning you, and this did Chamor and Shechem and the people of the city answer them.

22 And when Yaakov heard these words he was filled with wrath, and he was indignant at them, and his anger was kindled against them.

23 And Shimeon and Levi swore and said, As אִיִּזְרָאֵל lives, the אִיִּזְרָאֵל of the whole earth, by this time tomorrow, there shall not be a remnant left in the whole city.

24 And twenty young men had concealed themselves who were not circumcised, and these young men fought against Shimeon and Levi, and Shimeon and Levi killed eighteen of them, and two fled from them and escaped to some lime pits that were in the city, and Shimeon and Levi sought for them, but could not find them.

25 And Shimeon and Levi continued to go about in the city, and they killed all the people of the city at the edge of the sword, and they left none remaining.

26 And there was a great consternation in the midst of the city, and the cry of the people of the city ascended to the shamayim, and all the women and children cried aloud.

27 And Shimeon and Levi slew all the city; they left not a male remaining in the whole city.

28 And they slew Chamor and Shechem his son at the edge of the sword, and they brought away Dinah from the house of Shechem and they went from there.

29 And the sons of Yaakov went and returned, and came upon the slain, and spoiled all their property that was in the city and the field.

30 And while they were taking the spoil, three hundred men stood up and threw dust at them and struck them with stones, when Shimeon turned to them and he slew them all with the edge of the sword, and Shimeon turned before Levi, and came into the city.

31 And they took away their sheep and their oxen and their cattle, and also the remainder of the women and little ones, and they led all these away, and they opened a gate and went out and came to their abba Yaakov with vigor.

32 And when Yaakov saw all that they had done to the city, and saw the spoil that they took from them, Yaakov was very angry at them, and Yaakov said to them, What is this that you have done to me? Behold I obtained rest among the Canaanitish inhabitants of the land, and none of them meddled with me.

33 And now you have done to make me obnoxious to the inhabitants of the land, among the Kannaim and the Perizzites, and I am but of a small number, and they will all assemble against me and slay me when they hear of your work with their brothers, and my household and I will be destroyed.

34 And Shimeon and Levi and all their brothers with them answered their abba Yaakov and said to him, Behold we live in the land, and shall Shechem do this to our sister? Why are you silent at all that Shechem has done? And shall he deal with our sister as with a harlot in the streets?

35 And the number of women whom Shimeon and Levi took captives from the city of Shechem, whom they did not slay, was eighty-five who had not known man.

36 And among them was a young damsel of beautiful appearance and well favored, whose name was Bunah, and Shimeon took her for a wife, and the number of the males that they took captives and did not slay, was forty-seven men, and the rest they slew.

37 And all the young men and women that Shimeon and Levi had taken captives from the city of Shechem, were servants to the sons of Yaakov and

to their children after them, until the day of the sons of Yaakov going forth from the land of Mitzrayim.

38 And when Shimeon and Levi had gone forth from the city, the two young men that were left, who had concealed themselves in the city, and did not die among the people of the city, rose up, and these young men went into the city and walked about in it, and found the city desolate without man, and only women weeping, and these young men cried out and said, Behold, this is the evil which the sons of Yaakov the Ivri did to this city in their having this day destroyed one of the Canaanitish cities, and were not afraid of their lives of all the land of Kanaan.

39 And these men left the city and went to the city of Tapnach, and they came there and told the inhabitants of Tapnach all that had befallen them, and all that the sons of Yaakov had done to the city of Shechem.

40 And the information reached Yashuv melech of Tapnach, and he sent men to the city of Shechem to see those young men, for the melech did not believe them in this account, saying, How could two men lay waste such a large town as Shechem?

41 And the messengers of Yashuv came back and told him, saying, We came to the city, and it is destroyed, there is not a man there; only weeping women; neither is any flock or cattle there, for all that was in the city the sons of Yaakov took away.

42 And Yashuv wondered at this, saying, How could two men do this thing, to destroy so large a city, and not one man able to stand against them?

43 For the like has not been from the days of Nimrod, and not even from the remotest time, has the like taken place; and Yashub, melech of Tapnach, said to his people, Be courageous and we will go and fight against these Ivrim, and do to them

as they did to the city, and we will avenge the cause of the people of the city.

44 And Yashuv, melech of Tapnach, consulted with his counselors about this matter, and his advisers said to him, Alone you will not prevail over the Ivrim, for they must be powerful to do this work to the whole city.

45 If two of them laid waste the whole city, and no one stood against them, surely if you will go against them, they will all rise against us and destroy us likewise.

46 But if you will send to all the melechim that surround us, and let them come together, then we will go with them and fight against the sons of Yaakov; then will you prevail against them.

47 And Yahshuv heard the words of his counselors, and their words pleased him and his people, and he did so; and Yahshuv melech of Tapnach sent to all the melechim of the Amorites that surrounded Shechem and Tapnach, saying,

48 Go up with me and assist me, and we will smite Yaakov the Ivri and all his sons, and destroy them from the earth, for this did he do to the city of Shechem, and do you not know of it?

49 And all the melechim of the Amorites heard the evil that the sons of Yaakov had done to the city of Shechem, and they were greatly astonished at them.

50 And the seven melechim of the Amorites assembled with all their armies, about ten thousand men with drawn swords, and they came to fight against the sons of Yaakov; and Yaakov heard that the melechim of the Amorites had assembled to fight against his sons, and Yaakov was greatly afraid, and it distressed him.

51 And Yaakov exclaimed against Shimeon and Levi, saying, What is this act that you did? Why

have you injured me, to bring against me all the children of Kanaan to destroy me and my household? For I was at rest, even I and my household, and you have done this thing to me, and provoked the inhabitants of the land against me by your proceedings.

52 And Yahudah answered his abba, saying, Was it for nothing my brothers Shimeon and Levi killed all the inhabitants of Shechem? Surely it was because Shechem had humbled our sister, and transgressed the command of our אֱלֹהֵינוּ to Noach and his children, for Shechem took our sister away by force, and committed adultery with her.

53 And Shechem did all this evil and not one of the inhabitants of his city interfered with him, to say, Why will you do this? Surely for this my brothers went and smote the city, and אֱלֹהֵינוּ delivered it into their hands, because its inhabitants had transgressed the mitzvot of our אֱלֹהֵינוּ. Is it then for nothing that they have done all this?

54 And now why are you afraid or distressed, and why are you displeased at my brothers, and why is your anger kindled against them?

55 Surely our אֱלֹהֵינוּ who delivered into their hand the city of Shechem and its people, he will also deliver into our hands all the Canaanitish melechim who are coming against us, and we will do to them as my brothers did to Shechem.

56 Now be tranquil about them and cast away your fears, but trust in אֱלֹהֵינוּ our אֱלֹהֵינוּ, and pray to him to assist us and deliver us, and deliver our enemies into our hands.

57 And Yahudah called to one of his abba's servants, Go now and see where those melechim, who are coming against us, are situated with their armies.

58 And the servant went and looked far off, and went up opposite Mount Sihon, and saw all the camps of the melechims standing in the fields, and he returned to Yahudah and said, Behold the melechims are situated in the field with all their camps, a people exceedingly numerous, like to the sand upon the seashore.

59 And Yahudah said to Shimeon and Levi, and to all his brothers, Strengthen yourselves and be sons of valor, for אֱלֹהֵינוּ אֱלֹהֵינוּ is with us, do not fear them.

60 Stand forth each man, girt with his weapons of war, his bow and his sword, and we will go and fight against these uncircumcised men; אֱלֹהֵינוּ is our אֱלֹהֵינוּ, He will save us.

61 And they rose up, and each girt on his weapons of war, great and small, eleven sons of Yaakov, and all the servants of Yaakov with them.

62 And all the servants of Yitzchak who were with Yitzchak in Hevron, all came to them equipped in all sorts of war instruments, and the sons of Yaakov and their servants, being one hundred and twelve men, went towards these melechims, and Yaakov also went with them.

63 And the sons of Yaakov sent to their abba Yitzchak the son of Avraham to Hevron, the same is Kiryath-Arba, saying,

64 Pray we beseech you for us to אֱלֹהֵינוּ our אֱלֹהֵינוּ, to protect us from the hands of the Kannaim who are coming against us, and to deliver them into our hands.

65 And Yitzchak the son of Avraham prayed to אֱלֹהֵינוּ for his sons, and he said, O אֱלֹהֵינוּ אֱלֹהֵינוּ, you did promise my abba, saying, I will multiply your zera as the stars of the shamayim, and you did also promise me, and establish you your word, now that the melechims of Kanaan are coming together, to make

war with my children because they committed no violence.

66 Now therefore, O אֱלֹהִים אֱלֹהִים, אֱלֹהִים of the whole earth, pervert, I pray you, the counsel of these melechim that they may not fight against my sons.

67 And impress the hearts of these melechim and their people with the terror of my sons and bring down their pride, and that they may turn away from my sons.

68 And with your strong hand and outstretched arm deliver my sons and their servants from them, for power and might are in your hands to do all this.

69 And the sons of Yaakov and their servants went toward these melechim, and they trusted in אֱלֹהִים their אֱלֹהִים, and while they were going, Yaakov their abba also prayed to אֱלֹהִים and said, O אֱלֹהִים אֱלֹהִים, powerful and exalted אֱלֹהִים, who has reigned from days of old, from there till now and le-olam-va-ed;

70 You are He who stirs up wars and causes them to cease, in Your hand are power and might to exalt and to bring down; O may my prayer be acceptable before You that You may turn to me with Your mercies, to impress the hearts of these melechim and their people with the terror of my sons, and terrify them and their camps, and with your great chesed deliver all those that trust in You, for it is You who can bring people under us, and reduce nations under our power.

35 And all the melechim of the Amorites came and took their stand in the field to consult with their counselors what was to be done with the sons of Yaakov, for they were still afraid of them, saying, Behold, two of them slew the whole of the city of Shechem.

2 And אֱלֹהִים heard the prayers of Yitzchak and Yaakov, and he filled the hearts of all these

melechim' advisers with great fear and terror that they unanimously exclaimed,

3 Are you silly this day, or is there no understanding in you, that you will fight with the Ivrim, and why will you take a delight in your own destruction this day?

4 Behold two of them came to the city of Shechem without fear or terror, and they killed all the inhabitants of the city that no man stood up against them and how will you be able to fight with them all?

5 Surely you know that their אֱלֹהִים is exceedingly fond of them, and has done mighty things for them, such as have not been done from days of old, and among all the ahlohim of the goyim, there is none can do like to His mighty deeds.

6 Surely He delivered their abba Avraham, the Ivri, from the hand of Nimrod, and from the hand of all his people who had many times sought to slay him.

7 He delivered him also from the fire in which melech Nimrod had cast him, and His אֱלֹהִים delivered him from it.

8 And who else can do the like? Surely it was Avraham who slew the five melechim of Eylam, when they had touched his brother's son who in those days dwelt in Sedom.

9 And took his servant that was faithful in his house and a few of his men, and they pursued the melechim of Eylam in one night and killed them, and restored to his brother's son all his property which they had taken from him.

10 And surely you know the אֱלֹהִים of these Ivrim is much delighted with them, and they are also delighted with Him, for they know that He delivered them from all their enemies.

11 And behold through his love toward His אֱלֹהִים, Avraham took his only and precious son and intended to bring him up as a burnt offering to His אֱלֹהִים, and had it not been for אֱלֹהִים who prevented

him from doing this, he would then have done it through his love to his אֱלֹהִים.

12 And אֱלֹהִים saw all his works, and swore to him, and promised him that he would deliver his sons and all his zera from every trouble that would befall them, because he had done this thing, and through his love to his אֱלֹהִים stifled his rachamim for his child.

13 And have you not heard what their אֱלֹהִים did to Pharaoh melech of Mitzrayim, and to Avimelech melech of Gerar, through taking Avraham's wife, who said of her, She is my sister, lest they might slay him on account of her, and think of taking her for a wife? And אֱלֹהִים did to them and their people all that you heard of.

14 And behold, we ourselves saw with our eyes that Esav, the brother of Yaakov, came to him with four hundred men, with the intention of slaying him, for he called to mind that he had taken away from him his abba's blessing.

15 And he went to meet him when he came from Aram-Syria, to smite the ema with the children, and who delivered him from his hands but his אֱלֹהִים in whom he trusted? He delivered him from the hand of his brother and also from the hands of his enemies, and surely He again will protect them.

16 Who does not know that it was their אֱלֹהִים who inspired them with strength to do to the town of Shechem the evil that you heard of?

17 Could it then be with their own strength that two men could destroy such a large city as Shechem had it not been for their אֱלֹהִים in whom they trusted? He said and did to them all this to slay the inhabitants of the city in their city.

18 And can you then prevail over them who have come forth together from your city to fight with the

whole of them, even if a thousand times as many more should come to your assistance?

19 Surely you know and understand that you do not come to fight with them, but you come to war with their אֲרָאָה who made choice of them, and you have therefore all come this day to be destroyed.

20 Now therefore refrain from this evil which you are endeavoring to bring upon yourselves, and it will be better for you not to go to battle with them, although they are but few in numbers, because their אֲרָאָה is with them.

21 And when the melechim of the Amorites heard all the words of their advisers, their hearts were filled with terror, and they were afraid of the sons of Yaakov and would not fight against them.

22 And they inclined their ears to the words of their advisers, and they listened to all their words, and the words of the counselors greatly pleased the melechim, and they did so.

23 And the melechim turned and refrained from the sons of Yaakov, for they dared not approach them to make war with them, for they were greatly afraid of them, and their hearts melted within them from their fear of them.

24 For this proceeded from אֲרָאָה to them, for He heard the prayers of His servants Yitzchak and Yaakov, for they trusted in Him; and all these melechim returned with their camps on that day, each to his own city, and they did not at that time fight with the sons of Yaakov.

25 And the sons of Yaakov kept their station that day till evening opposite mount Sihon, and seeing that these melechim did not come to fight against them, the sons of Yaakov returned home.

36 At that time אֲרָאָה appeared to Yaakov saying, Arise, go to Bethel and remain there, and make

there an altar to אֱלֹהֵי who appears to you, who delivered you and your sons from affliction.

2 And Yaakov rose up with his sons and all belonging to him, and they went and came to Bethel according to the word of אֱלֹהֵי.

3 And Yaakov was ninety-nine years old when he went up to Bethel, and Yaakov and his sons and all the people that were with him, remained in Bethel in Luz, and he there built an altar to אֱלֹהֵי who appeared to him, and Yaakov and his sons remained in Bethel six months.

4 At that time died Devorah the daughter of Uz, the nurse of Rivkah, who had been with Yaakov; and Yaakov buried her beneath Bethel under an oak that was there.

5 And Rivkah the daughter of Bethuel, the ema of Yaakov, also died at that time in Hevron, the same is Kiryath-Arba, and she was buried in the cave of Machpelah that Avraham had bought from the children of Cheth.

6 And the life of Rivkah was one hundred and thirty-three years, and she died and when Yaakov heard that his ema Rivkah was dead he wept bitterly for his ema, and made a great mourning for her, and for Devorah her nurse beneath the oak, and he called the name of that place Allon-Bachuth.

7 And Lavan the Aramean-Syrian died in those days, for אֱלֹהֵי smote him because he transgressed the covenant that existed between him and Yaakov.

8 And Yaakov was a hundred years old when אֱלֹהֵי appeared to him, and blessed him and called his name Yisrael, and Rachel the wife of Yaakov conceived in those days.

9 And at that time Yaakov and all belonging to him journeyed from Bethel to go to his abba's house, to Hevron.

10 And while they were going on the road, and there was yet but a little way to come to Ephrath, Rachel bare a son and she had hard labor and she died.

11 And Yaakov buried her in the way to Ephrath, which is Beth Lechem, and he set a pillar upon her grave, which is there to this day; and the days of Rachel were forty-five years and she died.

12 And Yaakov called the name of his son that was born to him, which Rachel bare to him, Binyamin, for he was born to him in the land on the right hand.

13 And it was after the death of Rachel, that Yaakov pitched his tent in the tent of her handmaid Bilhah.

14 And Reuven was jealous for his ema Leah on account of this, and he was filled with anger, and he rose up in his anger and went and entered the tent of Bilhah and he there removed his abba's bed.

15 At that time the portion of bechor, together with the kingly and priestly offices, was removed from the sons of Reuven, for he had profaned his abba's bed, and the bechor was given to Yoseph, the kingly office to Yahudah, and the priesthood to Levi, because Reuven had defiled his abba's bed.

16 And these are the generations of Yaakov who were born to him in Padan-Aram, and the sons of Yaakov were twelve.

17 The sons of Leah were Reuven the first born, and Shimeon, Levi, Yahudah, Yissacher, Zevulun, and their sister Dinah; and the sons of Rachel were Yoseph and Binyamin.

18 The sons of Zilpah, Leah's handmaid, were Gad and Asher, and the sons of Bilhah, Rachel's handmaid, were Dan and Naphtali; these are the sons of Yaakov that were born to him in Padan-Aram.

19 And Yaakov and his sons and all belonging to him journeyed and came to Mamre, which is Kiryath-Arba, that is in Hevron, where Avraham and

Yitzchak sojourned, and Yaakov with his sons and all belonging to him, dwelt with his abba in Hevron.

20 And his brother Esav and his sons, and all belonging to him went to the land of Seir and dwelt there, and had possessions in the land of Seir, and the children of Esav were fruitful and multiplied exceedingly in the land of Seir.

21 And these are the generations of Esav that were born to him in the land of Kanaan, and the sons of Esav were five.

22 And Adah bare to Esav his bachor Eliphaz, and she also bare to him Reuel, and Ahlivamah bare to him Yeush, Yaalam and Korah.

23 These are the children of Esav who were born to him in the land of Kanaan; and the sons of Eliphaz the son of Esav were Teman, Omar, Zepho, Gatam, Kenaz and Amalex, and the sons of Reuel were Nachath, Zerach, Shamah and Mizzah.

24 And the sons of Yeush were Timnah, Alvah, Yetheth; and the sons of Yaalam were Alah, Phinor and Kenaz.

25 And the sons of Korah were Teman, Mibzar, Magdiel and Eram; these are the families of the sons of Esav according to their dukedoms in the land of Seir.

26 And these are the names of the sons of Seir the Horite, inhabitants of the land of Seir, Lotan, Shoal, Ziveon, Anah, Dishan, Ezer and Dishon, being seven sons.

27 And the children of Lotan were Hori, Heman and their sister Timna, that is Timna who came to Yaakov and his sons, and they would not give ear to her, and she went and became a concubine to Eliphaz the son of Esav, and she bare to him Amalek.

28 And the sons of Shoal were Alvan, Manahath, Eval, Shepho, and Onam, and the sons of Ziveon

were Ayah, and Anah, this was that Anah who found the Yemim in the wilderness when he fed the donkeys of Ziveon his abba.

29 And while he was feeding his abba's donkeys he led them to the wilderness at different times to feed them.

30 And there was a day that he brought them to one of the deserts on the seashore, opposite the wilderness of the people, and while he was feeding them, behold a very heavy storm came from the other side of the sea and rested upon the donkeys that were feeding there, and they all stood still.

31 And afterward about one hundred and twenty great and terrible animals came out from the wilderness at the other side of the sea, and they all came to the place where the donkeys were, and they placed themselves there.

32 And those animals, from their middle downward, were in the shape of the children of men, and from their middle upward, some had the likeness of bears, and some the likeness of the keephas, with tails behind them from between their shoulders reaching down to the earth, like the tails of the ducheephath, and these animals came and mounted and rode upon these donkeys, and led them away, and they went away to this day.

33 And one of these animals approached Anah and smote him with his tail, and then fled from that place.

34 And when he saw this work he was exceedingly afraid of his life, and he fled and escaped to the city.

35 And he related to his sons and brothers all that had happened to him, and many men went to seek the donkeys but could not find them, and Anah and his brothers went no more to that place from that day following, for they were greatly afraid of their lives.

36 And the children of Anah the son of Seir, were Dishon and his sister Ahlivamah, and the children of Dishon were Hemdan, Eshban, Ithran and Cheran, and the children of Ezer were Bilhan, Zaavan and Akan, and the children of Dishon were Uz and Aran.
37 These are the families of the children of Seir the Horite, according to their dukedoms in the land of Seir.

38 And Esav and his children dwelt in the land of Seir the Horite, the inhabitant of the land, and they had possessions in it and were fruitful and multiplied exceedingly, and Yaakov and his children and all belonging to them, dwelt with their abba Yitzchak in the land of Kanaan, as אֱלֹהִים had commanded Avraham their abba.

37 And in the one hundred and fifth year of the life of Yaakov, that is the ninth year of Yaakov's dwelling with his children in the land of Kanaan, he came from Padan-Aram.

2 And in those days Yaakov journeyed with his children from Hevron, and they went and returned to the city of Shechem, they and all belonging to them, and they dwelt there, for the children of Yaakov obtained tov and fat pasture land for their cattle in the city of Shechem, the city of Shechem having then been rebuilt, and there were in it about three hundred men and women.

3 And Yaakov and his children and all belonging to him dwelt in the part of the field which Yaakov had bought from Chamor the abba of Shechem, when he came from Padan-Aram before Shimeon and Levi had smitten the city.

4 And all those melechim of the Kannaim and Amorites that surrounded the city of Shechem, heard that the sons of Yaakov had again come to Shechem and dwelt there.

5 And they said, Shall the sons of Yaakov the Ivri again come to the city and dwell therein, after that they have smitten its inhabitants and driven them out? Shall they now return and also drive out those who are dwelling in the city or slay them?

6 And all the melechim of Kanaan again assembled, and they came together to make war with Yaakov and his sons.

7 And Yahshuv melech of Tapnach sent also to all his neighboring melechim, to Eylan melech of Gaash, and to lhuri melech of Shiloh, and to Parathon melech of Chazar, and to Susi melech of Sarton, and to Lavan melech of Beth Choran, and to Shavir melech of Othnay-Mah, saying,

8 Come up to me and assist me, and let us smite Yaakov the Ivri and his sons, and all belonging to him, for they are again come to Shechem to possess it and to slay its inhabitants as before.

9 And all these melechim assembled together and came with all their camps, a people exceedingly plentiful like the sand upon the seashore, and they were all opposite to Tapnach.

10 And Yahshuv melech of Tapnach went forth to them with all his army, and he encamped with them opposite to Tapnach without the city, and all these melechim they divided into seven divisions, being seven camps against the sons of Yaakov.

11 And they sent a declaration to Yaakov and his son, saying, Come you all forth to us that we may have an interview together in the plain, and revenge the cause of the men of Shechem whom you slew in their city, and you will now again return to the city of Shechem and dwell therein, and slay its inhabitants as before.

12 And the sons of Yaakov heard this and their anger was kindled exceedingly at the words of the melechim of Kanaan, and ten of the sons of Yaakov

hurried and rose up, and each of them girt on his weapons of war; and there were one hundred and two of their servants with them equipped in battle array.

13 And all these men, the sons of Yaakov with their servants, went toward these melechim, and Yaakov their abba was with them, and they all stood upon the heap of Shechem.

14 And Yaakov prayed to אֱלֹהִים for his sons, and he spread forth his hands to אֱלֹהִים, and he said, O אֱלֹהִים, you are an Almighty אֱלֹהִים, you are our Abba, you did form us and we are the works of your hands; I pray you deliver my sons through your chesed from the hand of their enemies, who are this day coming to fight with them and save them from their hand, for in Your hand is power and might, to save the few from the many.

15 And give to my sons, your servants, strength of heart and might to fight with their enemies, to subdue them, and make their enemies fall before them, and let not my sons and their servants die through the hands of the children of Kanaan.

16 But if it seems tov in your eyes to take away the lives of my sons and their servants, take them in your great chesed through the hands of your ministers, that they may not perish this day by the hands of the melechim of the Amorites.

17 And when Yaakov ceased praying to אֱלֹהִים the earth shook from its place, and the sun darkened, and all these melechim were terrified and a great consternation seized them.

18 And אֱלֹהִים hearkened to the prayer of Yaakov, and אֱלֹהִים impressed the hearts of all the melechim and their hosts with the terror and awe of the sons of Yaakov.

19 For אֱלֹהִים caused them to hear the voice of mirkavot, and the voice of mighty horses from the

sons of Yaakov, and the voice of a great army accompanying them.

20 And these melechim were seized with great terror at the sons of Yaakov, and while they were standing in their quarters, behold the sons of Yaakov advanced upon them, with one hundred and twelve men, with a great and tremendous shouting.

21 And when the melechim saw the sons of Yaakov advancing toward them, they were still more panic struck, and they were inclined to retreat from before the sons of Yaakov as at first, and not to fight with them.

22 But they did not retreat, saying, It would be a disgrace to us this twice to retreat from before the Ivrim.

23 And the sons of Yaakov came near and advanced against all these melechim and their armies, and they saw, and behold it was a very mighty people, numerous as the sand of the sea.

24 And the sons of Yaakov called to אִיִּי and said, Help us O אִיִּי, help us and answer us, for we trust in you, and let us not die by the hands of these uncircumcised men, who this day have come against us.

25 And the sons of Yaakov put on their weapons of war, and they took in their hands each man his shield and his javelin, and they approached to battle.

26 And Yahudah, the son of Yaakov, ran first before his brothers, and ten of his servants with him, and he went toward these melechim.

27 And Yahshuv, melech of Tapnach, also came forth first with his army before Yahudah, and Yahudah saw Yahshuv and his army coming toward him, and Yahudah's wrath was kindled, and his anger burned within him, and he approached to battle in which Yahudah ventured his life.

28 And Yahshuv and all his army were advancing toward Yahudah, and he was riding upon a very strong and powerful horse, and Yahshuv was a very valiant man, and covered with iron and brass from head to foot.

29 And while he was upon the horse, he shot arrows with both hands from before and behind, as was his manner in all his battles, and he never missed the place to which he aimed his arrows.

30 And when Yahshuv came to fight with Yahudah, and was darting many arrows against Yahudah, אִפְאָז bound the hand of Yahshuv, and all the arrows that he shot rebounded upon his own men.

31 And notwithstanding this, Yahshuv kept advancing toward Yahudah, to challenge him with the arrows, but the distance between them was about thirty cubits, and when Yahudah saw Yahshuv darting forth his arrows against him, he ran to him with his wrath-excited might.

32 And Yahudah took up a large stone from the ground, and its weight was sixty shekels, and Yahudah ran toward Yahshuv, and with the stone struck him on his shield, that Yahshuv was stunned with the blow, and fell off from his horse to the ground.

33 And the shield burst asunder out of the hand of Yahshuv, and through the force of the blow sprang to the distance of about fifteen cubits, and the shield fell before the second camp.

34 And the melechim that came with Yahshuv saw at a distance the strength of Yahudah, the son of Yaakov, and what he had done to Yahshuv, and they were terribly afraid of Yahudah.

35 And they assembled near Yahshuv's camp, seeing his confusion, and Yahudah drew his sword and smote forty-two men of the camp of Yahshuv, and the whole of Yahshuv's camp fled before

Yahudah, and no man stood against him, and they left Yahshuv and fled from him, and Yahshuv was still prostrate upon the ground.

36 And Yahshuv seeing that all the men of his camp had fled from him, hurried and rose up with terror against Yahudah, and stood upon his legs opposite Yahudah.

37 And Yahshuv had a single combat with Yahudah, placing shield toward shield, and Yahshuv's men all fled, for they were greatly afraid of Yahudah.

38 And Yahshuv took his spear in his hand to strike Yahudah upon his head, but Yahudah had quickly placed his shield to his head against Yahshuv's spear, so that the shield of Yahudah received the blow from Yahshuv's spear, and the shield was split in too.

39 And when Yahudah saw that his shield was split, he hastily drew his sword and smote Yahshuv at his ankles, and cut off his feet that Yahshuv fell upon the ground, and the spear fell from his hand.

40 And Yahudah hastily picked up Yahshuv's spear, with which he severed his head and cast it next to his feet.

41 And when the sons of Yaakov saw what Yahudah had done to Yahshuv, they all ran into the ranks of the other melechim, and the sons of Yaakov fought with the army of Yahshuv, and the armies of all the melechim that were there.

42 And the sons of Yaakov caused fifteen thousand of their men to fall, and they smote them as if smiting at gourds, and the rest fled for their lives.

43 And Yahudah was still standing by the body of Yahshuv, and stripped Yahshuv of his coat of armor.

44 And Yahudah also took off the iron and brass that was around Yahshuv, and behold nine men of the captains of Yahshuv came along to fight against Yahudah.

45 And Yahudah hurried and took up a stone from the ground, and with it smote one of them upon the head, and his skull was fractured, and the body also fell from the horse to the ground.

46 And the eight captains that remained, seeing the strength of Yahudah, were greatly afraid and they fled, and Yahudah with his ten men pursued them, and they overtook them and slew them.

47 And the sons of Yaakov were still smiting the armies of the melechim, and they slew many of them, but those melechim daringly kept their stand with their captains, and did not retreat from their places, and they exclaimed against those of their armies that fled from before the sons of Yaakov, but none would listen to them, for they were afraid of their lives lest they should die.

48 And all the sons of Yaakov, after having smitten the armies of the melechim, returned and came before Yahudah, and Yahudah was still slaying the eight captains of Yahshuv, and stripping off their garments.

49 And Levi saw Eylon, melech of Gaash, advancing toward him, with his fourteen captains to smite him, but Levi did not know it for certain.

50 And Eylon with his captains approached nearer, and Levi looked back and saw that battle was given him in the rear, and Levi ran with twelve of his servants, and they went and slew Eylon and his captains with the edge of the sword.

38 And Ihuri melech of Shiloh came up to assist Eylon, and he approached Yaakov, when Yaakov drew his bow that was in his hand and with an arrow struck Ihuri that caused his death.

2 And when Ihuri melech of Shiloh was dead, the four remaining melechim fled from their station with the rest of the captains, and they endeavored to

retreat, saying, We have no more strength with the Ivrim after their having killed the three melechim and their captains who were more powerful than we are.

3 And when the sons of Yaakov saw that the remaining melechim had removed from their station, they pursued them, and Yaakov also came from the heap of Shechem from the place where he was standing, and they went after the melechim and they approached them with their servants.

4 And the melechim and the captains with the rest of their armies, seeing that the sons of Yaakov approached them, were afraid of their lives and fled till they reached the city of Chazar.

5 And the sons of Yaakov pursued them to the gate of the city of Chazar, and they smote a great smiting among the melechim and their armies, about four thousand men, and while they were smiting the army of the melechim, Yaakov was occupied with his bow confining himself to smiting the melechim, and he slew them all.

6 And he slew Parathon melech of Chazar at the gate of the city of Chazar, and he afterward smote Susi melech of Sarton, and Lavan melech of Beth-Chorin, and Shavir melech of Machnaymah, and he slew them all with arrows, an arrow to each of them, and they died.

7 And the sons of Yaakov seeing that all the melechim were dead and that they were broken up and retreating, continued to carry on the battle with the armies of the melechim opposite the gate of Chazar, and they still smote about four hundred of their men.

8 And three men of the servants of Yaakov fell in that battle, and when Yahudah saw that three of his servants had died, it grieved him greatly, and his anger burned within him against the Amorites.

9 And all the men that remained of the armies of the melechim were greatly afraid of their lives, and they ran and broke the gate of the walls of the city of Chazar, and they all entered the city for safety.

10 And they concealed themselves in the midst of the city of Chazar, for the city of Chazar was very large and extensive, and when all these armies had entered the city, the sons of Yaakov ran after them to the city.

11 And four mighty men, experienced in battle, went forth from the city and stood against the entrance of the city, with drawn swords and spears in their hands, and they placed themselves opposite the sons of Yaakov, and would not allow them to enter the city.

12 And Naphtali ran and came between them and with his sword smote two of them, and cut off their heads in one stroke.

13 And he turned to the other two, and behold they had fled, and he pursued them, overtook them, smote them and slew them.

14 And the sons of Yaakov came to the city and saw, and behold there was another wall to the city, and they sought for the gate of the wall and could not find it, and Yahudah sprang upon the top of the wall, and Shimeon and Levi followed him, and they all three descended from the wall into the city.

15 And Shimeon and Levi slew all the men who ran for safety into the city, and also the inhabitants of the city with their wives and little ones, they slew with the edge of the sword, and the cries of the city ascended up to the shamayim.

16 And Dan and Naphtali sprang upon the wall to see what caused the noise of lamentation, for the sons of Yaakov felt anxious about their brothers, and they heard the inhabitants of the city speaking with weeping and supplications, saying, Take all that

we possess in the city and go away, only do not put us to death.

17 And when Yahudah, Shimeon, and Levi had ceased smiting the inhabitants of the city, they ascended the wall and called to Dan and Naphtali, who were upon the wall, and to the rest of their brothers, and Shimeon and Levi informed them of the entrance into the city, and all the sons of Yaakov came to fetch the spoil.

18 And the sons of Yaakov took the spoil of the city of Chazar, the flocks and herds, and the property, and they took all that could be captured, and went away that day from the city.

19 And on the next day the sons of Yaakov went to Sarton, for they heard that the men of Sarton who had remained in the city were assembling to fight with them for having slain their melech, and Sarton was a very high and fortified city, and it had a deep rampart surrounding the city.

20 And the pillar of the rampart was about fifty cubits and its breadth forty cubits, and there was no place for a man to enter the city on account of the rampart, and the sons of Yaakov saw the rampart of the city, and they sought an entrance in it but could not find it.

21 For the entrance to the city was at the rear, and every man that wished to come into the city came by that road and went around the whole city, and he afterwards entered the city.

22 And the sons of Yaakov seeing they could not find the way into the city, their anger was kindled greatly, and the inhabitants of the city seeing that the sons of Yaakov were coming to them were greatly afraid of them, for they had heard of their strength and what they had done to Chazar.

23 And the inhabitants of the city of Sarton could not go out toward the sons of Yaakov after having

assembled in the city to fight against them, lest they might thereby get into the city, but when they saw that they were coming toward them, they were greatly afraid of them, for they had heard of their strength and what they had done to Chazar.

24 So the inhabitants of Sarton speedily took away the bridge of the road of the city, from its place, before the sons of Yaakov came, and they brought it into the city.

25 And the sons of Yaakov came and sought the way into the city, and could not find it and the inhabitants of the city went up to the top of the wall, and saw, and behold the sons of Yaakov were seeking an entrance into the city.

26 And the inhabitants of the city reproached the sons of Yaakov from the top of the wall, and they cursed them, and the sons of Yaakov heard the reproaches, and they were greatly incensed, and their anger burned within them.

27 And the sons of Yaakov were provoked at them, and they all rose and sprang over the rampart with the force of their strength, and through their might passed the forty cubits' breadth of the rampart.

28 And when they had passed the rampart they stood under the wall of the city, and they found all the gates of the city enclosed with iron doors.

29 And the sons of Yaakov came near to break open the doors of the gates of the city, and the inhabitants did not let them, for from the top of the wall they were casting stones and arrows upon them.

30 And the number of the people that were upon the wall was about four hundred men, and when the sons of Yaakov saw that the men of the city would not let them open the gates of the city, they sprang and ascended the top of the wall, and Yahudah went up first to the east part of the city.

31 And Gad and Asher went up after him to the west corner of the city, and Shimeon and Levi to the north, and Dan and Reuven to the south.

32 And the men who were on the top of the wall, the inhabitants of the city, seeing that the sons of Yaakov were coming up to them, they all fled from the wall, descended into the city, and concealed themselves in the midst of the city.

33 And Yissacher and Naphtali that remained under the wall approached and broke the gates of the city, and kindled a fire at the gates of the city, that the iron melted, and all the sons of Yaakov came into the city, they and all their men, and they fought with the inhabitants of the city of Sarton, and smote them with the edge of the sword, and no man stood up before them.

34 And about two hundred men fled from the city, and they all went and hid themselves in a certain tower in the city, and Yahudah pursued them to the tower and he broke down the tower, which fell upon the men, and they all died.

35 And the sons of Yaakov went up the road of the roof of that tower, and they saw, and behold there was another strong and high tower at a distance in the city, and the top of it reached to the shamayim, and the sons of Yaakov hurried and descended, and went with all their men to that tower, and found it filled with about three hundred men, women and little ones.

36 And the sons of Yaakov smote a great smiting among those men in the tower and they ran away and fled from them.

37 And Shimeon and Levi pursued them, when twelve mighty and valiant men came out to them from the place where they had concealed themselves.

38 And those twelve men maintained a strong battle against Shimeon and Levi, and Shimeon and Levi could not prevail over them, and those valiant men broke the shields of Shimeon and Levi, and one of them struck at Levi's head with his sword, when Levi hastily placed his hand to his head, for he was afraid of the sword, and the sword struck Levi's hand, and it wanted but little to the hand of Levi being cut off.

39 And Levi seized the sword of the valiant man in his hand, and took it forcibly from the man, and with it he struck at the head of the powerful man, and he severed his head.

40 And eleven men approached to fight with Levi, for they saw that one of them was killed, and the sons of Yaakov fought, but the sons of Yaakov could not prevail over them, for those men were very powerful.

41 And the sons of Yaakov seeing that they could not prevail over them, Shimeon gave a loud and tremendous shriek, and the eleven powerful men were stunned at the voice of Shimeon's shrieking.

42 And Yahudah at a distance knew the voice of Shimeon's shouting, and Naphtali and Yahudah ran with their shields to Shimeon and Levi, and found them fighting with those powerful men, unable to prevail over them as their shields were broken.

43 And Naphtali saw that the shields of Shimeon and Levi were broken, and he took two shields from his servants and brought them to Shimeon and Levi.

44 And Shimeon, Levi and Yahudah on that day fought all three against the eleven mighty men until the time of sunset, but they could not prevail over them.

45 And this was told to Yaakov, and he was sorely grieved, and he prayed to אלהים, and he and Naphtali his son went against these mighty men.

46 And Yaakov approached and drew his bow, and came near to the mighty men, and slew three of their men with the bow, and the remaining eight turned back, and behold, the war waged against them in the front and rear, and they were greatly afraid for their lives, and could not stand before the sons of Yaakov, and they fled from before them.

47 And in their flight they met Dan and Asher coming toward them, and they suddenly fell upon them, and fought with them, and slew two of them, and Yahudah and his brothers pursued them, and smote the remainder of them, and slew them.

48 And all the sons of Yaakov returned and walked around the city, searching if they could find any men, and they found about twenty young men in a cave in the city, and Gad and Asher smote them all, and Dan and Naphtali lighted upon the rest of the men who had fled and escaped from the second tower, and they smote them all.

49 And the sons of Yaakov smote all the inhabitants of the city of Sarton, but the women and little ones they left in the city and did not slay them.

50 And all the inhabitants of the city of Sarton were powerful men, one of them would pursue a thousand, and two of them would not flee from ten thousand of the rest of men.

51 And the sons of Yaakov slew all the inhabitants of the city of Sarton with the edge of the sword that no man stood up against them and they left the women in the city.

52 And the sons of Yaakov took all the spoil of the city, and captured what they desired, and they took flocks and herds and property from the city, and the sons of Yaakov did to Sarton and its inhabitants as they had done to Chazar and its inhabitants, and they turned and went away.

39 And when the sons of Yaakov went from the city of Sarton, they had gone about two hundred cubits when they met the inhabitants of Tapnach coming toward them, for they went out to fight with them, because they had smitten the melech of Tapnach and all his men.

2 So all that remained in the city of Tapnach came out to fight with the sons of Yaakov, and they thought to take from them the booty and the spoil that they had captured from Chazar and Sarton.

3 And the rest of the men of Tapnach fought with the sons of Yaakov in that place, and the sons of Yaakov smote them, and they fled before them, and they pursued them to the city of Arvelan, and they all fell before the sons of Yaakov.

4 And the sons of Yaakov returned and came to Tapnach, to take away the spoil of Tapnach, and when they came to Tapnach they heard that the people of Arvelan had gone out to meet them to save the spoil of their brothers, and the sons of Yaakov left ten of their men in Tapnach to plunder the city, and they went out toward the people of Arvelan.

5 And the men of Arvelan went out with their wives to fight with the sons of Yaakov, for their wives were experienced in battle, and they went out, about four hundred men and women.

6 And all the sons of Yaakov shouted with a loud voice, and they all ran toward the inhabitants of Arvelan, and with a great and tremendous voice.

7 And the inhabitants of Arvelan heard the noise of the shouting of the sons of Yaakov, and their roaring like the noise of lions and like the roaring of the sea and its waves.

8 And fear and terror possessed their hearts on account of the sons of Yaakov, and they were

terribly afraid of them, and they retreated and fled before them into the city, and the sons of Yaakov pursued them to the gate of the city, and they came upon them in the city.

9 And the sons of Yaakov fought with them in the city, and all their women were engaged in slinging against the sons of Yaakov, and the combat was very severe among them the whole of that day until evening.

10 And the sons of Yaakov could not prevail over them, and the sons of Yaakov had almost perished in that battle, and the sons of Yaakov cried to אֶרְאֵל and greatly gained strength toward evening, and the sons of Yaakov smote all the inhabitants of Arvelan by the edge of the sword, men, women and little ones.

11 And also the remainder of the people who had fled from Sarton, the sons of Yaakov smote them in Arvelan, and the sons of Yaakov did to Arvelan and Tapnach as they had done to Chazar and Sarton, and when the women saw that all the men were dead, they went upon the roofs of the city and smote the sons of Yaakov by showering down stones like rain.

12 And the sons of Yaakov hurried and came into the city and seized all the women and smote them with the edge of the sword, and the sons of Yaakov captured all the spoil and booty, flocks and herds and cattle.

13 And the sons of Yaakov did to Machnaymah as they had done to Tapnach, to Chazar and to Shiloh, and they turned from there and went away.

14 And on the fifth day the sons of Yaakov heard that the people of Gaash had gathered against them to battle, because they had slain their melech and their captains, for there had been fourteen captains

in the city of Gaash, and the sons of Yaakov had slain them all in the first battle.

15 And the sons of Yaakov that day put on their weapons of war, and they marched to battle against the inhabitants of Gaash, and in Gaash there was a strong and mighty people of the people of the Amorites, and Gaash was the strongest and best fortified city of all the cities of the Amorites, and it had three walls.

16 And the sons of Yaakov came to Gaash and they found the gates of the city locked, and about five hundred men standing at the top of the outer-most wall, and a people numerous as the sand upon the seashore were in ambush for the sons of Yaakov from without the city at the rear of it.

17 And the sons of Yaakov approached to open the gates of the city, and while they were drawing near, behold those who were in ambush at the rear of the city came forth from their places and surrounded the sons of Yaakov.

18 And the sons of Yaakov were enclosed between the people of Gaash, and the battle was both to their front and rear, and all the men that were upon the wall, were casting from the wall upon them, arrows and stones.

19 And Yahudah, seeing that the men of Gaash were getting too heavy for them, gave a most piercing and tremendous shriek and all the men of Gaash were terrified at the voice of Yahudah's cry, and men fell from the wall at his powerful shriek, and all those that were from without and within the city were greatly afraid of their lives.

20 And the sons of Yaakov still came near to break the doors of the city, when the men of Gaash threw stones and arrows upon them from the top of the wall, and made them flee from the gate.

21 And the sons of Yaakov returned against the men of Gaash who were with them from without the city, and they smote them terribly, as striking against gourds, and they could not stand against the sons of Yaakov, for fright and terror had seized them at the shriek of Yahudah.

22 And the sons of Yaakov slew all those men who were without the city, and the sons of Yaakov still drew near to effect an entrance into the city, and to fight under the city walls, but they could not for all the inhabitants of Gaash who remained in the city had surrounded the walls of Gaash in every direction, so that the sons of Yaakov were unable to approach the city to fight with them.

23 And the sons of Yaakov came near to one corner to fight under the wall, the inhabitants of Gaash threw arrows and stones upon them like showers of rain, and they fled from under the wall.

24 And the people of Gaash who were upon the wall, seeing that the sons of Yaakov could not prevail over them from under the wall, reproached the sons of Yaakov in these words, saying,

25 What is the matter with you in the battle that you cannot prevail? Can you then do to the mighty city of Gaash and its inhabitants as you did to the cities of the Amorites that were not so powerful? Surely to those weak ones among us you did those things, and slew them in the entrance of the city, for they had no strength when they were terrified at the sound of your shouting.

26 And will you now then be able to fight in this place? Surely here you will all die, and we will avenge the cause of those cities that you have laid waste.

27 And the inhabitants of Gaash greatly reproached the sons of Yaakov and reviled them with their

ahlohim, and continued to cast arrows and stones upon them from the wall.

28 And Yahudah and his brothers heard the words of the inhabitants of Gaash and their anger was greatly roused, and Yahudah was jealous for his אֶלֹהִים in this matter, and he called out and said, O אֶלֹהִים, help, send help to us and our brothers.

29 And he ran at a distance with all his might, with his drawn sword in his hand, and he sprang from the earth and by dint of his strength, mounted the wall, and his sword fell from his hand.

30 And Yahudah shouted upon the wall, and all the men that were upon the wall were terrified, and some of them fell from the wall into the city and died, and those who were yet upon the wall, when they saw Yahudah's strength, they were greatly afraid and fled for their lives into the city for safety.

31 And some were emboldened to fight with Yahudah upon the wall, and they came near to slay him when they saw there was no sword in Yahudah's hand, and they thought of casting him from the wall to his brothers, and twenty men of the city came up to assist them, and they surrounded Yahudah and they all shouted over him, and approached him with drawn swords, and they terrified Yahudah, and Yahudah cried out to his brothers from the wall.

32 And Yaakov and his sons drew the bow from under the wall, and smote three of the men that were upon the top of the wall, and Yahudah continued to cry and he exclaimed, O אֶלֹהִים help us, O אֶלֹהִים deliver us, and he cried out with a loud voice upon the wall, and the cry was heard at a great distance.

33 And after this cry he again repeated to shout, and all the men who surrounded Yahudah on the top of the wall were terrified, and they each threw

his sword from his hand at the sound of Yahudah's shouting and his tremor, and fled.

34 And Yahudah took the swords that had fallen from their hands, and Yahudah fought with them and slew twenty of their men upon the wall.

35 And about eighty men and women still ascended the wall from the city and they all surrounded Yahudah, and אַרְאַרִים impressed the fear of Yahudah in their hearts, that they were unable to approach him.

36 And Yaakov and all who were with him drew the bow from under the wall, and they slew ten men upon the wall, and they fell below the wall, before Yaakov and his sons.

37 And the people upon the wall seeing that twenty of their men had fallen, they still ran toward Yahudah with drawn swords, but they could not approach him for they were greatly terrified at Yahudah's strength.

38 And one of their mighty men whose name was Arud approached to strike Yahudah upon the head with his sword, when Yahudah hastily put his shield to his head, and the sword hit the shield, and it was split in two.

39 And this mighty man after he had struck Yahudah ran for his life, at the fear of Yahudah, and his feet slipped upon the wall and he fell among the sons of Yaakov who were below the wall, and the sons of Yaakov smote him and slew him.

40 And Yahudah's head pained him from the blow of the powerful man, and Yahudah had nearly died from it.

41 And Yahudah cried out upon the wall owing to the pain produced by the blow, when Dan heard him, and his anger burned within him, and he also rose up and went at a distance and ran and sprang

from the earth and mounted the wall with his wrath-excited strength.

42 And when Dan came upon the wall near to Yahudah all the men upon the wall fled, who had stood against Yahudah, and they went up to the second wall, and they threw arrows and stones upon Dan and Yahudah from the second wall, and endeavored to drive them from the wall.

43 And the arrows and stones struck Dan and Yahudah, and they had nearly been killed upon the wall, and wherever Dan and Yahudah fled from the wall, they were attacked with arrows and stones from the second wall.

44 And Yaakov and his sons were still at the entrance of the city below the first wall, and they were not able to draw their bow against the inhabitants of the city, as they could not be seen by them, being upon the second wall.

45 And Dan and Yahudah when they could no longer bear the stones and arrows that fell upon them from the second wall, they both sprang upon the second wall near the people of the city, and when the people of the city who were upon the second wall saw that Dan and Yahudah had come to them upon the second wall, they all cried out and descended below between the walls.

46 And Yaakov and his sons heard the noise of the shouting from the people of the city, and they were still at the entrance of the city, and they were anxious about Dan and Yahudah who were not seen by them, they being upon the second wall.

47 And Naphtali went up with his wrath-excited might and sprang upon the first wall to see what caused the noise of shouting which they had heard in the city, and Yissacher and Zevulun drew near to break the doors of the city, and they opened the gates of the city and came into the city.

48 And Naphtali leaped from the first wall to the second, and came to assist his brothers, and the inhabitants of Gaash who were upon the wall, seeing that Naphtali was the third who had come up to assist his brothers, they all fled and descended into the city, and Yaakov and all his sons and all their young men came into the city to them.

49 And Yahudah and Dan and Naphtali descended from the wall into the city and pursued the inhabitants of the city, and Shimeon and Levi were from without the city and knew not that the gate was opened, and they went up from there to the wall and came down to their brothers into the city.

50 And the inhabitants of the city had all descended into the city, and the sons of Yaakov came to them in different directions, and the battle waged against them from the front and the rear, and the sons of Yaakov smote them terribly, and slew about twenty thousand of them men and women, not one of them could stand up against the sons of Yaakov.

51 And the blood flowed plentifully in the city, and it was like a brook of mayim, and the blood flowed like a brook to the outer part of the city, and reached the desert of Beth-Chorin.

52 And the people of Beth-Chorin saw at a distance the blood flowing from the city of Gaash, and about seventy men from among them ran to see the blood, and they came to the place where the blood was.

53 And they followed the track of the blood and came to the wall of the city of Gaash, and they saw the blood issue from the city, and they heard the voice of crying from the inhabitants of Gaash, for it ascended to the shamayim, and the blood was continuing to flow abundantly like a brook of mayim.

54 And all the sons of Yaakov were still smiting the inhabitants of Gaash, and were engaged in slaying

them till evening, about twenty thousand men and women, and the people of Chorin said, Surely this is the work of the Ivrim, for they are still carrying on war in all the cities of the Amorites.

55 And those people hurried and ran to Beth-Chorin, and each took his weapons of war, and they cried out to all the inhabitants of Beth-Chorin, who also put on their weapons of war to go and fight with the sons of Yaakov.

56 And when the sons of Yaakov had done smiting the inhabitants of Gaash, they walked around the city to strip all the slain, and coming in the innermost part of the city and farther on they met three very powerful men, and there was no sword in their hand.

57 And the sons of Yaakov came up to the place where they were, and the powerful men ran away, and one of them had taken Zevulun, who he saw was a young lad and of short stature, and with his might dashed him to the ground.

58 And Yaakov ran to him with his sword and Yaakov smote him below his loins with the sword, and cut him in two, and the body fell upon Zevulun.

59 And the second one approached and seized Yaakov to fell him to the ground, and Yaakov turned to him and shouted to him, while Shimeon and Levi ran and smote him on the hips with the sword and felled him to the ground.

60 And the powerful man rose up from the ground with wrath-excited might, and Yahudah came to him before he had gained his footing, and struck him upon the head with the sword, and his head was split and he died.

61 And the third powerful man, seeing that his companions were killed, ran from before the sons of Yaakov, and the sons of Yaakov pursued him in the city; and while the powerful man was fleeing he

found one of the swords of the inhabitants of the city, and he picked it up and turned to the sons of Yaakov and fought them with that sword.

62 And the powerful man ran to Yahudah to strike him upon the head with the sword, and there was no shield in the hand of Yahudah; and while he was aiming to strike him, Naphtali hastily took his shield and put it to Yahudah's head, and the sword of the powerful man hit the shield of Naphtali and Yahudah escaped the sword.

63 And Shimeon and Levi ran upon the powerful man with their swords and struck at him forcibly with their swords, and the two swords entered the body of the powerful man and divided it in two, length-wise.

64 And the sons of Yaakov smote the three mighty men at that time, together with all the inhabitants of Gaash, and the day was about to decline.

65 And the sons of Yaakov walked around Gaash and took all the spoil of the city, even the little ones and women they did not suffer to live, and the sons of Yaakov did to Gaash as they had done to Sarton and Shiloh.

40 And the sons of Yaakov led away all the spoil of Gaash, and went out of the city by night.

2 They were going out marching toward the castle of Beth-Chorin, and the inhabitants of Beth-Chorin were going to the castle to meet them, and on that night the sons of Yaakov fought with the inhabitants of Beth-Chorin, in the castle of Beth-Chorin.

3 And all the inhabitants of Beth-Chorin were mighty men, one of them would not flee from before a thousand men, and they fought on that night upon the castle, and their shouts were heard on that night from afar, and the earth quaked at their shouting.

4 And all the sons of Yaakov were afraid of those men, as they were not accustomed to fight in the dark, and they were greatly confounded, and the sons of Yaakov cried to אֱלֹהִים, saying, Give help to us O אֱלֹהִים, deliver us that we may not die by the hands of these uncircumcised men.

5 And אֱלֹהִים hearkened to the voice of the sons of Yaakov, and אֱלֹהִים caused great terror and confusion to seize the people of Beth-Chorin, and they fought among themselves the one with the other in the darkness of night, and smote each other in great numbers.

6 And the sons of Yaakov, knowing that אֱלֹהִים had brought a ruach of perverseness among those men, and that they fought each man with his neighbor, went forth from among the bands of the people of Beth-Chorin and went as far as the descent of the castle of Beth-Chorin, and farther, and they tarried there securely with their young men on that night.

7 And the people of Beth-Chorin fought the whole night, one man with his brother, and the other with his neighbor, and they cried out in every direction upon the castle, and their cry was heard at a distance, and the whole earth shook at their voice, for they were powerful above all the people of the earth.

8 And all the inhabitants of the cities of the Kannaim, the Hittites, the Amorites, the Hivites and all the melechim of Kanaan, and also those who were on the other side of the Yarden, heard the noise of the shouting on that night.

9 And they said, Surely these are the battles of the Ivrim who are fighting against the seven cities, who came near to them; and who can stand against those Ivrim?

10 And all the inhabitants of the cities of the Kannaim, and all those who were on the other side

of the Yarden, were greatly afraid of the sons of Yaakov, for they said, Behold the same will be done to us as was done to those cities, for who can stand against their mighty strength?

11 And the cries of the Chorinites were very great on that night, and continued to increase; and they smote each other till morning, and numbers of them were killed.

12 And the morning appeared, and all the sons of Yaakov rose up at daybreak and went up to the castle, and they smote those who remained of the Chorinites in a terrible manner, and they were all killed in the castle.

13 And the sixth day appeared, and all the inhabitants of Kanaan saw at a distance all the people of Beth-Chorin lying dead in the castle of Beth-Chorin, and strewed about as the carcasses of lambs and goats.

14 And the sons of Yaakov led all the spoil which they had captured from Gaash and went to Beth-Chorin, and they found the city full of people like the sand of the sea, and they fought with them, and the sons of Yaakov smote them there till evening time.

15 And the sons of Yaakov did to Beth-Chorin as they had done to Gaash and Tapnach, and as they had done to Chazar, to Sarton and to Shiloh.

16 And the sons of Yaakov took with them the spoil of Beth-Chorin and all the spoil of the cities, and on that day they went home to Shechem.

17 And the sons of Yaakov came home to the city of Shechem, and they remained without the city, and they then rested there from the war, and tarried there all night.

18 And all their servants together with all the spoil that they had taken from the cities, they left without the city, and they did not enter the city, for they said,

Perhaps there may be yet more fighting against us, and they may come to besiege us in Shechem.

19 And Yaakov and his sons and their servants remained on that night and the next day in the portion of the field which Yaakov had purchased from Chamor for five shekels, and all that they had captured was with them.

20 And all the booty that the sons of Yaakov had captured was in the portion of the field, immense as the sand upon the seashore.

21 And the inhabitants of the land observed them from afar, and all the inhabitants of the land were afraid of the sons of Yaakov who had done this thing, for no melech from the days of old had ever done the like.

22 And the seven melechim of the Kannaim resolved to make shalom with the sons of Yaakov, for they were greatly afraid for their lives, on account of the sons of Yaakov.

23 And on that day, being the seventh day, Yaphia melech of Hevron sent secretly to the melech of Ai, and to the melech of Gibeon, and to the melech of Shalem, and to the melech of Adulam, and to the melech of Lachish, and to the melech of Chazar, and to all the Canaanitish melechim who were under their subjection, saying,

24 Go up with me, and come to me that we may go to the sons of Yaakov, and I will make shalom with them, and form a treaty with them, lest all your lands be destroyed by the swords of the sons of Yaakov, as they did to Shechem and the cities around it, as you have heard and seen.

25 And when you come to me, do not come with many men, but let every melech bring his three head captains, and every captain bring three of his officers.

26 And come all of you to Hevron, and we will go together to the sons of Yaakov, and supplicate them that they shall form a treaty of shalom with us.

27 And all those melechim did as the melech of Hevron had sent to them, for they were all under his counsel and command, and all the melechim of Kanaan assembled to go to the sons of Yaakov, to make shalom with them; and the sons of Yaakov returned and went to the portion of the field that was in Shechem, for they did not put confidence in the melechim of the land.

28 And the sons of Yaakov returned and remained in the portion of the field ten days, and no one came to make war with them.

29 And when the sons of Yaakov saw that there was no appearance of war, they all assembled and went to the city of Shechem, and the sons of Yaakov remained in Shechem.

30 And at the expiration of forty days, all the melechim of the Amorites assembled from all their places and came to Hevron, to Yaphiya, melech of Hevron.

31 And the number of melechim that came to Hevron, to make shalom with the sons of Yaakov, was twenty-one melechim, and the number of captains that came with them was sixty-nine, and their men were one hundred and eighty-nine, and all these melechim and their men rested by Mount Hevron.

32 And the melech of Hevron went out with his three captains and nine men, and these melechim resolved to go to the sons of Yaakov to make shalom.

33 And they said to the melech of Hevron, Go before us with your men, and speak for us to the sons of Yaakov, and we will come after you and

confirm your words, and the melech of Hevron did so.

34 And the sons of Yaakov heard that all the melechim of Kanaan had gathered together and rested in Hevron, and the sons of Yaakov sent four of their servants as spies, saying, Go and spy these melechim, and search and examine their men whether they are few or many, and if they are but few in number, number them all and come back.

35 And the servants of Yaakov went secretly to these melechim, and did as the sons of Yaakov had commanded them, and on that day they came back to the sons of Yaakov, and said to them, We came to those melechim, and they are but few in number, and we numbered them all, and behold, they were two hundred and eighty-eight, melechim and men.

36 And the sons of Yaakov said, They are but few in number, therefore we will not all go out to them; and in the morning the sons of Yaakov rose up and chose sixty two of their men, and ten of the sons of Yaakov went with them; and they put on their weapons of war, for they said, They are coming to make war with us, for they knew not that they were coming to make shalom with them.

37 And the sons of Yaakov went with their servants to the gate of Shechem, toward those melechim, and their abba Yaakov was with them.

38 And when they had come forth, behold, the melech of Hevron and his three captains and nine men with him were coming along the road against the sons of Yaakov, and the sons of Yaakov lifted up their eyes, and saw at a distance Yaphiya, melech of Hevron, with his captains, coming toward them, and the sons of Yaakov took their stand at the place of the gate of Shechem, and did not proceed.

39 And the melech of Hevron continued to advance, he and his captains, until he came near to the sons

of Yaakov, and he and his captains bowed down to them to the ground, and the melech of Hevron sat with his captains before Yaakov and his sons.

40 And the sons of Yaakov said to him, What has befallen you, O melech of Hevron? Why have you come to us this day? What do you require from us? And the melech of Hevron said to Yaakov, I beseech you my master, all the melechim of the Kannaim have this day come to make shalom with you.

41 And the sons of Yaakov heard the words of the melech of Hevron, and they would not consent to his proposals, for the sons of Yaakov had no faith in him, for they imagined that the melech of Hevron had spoken deceitfully to them.

42 And the melech of Hevron knew from the words of the sons of Yaakov, that they did not believe his words, and the melech of Hevron approached nearer to Yaakov, and said to him, I beseech you, my master, to be assured that all these melechim have come to you on peaceable terms, for they have not come with all their men, neither did they bring their weapons of war with them, for they have come to seek shalom from my master and his sons.

43 And the sons of Yaakov answered the melech of Hevron, saying, Send you to all these melechim, and if you speak emet to us, let them each come singly before us, and if they come to us unarmed, we shall then know that they seek shalom from us.

44 And Yaphiya, melech of Hevron, sent one of his men to the melechim, and they all came before the sons of Yaakov, and bowed down to them to the ground, and these melechim sat before Yaakov and his sons, and they spoke to them, saying,

45 We have heard all that you did to the melechim of the Amorites with your sword and exceedingly mighty arm, so that no man could stand up before

you, and we were afraid of you for the sake of our lives, lest it should befall us as it did to them.

46 So we have come to you to form a treaty of shalom between us, and now therefore contract with us a covenant of shalom and emet, that you will not meddle with us, inasmuch as we have not meddled with you.

47 And the sons of Yaakov knew that they had really come to seek shalom from them, and the sons of Yaakov listened to them, and formed a covenant with them.

48 And the sons of Yaakov swore to them that they would not meddle with them, and all the melechim of the Kannaim swore also to them, and the sons of Yaakov made them tributary from that day forward.

49 And after this all the captains of these melechim came with their men before Yaakov, with presents in their hands for Yaakov and his sons, and they bowed down to him to the ground.

50 And these melechim then urged the sons of Yaakov and begged of them to return all the spoil they had captured from the seven cities of the Amorites, and the sons of Yaakov did so, and they returned all that they had captured, the women, the little ones, the cattle and all the spoil which they had taken, and they sent them off, and they went away each to his city.

51 And all these melechim again bowed down to the sons of Yaakov, and they sent or brought them many gifts in those days, and the sons of Yaakov sent off these melechim and their men, and they went peaceably away from them to their cities, and the sons of Yaakov also returned to their home, to Shechem.

52 And there was shalom from that day forward between the sons of Yaakov and the melechim of

the Kannaim, until the children of Yisrael came to inherit the land of Kanaan.

41 And at the turn of the year the sons of Yaakov journeyed from Shechem, and they came to Hevron, to their abba Yitzchak, and they dwelt there, but their flocks and herds they fed daily in Shechem, for there was there in those days tov and fat pasture, and Yaakov and his sons and all their household dwelt in the valley of Hevron.

2 And it was in those days, in that year, being the hundred and sixth year of the life of Yaakov, in the tenth year of Yaakov's coming from Padan-Aram, that Leah the wife of Yaakov died; she was fifty-one years old when she died in Hevron.

3 And Yaakov and his sons buried her in the cave of the field of Machpelah, which is in Hevron, which Avraham had bought from the children of Cheth, for the possession of a burial place.

4 And the sons of Yaakov dwelt with their abba in the valley of Hevron, and all the inhabitants of the land knew their strength and their fame went throughout the land.

5 And Yoseph the son of Yaakov, and his brother Binyamin, the sons of Rachel, the wife of Yaakov, were yet young in those days, and did not go out with their brothers during their battles in all the cities of the Amorites.

6 And when Yoseph saw the strength of his brothers, and their greatness, he praised them and extolled them, but he ranked himself greater than them, and extolled himself above them; and Yaakov, his abba, also loved him more than any of his sons, for he was a son of his old age, and through his love toward him, he made him a coat of many colors.

7 And when Yoseph saw that his abba loved him more than his brothers, he continued to exalt

himself above his brothers, and he brought to his abba evil reports concerning them.

8 And the sons of Yaakov seeing the whole of Yoseph's conduct toward them, and that their abba loved him more than any of them, they hated him and could not speak peaceably to him all the days.

9 And Yoseph was seventeen years old, and he was still magnifying himself above his brothers, and thought of raising himself above them.

10 At that time he dreamed a dream, and he came to his brothers and told them his dream, and he said to them, I dreamed a dream, and behold we were all binding sheaves in the field, and my sheaf rose and placed itself upon the ground and your sheaves surrounded it and bowed down to it.

11 And his brothers answered him and said to him, What means this dream that you did dream? Do you imagine in your heart to reign or rule over us?

12 And he still came, and told the thing to his abba Yaakov, and Yaakov kissed Yoseph when he heard these words from his mouth, and Yaakov blessed Yoseph.

13 And when the sons of Yaakov saw that their abba had blessed Yoseph and had kissed him, and that he loved him exceedingly, they became jealous of him and hated him the more.

14 And after this Yoseph dreamed another dream and related the dream to his abba in the presence of his brothers, and Yoseph said to his abba and brothers, Behold I have again dreamed a dream, and behold the sun and the moon and the eleven stars bowed down to me.

15 And his abba heard the words of Yoseph and his dream, and seeing that his brothers' hated Yoseph on account of this matter, Yaakov therefore rebuked Yoseph before his brothers on account of this thing, saying, What means this dream that you have

dreamed, and this magnifying of yourself before your brothers who are older than you are?

16 Do you imagine in your heart that I and your ema and your eleven brothers will come and bow down to you, that you speak these things?

17 And his brothers were jealous of him on account of his words and dreams, and they continued to hate him, and Yaakov reserved the dreams in his heart.

18 And the sons of Yaakov went one day to feed their abba's flock in Shechem, for they were still herdsmen in those days; and while the sons of Yaakov were that day feeding in Shechem they delayed, and the time of gathering in the cattle was passed, and they had not arrived.

19 And Yaakov saw that his sons were delayed in Shechem, and Yaakov said within himself, Perhaps the people of Shechem have risen up to fight against them, therefore they have delayed coming this day.

20 And Yaakov called Yoseph his son and commanded him, saying, Behold your brothers are feeding in Shechem this day, and behold they have not yet come back; go now therefore and see where they are, and bring me word back concerning the welfare of your brothers and the welfare of the flock.

21 And Yaakov sent his son Yoseph to the valley of Hevron, and Yoseph came for his brothers to Shechem, and could not find them, and Yoseph went about the field which was near Shechem, to see where his brothers had turned, and he missed his road in the wilderness, and knew not which way he should go.

22 And a malach of אִיִּזְרָאֵל found him wandering in the road toward the field, and Yoseph said to the malach of אִיִּזְרָאֵל, I seek my brothers; have you not heard where they are feeding? And the malach of

אֶלְעָזָר said to Yoseph, I saw your brothers feeding here, and I heard them say they would go to feed in Dothan.

23 And Yoseph hearkened to the voice of the malach of אֶלְעָזָר, and he went to his brothers in Dothan and he found them in Dothan feeding the flock.

24 And Yoseph advanced to his brothers, and before he had come near to them, they had resolved to slay him.

25 And Shimeon said to his brothers, Behold the man of dreams is coming to us this day, and now therefore come and let us kill him and cast him in one of the pits that are in the wilderness, and when his abba shall seek him from us, we will say an evil beast has devoured him.

26 And Reuven heard the words of his brothers concerning Yoseph, and he said to them, You should not do this thing, for how can we look up to our abba Yaakov? Cast him into this pit to die there, but stretch not forth a hand upon him to spill his blood; and Reuven said this in order to deliver him from their hand, to bring him back to his abba.

27 And when Yoseph came to his brothers he sat before them, and they rose upon him and seized him and smote him to the earth, and stripped the coat of many colors that he had on.

28 And they took him and cast him into a pit, and in the pit there was no mayim, but serpents and scorpions. And Yoseph was afraid of the serpents and scorpions that were in the pit. And Yoseph cried out with a loud voice, and אֶלְעָזָר hid the serpents and scorpions in the sides of the pit, and they did no harm to Yoseph.

29 And Yoseph called out from the pit to his brothers, and said to them, What have I done to you, and in what have I sinned? Why do you not

fear אָפּאָר concerning me? Am I not of your bones and flesh, and is not Yaakov your abba, my abba? Why do you do this thing to me this day, and how will you be able to look up to our abba Yaakov?

30 And he continued to cry out and call to his brothers from the pit, and he said, O Yahudah, Shimeon, and Levi, my brothers, lift me up from the place of darkness in which you have placed me, and come this day to have rachamim on me, you children of אָפּאָר, and sons of Yaakov my abba. And if I have sinned against you, are you not the sons of Avraham, Yitzchak, and Yaakov? If they saw an orphan they had rachamim over him, or one that was hungry, they gave him bread to eat, or one that was thirsty, they gave him mayim to drink, or one that was naked, and they covered him with garments!

31 And how then will you withhold your pity from your brother, for I am of your flesh and bones, and if I have sinned to you, surely you will do this on account of my abba!

32 And Yoseph spoke these words from the pit, and his brothers could not listen to him, nor incline their ears to the words of Yoseph, and Yoseph was crying and weeping in the pit.

33 And Yoseph said, O that my abba knew, this day, the act that my brothers have done to me, and the words that they have this day spoken to me.

34 And all his brothers heard his cries and weeping in the pit, and his brothers went and removed themselves from the pit, so that they might not hear the cries of Yoseph and his weeping in the pit.

42 And they went and sat on the opposite side, about the distance of a bowshot, and they sat there to eat bread, and while they were eating, they held

counsel together what was to be done with him, whether to slay him or to bring him back to his abba.

2 They were holding the counsel, when they lifted up their eyes, and saw, and behold there was a company of Yishmaelites coming at a distance by the road of Gilead, going down to Mitzrayim.

3 And Yahudah said to them, What gain will it be to us if we slay our brother? Perhaps אִרְאֵךְ will require him from us; this then is the counsel proposed concerning him, which you shall do to him: Behold this company of Yishmaelites going down to Mitzrayim,

4 Now therefore, come let us dispose of him to them, and let not our hand be upon him, and they will lead him along with them, and he will be lost among the people of the land, and we will not put him to death with our own hands. And the proposal pleased his brothers and they did according to the word of Yahudah.

5 And while they were discoursing about this matter, and before the company of Yishmaelites had come up to them, seven trading men of Midiyan passed by them, and as they passed they were thirsty, and they lifted up their eyes and saw the pit in which Yoseph was immured, and they looked, and behold every species of bird was upon him.

6 And these Midyanites ran to the pit to drink mayim, for they thought that it contained mayim, and on coming before the pit they heard the voice of Yoseph crying and weeping in the pit, and they looked down into the pit, and they saw and behold there was a youth of comely appearance and well favored.

7 And they called to him and said, Who are you and who brought you here, and who placed you in this pit, in the wilderness? And they all assisted to raise up Yoseph and they drew him out, and brought him

up from the pit, and took him and went away on their journey and passed by his brothers.

8 And these said to them, Why do you do this, to take our servant from us and to go away? Surely we placed this youth in the pit because he rebelled against us, and you come and bring him up and lead him away; now then give us back our servant.

9 And the Midyanites answered and said to the sons of Yaakov, Is this your servant, or does this man attend you? Perhaps you are all his servants, for he is more comely and well favored than any of you, and why do you all speak falsely to us?

10 Now therefore we will not listen to your words, nor attend to you, for we found the youth in the pit in the wilderness, and we took him; we will therefore go on.

11 And all the sons of Yaakov approached them and rose up to them and said to them, Give us back our servant, and why will you all die by the edge of the sword? And the Midyanites cried out against them, and they drew their swords, and approached to fight with the sons of Yaakov.

12 And behold Shimeon rose up from his seat against them, and sprang upon the ground and drew his sword and approached the Midyanites and he gave a terrible shout before them, so that his shouting was heard at a distance, and the earth shook at Shimeon's shouting.

13 And the Midyanites were terrified on account of Shimeon and the noise of his shouting, and they fell upon their faces, and were excessively alarmed.

14 And Shimeon said to them, Verily I am Shimeon, the son of Yaakov the Ivri, who have, only with my brother, destroyed the city of Shechem and the cities of the Amorites; so shall אַף־אֵלֶיךָ moreover do to me, that if all your brothers the people of Midiyan,

and also the melechim of Kanaan, were to come with you, they could not fight against me.

15 Now therefore give us back the youth whom you have taken, lest I give your flesh to the birds of the skies and the beasts of the earth.

16 And the Midyanites were more afraid of Shimeon, and they approached the sons of Yaakov with terror and fright, and with pathetic words, saying,

17 Surely you have said that the young man is your servant, and that he rebelled against you, and therefore you placed him in the pit; what then will you do with a servant who rebels against his master? Now therefore sell him to us, and we will give you all that you require for him; and אֶרְאֵל was pleased to do this in order that the sons of Yaakov should not slay their brother.

18 And the Midyanites saw that Yoseph was of a comely appearance and well favored; they desired him in their hearts and were urgent to purchase him from his brothers.

19 And the sons of Yaakov hearkened to the Midyanites and they sold their brother Yoseph to them for twenty pieces of silver, and Reuven their brother was not with them, and the Midyanites took Yoseph and continued their journey to Gilead.

20 They were going along the road, and the Midyanites repented of what they had done, in having purchased the young man, and one said to the other, What is this thing that we have done, in taking this youth from the Ivrim, who is of comely appearance and well favored.

21 Perhaps this youth is stolen from the land of the Ivrim, and why then have we done this thing? And if he should be sought for and found in our hands we shall die through him.

22 Now surely hardy and powerful men have sold him to us, the strength of one of whom you saw this day; perhaps they stole him from his land with their might and with their powerful arm, and have therefore sold him to us for the small value which we gave to them.

23 And while they were this discoursing together, they looked, and behold the company of Yishmaelites which was coming at first, and which the sons of Yaakov saw, was advancing toward the Midyanites, and the Midyanites said to each other, Come let us sell this youth to the company of Yishmaelites who are coming toward us, and we will take for him the little that we gave for him, and we will be delivered from his evil.

24 And they did so, and they reached the Yishmaelites, and the Midyanites sold Yoseph to the Yishmaelites for twenty pieces of silver that they had given for him to his brothers.

25 And the Midyanites went on their road to Gilead, and the Yishmaelites took Yoseph and they let him ride upon one of the camels, and they were leading him to Mitzrayim.

26 And Yoseph heard that the Yishmaelites were proceeding to Mitzrayim, and Yoseph lamented and wept at this thing that he was to be so far removed from the land of Kanaan, from his abba, and he wept bitterly while he was riding upon the camel, and one of their men observed him, and made him go down from the camel and walk on foot, and notwithstanding this Yoseph continued to cry and weep, and he said, O my abba, my abba.

27 And one of the Yishmaelites rose up and smote Yoseph upon the cheek, and still he continued to weep; and Yoseph was fatigued in the road, and was unable to proceed on account of the bitterness of his being, and they all smote him and afflicted

him in the road, and they terrified him in order that he might cease from weeping.

28 And אֶלְיָאָז saw the ambition of Yoseph and his trouble, and אֶלְיָאָז brought down upon those men darkness and confusion, and the hand of every one that smote him became withered.

29 And they said to each other, What is this thing that אֶלְיָאָז has done to us in the road? And they knew not that this befell them on account of Yoseph. And the men proceeded on the road, and they passed along the road of Ephrath where Rachel was buried.

30 And Yoseph reached his ema's grave, and Yoseph hurried and ran to his ema's grave, and fell upon the grave and wept.

31 And Yoseph cried aloud upon his ema's grave, and he said, O my ema, my ema, O you who did give me birth, awake now, and rise and see your son, how he has been sold for a slave, and no one to pity him.

32 O rise and see your son, weep with me on account of my troubles, and see the heart of my brothers.

33 Arise my ema, arise, awake from your sleep for me, and direct your battles against my brothers. O how have they stripped me of my coat, and sold me already twice for a slave, and separated me from my abba, and there is no one to pity me.

34 Arouse and lay your cause against them before אֶלְיָאָז, and see whom אֶלְיָאָז will justify in the mishpat, and whom he will condemn.

35 Rise, O my ema, rise, awake from your sleep and see my abba how his being is with me this day, and comfort him and ease his heart.

36 And Yoseph continued to speak these words, and Yoseph cried aloud and wept bitterly upon his ema's grave; and he ceased speaking, and from

bitterness of heart he became still as a stone upon the grave.

37 And Yoseph heard a voice speaking to him from beneath the ground, which answered him with bitterness of heart, and with a voice of weeping and praying in these words:

38 My son, my son Yoseph, I have heard the voice of your weeping and the voice of your lamentation; I have seen your tears; I know your troubles, my son, and it grieves me for your sake, and abundant grief is added to my grief.

39 Now therefore my son, Yoseph my son, hope to אֱלֹהִים, and wait for him and do not fear, for אֱלֹהִים is with you, he will deliver you from all trouble.

40 Rise my son, go down to Mitzrayim with your masters, and do not fear, for אֱלֹהִים is with you, my son. And she continued to speak like to these words to Yoseph, and she was still.

41 And Yoseph heard this, and he wondered greatly at this, and he continued to weep; and after this one of the Yishmaelites observed him crying and weeping upon the grave, and his anger was kindled against him, and he drove him from there, and he smote him and cursed him.

42 And Yoseph said to the men, May I find rachamim in your sight to take me back to my abba's house, and he will give you abundance of riches.

43 And they answered him, saying, Are you not a slave, and where is your abba? And if you had an abba you would not already twice have been sold for a slave for so little value; and their anger was still roused against him, and they continued to smite him and to chastise him, and Yoseph wept bitterly.

44 And אֱלֹהִים saw Yoseph's affliction, and אֱלֹהִים again smote these men, and chastised them, and אֱלֹהִים caused darkness to envelope them upon the

earth, and the lightning flashed and the thunder roared, and the earth shook at the voice of the thunder and of the mighty wind, and the men were terrified and knew not where they should go.

45 And the beasts and camels stood still, and they led them, but they would not go, they smote them, and they crouched upon the ground; and the men said to each other, What is this that אֱלֹהִים has done to us? What are our transgressions, and what are our sins that this thing has this befallen us?

46 And one of them answered and said to them, Perhaps on account of the sin of afflicting this slave has this thing happened this day to us; now therefore implore him strongly to forgive us, and then we shall know on whose account this evil befalls us, and if אֱלֹהִים shall have rachamim over us, then we shall know that all this comes to us on account of the sin of afflicting this slave.

47 And the men did so, and they supplicated Yoseph and pressed him to forgive them; and they said, We have sinned to אֱלֹהִים and to you, now therefore promise us that you will request of your אֱלֹהִים that he shall put away this death from among us, for we have sinned to Him.

48 And Yoseph did according to their words, and אֱלֹהִים hearkened to Yoseph, and אֱלֹהִים put away the plague which He had inflicted upon those men on account of Yoseph, and the beasts rose up from the ground and they conducted them, and they went on, and the raging storm abated and the earth became tranquilized, and the men proceeded on their journey to go down to Mitzrayim, and the men knew that this evil had befallen them on account of Yoseph.

49 And they said to each other, Behold we know that it was on account of his affliction that this evil befell us. Now therefore why shall we bring this

death upon our beings? Let us hold counsel what to do to this slave.

50 And one answered and said, Surely he told us to bring him back to his abba; now therefore come, let us take him back and we will go to the place that he will tell us, and take from his family the price that we gave for him and we will then go away.

51 And one answered again and said, Behold this counsel is very tov, but we cannot do so for the way is very far from us, and we cannot go out of our road.

52 And one more answered and said to them, This is the counsel to be adopted, we will not swerve from it; behold we are this day going to Mitzrayim, and when we shall have come to Mitzrayim, we will sell him there at a high price, and we will be delivered from his evil.

53 And this thing pleased the men and they did so, and they continued their journey to Mitzrayim with Yoseph.

43 And when the sons of Yaakov had sold their brother Yoseph to the Midyanites, their hearts were smitten on account of him, and they repented of their acts, and they sought for him to bring him back, but could not find him.

2 And Reuven returned to the pit in which Yoseph had been put, in order to lift him out, and restore him to his abba, and Reuven stood by the pit, and he heard not a word, and he called out Yoseph! Yoseph! And no one answered or uttered a word.

3 And Reuven said, Yoseph has died through fright, or some serpent has caused his death; and Reuven descended into the pit, and he searched for Yoseph and could not find him in the pit, and he came out again.

4 And Reuven tore his garments and he said, The child is not there, and how shall I reconcile my abba about him if he is dead? And he went to his brothers and found them grieving on account of Yoseph, and counseling together how to reconcile their abba about him, and Reuven said to his brothers, I came to the pit and behold Yoseph was not there, what then shall we say to our abba, for my abba will only seek the lad from me.

5 And his brothers answered him saying, This and this we did, and our hearts afterward smote us on account of this act, and we now sit to seek a pretext how we shall reconcile our abba to it.

6 And Reuven said to them, What is this you have done to bring down the gray hairs of our abba in sorrow to the grave? The thing is not tov that you have done.

7 And Reuven sat with them, and they all rose up and swore to each other not to tell this thing to Yaakov, and they all said, The man who will tell this to our abba or his household, or who will report this to any of the children of the land, we will all rise up against him and slay him with the sword.

8 And the sons of Yaakov feared each other in this matter, from the youngest to the oldest, and no one spoke a word, and they concealed the thing in their hearts.

9 And they afterward sat down to determine and invent something to say to their abba Yaakov concerning all these things.

10 And Yissacher said to them, Here is an advice for you if it seems tov in your eyes to do this thing, take the coat, which belongs to Yoseph, and tear it, and kill a kid of the goats and dip it in its blood.

11 And send it to our abba and when he sees it he will say an evil beast has devoured him, therefore tear his coat and behold his blood will be upon his

coat, and by your doing this we shall be free of our abba's murmurings.

12 And Yissacher's advice pleased them, and they hearkened to him and they did according to the word of Yissacher that he had counseled them.

13 And they hurried and took Yoseph's coat and tore it, and they killed a kid of the goats and dipped the coat in the blood of the kid, and then trampled it in the dust, and they sent the coat to their abba Yaakov by the hand of Naphtali, and they commanded him to say these words:

14 We had gathered in the cattle and had come as far as the road to Shechem and farther, when we found this coat upon the road in the wilderness dipped in blood and in dust; now therefore see whether it be your son's coat or not.

15 And Naphtali went and he came to his abba and he gave him the coat, and he spoke to him all the words that his brothers had commanded him.

16 And Yaakov saw Yoseph's coat and he knew it and he fell upon his face to the ground, and became as still as a stone, and he afterward rose up and cried out with a loud and weeping voice and he said, It is the coat of my son Yoseph!

17 And Yaakov hurried and sent one of his servants to his sons, who went to them and found them coming along the road with the flock.

18 And the sons of Yaakov came to their abba about evening, and behold their garments were torn and dust was upon their heads, and they found their abba crying out and weeping with a loud voice.

19 And Yaakov said to his sons, Tell me truly what evil have you this day suddenly brought upon me? And they answered their abba Yaakov, saying, We were coming along this day after the flock had been gathered in, and we came as far as the city of Shechem by the road in the wilderness, and we

found this coat filled with blood upon the ground, and we identified it and we sent to you if you could identify it.

20 And Yaakov heard the words of his sons and he cried out with a loud voice, and he said, It is the coat of my son, an evil beast has devoured him; Yoseph is rent in pieces, for I sent him this day to see whether it was well with you and well with the flocks and to bring me word again from you, and he went as I commanded him, and this has happened to him this day while I thought my son was with you.

21 And the sons of Yaakov answered and said, He did not come to us, neither have we seen him from the time of our going out from you until now.

22 And when Yaakov heard their words he again cried out aloud, and he rose up and tore his garments, and he put sackcloth upon his loins, and he wept bitterly and he mourned and lifted up his voice in weeping and exclaimed and said these words,

23 Yoseph my son, O my son Yoseph, I sent you this day after the welfare of your brothers, and behold you have been torn in pieces; through my hand has this happened to my son.

24 It grieves me for you Yoseph my son, it grieves me for you; how sweet were you to me during life, and now how exceedingly bitter is your death to me.

25 O that I had died in your stead Yoseph my son, for it grieves me sadly for you my son, O my son, my son. Yoseph my son, where are you, and where have you been drawn? Arise, arise from your place, and come and see my grief for you, O my son Yoseph.

26 Come now and number the tears gushing from my eyes down my cheeks, and bring them up before אַף־אֵז that His anger may turn from me.

27 O Yoseph my son, how did you fall, by the hand of one by whom no one had fallen from the beginning of the world to this day; for you have been put to death by the smiting of an enemy, inflicted with cruelty, but surely I know that this has happened to you, on account of the multitude of my sins.

28 Arouse now and see how bitter is my trouble for you my son, although I did not rear you, nor fashion you, nor give you breath and being, but it was אֱלֹהִים who formed you and built your bones and covered them with flesh, and breathed in your nostrils the breath of life, and then He gave you to me.

29 Now truly אֱלֹהִים who gave you to me, He has taken you from me, and such then has befallen you
30 And Yaakov continued to speak like to these words concerning Yoseph, and he wept bitterly; he fell to the ground and became still.

31 And all the sons of Yaakov seeing their abba's trouble, they repented of what they had done, and they also wept bitterly.

32 And Yahudah rose up and lifted his abba's head from the ground, and placed it upon his lap, and he wiped his abba's tears from his cheeks, and Yahudah wept an exceeding great weeping, while his abba's head was reclining upon his lap, still as a stone.

33 And the sons of Yaakov saw their abba's trouble, and they lifted up their voices and continued to weep, and Yaakov was yet lying upon the ground still as a stone.

34 And all his sons and his servants and his servant's children rose up and stood around him to comfort him, and he refused to be comforted.

35 And the whole household of Yaakov rose up and mourned a great mourning on account of Yoseph and their abba's trouble, and the intelligence

reached Yitzchak, the son of Avraham, the abba of Yaakov, and he wept bitterly on account of Yoseph, he and all his household, and he went from the place where he dwelt in Hevron, and his men with him, and he comforted Yaakov his son, and he refused to be comforted.

36 And after this, Yaakov rose up from the ground, and his tears were running down his cheeks, and he said to his sons, Rise up and take your swords and your bows, and go forth into the field, and seek whether you can find my son's body and bring it to me that I may bury it.

37 Seek also, I beg you, among the beasts and hunt them, and that which shall come the first before you, seize and bring it to me; perhaps אַיִן will this day pity my affliction, and prepare before you that which did tear my son in pieces, and bring it to me, and I will avenge the cause of my son.

38 And his sons did as their abba had commanded them, and they rose up early in the morning, and each took his sword and his bow in his hand, and they went forth into the field to hunt the beasts.

39 And Yaakov was still crying aloud and weeping and walking to and fro in the house, and smiting his hands together, saying, Yoseph my son, Yoseph my son.

40 And the sons of Yaakov went into the wilderness to seize the beasts, and behold a wolf came toward them, and they seized him, and brought him to their abba, and they said to him, This is the first we have found, and we have brought him to you as you did command us, and your son's body we could not find.

41 And Yaakov took the beast from the hands of his sons, and he cried out with a loud and weeping voice, holding the beast in his hand, and he spoke with a bitter heart to the beast, Why did you devour

my son Yoseph, and how did you have no fear of the אֱלֹהִים of the earth, or of my trouble for my son Yoseph?

42 And you did devour my son for nothing, because he committed no violence, and did thereby render me culpable on his account, therefore אֱלֹהִים will require him that is persecuted.

43 And אֱלֹהִים opened the mouth of the beast in order to comfort Yaakov with its words, and it answered Yaakov and spoke these words to him,

44 As אֱלֹהִים lives who created us in the earth, and as your being lives, my master, I did not see your son, neither did I tear him to pieces, but from a distant land I also came to seek my son who went from me this day, and I know not whether he be living or dead.

45 And I came this day into the field to seek my son, and your sons found me, and seized me and increased my grief, and have this day brought me before you, and I have now spoken all my words to you.

46 And now therefore, O son of man, I am in your hands, and do to me this day as it may seem tov in your sight, but by the life of אֱלֹהִים who created me, I did not see your son, nor did I tear him to pieces, neither has the flesh of man entered my mouth all the days of my life.

47 And when Yaakov heard the words of the beast he was greatly astonished, and sent forth the beast from his hand, and she went her way.

48 And Yaakov was still crying aloud and weeping for Yoseph day after day, and he mourned for his son many days.

44 And the sons of Yishmael who had bought Yoseph from the Midyanites, who had bought him from his brothers, went to Mitzrayim with Yoseph,

and they came upon the borders of Mitzrayim, and when they came near to Mitzrayim, they met four men of the sons of Medan the son of Avraham, who had gone forth from the land of Mitzrayim on their journey.

2 And the Yishmaelites said to them, Do you desire to purchase this slave from us? And they said, Deliver him over to us, and they delivered Yoseph over to them, and they beheld him that he was a very comely youth and they purchased him for twenty shekels.

3 And the Yishmaelites continued their journey to Mitzrayim and the Medanim also returned that day to Mitzrayim, and the Medanim said to each other, Behold we have heard that Potiphar, an officer of Pharaoh, captain of the guard, seek a tov servant who shall stand before him to attend him, and to make him overseer over his house and all belonging to him.

4 Now therefore come let us sell him to him for what we may desire, if he be able to give to us that which we shall require from him.

5 And these Medanim went and came to the house of Potiphar, and said to him, We have heard that you seek a tov servant to attend you, behold we have a servant that will please you, if you can give to us that which we may desire, and we will sell him to you.

6 And Potiphar said, Bring him before me, and I will see him, and if he pleases me I will give to you that which you may require for him.

7 And the Medanim went and brought Yoseph and placed him before Potiphar, and he saw him, and he pleased him exceedingly, and Potiphar said to them, Tell me what you require for this youth?

8 And they said, Four hundred pieces of silver we desire for him, and Potiphar said, I will give it you if

you bring me the record of his sale to you, and will tell me his history, for perhaps he may be stolen, for this youth is neither a slave, nor the son of a slave, but I observe in him the appearance of a goodly and handsome person.

9 And the Medanims went and brought to him the Yishmaelites who had sold him to them, and they told him, saying, He is a slave and we sold him to them.

10 And Potiphar heard the words of the Yishmaelites in his giving the silver to the Medanims, and the Medanims took the silver and went on their journey, and the Yishmaelites also returned home.

11 And Potiphar took Yoseph and brought him to his house that he might serve him, and Yoseph found favor in the sight of Potiphar, and he placed confidence in him, and made him overseer over his house, and all that belonged to him he delivered over into his hand.

12 And $\aleph\aleph\aleph$ was with Yoseph and he became a prosperous man, and $\aleph\aleph\aleph$ blessed the house of Potiphar for the sake of Yoseph.

13 And Potiphar left all that he had in the hand of Yoseph, and Yoseph was the one that caused things to come in and go out, and everything was regulated by his wish in the house of Potiphar.

14 And Yoseph was eighteen years old, a youth with beautiful eyes and of comely appearance, and like to him was not in the whole land of Mitzrayim.

15 At that time while he was in his master's house, going in and out of the house and attending his master, Zelicah, his master's wife, lifted up her eyes toward Yoseph and she looked at him, and behold he was a youth comely and well favored.

16 And she coveted his beauty in her heart, and her being was fixed upon Yoseph, and she enticed him day after day, and Zelicah persuaded Yoseph daily,

but Yoseph did not lift up his eyes to behold his master's wife.

17 And Zelicah said to him, How goodly are your appearance and form, truly I have looked at all the slaves, and have not seen so beautiful a slave as you are; and Yoseph said to her, Surely he who created me in my ema's womb created all mankind.

18 And she said to him, How beautiful are your eyes, with which you have dazzled all the inhabitants of Mitzrayim, men and women; and he said to her, How beautiful they are while we are alive, but should you behold them in the grave, surely you would move away from them.

19 And she said to him, How beautiful and pleasing are all your words. Take now, I ask you, the harp that is in the house and play with your hands and let us hear your words.

20 And he said to her, How beautiful and pleasing are my words when I speak the praise of my אֱלֹהֵי אָבִי and his glory; and she said to him, How very beautiful is the hair of your head, behold the golden comb which is in the house, take it I ask you, and curl the hair of your head.

21 And he said to her, How long will you speak these words? Cease to utter these words to me, and rise and attend to your domestic affairs.

22 And she said to him, There is no one in my house, and there is nothing to attend to but to your words and to your wish; yet notwithstanding all this, she could not bring Yoseph to her, neither did he place his eye upon her, but directed his eyes below to the ground.

23 And Zelicah desired Yoseph in her heart, that he should lie with her, and at the time that Yoseph was sitting in the house doing his work, Zelicah came and sat before him, and she enticed him daily with

her discourse to lie with her, or even to look at her, but Yoseph would not listen to her.

24 And she said to him, If you will not do according to my words, I will chastise you with the punishment of death, and put an iron yoke upon you.

25 And Yoseph said to her, Surely אֱלֹהִים who created man looses the fetters of prisoners, and it is He who will deliver me from your prison and from your mishpat.

26 And when she could not prevail over him, to persuade him, and her being still being fixed upon him, her desire threw her into a grievous sickness.

27 And all the women of Mitzrayim came to visit her, and they said to her, Why are you in this declining state? You that lack nothing; surely your husband is a great and esteemed prince in the sight of the melech, should you lack anything of what your heart desires?

28 And Zelicah answered them, saying, This day it shall be made known to you, where this disorder springs in which you see me, and she commanded her maid servants to prepare food for all the women, and she made a banquet for them, and all the women ate in the house of Zelicah.

29 And she gave them knives to peel the citrons to eat them, and she commanded that they should dress Yoseph in costly garments, and that he should appear before them, and Yoseph came before their eyes and all the women looked on Yoseph, and could not take their eyes from off him, and they all cut their hands with the knives that they had in their hands, and all the citrons that were in their hands were filled with blood.

30 And they knew not what they had done but they continued to look at the beauty of Yoseph, and did not turn their eyelids from him.

31 And Zelicah saw what they had done, and she said to them, What is this work that you have done? Behold I gave you citrons to eat and you have all cut your hands.

32 And all the women saw their hands, and behold they were full of blood, and their blood flowed down upon their garments, and they said to her, this slave in your house has overcome us, and we could not turn our eyelids from him on account of his beauty.

33 And she said to them, Surely this happened to you in the moment that you looked at him, and you could not contain yourselves from him; how then can I refrain when he is constantly in my house, and I see him day after day going in and out of my house? How then can I keep from declining or even from perishing on account of this?

34 And they said to her, the words are emet, for who can see this beautiful form in the house and refrain from him? And is he not your slave and attendant in your house, and why do you not tell him that which is in your heart, and allow your being to perish through this matter?

35 And she said to them, I am daily endeavoring to persuade him, and he will not consent to my wishes, and I promised him everything that is tov, and yet I could meet with no return from him; I am therefore in a declining state as you see.

36 And Zelicah became very ill on account of her desire toward Yoseph, and she was desperately lovesick on account of him, and all the people of the house of Zelicah and her husband knew nothing of this matter, that Zelicah was ill on account of her love to Yoseph.

37 And all the people of her house asked her, saying, Why are you ill and declining, and lack nothing? And she said to them, I know not this thing that is daily increasing upon me.

38 And all the women and her friends came daily to see her, and they spoke with her, and she said to them, This can only be through the love of Yoseph; and they said to her, Entice him and seize him secretly, perhaps he may listen to you, and put off this death from you.

39 And Zelicah became worse from her love to Yoseph, and she continued to decline, till she had scarcely enough strength to stand.

40 And on a certain day Yoseph was doing his master's work in the house, and Zelicah came secretly and fell suddenly upon him, and Yoseph rose up against her, and he was more powerful than she, and he brought her down to the ground.

41 And Zelicah wept on account of the desire of her heart toward him, and she supplicated him with weeping, and her tears flowed down her cheeks, and she spoke to him in a voice of supplication and in bitterness of being, saying,

42 Have you ever heard, seen or known of so beautiful a woman as I am, or better than myself, who speak daily to you, fall into a decline through love for you, confer all this honor upon you, and still you will not listen to my voice?

43 And if it be through fear of your master lest he punish you, as the melech lives no harm shall come to you from your master through this thing; now, therefore please listen to me, and consent for the sake of the honor which I have conferred upon you, and put off this death from me, and why should I die for your sake? And she ceased to speak.

44 And Yoseph answered her, saying, Refrain from me, and leave this matter to my master; behold my master knows not what there is with me in the house, for all that belongs to him he has delivered into my hand, and how shall I do these things in my master's house?

45 For he has also greatly honored me in his house, and he has also made me overseer over his house, and he has exalted me, and there is no one greater in this house than I am, and my master has held back nothing from me, excepting you who are his wife, how then can you speak these words to me, and how can I do this great evil and sin to אִתְּךָ and to your husband?

46 Now therefore refrain from me, and speak no more such words as these, for I will not listen to your words. But Zelichah would not listen to Yoseph when he spoke these words to her, but she daily enticed him to listen to her.

47 And it was after this that the brook of Mitzrayim was filled above all its sides, and all the inhabitants of Mitzrayim went forth, and also the melech and princes went forth with timbrels and dances, for it was a great rejoicing in Mitzrayim, and a holiday at the time of the inundation of the sea Sihor, and they went there to rejoice all the day.

48 And when the Mitzrites went out to the river to rejoice, as was their custom, all the people of the house of Potiphar went with them, but Zelichah would not go with them, for she said, I am indisposed, and she remained alone in the house, and no other person was with her in the house.

49 And she rose up and ascended to her temple in the house, and dressed herself in princely garments, and she placed upon her head precious stones of onyx stones, inlaid with silver and gold, and she beautified her face and skin with all sorts of women's purifying liquids, and she perfumed the temple and the house with cassia and frankincense, and she spread myrrh and aloes, and she afterward sat in the entrance of the temple, in the passage of the house, through which Yoseph passed to do his

work, and behold Yoseph came from the field, and entered the house to do his master's work.

50 And he came to the place through which he had to pass, and he saw all the work of Zelicah, and he turned back.

51 And Zelicah saw Yoseph turning back from her, and she called out to him, saying What bothers you Yoseph? Come to your work, and behold I will make room for you until you shall have passed to your seat.

52 And Yoseph returned and came to the house, and passed from there to the place of his seat, and he sat down to do his master's work as usual and behold Zelicah came to him and stood before him in princely garments, and the scent from her clothes was spread to a distance.

53 And she hurried and caught hold of Yoseph and his garments, and she said to him, As the melech lives if you will not perform my request you shall die this day, and she hurried and stretched forth her other hand and drew a sword from beneath her garments, and she placed it upon Yoseph's neck, and she said, Rise and perform my request, and if not you die this day.

54 And Yoseph was afraid of her at her doing this thing, and he rose up to flee from her, and she seized the front of his garments, and in the terror of his flight the garment which Zelicah seized was torn, and Yoseph left the garment in the hand of Zelicah, and he fled and got out, for he was in fear.

55 And when Zelicah saw that Yoseph's garment was torn, and that he had left it in her hand, and had fled, she was afraid of her life, lest the report should spread concerning her, and she rose up and acted with cunning, and put off the garments in which she was dressed, and she put on her other garments.

56 And she took Yoseph's garment, and she laid it beside her, and she went and seated herself in the place where she had sat in her illness, before the people of her house had gone out to the river, and she called a young lad who was then in the house, and she ordered him to call the people of the house to her.

57 And when she saw them she said to them with a loud voice and lamentation, See what an Ivri your master has brought to me in the house, for he came this day to lie with me.

58 For when you had gone out he came to the house, and seeing that there was no person in the house, he came to me, and caught hold of me, with intent to lie with me.

59 And I seized his garments and tore them and called out against him with a loud voice, and when I had lifted up my voice he was afraid of his life and left his garment before me, and fled.

60 And the people of her house spoke nothing, but their wrath was very much kindled against Yoseph, and they went to his master and told him the words of his wife.

61 And Potiphar came home enraged, and his wife cried out to him, saying, What is this thing that you have done to me in bringing an Ivri servant into my house, for he came to me this day to sport with me; this did he do to me this day.

62 And Potiphar heard the words of his wife, and he ordered Yoseph to be punished with severe stripes, and they did so to him.

63 And while they were smiting him, Yoseph called out with a loud voice, and he lifted up his eyes to the shamayim, and he said, O אֱלֹהִים אֱלֹהִים, you know that I am innocent of all these things, and why shall I die this day through falsehood, by the hand of these uncircumcised wicked men, whom you know?

64 And while Potiphar's men were beating Yoseph, he continued to cry out and weep, and there was a child there eleven months old, and אִתְּכֶם opened the mouth of the child, and he spoke these words before Potiphar's men, who were smiting Yoseph, saying,

65 What do you want of this man, and why do you do this evil to him? My ema speaks falsely and utters lies; this was what happened.

66 And the child told them accurately all that happened, and all the words of Zelicah to Yoseph day after day did he declare to them.

67 And all the men heard the words of the child and they wondered greatly at the child's words, and the child ceased to speak and became still.

68 And Potiphar was very much ashamed at the words of his son, and he commanded his men not to beat Yoseph any more, and the men ceased beating Yoseph.

69 And Potiphar took Yoseph and ordered him to be brought to mishpat before the priests, who were shophtim belonging to the melech, in order to judge him concerning this affair.

70 And Potiphar and Yoseph came before the priests who were the melech's shophtim, and he said to them, Decide I ask you, what mishpat is due to a servant, for this has he done.

71 And the priests said to Yoseph, Why did you do this thing to your master? And Yoseph answered them, saying, Not so my masters, this was the matter; and Potiphar said to Yoseph, Surely I entrusted in your hands all that belonged to me, and I withheld nothing from you but my wife, and how could you do this evil?

72 And Yoseph answered saying, Not so my master, as אִתְּכֶם lives, and as your being lives, my master,

the word that you did hear from your wife is untrue, for this was the affair this day.

73 A year has elapsed to me since I have been in your house; have you seen any iniquity in me, or anything that might cause you to demand my life?

74 And the priests said to Potiphar, Send, we ask you, and let them bring before us Yoseph's torn garment, and let us see the tear in it, and if it shall be that the tear is in front of the garment, then his face must have been opposite to her and she must have caught hold of him, to come to her, and with deceit did your wife do all that she has spoken.

75 And they brought Yoseph's garment before the priests who were shophtim, and they saw and behold the tear was in front of Yoseph, and all the judging priests knew that she had pressed him, and they said, The mishpat of death is not due to this slave for he has done nothing, but his mishpat is, that he be placed in the prison house on account of the report, which through him has gone forth against your wife.

76 And Potiphar heard their words, and he placed him in the prison house, the place where the melech's prisoners are confined, and Yoseph was in the house of confinement twelve years.

77 And notwithstanding this, his master's wife did not turn from him, and she did not cease from speaking to him day after day to listen to her, and at the end of three months Zelicah continued going to Yoseph to the house of confinement day by day, and she enticed him to listen to her, and Zelicah said to Yoseph, How long will you remain in this house? But listen now to my voice, and I will bring you out of this house.

78 And Yoseph answered her, saying, It is better for me to remain in this house than to listen to your words, to sin against אֱלֹהִים; and she said to him, If

you will not perform my wish, I will pluck out your eyes, add fetters to your feet, and will deliver you into the hands of them whom you did not know before.

79 And Yoseph answered her and said, Behold the אֱלֹהִים of the whole earth is able to deliver me from all that you can do to me, for he opens the eyes of the blind, and looses those that are bound, and preserves all strangers who are unacquainted with the land.

80 And when Zelicah was unable to persuade Yoseph to listen to her, she left off going to entice him; and Yoseph was still confined in the house of confinement. And Yaakov the abba of Yoseph, and all his brothers who were in the land of Kanaan still mourned and wept in those days on account of Yoseph, for Yaakov refused to be comforted for his son Yoseph, and Yaakov cried aloud, and wept and mourned all those days.

45 And it was at that time in that year, which is the year of Yoseph's going down to Mitzrayim after his brothers had sold him, that Reuven the son of Yaakov went to Timnah and took to him for a wife Eliuram, the daughter of Avi the Canaanite, and he came to her.

2 And Eliuram the wife of Reuven conceived and bare him Hanoch, Palu, Chetzron and Carmi, four sons; and Shimeon his brother took his sister Dinah for a wife and she bare to him Memuel, Yamin, Ohad, Yachin and Zochar, five sons.

3 And he afterward came to Bunah the Canaanitish woman, the same is Bunah whom Shimeon took captive from the city of Shechem, and Bunah was before Dinah and attended upon her, and Shimeon came to her, and she bare to him Shaul.

4 And Yahudah went at that time to Adulam, and he came to a man of Adulam, and his name was Hirah, and Yahudah saw there the daughter of a man from Kanaan, and her name was Aliyath, the daughter of Shua, and he took her, and came to her, and Aliyath bare to Yahudah, Er, Onan and Shiloh; three sons.

5 And Levi and Yissacher went to the land of the east, and they took to themselves for wives the daughters of Yovab the son of Yoktan, the son of Ever; and Yovab the son of Yoktan had two daughters; the name of the zachena was Adinah, and the name of the younger was Aridah.

6 And Levi took Adinah, and Yissacher took Aridah, and they came to the land of Kanaan, to their abba's house, and Adinah bare to Levi, Gershon, Kohath and Merari; three sons.

7 And Aridah bare to Yissacher Tola, Puvah, Iyov and Shomron, four sons; and Dan went to the land of Moav and took for a wife Aphlaeth, the daughter of Chamudan the Moavite, and he brought her to the land of Kanaan.

8 And Aphlaeth was barren, she had no offspring, and אַרְבָּעָא afterward remembered Aphlaeth the wife of Dan, and she conceived and bare a son, and she called his name Chushim.

9 And Gad and Naphtali went to Charan and took from there the daughters of Amuram the son of Uz, the son of Nachor, for wives.

10 And these are the names of the daughters of Amuram; the name of the zachena was Merimah, and the name of the younger Uzith; and Naphtali took Merimah, and Gad took Uzith; and brought them to the land of Kanaan, to their abba's house.

11 And Merimah bare to Naphtali Yachzeel, Guni, Yazer and Shalem, four sons; and Uzith bare to Gad Zephion, Chagi, Shuni, Ezbon, Eri, Arodi and Arali, seven sons.

12 And Asher went forth and took Adon the daughter of Aphlal, the son of Hadad, the son of Yishmael, for a wife, and he brought her to the land of Kanaan.

13 And Adon the wife of Asher died in those days: she had no offspring; and it was after the death of Adon that Asher went to the other side of the river and took for a wife Chadurah the daughter of Avimael, the son of Ever, the son of Shem.

14 And the young woman was of a comely appearance, and a woman of sense, and she had been the wife of Malkiel the son of Eylam, the son of Shem.

15 And Chadurah bare a daughter to Malkiel, and he called her name Serach, and Malkiel died after this, and Chadurah went and remained in her abba's house.

16 And after the death of the wife at Asher he went and took Chadurah for a wife, and brought her to the land of Kanaan, and Serach her daughter he also brought with them, and she was three years old, and the damsel was brought up in Yaakov's house.

17 And the damsel was of a comely appearance, and she went in the set-apart halachot of the children of Yaakov; she lacked nothing, and אֵלֹהִים gave her wisdom and understanding.

18 And Chadurah the wife of Asher conceived and bare to him Yimnah, Yishvah, Yishvi and Beriyah; four sons.

19 And Zevulun went to Midiyan, and took for a wife Merishah the daughter of Molad, the son of Avida, the son of Midiyan, and brought her to the land of Kanaan.

20 And Merushah bare to Zevulun Sered, Eylon and Yachleel; three sons.

21 And Yaakov sent to Aram, the son of Zova, the son of Terah, and he took for his son Binyamin Mechaliyah the daughter of Aram, and she came to the land of Kanaan to the house of Yaakov; and Binyamin was ten years old when he took Mechaliyah the daughter of Aram for a wife.

22 And Mechaliyah conceived and bare to Binyamin Bela, Becher, Ashvel, Gera and Naaman, five sons; and Binyamin went afterward and took for a wife Arivath, the daughter of Shomron, the son of Avraham, in addition to his first wife, and he was eighteen years old; and Arivath bare to Binyamin Achi, Vosh, Mupim, Chupim, and Ord; five sons.

23 And in those days Yahudah went to the house of Shem and took Tamar the daughter of Eylam, the son of Shem, for a wife for his bechor Er.

24 And Er came to his wife Tamar, and she became his wife, and when he came to her he outwardly destroyed his zera, and his work was evil in the sight of אֱלֹהִים, and אֱלֹהִים slew him.

25 And it was after the death of Er, Yahudah's bechor, that Yahudah said to Onan, go to your brother's wife and marry her as the next of kin, and raise up zera to your brother.

26 And Onan took Tamar for a wife and he came to her, and Onan also did like to the work of his brother, and his work was evil in the sight of אֱלֹהִים, and he slew him also.

27 And when Onan died, Yahudah said to Tamar, Remain in your abba's house until my son Shiloh shall have grown up, and Yahudah did no more delight in Tamar, to give her to Shiloh, for he said, Perhaps he will also die like his brothers.

28 And Tamar rose up and went and remained in her abba's house, and Tamar was in her abba's house for some time.

29 And at the turn of the year, Aliyath the wife of Yahudah died; and Yahudah was comforted for his wife, and after the death of Aliyath, Yahudah went up with his friend Hirah to Timnah to shear their sheep.

30 And Tamar heard that Yahudah had gone up to Timnah to shear the sheep, and that Shiloh was grown up, and Yahudah did not delight in her.

31 And Tamar rose up and put off the garments of her widowhood, and she put a vail upon her, and she entirely covered herself, and she went and sat in the public thoroughfare, which is upon the road to Timnah.

32 And Yahudah passed and saw her and took her and he came to her, and she conceived by him, and at the time of being delivered, behold, there were twins in her womb, and he called the name of the first Peretz, and the name of the second Zarah.

46 In those days Yoseph was still confined in the prison house in the land of Mitzrayim.

2 At that time the attendants of Pharaoh were standing before him, the chief of the butlers and the chief of the bakers who belonged to the melech of Mitzrayim.

3 And the butler took wine and placed it before the melech to drink, and the baker placed bread before the melech to eat, and the melech drank of the wine and ate of the bread, he and his servants and ministers that ate at the melech's table.

4 And while they were eating and drinking, the butler and the baker remained there, and Pharaoh's ministers found many flies in the wine, which the butler had brought, and stones of nitre were found in the baker's bread.

5 And the captain of the guard placed Yoseph as an attendant on Pharaoh's officers, and Pharaoh's officers were in confinement one year.

6 And at the end of the year, they both dreamed dreams in one night, in the place of confinement where they were, and in the morning Yoseph came to them to attend upon them as usual, and he saw them, and behold their countenances were dejected and sad.

7 And Yoseph asked them, Why are your countenances sad and dejected this day? And they said to him, We dreamed a dream, and there is no one to interpret it; and Yoseph said to them, Relate, I ask you, your dream to me, and אֲנִי shall give you an answer of shalom as you desire.

8 And the butler related his dream to Yoseph, and he said, I saw in my dream, and behold a large vine was before me, and upon that vine I saw three branches, and the vine speedily blossomed and reached a great height, and its clusters were ripened and became grapes.

9 And I took the grapes and pressed them in a cup, and placed it in Pharaoh's hand and he drank; and Yoseph said to him, The three branches that were upon the vine are three days.

10 Yet within three days, the melech will order you to be brought out and he will restore you to your office, and you shall give the melech his wine to drink as at first when you were his butler; but let me find favor in your sight, that you shall remember me to Pharaoh when it will be well with you, and do chesed to me, and get me brought forth from this prison, for I was stolen away from the land of Kanaan and was sold for a slave to this place.

11 And also that which was told you concerning my master's wife is false, for they placed me in this dungeon for nothing; and the butler answered Yoseph, saying, If the melech deal well with me as at first, as you last interpreted to me, I will do all that you desire, and get you brought out of this dungeon.

12 And the baker, seeing that Yoseph had accurately interpreted the butler's dream, also approached, and related the whole of his dream to Yoseph.

13 And he said to him, In my dream I saw and behold three white baskets upon my head, and I looked, and behold there were in the upper-most basket all manner of baked meats for Pharaoh, and behold the birds were eating them from off my head.

14 And Yoseph said to him, The three baskets that you did see are three days, yet within three days Pharaoh will take off your head, and hang you upon a tree, and the birds will eat your flesh from off you, as you saw in your dream.

15 In those days the queen was about to be delivered, and upon that day she bare a son to the melech of Mitzrayim, and they proclaimed that the melech had gotten his bechor and all the people of Mitzrayim together with the officers and servants of Pharaoh rejoiced greatly.

16 And upon the third day of his birth Pharaoh made a feast for his officers and servants, for the hosts of the land of Zoar and of the land of Mitzrayim.

17 And all the people of Mitzrayim and the servants of Pharaoh came to eat and drink with the melech at the feast of his son, and to rejoice at the melech's rejoicing.

18 And all the officers of the melech and his servants were rejoicing at that time for eight days at the feast, and they made merry with all sorts of musical instruments, with timbrels and with dances in the melech's house for eight days.

19 And the butler, to whom Yoseph had interpreted his dream, forgot Yoseph, and he did not mention him to the melech as he had promised, for this thing was from אַרְאֵל in order to punish Yoseph because he had trusted in man.

20 And Yoseph remained after this in the prison house two years, until he had completed twelve years.

47 And Yitzchak the son of Avraham was still living in those days in the land of Kanaan; he was very aged, one hundred and eighty years old, and Esav his son, the brother of Yaakov, was in the land of Edom, and he and his sons had possessions in it among the children of Seir.

2 And Esav heard that his abba's time was drawing near to die, and he and his sons and household came to the land of Kanaan, to his abba's house, and Yaakov and his sons went forth from the place where they dwelt in Hevron, and they all came to their abba Yitzchak, and they found Esav and his sons in the tent.

3 And Yaakov and his sons sat before his abba Yitzchak, and Yaakov was still mourning for his son Yoseph.

4 And Yitzchak said to Yaakov, Bring me here your sons and I will bless them; and Yaakov brought his eleven children before his abba Yitzchak.

5 And Yitzchak placed his hands upon all the sons of Yaakov, and he took hold of them and embraced them, and kissed them one by one, and Yitzchak blessed them on that day, and he said to them, May the אהות of your ahvot bless you and increase your zera like the stars of the shamayim for number.

6 And Yitzchak also blessed the sons of Esav, saying, May אהות cause you to be a dread and a terror to all that will behold you, and to all your enemies.

7 And Yitzchak called Yaakov and his sons, and they all came and sat before Yitzchak, and Yitzchak said to Yaakov, אהות Ahlohim of the whole earth said to me, Unto your zera will I give this land for an

inheritance if your children keep my chukim and my halachot, and I will perform to them the oath which I swore to your abba Avraham.

8 Now therefore my son, teach your children and your children's children to fear אֱלֹהֵיךָ, and to go in the tov way which will please אֱלֹהֵיךָ your אֱלֹהֵיךָ, for if you keep the halachot of אֱלֹהֵיךָ and His chukim אֱלֹהֵיךָ will also keep with you His covenant with Avraham, and will do well with you and your zera all the days.

9 And when Yitzchak had finished commanding Yaakov and his children, he gave up the spirit and died, and was gathered to his people.

10 And Yaakov and Esav fell upon the face of their abba Yitzchak, and they wept, and Yitzchak was one hundred and eighty years old when he died in the land of Kanaan, in Hevron, and his sons carried him to the cave of Machpelah, which Avraham had bought from the children of Cheth for a possession of a burial place.

11 And all the melechim of the land of Kanaan went with Yaakov and Esav to bury Yitzchak, and all the melechim of Kanaan showed Yitzchak great honor at his death.

12 And the sons of Yaakov and the sons of Esav went barefooted round about, walking and lamenting until they reached Kiryath-Arba.

13 And Yaakov and Esav buried their abba Yitzchak in the cave of Machpelah, which is in Kiryath-Arba in Hevron, and they buried him with very great honor, as at the funeral of melechim.

14 And Yaakov and his sons, and Esav and his sons, and all the melechim of Kanaan made a great and heavy mourning, and they buried him and mourned for him many days.

15 And at the death of Yitzchak, he left his cattle and his possessions and all belonging to him to his

sons; and Esav said to Yaakov, Behold I ask you, all that our abba has left we will divide it in two parts, and I will have the choice, and Yaakov said, We will do so.

16 And Yaakov took all that Yitzchak had left in the land of Kanaan, the cattle and the property, and he placed them in two parts before Esav and his sons, and he said to Esav, Behold all this is before you, choose for yourself the half that you will take.

17 And Yaakov said to Esav, Hear you I ask you what I will speak to you, saying, אלהים Ahlohim of the shamayim and earth spoke to our ahvot Avraham and Yitzchak, saying, Unto your zera will I give this land for an inheritance le-olam-va-ed.

18 Now therefore all that our abba has left is before you, and behold all the land is before you; choose you from them what you desire.

19 If you desire the whole land take it for you and your children le-olam-va-ed, and I will take this riches, and if you desire the riches take it to you, and I will take this land for me and for my children to inherit it le-olam-va-ed.

20 And Nevayoth, the son of Yishmael, was then in the land with his children, and Esav went on that day and consulted with him, saying.

21 This has Yaakov spoken to me, and this has he answered me, now give your advice and we will hear.

22 And Nevayoth said, What is this that Yaakov has spoken to you? Behold all the children of Kanaan are dwelling securely in their land, and Yaakov says he will inherit it with his zera all the days.

23 Go now therefore and take all your abba's riches and leave Yaakov your brother in the land, as he has spoken.

24 And Esav rose up and returned to Yaakov, and did all that Nevayoth the son of Yishmael had

advised; and Esav took all the riches that Yitzchak had left, the beings, the beasts, the cattle and the property, and all the riches; he gave nothing to his brother Yaakov; and Yaakov took all the land of Kanaan, from the brook of Mitzrayim to the River Euphrates, and he took it for an everlasting possession, and for his children and for his zera after him le-olam-va-ed.

25 Yaakov also took from his brother Esav the cave of Machpelah, which is in Hevron, which Avraham had bought from Ephron for a possession of a burial place for him and his zera le-olam-va-ed.

26 And Yaakov wrote all these things in the scroll of purchase, and he signed it, and he testified all this with four faithful witnesses.

27 And these are the words which Yaakov wrote in the scroll, saying: The land of Kanaan and all the cities of the Hittites, the Hivites, the Yevusites, the Amorites, the Perizzites, and the Gergashites, all the seven nations from the river of Mitzrayim to the River Euphrates.

28 And the city of Hevron Kiryath-Arba, and the cave which is in it, the whole land did Yaakov buy from his brother Esav for value, for a possession and for an inheritance for his zera after him le-olam-va-ed.

29 And Yaakov took the scroll of purchase and the signature, the command and the statutes and the revealed scroll, and he placed them in an earthen vessel in order that they should remain for a long time, and he delivered them into the hands of his children.

30 Esav took all that his abba had left him after his death from his brother Yaakov, and he took all the property, from man and beast, camel and donkey, ox and lamb, silver and gold, stones and bdellium, and all the riches which had belonged to Yitzchak

the son of Avraham; there was nothing left which Esav did not take to himself, from all that Yitzchak had left after his death.

31 And Esav took all this, and he and his children went home to the land of Seir the Horite, away from his brother Yaakov and his children.

32 And Esav had possessions among the children of Seir, and Esav returned not to the land of Kanaan from that day forward.

33 And the whole land of Kanaan became an inheritance to the children of Yisrael for an everlasting inheritance, and Esav with all his children inherited the mountain of Seir.

48 In those days, after the death of Yitzchak,

אִתְּכֶם commanded and caused a famine upon the whole earth.

2 At that time Pharaoh melech of Mitzrayim was sitting upon his throne in the land of Mitzrayim, and lay in his bed and dreamed dreams, and Pharaoh saw in his dream that he was standing by the side of the river of Mitzrayim.

3 And while he was standing he saw and behold seven fat fleshed and well-favored kine came up out of the river.

4 And seven other kine, lean fleshed and ill favored, came up after them, and the seven ill favored ones swallowed up the well favored ones, and still their appearance was ill as at first.

5 And he awoke, and he slept again and he dreamed a second time, and he saw and behold seven ears of corn came up upon one stalk, rank and tov, and seven thin ears blasted with the east wind sprang, up after them, and the thin ears swallowed up the full ones, and Pharaoh awoke out of his dream.

6 And in the morning the melech remembered his dreams, and his ruach was sadly troubled on account of his dreams, and the melech hurried and sent and called for all the magicians of Mitzrayim, and the wise men, and they came and stood before Pharaoh.

7 And the melech said to them, I have dreamed dreams, and there is none to interpret them; and they said to the melech, relate your dreams to your servants and let us hear them.

8 And the melech related his dreams to them, and they all answered and said with one voice to the melech, may the melech live le-olam-va-ed; and this is the interpretation of your dreams.

9 The seven tov kine which you did see denote seven daughters that will be born to you in the latter-days, and the seven kine which you saw come up after them, and swallowed them up, are for a sign that the daughters which will be born to you will all die in the life-time of the melech.

10 And that which you did see in the second dream of seven full tov ears of corn coming up upon one stalk, this is their interpretation, that you will build to yourself in the latter-days seven cities throughout the land of Mitzrayim; and that which you saw of the seven blasted ears of corn springing up after them and swallowing them up while you did behold them with your eyes, is for a sign that the cities which you will build will all be destroyed in the latter-days, in the life-time of the melech.

11 And when they spoke these words the melech did not incline his ear to their words, neither did he fix his heart upon them, for the melech knew in his wisdom that they did not give a proper interpretation of the dreams; and when they had finished speaking before the melech, the melech answered them, saying, What is this thing that you have spoken to

me? Surely you have uttered falsehood and spoken lies; therefore now give the proper interpretation of my dreams that you may not die.

12 And the melech commanded after this, and he sent and called again for other wise men, and they came and stood before the melech, and the melech related his dreams to them, and they all answered him according to the first interpretation, and the melech's anger was kindled and he was very angry, and the melech said to them, Surely you speak lies and utter falsehood in what you have said.

13 And the melech commanded that a proclamation should be issued throughout the land of Mitzrayim, saying, It is resolved by the melech and his great men, that any wise man who knows and understands the interpretation of dreams, and will not come this day before the melech, shall die.

14 And the man that will declare to the melech the proper interpretation of his dreams, there shall be given to him all that he will require from the melech. And all the wise men of the land of Mitzrayim came before the melech, together with all the magicians and sorcerers that were in Mitzrayim and in Goshen, in Rameses, in Tachpanches, in Zoar, and in all the places on the borders of Mitzrayim, and they all stood before the melech.

15 And all the nobles and the princes, and the attendants belonging to the melech, came together from all the cities of Mitzrayim, and they all sat before the melech, and the melech related his dreams before the wise men, and the princes, and all that sat before the melech were astonished at the vision.

16 And all the wise men that were before the melech were greatly divided in their interpretation of his dreams; some of them interpreted them to the melech, saying, The seven tov kine are seven

melech, who from the melech's issue will be raised over Mitzrayim.

17 And the seven bad kine are seven princes, who will stand up against them in the latter-days and destroy them; and the seven ears of corn are the seven great princes belonging to Mitzrayim, who will fall in the hands of the seven less powerful princes of their enemies, in the wars of our master the melech.

18 And some of them interpreted to the melech in this manner, saying, The seven tov kine are the strong cities of Mitzrayim, and the seven bad kine are the seven nations of the land of Kanaan, who will come against the seven cities of Mitzrayim in the latter-days and destroy them.

19 And that which you saw in the second dream, of seven tov and bad ears of corn, is a sign that the government of Mitzrayim will again return to your zera as at first.

20 And in his reign the people of the cities of Mitzrayim will turn against the seven cities of Kanaan who are stronger than they are, and will destroy them, and the government of Mitzrayim will return to your zera.

21 And some of them said to the melech, This is the interpretation of your dreams; the seven tov kine are seven queens, whom you will take for wives in the latter-days, and the seven bad kine denote that those women will all die in the lifetime of the melech.

22 And the seven tov and bad ears of corn which you did see in the second dream are fourteen children, and it will be in the latter-days that they will stand up and fight among themselves, and seven of them will smite the seven that are more powerful.

23 And some of them said these words to the melech, saying, The seven tov kine denote that

seven children will be born to you, and they will slay seven of your children's children in the latter-days; and the seven tov ears of corn which you did see in the second dream, are those princes against whom seven other less powerful princes will fight and destroy them in the latter-days, and avenge your children's cause, and the government will again return to your zera.

24 And the melech heard all the words of the wise men of Mitzrayim and their interpretation of his dreams, and none of them pleased the melech.

25 And the melech knew in his wisdom that they did not altogether speak correctly in all these words, for this was from אִרְאֵל to frustrate the words of the wise men of Mitzrayim, in order that Yoseph might go forth from the house of confinement, and in order that he should become great in Mitzrayim.

26 And the melech saw that none among all the wise men and magicians of Mitzrayim spoke correctly to him, and the melech's wrath was kindled, and his anger burned within him.

27 And the melech commanded that all the wise men and magicians should go out from before him, and they all went out from before the melech with shame and disgrace.

28 And the melech commanded that a proclamation be sent throughout Mitzrayim to slay all the magicians that were in Mitzrayim, and not one of them should be allowed to live.

29 And the captains of the guards belonging to the melech rose up, and each man drew his sword, and they began to smite the magicians of Mitzrayim, and the wise men.

30 And after this Merod, chief butler to the melech, came and bowed down before the melech and sat before him.

31 And the butler said to the melech, May the melech live le-olam-va-ed, and his government be exalted in the land.

32 You were angry with your servant in those days, now two years past, and did place me in the prison, and I was for some time in the prison, I and the chief of the bakers.

33 And there was with us an Ivri servant belonging to the captain of the guard, his name was Yoseph, for his master had been angry with him and placed him in the house of confinement, and he attended us there.

34 And in some time after when we were in the prison, we dreamed dreams in one night, I and the chief of the bakers; we dreamed, each man according to the interpretation of his dream.

35 And we came in the morning and told them to that servant, and he interpreted to us our dreams, to each man according to his dream, did he correctly interpret.

36 And it came to pass as he interpreted to us, so was the event; there fell not to the ground any of his words.

37 And now therefore my master and melech do not slay the people of Mitzrayim for nothing. Behold that slave is still confined in the house by the captain of the guard his master, in the house of confinement.

38 If it pleases the melech let him send for him that he may come before you and he will make known to you, the correct interpretation of the dream that you did dream.

39 And the melech heard the words of the chief butler, and the melech ordered that the wise men of Mitzrayim should not be slain.

40 And the melech ordered his servants to bring Yoseph before him, and the melech said to them,

Go to him and do not terrify him lest he be confused and will not know to speak properly.

41 And the servants of the melech went to Yoseph, and they brought him hastily out of the dungeon, and the melech's servants shaved him, and he changed his prison garment and he came before the melech.

42 And the melech was sitting upon his royal throne in a princely dress girt around with a golden ephod, and the fine gold which was upon it sparkled, and the carbuncle and the ruby and the emerald, together with all the precious stones that were upon the melech's head, dazzled the eye, and Yoseph wondered greatly at the melech.

43 And the throne upon which the melech sat was covered with gold and silver, and with onyx stones, and it had seventy steps.

44 And it was their custom throughout the land of Mitzrayim, that every man who came to speak to the melech, if he was a prince or one that was estimable in the sight of the melech, he ascended to the melech's throne as far as the thirty-first step, and the melech would descend to the thirty-sixth step, and speak with him.

45 If he was one of the common people, he ascended to the third step, and the melech would descend to the fourth and speak to him, and their custom was, moreover, that any man who understood to speak in all the seventy languages, he ascended the seventy steps, and went up and spoke till he reached the melech.

46 And any man who could not complete the seventy, he ascended as many steps as the languages which he knew to speak in.

47 And it was customary in those days in Mitzrayim that no one should reign over them, but who understood to speak in the seventy languages.

48 And when Yoseph came before the melech he bowed down to the ground before the melech, and he ascended to the third step, and the melech sat upon the fourth step and spoke with Yoseph.

49 And the melech said to Yoseph, I dreamed a dream, and there is no interpreter to interpret it properly, and I commanded this day that all the magicians of Mitzrayim and the wise men of it, should come before me, and I related my dreams to them, and no one has properly interpreted them to me.

50 And after this, I this day heard concerning you that you are a wise man, and can correctly interpret every dream that you hear.

51 And Yoseph answered Pharaoh, saying, Let Pharaoh relate his dreams that he dreamed; surely the interpretations belong to אֱלֹהִים; and Pharaoh related his dreams to Yoseph, the dream of the kine, and the dream of the ears of corn, and the melech left off speaking.

52 And Yoseph was then clothed with the Ruach of אֱלֹהִים before the melech, and he knew all the things that would befall the melech from that day forward, and he knew the proper interpretation of the melech's dream, and he spoke before the melech.

53 And Yoseph found favor in the sight of the melech, and the melech inclined his ears and his heart, and he heard all the words of Yoseph. And Yoseph said to the melech, Do not imagine that they are two dreams, for it is only one dream, for that which אֱלֹהִים has chosen to do throughout the land he has shown to the melech in his dream, and this is the proper interpretation of your dream:

54 The seven tov kine and ears of corn are seven years, and the seven bad kine and ears of corn are also seven years; it is one dream.

55 Behold the seven years that are coming there will be a great plenty throughout the land, and after that the seven years of famine will follow them, a very grievous famine; and all the plenty will be forgotten from the land, and the famine will consume the inhabitants of the land.

56 The melech dreamed one dream, and the dream was therefore repeated to Pharaoh because the thing is established by אִתָּא, and אִתָּא will shortly bring it to pass.

57 Now therefore I will give you counsel and deliver your being and the beings of the inhabitants of the land from the evil of the famine, that you seek throughout your malchut for a man very discreet and wise, who knows all the affairs of government, and appoint him to superintend over the land of Mitzrayim.

58 And let the man whom you place over Mitzrayim appoint officers under him, that they gather in all the food of the tov years that are coming, and let them lay up corn and deposit it in your appointed stores.

59 And let them keep that food for the seven years of famine, that it may be found for you and your people and your whole land, and that you and your land are not cut off by the famine.

60 Let all the inhabitants of the land be also ordered that they gather in, every man the produce of his field, of all sorts of food, during the seven tov years, and that they place it in their stores, that it may be found for them in the days of the famine and that they may live upon it.

61 This is the proper interpretation of your dream, and this is the counsel given to save your being and the beings of all your subjects.

62 And the melech answered and said to Yoseph, Who says and who knows that your words are correct? And he said to the melech, This shall be a

sign for you respecting all my words, that they are emet and that my advice is tov for you.

63 Behold your wife sits this day upon the stool of delivery, and she will bear you a son and you will rejoice with him; when your child shall have gone forth from his ema's womb, your bechor son that has been born these two years back shall die, and you will be comforted in the child that will be born to you this day.

64 And Yoseph finished speaking these words to the melech, and he bowed down to the melech and he went out, and when Yoseph had gone out from the melech's presence, those signs which Yoseph had spoken to the melech came to pass on that day.

65 And the queen bare a son on that day and the melech heard the glad tidings about his son, and he rejoiced, and when the reporter had gone forth from the melech's presence, the melech's servants found the bechor of the melech fallen dead upon the ground.

66 And there was great lamentation and noise in the melech's house, and the melech heard it, and he said, What is the noise and lamentation that I have heard in the house? And they told the melech that his bechor had died; then the melech knew that all Yoseph's words that he had spoken were correct, and then the melech was consoled about his son, by the child that was born to him on that day, as Yoseph had spoken.

49 After these things the melech sent and assembled all his officers and servants, and all the princes and nobles belonging to the melech, and they all came before the melech.

2 And the melech said to them, Behold you have seen and heard all the words of this Ivri man, and all

the signs that he declared would come to pass, and not any of his words have fallen to the ground.

3 You know that he has given a proper interpretation of the dream, and it will surely come to pass, now therefore take counsel, and know what you will do and how the land will be delivered from the famine.

4 Seek now and see whether the like can be found, in whose heart there is wisdom and knowledge, and I will appoint him over the land.

5 For you have heard what the Ivri man has advised concerning this to save the land therewith from the famine, and I know that the land will not be delivered from the famine without the advice of the Ivri man, him that advised me.

6 And they all answered the melech and said, The counsel which the Ivri has given concerning this is tov; now therefore, our master and melech, behold the whole land is in your hand, do that which seems tov in your sight.

7 Him whom you choose, and whom you in your wisdom know to be wise and capable of delivering the land with his wisdom, him shall the melech appoint to be under him over the land.

8 And the melech said to all the officers: I have thought that since אִרְיָאֵל has made known to the Ivri man all that he has spoken, there is none so discreet and wise in the whole land as he is; if it seem tov in your sight I will place him over the land, for he will save the land with his wisdom.

9 And all the officers answered the melech and said, But surely it is written in the laws of Mitzrayim, and it should not be violated, that no man shall reign over Mitzrayim, nor be the second to the melech, but one who has knowledge in all the languages of the sons of men.

10 Now therefore our master and melech, behold this Ivri man can only speak the Ivri language, and

how then can he be over us the second under government, a man who not even knows our language?

11 Now we ask you send for him, and let him come before you, and prove him in all things, and do as you see fit.

12 And the melech said, It shall be done tomorrow, and the thing that you have spoken is tov; and all the officers came on that day before the melech.

13 And on that night אִיִּצְחָק sent one of his ministering malachim, and he came into the land of Mitzrayim to Yoseph, and the malach of אִיִּצְחָק stood over Yoseph, and behold Yoseph was lying in the bed at night in his master's house in the dungeon, for his master had put him back into the dungeon on account of his wife.

14 And the malach roused him from his sleep, and Yoseph rose up and stood upon his legs, and behold the malach of אִיִּצְחָק was standing opposite him; and the malach of אִיִּצְחָק spoke with Yoseph, and he taught him all the languages of man in that night, and he called his name Yahoseph

15 And the malach of אִיִּצְחָק went from him, and Yoseph returned and lay upon his bed, and Yoseph was astonished at the vision that he saw.

16 And it came to pass in the morning that the melech sent for all his officers and servants, and they all came and sat before the melech, and the melech ordered Yoseph to be brought, and the melech's servants went and brought Yoseph before Pharaoh.

17 And the melech came forth and ascended the steps of the throne, and Yoseph spoke to the melech in all languages, and Yoseph went up to him and spoke to the melech until he arrived before the melech in the seventieth step, and he sat before the melech.

18 And the melech greatly rejoiced on account of Yoseph, and all the melech's officers rejoiced greatly with the melech when they heard all the words of Yoseph.

19 And the thing seemed tov in the sight of the melech and the officers, to appoint Yoseph to be second to the melech over the whole land of Mitzrayim, and the melech spoke to Yoseph, saying,
20 Now you did give me counsel to appoint a wise man over the land of Mitzrayim, in order with his wisdom to save the land from the famine; now therefore, since אִרְאֵךְ has made all this known to you, and all the words which you have spoken, there is not throughout the land a discreet and wise man like you.

21 And your name no more shall be called Yoseph, but Zaphnath-Paaneah shall be your name; you shall be second to me, and according to your word shall be all the affairs of my government, and at your word shall my people go out and come in.

22 Also from under your hand shall my servants and officers receive their salary which is given to them monthly, and to you shall all the people of the land bow down; only in my throne will I be greater than you.

23 And the melech took off his ring from his hand and put it upon the hand of Yoseph, and the melech dressed Yoseph in a princely garment, and he put a golden keter upon his head, and he put a golden chain upon his neck.

24 And the melech commanded his servants, and they made him ride in the second mirkava belonging to the melech, that went opposite of the melech's mirkava, and he caused him to ride upon a great and strong horse from the melech's horses, and to be conducted through the streets of the land of Mitzrayim.

25 And the melech commanded that all those that played upon timbrels, harps and other musical instruments should go forth with Yoseph; one thousand timbrels, one thousand mecholoth, and one thousand nebalim went after him.

26 And five thousand men, with drawn swords glittering in their hands, and they went marching and playing before Yoseph, and twenty thousand of the great men of the melech dressed with girdles of skin covered with gold, marched at the right hand of Yoseph, and twenty thousand at his left, and all the women and damsels went upon the roofs or stood in the streets playing and rejoicing at Yoseph, and gazed at the appearance of Yoseph and at his beauty.

27 And the melech's people went before him and behind him, perfuming the road with frankincense and with cassia, and with all sorts of fine perfume, and scattered myrrh and aloes along the road, and twenty men proclaimed these words before him throughout the land in a loud voice:

28 Do you see this man whom the melech has chosen to be his second? All the affairs of government shall be regulated by him, and he that transgresses his orders, or that does not bow down before him to the ground, shall die, for he rebels against the melech and his second.

29 And when the heralds had ceased proclaiming, all the people of Mitzrayim bowed down to the ground before Yoseph and said, May the melech live, also may his second live; and all the inhabitants of Mitzrayim bowed down along the road, and when the heralds approached them, they bowed down, and they rejoiced with all sorts of timbrels, mechol and nebal before Yoseph.

30 And Yoseph upon his horse lifted up his eyes to the shamayim, and called out and said, He raises

the poor man from the dust, He lifts up the needy from the dunghill. O אִתְּךָ Tzevaoth, happy is the man who trusts in you.

31 And Yoseph passed throughout the land of Mitzrayim with Pharaoh's servants and officers, and they showed him the whole land of Mitzrayim and all the melech's treasures.

32 And Yoseph returned and came on that day before Pharaoh, and the melech gave to Yoseph a possession in the land of Mitzrayim, a possession of fields and vineyards, and the melech gave to Yoseph three thousand talents of silver and one thousand talents of gold, and onyx stones and bdellium and many gifts.

33 And on the next day the melech commanded all the people of Mitzrayim to bring to Yoseph offerings and gifts, and that he that violated the command of the melech should die; and they made a high place in the street of the city, and they spread out garments there, and whoever brought anything to Yoseph put it into the high place.

34 And all the people of Mitzrayim cast something into the high place, one man a golden ear-ring, and the other rings and ear-rings, and different vessels of gold and silver work, and onyx stones and bdellium did he cast upon the high place; every one gave something of what he possessed.

35 And Yoseph took all these and placed them in his treasures, and all the officers and nobles belonging to the melech exalted Yoseph, and they gave him many gifts, seeing that the melech had chosen him to be his second.

36 And the melech sent to Potiphera, the son of Ahiram priest of On, and he took his young daughter Osnath and gave her to Yoseph for a wife.

37 And the damsel was very comely, a virgin, one whom man had not known, and Yoseph took her for

a wife; and the melech said to Yoseph, I am Pharaoh, and beside you none shall dare to lift up his hand or his foot to regulate my people throughout the land of Mitzrayim.

38 And Yoseph was thirty years old when he stood before Pharaoh, and Yoseph went out from before the melech, and he became the melech's second in Mitzrayim.

39 And the melech gave Yoseph a hundred servants to attend him in his house, and Yoseph also sent and purchased many servants and they remained in the house of Yoseph.

40 Yoseph then built for himself a very magnificent house, like the houses of melechim, before the court of the melech's palace, and he made in the house a large temple, very elegant in appearance and convenient for his residence; three years was Yoseph in erecting his house.

41 And Yoseph made for himself a very elegant throne of abundance of gold and silver, and he covered it with onyx stones and bdellium, and he made upon it the likeness of the whole land of Mitzrayim, and the likeness of the river of Mitzrayim that waters the whole land of Mitzrayim; and Yoseph sat securely upon his throne in his house and אִתּוֹ increased Yoseph's wisdom.

42 And all the inhabitants of Mitzrayim and Pharaoh's servants and his princes loved Yoseph exceedingly, for this thing was from אִתּוֹ to Yoseph.

43 And Yoseph had an army that made war, going out in hosts and troops to the number of forty thousand six hundred men, capable of bearing arms to assist the melech and Yoseph against the enemy, besides the melech's officers and his servants and inhabitants of Mitzrayim without number.

44 And Yoseph gave to his mighty men, and to all his host, shields and javelins, and caps and coats of armor and stones for slinging.

50 At that time the children of Tarshish came against the sons of Yishmael, and made war with them, and the children of Tarshish spoiled the Yishmaelites for a long time.

2 And the children of Yishmael were small in number in those days, and they could not prevail over the children of Tarshish, and they were sorely oppressed.

3 And the old men of the Yishmaelites sent a record to the melech of Mitzrayim, saying, Send I beg you to your servants officers and hosts to help us to fight against the children of Tarshish, for we have been consuming away for a long time.

4 And Pharaoh sent Yoseph with the mighty men and host that were with him, and also his mighty men from the melech's house.

5 And they went to the land of Havilah to the children of Yishmael, to assist them against the children of Tarshish, and the children of Yishmael fought with the children of Tarshish, and Yoseph smote the Tarshishites and he subdued all their land, and the children of Yishmael dwell therein to this day.

6 And when the land of Tarshish was subdued, all the Tarshishites ran away, and came on the border of their brothers the children of Yahvan, and Yoseph with all his mighty men and host returned to Mitzrayim, not one man of them missing.

7 And at the turn of the year, in the second year of Yoseph's reigning over Mitzrayim, אֱלֹהִים gave great plenty throughout the land for seven years as Yoseph had spoken, for אֱלֹהִים blessed all the

produce of the earth in those days for seven years, and they ate and were greatly satisfied.

8 And Yoseph at that time had officers under him, and they collected all the food of the tov years, and heaped corn year by year, and they placed it in the treasuries of Yoseph.

9 And at any time when they gathered the food Yoseph commanded that they should bring the corn in the ears, and also bring with it some of the soil of the field, that it should not spoil.

10 And Yoseph did according to this year by year, and he heaped up corn like the sand of the sea for abundance, for his stores were immense and could not be numbered for abundance.

11 And also all the inhabitants of Mitzrayim gathered all sorts of food in their stores in great abundance during the seven tov years, but they did not do to it as Yoseph did.

12 And all the food that Yoseph and the Mitzrites had gathered during the seven years of plenty was secured for the land in stores for the seven years of famine, for the support of the whole land.

13 And the inhabitants of Mitzrayim filled each man his store and his concealed place with corn, to be for support during the famine.

14 And Yoseph placed all the food that he had gathered in all the cities of Mitzrayim, and he closed all the stores and placed guards over them.

15 And Yoseph's wife Osnath the daughter of Potiphera bare him two sons, Menasheh and Ephraim, and Yoseph was thirty-four years old when he begat them.

16 And the lads grew up and they went in his halachot and in his Torot, they did not deviate from the halacha which their abba taught them, either to the right or left.

17 And אִרְמֵינִי was with the lads, and they grew up and had understanding and skill in all wisdom and in all the affairs of government, and all the melech's officers and his great men of the inhabitants of Mitzrayim exalted the lads, and they were brought up among the melech's children.

18 And the seven years of plenty that were throughout the land were at an end, and the seven years of famine came after them as Yoseph had spoken, and the famine was throughout the land.

19 And all the people of Mitzrayim saw that the famine had commenced in the land of Mitzrayim, and all the people of Mitzrayim opened their stores of corn for the famine prevailed over them.

20 And they found all the food that was in their stores, full of vermin and not fit to eat, and the famine prevailed throughout the land, and all the inhabitants of Mitzrayim came and cried before Pharaoh, for the famine was heavy upon them.

21 And they said to Pharaoh, Give food to your servants, and why shall we die through hunger before your eyes, even we and our little ones?

22 And Pharaoh answered them, saying, And why do you cry to me? Did not Yoseph command that the corn should be laid up during the seven years of plenty for the years of famine? And why did you not listen to his voice?

23 And the people of Mitzrayim answered the melech, saying, As your being lives, our master, your servants have done all that Yoseph ordered, for your servants also gathered in all the produce of their fields during the seven years of plenty and laid it in the stores to this day.

24 And when the famine prevailed over your servants we opened our stores, and behold all our produce was filled with vermin and was not fit for food.

25 And when the melech heard all that had befallen the inhabitants of Mitzrayim, the melech was greatly afraid on account of the famine, and he was much terrified; and the melech answered the people of Mitzrayim, saying, Since all this has happened to you, go to Yoseph, do whatever he shall say to you, transgress not his commands.

26 And all the people of Mitzrayim went forth and came to Yoseph, and said to him, Give to us food, and why shall we die before you through hunger? For we gathered in our produce during the seven years as you did command, and we put it in store, and this has now befallen us.

27 And when Yoseph heard all the words of the people of Mitzrayim and what had befallen them, Yoseph opened all his stores of the produce and he sold it to the people of Mitzrayim.

28 And the famine prevailed throughout the land, and the famine was in all countries, but in the land of Mitzrayim there was produce for sale.

29 And all the inhabitants of Mitzrayim came to Yoseph to buy corn, for the famine prevailed over them, and all their corn was spoiled, and Yoseph daily sold it to all the people of Mitzrayim.

30 And all the inhabitants of the land of Kanaan and the Philistines, and those beyond the Yarden, and the children of the east and all the cities of the lands far and near heard that there was corn in Mitzrayim, and they all came to Mitzrayim to buy corn, for the famine prevailed over them.

31 And Yoseph opened the stores of corn and placed officers over them, and they daily stood and sold to all that came.

32 And Yoseph knew that his brothers also would come to Mitzrayim to buy corn, for the famine prevailed throughout the earth. And Yoseph commanded all his people that they should cause it

to be proclaimed throughout the land of Mitzrayim, saying,

33 It is the pleasure of the melech, of his second and of their great men, that any person who wishes to buy corn in Mitzrayim shall not send his servants to Mitzrayim to purchase, but his sons, and also any Mitzrite or Kanaanite, who shall come from any of the stores from buying corn in Mitzrayim, and shall go and sell it throughout the land, he shall die, for no one shall buy but for the support of his household.

34 And any man leading two or three beasts shall die, for a man shall only lead his own beast.

35 And Yoseph placed guards at the gates of Mitzrayim, and commanded them, saying, Any person who may come to buy corn, allow him not to enter until his name, and the name of his abba, and the name of his abba's abba be written down, and whatever is written by day, send their names to me in the evening that I may know their names.

36 And Yoseph placed officers throughout the land of Mitzrayim, and he commanded them to do all these things.

37 And Yoseph did all these things, and made these laws, in order that he might know when his brothers should come to Mitzrayim to buy corn; and Yoseph's people caused it daily to be proclaimed in Mitzrayim according to these words and chukim that Yoseph had commanded.

38 And all the inhabitants of the east and west country, and of all the earth, heard of the statutes and regulations that Yoseph had enacted in Mitzrayim, and the inhabitants of the extreme parts of the earth came and they bought corn in Mitzrayim day after day, and then went away.

39 And all the officers of Mitzrayim did as Yoseph had commanded, and all that came to Mitzrayim to

buy corn, the gate keepers would write their names, and their ahvots' names, and daily bring them in the evening before Yoseph.

51 And Yaakov afterward heard that there was corn in Mitzrayim, and he called to his sons to go to Mitzrayim to buy corn, for upon them also did the famine prevail, and he called to his sons, saying, 2 Behold I hear that there is corn in Mitzrayim, and all the people of the earth go there to purchase, now therefore why will you show yourselves satisfied before the whole earth? Go you also down to Mitzrayim and buy us a little corn among those that come there, that we may not die.

3 And the sons of Yaakov hearkened to the voice of their abba, and they rose up to go down to Mitzrayim in order to buy corn among the rest that came there.

4 And Yaakov their abba commanded them, saying, When you come into the city do not enter together in one gate, on account of the inhabitants of the land.

5 And the sons of Yaakov went forth and they went to Mitzrayim, and the sons of Yaakov did all as their abba had commanded them, and Yaakov did not send Binyamin, for he said, Lest an accident might befall him on the road like his brother; and ten of Yaakov's sons went forth.

6 And while the sons of Yaakov were going on the road, they repented of what they had done to Yoseph, and they spoke to each other, saying, We know that our brother Yoseph went down to Mitzrayim, and now we will seek him where we go, and if we find him we will take him from his master for a ransom, and if not, by force, and we will die for him.

7 And the sons of Yaakov agreed to this thing and strengthened themselves on account of Yoseph, to deliver him from the hand of his master, and the sons of Yaakov went to Mitzrayim; and when they came near to Mitzrayim they separated from each other, and they came through ten gates of Mitzrayim, and the gate keepers wrote their names on that day, and brought them to Yoseph in the evening.

8 And Yoseph read the names from the hand of the gate-keepers of the city, and he found that his brothers had entered at the ten gates of the city, and Yoseph at that time commanded that it should be proclaimed throughout the land of Mitzrayim, saying,

9 Go forth all you store guards, close all the corn stores and let only one remain open, that those who come may purchase from it.

10 And all the officers of Yoseph did so at that time, and they closed all the stores and left only one open.

11 And Yoseph gave the written names of his brothers to him that was set over the open store, and he said to him, Whosoever shall come to you to buy corn, ask his name, and when men of these names shall come before you, seize them and send them, and they did so.

12 And when the sons of Yaakov came into the city, they joined together in the city to seek Yoseph before they bought themselves corn.

13 And they went to the walls of the harlots, and they sought Yoseph in the walls of the harlots for three days, for they thought that Yoseph would come in the walls of the harlots, for Yoseph was very comely and well favored, and the sons of Yaakov sought Yoseph for three days, and they could not find him.

14 And the man who was set over the open store sought for those names that Yoseph had given him, and he did not find them.

15 And he sent to Yoseph, saying, These three days have passed, and those men whose names you did give to me have not come; and Yoseph sent servants to seek the men in all Mitzrayim, and to bring them before Yoseph.

16 And Yoseph's servants went and came into Mitzrayim and could not find them, and went to Goshen and they were not there, and then went to the city of Rameses and could not find them.

17 And Yoseph continued to send sixteen servants to seek his brothers, and they went and spread themselves in the four corners of the city, and four of the servants went into the house of the harlots, and they found the ten men there seeking their brother.

18 And those four men took them and brought them before him, and they bowed down to him to the ground, and Yoseph was sitting upon his throne in his temple, clothed with princely garments, and upon his head was a large keter of gold, and all the mighty men were sitting around him.

19 And the sons of Yaakov saw Yoseph, and his figure and comeliness and dignity of countenance seemed wonderful in their eyes, and they again bowed down to him to the ground.

20 And Yoseph saw his brothers, and he knew them, but they knew him not, for Yoseph was very great in their eyes, therefore they knew him not.

21 And Yoseph spoke to them, saying, From where do you come? And they all answered and said, Your servants have come from the land of Kanaan to buy corn, for the famine prevails throughout the earth, and your servants heard that there was corn in

Mitzrayim, so they have come among the other comers to buy corn for their support.

22 And Yoseph answered them, saying, If you have come to purchase as you say, why do you come through ten gates of the city? It can only be that you have come to spy through the whole land.

23 And they all together answered Yoseph, and said, Not so my master, we are right, your servants are not spies, but we have come to buy corn, for your servants are all brothers, the sons of one man in the land of Kanaan, and our abba commanded us, saying, When you come to the city do not enter together at one gate on account of the inhabitants of the land.

24 And Yoseph again answered them and said, That is the thing which I spoke to you, you have come to spy through the land, therefore you all came through ten gates of the city; you have come to see the nakedness of the land.

25 Surely every one that comes to buy corn goes his way, and you are already three days in the land, and what do you do in the walls of harlots in which you have been for these three days? Surely spies do things like these things.

26 And they said to Yoseph, Far be it from our master to speak this, for we are twelve brothers, the sons of our abba Yaakov, in the land of Kanaan, the son of Yitzchak, the son of Avraham, the Ivri, and behold the youngest is with our abba this day in the land of Kanaan, and one is not, for he was lost from us, and we thought perhaps he might be in this land, so we are seeking him throughout the land, and have come even to the houses of harlots to seek him there.

27 And Yoseph said to them, And have you then sought him throughout the earth, that there only remained Mitzrayim for you to seek him in? And

what also should your brother do in the houses of harlots, even if he were in Mitzrayim? Have you not said, That you are from the sons of Yitzchak, the son of Avraham, and what shall the sons of Yaakov do then in the houses of harlots?

28 And they said to him, Because we heard that Yishmaelites stole him from us, and it was told to us that they sold him in Mitzrayim, and your servant, our brother, is very comely and well favored, so we thought he would surely be in the houses of harlots, therefore your servants went there to seek him and give ransom for him.

29 And Yoseph still answered them, saying, Surely you speak falsely and utter lies, to say of yourselves that you are the sons of Avraham; as Pharaoh lives you are spies, therefore have you come to the houses of harlots that you should not be known.

30 And Yoseph said to them, And now if you find him, and his master requires of you a great price, will you give it for him? And they said, It shall be given.

31 And he said to them, And if his master will not consent to part with him for a great price, what will you do to him on his account? And they answered him, saying, If he will not give him to us we will slay him, and take our brother and go away.

32 And Yoseph said to them, That is the thing which I have spoken to you; you are spies, for you are come to slay the inhabitants of the land, for we heard that two of your brothers smote all the inhabitants of Shechem, in the land of Kanaan, on account of your sister, and you now come to do the same in Mitzrayim on account of your brother.

33 Only hereby shall I know that you are emet men; if you will send home one from among you to fetch your youngest brother from your abba, and to bring

him here to me, and by doing this thing I will know that you are right.

34 And Yoseph called to seventy of his mighty men, and he said to them, Take these men and bring them into the prison.

35 And the mighty men took the ten men, they laid hold of them and put them into the prison, and they were in the prison three days.

36 And on the third day Yoseph had them brought out of the prison, and he said to them, Do this for yourselves if you be emet men, so that you may live, one of your brothers shall be confined in the prison while you go and take home the corn for your household to the land of Kanaan, and fetch your youngest brother, and bring him here to me, that I may know that you are emet men when you do this thing.

37 And Yoseph went out from them and came into the chamber, and wept a great weeping, for his pity was excited for them, and he washed his face, and returned to them again, and he took Shimeon from them and ordered him to be bound, but Shimeon was not willing to allow it, for he was a very powerful man and they could not bind him.

38 And Yoseph called to his mighty men and seventy valiant men came before him with drawn swords in their hands, and the sons of Yaakov were terrified at them.

39 And Yoseph said to them, Seize this man and confine him in prison until his brothers come to him, and Yoseph's valiant men hurried and they all laid hold of Shimeon to bind him, and Shimeon gave a loud and terrible shriek and the cry was heard at a distance.

40 And all the valiant men of Yoseph were terrified at the sound of the shriek, that they fell upon their faces, and they were greatly afraid and fled.

41 And all the men that were with Yoseph fled, for they were greatly afraid of their lives, and only Yoseph and Menasheh his son remained there, and Menasheh the son of Yoseph saw the strength of Shimeon, and he was exceedingly angry.

42 And Menasheh the son of Yoseph rose up to Shimeon, and Menasheh smote Shimeon a heavy blow with his fist against the back of his neck, and Shimeon was stopped in his rage.

43 And Menasheh laid hold of Shimeon and he seized him violently and he bound him and brought him into the house of confinement, and all the sons of Yaakov were astonished at the act of the youth.

44 And Shimeon said to his brothers, None of you must say that this is the smiting of a Mitzrite, but it is the smiting of the house of my abba.

45 And after this Yoseph ordered him to be called who was set over the storehouse, to fill their sacks with corn as much as they could carry, and to restore every man's money into his sack, and to give them provision for the road, and this did he to them.

46 And Yoseph commanded them, saying, Take heed lest you transgress my orders to bring your brother as I have told you, and it shall be when you bring your brother here to me, then will I know that you are emet men, and you shall traffic in the land, and I will restore to you your brother, and you shall return in shalom to your abba.

47 And they all answered and said, According as our master speaks so will we do, and they bowed down to him to the ground.

48 And every man lifted his corn upon his donkey, and they went out to go to the land of Kanaan to their abba; and they came to the inn and Levi spread his sack to give provender to his donkey,

when he saw and behold his money in full weight was still in his sack.

49 And the man was greatly afraid, and he said to his brothers, My money is restored, and see, it is even in my sack, and the men were greatly afraid, and they said, What is this that אֱלֹהִים has done to us?

50 And they all said, And where is אֱלֹהִים's chesed with our ahvot, with Avraham, Yitzchak, and Yaakov, that אֱלֹהִים has this day delivered us into the hands of the melech of Mitzrayim to contrive against us?

51 And Yahudah said to them, Surely we are guilty sinners before אֱלֹהִים our אֱלֹהִים for having sold our brother, our own flesh, and why do you say, Where is אֱלֹהִים's chesed with our ahvot?

52 And Reuven said to them, Said I not to you, do not sin against the lad, and you would not listen to me? Now אֱלֹהִים requires him from us, and how dare you say, Where is אֱלֹהִים's chesed with our ahvot, while you have sinned against אֱלֹהִים?

53 And they tarried overnight in that place, and they rose up early in the morning and laded their donkeys with their corn, and they led them and went on and came to their abba's house in the land of Kanaan.

54 And Yaakov and his household went out to meet his sons, and Yaakov saw and behold their brother Shimeon was not with them, and Yaakov said to his sons, Where is your brother Shimeon, whom I do not see? And his sons told him all that had befallen them in Mitzrayim.

52 And they entered their house, and every man opened his sack and they saw and behold every man's bundle of money was there, at which they and their abba were greatly terrified.

2 And Yaakov said to them, What is this that you have done to me? I sent your brother Yoseph to inquire after your welfare and you said to me. A wild beast did devour him.

3 And Shimeon went with you to buy food and you say the melech of Mitzrayim has confined him in prison, and you wish to take Binyamin to cause his death also, and bring down my gray hairs with sorrow to the grave on account of Binyamin and his brother Yoseph.

4 Now therefore my son shall not go down with you, for his brother is dead and he is left alone, and mischief may befall him by the way in which you go, as it befell his brother.

5 And Reuven said to his abba, You shall slay my two sons if I do not bring your son and place him before you; and Yaakov said to his sons, Abide here and do not go down to Mitzrayim, for my son shall not go down with you to Mitzrayim, nor die like his brother.

6 And Yahudah said to them, refrain from him until the corn is finished, and he will then say, Take down your brother, when he will find his own life and the life of his household in danger from the famine.

7 And in those days the famine was sore throughout the land, and all the people of the earth went and came to Mitzrayim to buy food, for the famine prevailed greatly among them, and the sons of Yaakov remained in Kanaan a year and two months until their corn was finished.

8 And it came to pass after their corn was finished, the whole household of Yaakov was pinched with hunger, and all the infants of the sons of Yaakov came together and they approached Yaakov, and they all surrounded him, and they said to him, Give to us bread, and why shall we all perish through hunger in your presence?

9 Yaakov heard the words of his son's children, and he wept a great weeping, and his pity was roused for them, and Yaakov called to his sons and they all came and sat before him.

10 And Yaakov said to them, And have you not seen how your children have been weeping over me this day, saying, Give to us bread, and there is none? Now therefore return and buy for us a little food.

11 And Yahudah answered and said to his abba, If you will send our brother with us we will go down and buy corn for you, and if you will not send him then we will not go down, for surely the melech of Mitzrayim particularly enjoined us, saying, You shall not see my face unless your brother be with you, for the melech of Mitzrayim is a strong and mighty melech, and behold if we shall go to him without our brother we shall all be put to death.

12 Do you not know and have you not heard that this melech is very powerful and wise, and there is none like him in all the earth? Behold we have seen all the melechim of the earth and we have not seen one like that melech, the melech of Mitzrayim; surely among all the melechim of the earth there is none greater than Avimelech melech of the Philistines, yet the melech of Mitzrayim is greater and mightier than he, and Avimelech can only be compared to one of his officers.

13 Abba, you have not seen his palace and his throne, and all his servants standing before him; you have not seen that melech upon his throne in his pomp and royal appearance, dressed in his kingly robes with a large golden keter upon his head; you have not seen the honor and glory which אֱלֹהִים has given to him, for there is none like him in all the earth.

14 Abba, you have not seen the wisdom, the understanding and the knowledge that אֱלֹהִים has

given in his heart, nor heard his sweet voice when he spoke to us.

15 We know not, abba, who made him acquainted with our names and all that befell us, yet he asked also about you, saying, Is your abba still living, and is it well with him?

16 You have not seen the affairs of the government of Mitzrayim regulated by him, without inquiring of Pharaoh his master; you have not seen the awe and fear that he impressed upon all the Mitzrites.

17 And also when we went from him, we threatened to do to Mitzrayim like to the rest of the cities of the Amorites, and we were exceedingly angry against all his words which he spoke concerning us as spies, and now when we shall again come before him his terror will fall upon us all, and not one of us will be able to speak to him either a little or a great thing.

18 Now therefore abba, send we beg you the lad with us, and we will go down and buy you food for our support, and not die through hunger. And Yaakov said, Why have you dealt so ill with me to tell the melech you had a brother? What is this thing that you have done to me?

19 And Yahudah said to Yaakov his abba, Give the lad into my care and we will rise up and go down to Mitzrayim and buy corn, and then return, and it shall be when we return if the lad be not with us, then let me bear your blame le-olam-va-ed.

20 Have you seen all our infants weeping over you through hunger and there is no power in your hand to satisfy them? Now let your pity be roused for them and send our brother with us and we will go.

21 For how will אִשְׁרָאֵל's chesed to our ancestors be manifested to you when you say that the melech of Mitzrayim will take away your son? As אִשְׁרָאֵל lives, I will not leave him until I bring him and place him

before you; but pray for us to אֱלֹהִים, that he may deal kindly with us, to cause us to be received favorably and kindly before the melech of Mitzrayim and his men, for had we not delayed surely now we had returned a second time with your son.

22 And Yaakov said to his sons, I trust in אֱלֹהִים Ahlohim that He may deliver you and give you favor in the sight of the melech of Mitzrayim, and in the sight of all his men.

23 Now therefore rise up and go to the man, and take for him in your hands a present from what can be obtained in the land and bring it before him, and may the Almighty אֱלֹהִים give you chesed before him that he may send Binyamin and Shimeon your brothers with you.

24 And all the men rose up, and they took their brother Binyamin, and they took in their hands a large present of the best of the land, and they also took a double portion of silver.

25 And Yaakov strictly commanded his sons concerning Binyamin, Saying, Take heed of him in the way in which you are going, and do not separate yourselves from him in the road, neither in Mitzrayim.

26 And Yaakov rose up from his sons and spread forth his hands and he prayed to אֱלֹהִים on account of his sons, saying, O אֱלֹהִים Ahlohim of the shamayim and earth, remember your covenant with our abba Avraham, remember it with my abba Yitzchak and deal kindly with my sons and deliver them not into the hands of the melech of Mitzrayim; do it I pray you O אֱלֹהִים for the sake of your mercies and redeem all my children and rescue them from Mitzrite power, and send them their two brothers.

27 And all the wives of the sons of Yaakov and their children lifted up their eyes to the shamayim and they all wept before אֱלֹהִים, and cried to him to

deliver their ahvot from the hand of the melech of Mitzrayim.

28 And Yaakov wrote a record to the melech of Mitzrayim and gave it into the hand of Yahudah and into the hands of his sons for the melech of Mitzrayim, saying,

29 From your servant Yaakov, son of Yitzchak, son of Avraham the Ivri, the prince of אִרְאֵל, to the powerful and wise melech, the revealer of secrets, melech of Mitzrayim, greetings.

30 Be it known to my master the melech of Mitzrayim, the famine was sore upon us in the land of Kanaan, and I sent my sons to you to buy us a little food from you for our support.

31 For my sons surrounded me and I being very old cannot see with my eyes, for my eyes have become very heavy through age, as well as with daily weeping for my son, for Yoseph who was lost from before me, and I commanded my sons that they should not enter the gates of the city when they came to Mitzrayim, on account of the inhabitants of the land.

32 And I also commanded them to go around Mitzrayim to seek for my son Yoseph, perhaps they might find him there, and they did so, and you did consider them as spies of the land.

33 Have we not heard concerning you that you did interpret Pharaoh's dream and did speak truly to him? How then do you not know in your wisdom whether my sons are spies or not?

34 Now therefore, my master and melech, behold I have sent my son before you, as you did speak to my sons; I beseech you to put your eyes upon him until he is returned to me in shalom with his brothers.

35 For do you not know, or have you not heard that which our אִרְאֵל did to Pharaoh when he took my

ema Sarah, and what he did to Avimelech melech of the Philistines on account of her, and also what our abba Avraham did to the nine melechim of Eylam, how he smote them all with a few men that were with him?

36 And also what my two sons Shimeon and Levi did to the eight cities of the Amorites, how they destroyed them on account of their sister Dinah?

37 And also on account of their brother Binyamin they consoled themselves for the loss of his brother Yoseph; what will they then do for him when they see the hand of any people prevailing over them, for his sake?

38 Do you not know, O melech of Mitzrayim, that the power of אֱלֹהֵינוּ is with us, and that also אֱלֹהֵינוּ always hears our prayers and forsakes us not all the days?

39 And when my sons told me of your dealings with them, I called not to אֱלֹהֵינוּ on account of you, for then you would have perished with your men before my son Binyamin came before you, but I thought that as Shimeon my son was in your house, perhaps you might deal kindly with him, therefore I did not this thing to you.

40 Now therefore behold Binyamin my son comes to you with my sons, take heed of him and put your eyes upon him, and then will אֱלֹהֵינוּ place his eyes over you and throughout your malchut.

41 Now I have told you all that is in my heart, and behold my sons are coming to you with their brother, examine the face of the whole earth for their sake and send them back in shalom with their brothers.

42 And Yaakov gave the record to his sons into the care of Yahudah to give it to the melech of Mitzrayim.

53 And the sons of Yaakov rose up and took Binyamin and all of the presents, and they went and came to Mitzrayim and they stood before Yoseph.

2 And Yoseph beheld his brother Binyamin with them and he saluted them, and these men came to Yoseph's house.

3 And Yoseph commanded the superintendent of his house to give to his brothers to eat, and he did so to them.

4 And at noon time Yoseph sent for the men to come before him with Binyamin, and the men told the superintendent of Yoseph's house concerning the silver that was returned in their sacks, and he said to them, It will be well with you, fear not, and he brought their brother Shimeon to them.

5 And Shimeon said to his brothers, The master of the Mitzrites has acted very kindly to me, he did not keep me bound, as you saw with your eyes, for when you went out from the city he set me free and dealt kindly with me in his house.

6 And Yahudah took Binyamin by the hand, and they came before Yoseph, and they bowed down to him to the ground.

7 And the men gave the present to Yoseph and they all sat before him, and Yoseph said to them, Is it well with you, is it well with your children, is it well with your aged abba? And they said, It is well, and Yahudah took the record that Yaakov had sent and gave it into the hand of Yoseph.

8 And Yoseph read the letter and knew his abba's writing, and he wished to weep and he went into an inner room and he wept a great weeping; and he went out.

9 And he lifted up his eyes and beheld his brother Binyamin, and he said, Is this your brother of whom you spoke to me? And Binyamin approached

Yoseph, and Yoseph placed his hand upon his head and he said to him, May אלהים be gracious to you my son.

10 And when Yoseph saw his brother, the son of his ema, he again wished to weep, and he entered the chamber, and he wept there, and he washed his face, and went out and refrained from weeping, and he said, Prepare food.

11 And Yoseph had a cup from which he drank, and it was of silver beautifully inlaid with onyx stones and bdellium, and Yoseph struck the cup in the sight of his brothers while they were sitting to eat with him.

12 And Yoseph said to the men, I know by this cup that Reuven is the bechor, Shimeon and Levi and Yahudah, Yissacher and Zevulun are children from one ema; seat yourselves to eat according to your births.

13 And he also placed the others according to their births, and he said, I know that this your youngest brother has no brother, and I, like him, have no brother; he shall therefore sit down to eat with me.

14 And Binyamin went up before Yoseph and sat upon the throne, and the men beheld the acts of Yoseph, and they were astonished at them; and the men ate and drank at that time with Yoseph, and he then gave presents to them, and Yoseph gave one gift to Binyamin, and Menasheh and Ephraim saw the acts of their abba, and they also gave presents to him, and Osnath gave him one present, and they were five presents in the hand of Binyamin.

15 And Yoseph brought them out wine to drink, and they would not drink, and they said, From the day on which Yoseph was lost we have not drunk wine, nor eaten any delicacies.

16 And Yoseph swore to them, and he pressed them hard, and they drank plentifully with him on

that day, and Yoseph afterward turned to his brother Binyamin to speak with him, and Binyamin was still sitting upon the throne before Yoseph.

17 And Yoseph said to him, Have you begotten any children? And he said, Your servant has ten sons, and these are their names, Bela, Becher, Ashval, Gera, Naaman, Achi, Rosh, Mupim, Chupim, and Ord, and I called their names after my brother whom I have not seen.

18 And he ordered them to bring before him his map of the stars, whereby Yoseph knew all the times, and Yoseph said to Binyamin, I have heard that the Ivrim are acquainted with all wisdom, do you know anything of this?

19 And Binyamin said, Your servant is knowing also in all the wisdom which my abba taught me, and Yoseph said to Binyamin, Look now at this instrument and understand where your brother Yoseph is in Mitzrayim, who you said went down to Mitzrayim.

20 And Binyamin beheld that instrument with the map of the stars of the shamayim, and he was wise and looked therein to know where his brother was, and Binyamin divided the whole land of Mitzrayim into four divisions, and he found that he who was sitting upon the throne before him was his brother Yoseph, and Binyamin wondered greatly, and when Yoseph saw that his brother Binyamin was so much astonished, he said to Binyamin, What have you seen, and why are you astonished?

21 And Binyamin said to Yoseph, I can see by this that Yoseph my brother sits here with me upon the throne, and Yoseph said to him, I am Yoseph your brother, reveal not this thing to your brothers; behold I will send you with them when they go away, and I will command them to be brought back

again into the city, and I will take you away from them.

22 And if they dare their lives and fight for you, then shall I know that they have repented of what they did to me, and I will make myself known to them, and if they forsake you when I take you, then shall you remain with me, and I will wrangle with them, and they shall go away, and I will not become known to them.

23 At that time Yoseph commanded his officer to fill their sacks with food, and to put each man's money into his sack, and to put the cup in the sack of Binyamin, and to give them provision for the road, and they did so to them.

24 And on the next day the men rose up early in the morning, and they loaded their donkeys with their corn, and they went forth with Binyamin, and they went to the land of Kanaan with their brother Binyamin.

25 They had not gone far from Mitzrayim when Yoseph commanded him that was set over his house, saying, Rise, pursue these men before they get too far from Mitzrayim, and say to them, Why have you stolen my master's cup?

26 And Yoseph's officer rose up and he reached them, and he spoke to them all the words of Yoseph; and when they heard this thing they became exceedingly angry, and they said, He with whom your master's cup shall be found shall die, and we will also become slaves.

27 And they hurried and each man brought down his sack from his donkey, and they looked in their bags and the cup was found in Binyamin's bag, and they all tore their garments and they returned to the city, and they smote Binyamin in the road, continually smiting him until he came into the city, and they stood before Yoseph.

28 And Yahudah's anger was kindled, and he said, This man has only brought me back to destroy Mitzrayim this day.

29 And the men came to Yoseph's house, and they found Yoseph sitting upon his throne, and all the mighty men standing at his right and left.

30 And Yoseph said to them, What is this act that you have done, that you took away my silver cup and went away? But I know that you took my cup in order to know thereby in what part of the land your brother was.

31 And Yahudah said, What shall we say to our master, what shall we speak and how shall we justify ourselves, אִי אֵנִי has this day found the iniquity of all your servants, therefore has he done this thing to us this day.

32 And Yoseph rose up and caught hold of Binyamin and took him from his brothers with violence, and he came to the house and locked the door at them, and Yoseph commanded him that was set over his house that he should say to them, This says the melech, Go in shalom to your abba, behold I have taken the man in whose hand my cup was found.

54 And when Yahudah saw the dealings of Yoseph with them, Yahudah approached him and broke open the door, and came with his brothers before Yoseph.

2 And Yahudah said to Yoseph, Let it not seem grievous in the sight of my master, may your servant I beg you speak a word before you? And Yoseph said to him, Speak.

3 And Yahudah spoke before Yoseph, and his brothers were there standing before them; and Yahudah said to Yoseph, Surely when we first came to our master to buy food, you did consider us as

spies of the land, and we brought Binyamin before you, and you still make sport of us this day.

4 Now therefore let the melech hear my words, and send I beg you our brother that he may go along with us to our abba, lest your being perish this day with all the beings of the inhabitants of Mitzrayim.

5 Do you not know what two of my brothers, Shimeon and Levi, did to the city of Shechem, and to seven cities of the Amorites, on account of our sister Dinah, and also what they would do for the sake of their brother Binyamin?

6 And I with my strength, who am greater and mightier than both of them, come this day upon you and your land if you are unwilling to send our brother.

7 Have you not heard what our אֱלֹהֵינוּ who has chosen us did to Pharaoh on account of Sarah our ema, whom he took away from our abba, that he smote him and his household with heavy plagues, that even to this day the Mitzrites relate this wonder to each other? So will our אֱלֹהֵינוּ do to you on account of Binyamin whom you have this day taken from his abba, and on account of the evils which you this day heaped over us in your land; for our אֱלֹהֵינוּ will remember His covenant with our abba Avraham and bring evil upon you, because you have grieved the being of our abba this day.

8 Now therefore hear my words that I have this day spoken to you, and send our brother that he may go away lest you and the people of your land die by the sword, for you cannot all prevail over me.

9 And Yoseph answered Yahudah, saying, Why have you opened wide your mouth and why do you boast over us, saying, Strength is with you? As Pharaoh lives, if I command all my valiant men to fight with you, surely you and your brothers would sink in the mire.

10 And Yahudah said to Yoseph, Surely it becomes you and your people to fear me; as אִיִּזְרָאֵל lives if I once draw my sword I shall not put it down again until I shall this day have slain all Mitzrayim, and I will commence with you and finish with Pharaoh your master.

11 And Yoseph answered and said to him, Surely strength belongs not alone to you; I am stronger and mightier than you, surely if you draw your sword I will put it to your neck and the necks of all your brothers.

12 And Yahudah said to him, Surely if I this day open my mouth against you I would swallow you up that you be destroyed from off the earth and perish this day from your malchut. And Yoseph said, Surely if you open your mouth I have power and might to close your mouth with a stone until you shall not be able to utter a word; see how many stones are before us, truly I can take a stone, and force it into your mouth and break your jaws.

13 And Yahudah said, אִיִּזְרָאֵל is witness between us, that we have not come here desiring to battle with you; only give us our brother and we will go from you; and Yoseph answered and said, As Pharaoh lives, if all the melechim of Kanaan came together with you, you should not take him from my hand.

14 Now therefore go your way to your abba, and your brother shall be to me for a slave, for he has robbed the melech's house. And Yahudah said, What is it to you or to the character of the melech, surely the melech sends forth from his house, throughout the land, silver and gold either in gifts or expenses, and you still talk about your cup which you did place in our brother's bag and say that he has stolen it from you?

15 אִיִּזְרָאֵל forbid that our brother Binyamin or any of the zera of Avraham should do this thing to steal

from you, or from anyone else, whether melech, prince, or any man.

16 Now therefore cease this accusation lest the whole earth hear your words, saying, For a little silver the melech of Mitzrayim wrangled with the men, and he accused them and took their brother for a slave.

17 And Yoseph answered and said, Take to you this cup and go from me and leave your brother for a slave, for it is the mishpat of a thief to be a slave.

18 And Yahudah said, Why are you not ashamed of your words, to leave our brother and to take your cup? Surely if you give us your cup, or a thousand times as much, we will not leave our brother for the silver which is found in the hand of any man, that we will not die over him.

19 And Yoseph answered, And why did you forsake your brother and sell him for twenty pieces of silver until this day, and why then will you not do the same to this your brother?

20 And Yahudah said, אֱלֹהֵינוּ is witness between me and you that we desire not your battles; now therefore give us our brother and we will go from you without quarreling.

21 And Yoseph answered and said, If all the melechim of the land should assemble they will not be able to take your brother from my hand; and Yahudah said, What shall we say to our abba, when he sees that our brother comes not with us, and will grieve over him?

22 And Yoseph answered and said, This is the thing that you shall tell to your abba, saying, The rope has gone after the bucket.

23 And Yahudah said, Surely you are a melech, and why speak you these things, giving a false mishpat? Woe to the melech who is like to you.

24 And Yoseph answered and said, There is no false mishpat in the word that I spoke on account of your brother Yoseph, for all of you sold him to the Midyanites for twenty pieces of silver, and you all denied it to your abba and said to him, An evil beast has devoured him, Yoseph has been torn to pieces.

25 And Yahudah said, Behold the fire of Shem burns in my heart, now I will burn all your land with fire; and Yoseph answered and said, Surely your sister-in-law Tamar, who killed your sons, extinguished the fire of Shechem.

26 And Yahudah said, If I pluck out a single hair from my flesh, I will fill all Mitzrayim with its blood.

27 And Yoseph answered and said, Such is your custom to do as you did to your brother whom you sold, and you dipped his coat in blood and brought it to your abba in order that he might say an evil beast devoured him and here is his blood.

28 And when Yahudah heard this thing he was exceedingly angry and his anger burned within him, and there was before him in that place a stone, the weight of which was about four hundred shekels, and Yahudah's anger was kindled and he took the stone in one hand and cast it to the shamayim and caught it with his left hand.

29 And he placed it afterward under his legs, and he sat upon it with all his strength and the stone was turned into dust from the force of Yahudah.

30 And Yoseph saw the act of Yahudah and he was very much afraid, but he commanded Menasheh his son and he also did with another stone like to the act of Yahudah, and Yahudah said to his brothers, Let not any of you say, this man is an Mitzrite, but by his doing this thing he is of our abba's family.

31 And Yoseph said, Not to you only is strength given, for we are also powerful men, and why will you boast over us all? And Yahudah said to Yoseph,

Send I pray you our brother and ruin not your country this day.

32 And Yoseph answered and said to them, Go and tell your abba, an evil beast has devoured him as you said concerning your brother Yoseph.

33 And Yahudah spoke to his brother Naphtali, and he said to him, Make haste, go now and number all the streets of Mitzrayim and come and tell me; and Shimeon said to him, Let not this thing be a trouble to you; now I will go to the mount and take up one large stone from the mount and level it at every one in Mitzrayim, and kill all that are in it.

34 And Yoseph heard all these words that his brothers spoke before him, and they did not know that Yoseph understood them, for they imagined that he knew not how to speak Ivrit.

35 And Yoseph was greatly afraid at the words of his brothers lest they should destroy Mitzrayim, and he commanded his son Menasheh, saying, Go now make haste and gather to me all the inhabitants of Mitzrayim, and all the valiant men together, and let them come to me now upon horseback and on foot and with all sorts of musical instruments, and Menasheh went and did so.

36 And Naphtali went as Yahudah had commanded him, for Naphtali was light-footed as one of the swift stags, and he would go upon the ears of corn and they would not break under him.

37 And he went and numbered all the streets of Mitzrayim, and found them to be twelve, and he came hastily and told Yahudah, and Yahudah said to his brothers, Hasten you and put on every man his sword upon his loins and we will come over Mitzrayim, and smite them all, and let not a remnant remain.

38 And Yahudah said, Behold, I will destroy three of the streets with my strength, and you shall each

destroy one street; and when Yahudah was speaking this thing, behold the inhabitants of Mitzrayim and all the mighty men came toward them with all sorts of musical instruments and with loud shouting.

39 And their number was five hundred cavalry and ten thousand infantry, and four hundred men who could fight without sword or spear, only with their hands and strength.

40 And all the mighty men came with great storming and shouting, and they all surrounded the sons of Yaakov and terrified them, and the ground quaked at the sound of their shouting.

41 And when the sons of Yaakov saw these troops they were greatly afraid for their lives, and Yoseph did so in order to terrify the sons of Yaakov to become tranquilized.

42 And Yahudah, seeing some of his brothers terrified, said to them, Why are you afraid while the rachamim of אֶרְרָא is with us? And when Yahudah saw all the people of Mitzrayim surrounding them at the command of Yoseph to terrify them, only Yoseph commanded them, saying, Do not touch any of them.

43 Then Yahudah hurried and drew his sword, and uttered a loud and bitter scream, and he smote with his sword, and he sprang upon the ground and he still continued to shout against all the people.

44 And when he did this thing אֶרְרָא caused the terror of Yahudah and his brothers to fall upon the valiant men and all the people that surrounded them.

45 And they all fled at the sound of the shouting, and they were terrified and fell one upon the other, and many of them died as they fell, and they all fled from before Yahudah and his brothers and from before Yoseph.

46 And while they were fleeing, Yahudah and his brothers pursued them to the house of Pharaoh, and they all escaped, and Yahudah again sat before Yoseph and roared at him like a lion, and gave a great and tremendous shriek at him.

47 And the shriek was heard at a distance, and all the inhabitants of Succoth heard it, and all Mitzrayim quaked at the sound of the shriek, and also the walls of Mitzrayim and of the land of Goshen fell in from the shaking of the earth, and Pharaoh also fell from his throne upon the ground, and also all the pregnant women of Mitzrayim and Goshen miscarried when they heard the noise of the shaking, for they were terribly afraid.

48 And Pharaoh sent word, saying, What is this thing that has this day happened in the land of Mitzrayim? And they came and told him all the things from beginning to end, and Pharaoh was alarmed and he wondered and was greatly afraid.

49 And his fright increased when he heard all these things, and he sent to Yoseph, saying, You have brought to me the Ivrim to destroy all Mitzrayim; what will you do with that thievish slave? Send him away and let him go with his brothers, and let us not perish through their evil, even we, you and all Mitzrayim.

50 And if you desire not to do this thing, cast off from you all my valuable things, and go with them to their land, if you delight in it, for they will this day destroy my whole country and slay all my people; even all the women of Mitzrayim have miscarried through their screams; see what they have done merely by their shouting and speaking, moreover if they fight with the sword, they will destroy the land; now therefore choose that which you desire, whether me or the Ivrim, whether Mitzrayim or the land of the Ivrim.

51 And they came and told Yoseph all the words of Pharaoh that he had said concerning him, and Yoseph was greatly afraid at the words of Pharaoh and Yahudah and his brothers were still standing before Yoseph indignant and enraged, and all the sons of Yaakov roared at Yoseph, like the roaring of the sea and its waves.

52 And Yoseph was greatly afraid of his brothers and on account of Pharaoh, and Yoseph sought a pretext to make himself known to his brothers, lest they should destroy all Mitzrayim.

53 And Yoseph commanded his son Menasheh, and Menasheh went and approached Yahudah, and placed his hand upon his shoulder, and the anger of Yahudah was stilled.

54 And Yahudah said to his brothers, Let no one of you say that this is the act of a Mitzrite youth for this is the work of my abba's house.

55 And Yoseph seeing and knowing that Yahudah's anger was stilled, he approached to speak to Yahudah in the language of mildness.

56 And Yoseph said to Yahudah, Surely you speak emet and have this day verified your assertions concerning your strength, and may your אֱלֹהֶיךָ who delights in you, increase your welfare; but tell me truly why from among all your brothers do you wrangle with me on account of the lad, as none of them have spoken one word to me concerning him.

57 And Yahudah answered Yoseph, saying, Surely you must know that I was security for the lad to his abba, saying, If I brought him not to him I should bear his blame le-olam-va-ed.

58 Therefore have I approached you from among all my brothers, for I saw that you were unwilling to allow him to go from you; now therefore may I find rachamim in your sight that you shall send him to go with us, and behold I will remain as a substitute for

him, to serve you in whatever you desire, for wherever you shall send me, I will go to serve you with great energy.

59 Send me now to a mighty melech, who has rebelled against you, and you shall know what I will do to him and to his land; although he may have cavalry and infantry or an exceeding mighty people, I will slay them all and bring the melech's head before you.

60 Do you not know or have you not heard that our abba Avraham with his servant Eliezer smote all the melechim of Eylam with their hosts in one night, they left not one remaining? And ever since that day our abba's strength was given to us for an inheritance, for us and our zera le-olam-va-ed.

61 And Yoseph answered and said, You speak emet, and falsehood is not in your mouth, for it was also told to us that the Ivrim have power and that אִיִּזְרָאֵל their אִיִּזְרָאֵל delights much in them, and who then can stand before them?

62 However, on this condition will I send your brother, if you will bring before me his brother the son of his ema, of whom you said that he had gone from you down to Mitzrayim; and it shall come to pass when you bring to me his brother I will take him in his stead, because not one of you was security for him to your abba, and when he shall come to me, I will then send with you his brother for whom you have been security.

63 And Yahudah's anger was kindled against Yoseph when he spoke this thing, and his eyes dropped blood with anger, and he said to his brothers, How does this man this day seek his own destruction and that of all Mitzrayim!

64 And Shimeon answered Yoseph, saying, Did we not tell you at first that we knew not the particular spot to which he went, and whether he is dead or

alive, and why does my master speak things like this?

65 And Yoseph observing the countenance of Yahudah discerned that his anger began to kindle when he spoke to him, saying, Bring to me your other brother instead of this brother.

66 And Yoseph said to his brothers, Surely you said that your brother was either dead or lost, now if I should call him this day and he should come before you, would you give him to me instead of his brother?

67 And Yoseph began to speak and call out, Yoseph, Yoseph, come this day before me, and appear to your brothers and sit before them.

68 And when Yoseph spoke this thing before them, they looked each a different way to see from where Yoseph would come before them.

69 And Yoseph observed all their acts, and said to them, Why do you look here and there? I am Yoseph whom you sold to Mitzrayim; now therefore let it not grieve you that you sold me, for as a support during the famine did אֱלֹהִים send me before you.

70 And his brothers were terrified at him when they heard the words of Yoseph, and Yahudah was exceedingly terrified at him.

71 And when Binyamin heard the words of Yoseph he was before them in the inner part of the house, and Binyamin ran to Yoseph his brother, and embraced him and fell upon his neck, and they wept.

72 And when Yoseph's brothers saw that Binyamin had fallen upon his brother's neck and wept with him, they also fell upon Yoseph and embraced him, and they wept a great weeping with Yoseph.

73 And the voice was heard in the house of Yoseph that they were Yoseph's brothers, and it pleased

Pharaoh exceedingly, for he was afraid of them lest they should destroy Mitzrayim.

74 And Pharaoh sent his servants to Yoseph to congratulate him concerning his brothers who had come to him, and all the captains of the armies and troops that were in Mitzrayim came to rejoice with Yoseph, and all Mitzrayim rejoiced greatly about Yoseph's brothers.

75 And Pharaoh sent his servants to Yoseph, saying, Tell your brothers to fetch all belonging to them and let them come to me, and I will place them in the best part of the land of Mitzrayim, and they did so.

76 And Yoseph commanded him that was set over his house to bring out to his brothers gifts and garments, and he brought out to them many garments being robes of royalty and many gifts, and Yoseph divided them among his brothers.

77 And he gave to each of his brothers a change of garments of gold and silver, and three hundred pieces of silver, and Yoseph commanded them all to be dressed in these garments, and to be brought before Pharaoh.

78 And Pharaoh seeing that all Yoseph's brothers were valiant men, and of beautiful appearance, he greatly rejoiced.

79 And they afterward went out from the presence of Pharaoh to go to the land of Kanaan, to their abba, and their brother Binyamin was with them.

80 And Yoseph rose up and gave to them eleven mirkavot from Pharaoh, and Yoseph gave to them his mirkava, upon which he rode on the day of his being crowned in Mitzrayim, to fetch his abba to Mitzrayim; and Yoseph sent to all his brothers' children, garments according to their numbers, and a hundred pieces of silver to each of them, and he also sent garments to the wives of his brothers from

the garments of the melech's wives, and he sent them.

81 And he gave to each of his brothers ten men to go with them to the land of Kanaan to serve them, to serve their children and all belonging to them in coming to Mitzrayim.

82 And Yoseph sent by the hand of his brother Binyamin ten suits of garments for his ten sons, a portion above the rest of the children of the sons of Yaakov.

83 And he sent to each fifty pieces of silver, and ten mirkavot on the account of Pharaoh, and he sent to his abba ten donkeys laden with all the luxuries of Mitzrayim, and ten female donkeys laden with corn and bread and nourishment for his abba, and to all that were with him as provisions for the road.

84 And he sent to his sister Dinah garments of silver and gold, and frankincense and myrrh, and aloes and women's ornaments in great plenty, and he sent the same from the wives of Pharaoh to the wives of Binyamin.

85 And he gave to all his brothers, also to their wives, all sorts of onyx stones and bdellium, and from all the valuable things among the great people of Mitzrayim, nothing of all the costly things was left but what Yoseph sent of to his abba's household.

86 And he sent his brothers away, and they went, and he sent his brother Binyamin with them.

87 And Yoseph went out with them to accompany them on the road to the borders of Mitzrayim, and he commanded them concerning his abba and his household, to come to Mitzrayim.

88 And he said to them, Do not quarrel on the road, for this thing was from אִתְּכֶם to keep a great people from starvation, for there will be yet five years of famine in the land.

89 And he commanded them, saying, When you come to the land of Kanaan, do not come suddenly before my abba in this affair, but act in your wisdom.

90 And Yoseph ceased to command them, and he turned and went back to Mitzrayim, and the sons of Yaakov went to the land of Kanaan with joy and cheerfulness to their abba Yaakov.

91 And they came to the borders of the land, and they said to each other, What shall we do in this matter before our abba, for if we come suddenly to him and tell him the matter he will be greatly alarmed at our words and will not believe us.

92 And they went along until they came near to their houses, and they found Serach, the daughter of Asher, going forth to meet them, and the damsel was very tov and subtle, and knew how to play upon the harp.

93 And they called to her and she came before them, and she kissed them, and they took her and gave to her a harp, saying, Go now before our abba, and sit before him, and strike upon the harp, and speak these words.

94 And they commanded her to go to their house, and she took the harp and hurried before them, and she came and sat near Yaakov.

95 And she played well and sang, and uttered in the sweetness of her words, Yoseph my uncle is living, and he rules throughout the land of Mitzrayim, and is not dead.

96 And she continued to repeat and utter these words, and Yaakov heard her words and they were agreeable to him.

97 He listened while she repeated them twice and thrice, and joy entered the heart of Yaakov at the sweetness of her words, and the Ruach of אִשְׂרָאֵל was upon him, and he knew all her words to be emet.

98 And Yaakov blessed Serach when she spoke these words before him, and he said to her, My daughter, may death never prevail over you, for you have revived my ruach; only speak yet before me as you have spoken, for you have gladdened me with all your words.

99 And she continued to sing these words, and Yaakov listened and it pleased him, and he rejoiced, and the Ruach of אִשְׁרָאֵל was upon him.

100 While he was yet speaking with her, behold his sons came to him with horses and mirkavot and royal garments and servants running before them.

101 And Yaakov rose up to meet them, and saw his sons dressed in royal garments and he saw all the treasures that Yoseph had sent to them.

102 And they said to him, Be informed that our brother Yoseph is living, and it is he who rules throughout the land of Mitzrayim, and it is he who spoke to us as we told you.

103 And Yaakov heard all the words of his sons, and his heart palpitated at their words, for he could not believe them until he saw all that Yoseph had given them and what he had sent him, and all the signs which Yoseph had spoken to them.

104 And they opened them up before him, and showed him all that Yoseph had sent, they gave to each what Yoseph had sent him, and he knew that they had spoken the emet, and he rejoiced exceedingly on account of his son.

105 And Yaakov said, It is enough for me that my son Yoseph is still living; I will go and see him before I die.

106 And his sons told him all that had befallen them, and Yaakov said, I will go down to Mitzrayim to see my son and his offspring.

107 And Yaakov rose up and put on the garments that Yoseph had sent him, and after he had washed,

and shaved his hair, he put upon his head the turban that Yoseph had sent him.

108 And all the people of Yaakov's house and their wives put on the garments which Yoseph had sent to them, and they greatly rejoiced at Yoseph that he was still living and that he was ruling in Mitzrayim,

109 And all the inhabitants of Kanaan heard of this thing, and they came and rejoiced much with Yaakov that he was still living.

110 And Yaakov made a feast for them for three days, and all the melechim of Kanaan and nobles of the land ate and drank and rejoiced in the house of Yaakov.

55 And it came to pass after this that Yaakov said, I will go and see my son in Mitzrayim and will then come back to the land of Kanaan of which אֱלֹהִים had spoken to Avraham, for I cannot leave the land of my birth-place.

2 Behold the Word of אֱלֹהִים came to him, saying, Go down to Mitzrayim with all your household and remain there, fear not to go down to Mitzrayim for I will there make you a great nation.

3 And Yaakov said within himself, I will go and see my son whether the fear of his אֱלֹהִים is yet in his heart, amidst all the inhabitants of Mitzrayim.

4 And אֱלֹהִים said to Yaakov, Fear not about Yoseph, for he still retains his integrity to serve me, as will seem tov in your sight, and Yaakov rejoiced exceedingly concerning his son.

5 At that time Yaakov commanded his sons and household to go to Mitzrayim according to the word of אֱלֹהִים to him, and Yaakov rose up with his sons and all his household, and he went out from the land of Kanaan from Beersheva, with joy and gladness of heart, and they went to the land of Mitzrayim.

6 And it came to pass when they came near Mitzrayim, Yaakov sent Yahudah before him to Yoseph that he might show him a situation in Mitzrayim, and Yahudah did according to the word of his abba, and he hurried and ran and came to Yoseph, and they assigned for them a place in the land of Goshen for all his household, and Yahudah returned and came along the road to his abba.

7 And Yoseph harnessed the mirkava, and he assembled all his mighty men and his servants and all the officers of Mitzrayim in order to go and meet his abba Yaakov, and Yoseph's mandate was proclaimed in Mitzrayim, saying, All that do not go to meet Yaakov shall die.

8 And on the next day Yoseph went forth with all Mitzrayim a great and mighty host, all dressed in garments of fine linen and purple and with instruments of silver and gold and with their instruments of war with them.

9 And they all went to meet Yaakov with all sorts of musical instruments, with drums and timbrels, strewing myrrh and aloes all along the road, and they all went after this fashion, and the earth shook at their shouting.

10 And all the women of Mitzrayim went upon the roofs of Mitzrayim and upon the walls to meet Yaakov, and upon the head of Yoseph was Pharaoh's regal keter, for Pharaoh had sent it to him to put on at the time of his going to meet his abba.

11 And when Yoseph came within fifty cubits of his abba, he got down from the mirkava and he walked toward his abba, and when all the officers of Mitzrayim and her nobles saw that Yoseph had gone on foot toward his abba, they also got down and walked on foot toward Yaakov.

12 And when Yaakov approached the camp of Yoseph, Yaakov observed the camp that was

coming toward him with Yoseph, and it gratified him and Yaakov was astonished at it.

13 And Yaakov said to Yahudah, Who is that man whom I see in the camp of Mitzrayim dressed in kingly robes with a very red garment upon him and a royal keter upon his head, who has got down from his mirkava and is coming toward us? And Yahudah answered his abba, saying, He is your son Yoseph the melech; and Yaakov rejoiced in seeing the glory of his son.

14 And Yoseph came near to his abba and he bowed to his abba, and all the men of the camp bowed to the ground with him before Yaakov.

15 And behold Yaakov ran and hurried to his son Yoseph and fell upon his neck and kissed him, and they wept, and Yoseph also embraced his abba and kissed him, and they wept and all the people of Mitzrayim wept with them.

16 And Yaakov said to Yoseph, Now I will die cheerfully after I have seen your face, that you are still living and with glory.

17 And the sons of Yaakov and their wives and their children and their servants, and all the household of Yaakov wept exceedingly with Yoseph, and they kissed him and wept greatly with him.

18 And Yoseph and all his people returned afterward home to Mitzrayim, and Yaakov and his sons and all the children of his household came with Yoseph to Mitzrayim, and Yoseph placed them in the best part of Mitzrayim, in the land of Goshen.

19 And Yoseph said to his abba and to his brothers, I will go up and tell Pharaoh, saying, My brothers and my abba's household and all belonging to them have come to me, and behold they are in the land of Goshen.

20 And Yoseph did so and took from his brothers Reuven, Yissacher Zevulun and his brother Binyamin and he placed them before Pharaoh.

21 And Yoseph spoke to Pharaoh, saying, My brothers and my abba's household and all belonging to them, together with their flocks and cattle have come to me from the land of Kanaan, to sojourn in Mitzrayim; for the famine was sore upon them.

22 And Pharaoh said to Yoseph, Place your abba and brothers in the best part of the land, withhold not from them all that is tov, and cause them to eat of the fat of the land.

23 And Yoseph answered, saying, Behold I have stationed them in the land of Goshen, for they are shepherds, therefore let them remain in Goshen to feed their flocks apart from the Mitzrites.

24 And Pharaoh said to Yoseph, Do with your brothers all that they shall say to you; and the sons of Yaakov bowed down to Pharaoh, and they went forth from him in shalom, and Yoseph afterward brought his abba before Pharaoh.

25 And Yaakov came and bowed down to Pharaoh, and Yaakov blessed Pharaoh, and he then went out; and Yaakov and all his sons, and all his household dwelt in the land of Goshen.

26 In the second year, that is in the hundred and thirtieth year of the life of Yaakov, Yoseph maintained his abba and his brothers, and all his abba's household, with bread according to their little ones, all the days of the famine; they lacked nothing.

27 And Yoseph gave to them the best part of the whole land; the best of Mitzrayim had they all the days of Yoseph; and Yoseph also gave to them and to the whole of his abba's household, clothes and garments year by year; and the sons of Yaakov

remained securely in Mitzrayim all the days of their brother.

28 And Yaakov always ate at Yoseph's table, Yaakov and his sons did not leave Yoseph's table day or night, besides what Yaakov's children consumed in their houses.

29 And all Mitzrayim ate bread during the days of the famine from the house of Yoseph, for all the Mitzrites sold all belonging to them on account of the famine.

30 And Yoseph purchased all the lands and fields of Mitzrayim for bread on the account of Pharaoh, and Yoseph supplied all Mitzrayim with bread all the days of the famine, and Yoseph collected all the silver and gold that came to him for the corn which they bought throughout the land, and he accumulated much gold and silver, besides an immense quantity of onyx stones, bdellium and valuable garments which they brought to Yoseph from every part of the land when their money was spent.

31 And Yoseph took all the silver and gold that came into his hand, about seventy two talents of gold and silver, and also onyx stones and bdellium in great abundance, and Yoseph went and concealed them in four parts, and he concealed one part in the wilderness near the Yam Suf, and one part by the River Perath, and the third and fourth part he concealed in the desert opposite to the wilderness of Persia and Media.

32 And he took part of the gold and silver that was left, and gave it to all his brothers and to all his abba's household, and to all the women of his abba's household, and the rest he brought to the house of Pharaoh, about twenty talents of gold and silver.

33 And Yoseph gave all the gold and silver that was left to Pharaoh, and Pharaoh placed it in the treasury, and the days of the famine ceased after that in the land, and they sowed and reaped in the whole land, and they obtained their usual quantity year by year; they lacked nothing.

34 And Yoseph dwelt securely in Mitzrayim, and the whole land was under his advice, and his abba and all his brothers dwelt in the land of Goshen and took possession of it.

35 And Yoseph was very aged, advanced in days, and his two sons, Ephraim and Menasheh, remained constantly in the house of Yaakov, together with the children of the sons of Yaakov their brothers, to learn the halachot of אִרְצָא and His Torah.

36 And Yaakov and his sons dwelt in the land of Mitzrayim in the land of Goshen, and they took possession in it, and they were fruitful and multiplied in it.

56 And Yaakov lived in the land of Mitzrayim seventeen years, and the days of Yaakov, and the years of his life were a hundred and forty seven years.

2 At that time Yaakov was attacked with that illness of which he died and he sent and called for his son Yoseph from Mitzrayim, and Yoseph his son came from Mitzrayim and Yoseph came to his abba.

3 And Yaakov said to Yoseph and to his sons, Behold I die, and the אִרְצָא of your ancestors will visit you, and bring you back to the land, which אִרְצָא swore to give to you and to your children after you; now therefore when I am dead, bury me in the cave which is in Machpelah in Hevron in the land of Kanaan, near my ancestors.

4 And Yaakov made his sons swear to bury him in Machpelah, in Hevron, and his sons swore to him concerning this thing.

5 And he commanded them, saying, Serve אלהים your Ahlohim, for He who delivered your ahvot will also deliver you from all trouble.

6 And Yaakov said, Call all your children to me, and all the children of Yaakov's sons came and sat before him, and Yaakov blessed them, and he said to them, אלהים Ahlohim of your ahvot shall grant you a thousand times as much and bless you, and may He give you the blessing of your abba Avraham; and all the children of Yaakov's sons went forth on that day after he had blessed them.

7 And on the next day Yaakov again called for his sons, and they all assembled and came to him and sat before him, and Yaakov on that day blessed his sons before his death, each man did he bless according to his blessing; behold it is written in the scroll of the Torah of אלהים pertaining to Yisrael.

8 And Yaakov said to Yahudah, I know my son that you are a mighty man for your brothers; reign over them, and your sons shall reign over their sons le-olam-va-ed.

9 Only teach your sons the bow and all the weapons of war, in order that they may fight the battles of their brother who will rule over his enemies.

10 And Yaakov again commanded his sons on that day, saying, Behold I shall be this day gathered to my people. Carry me up from Mitzrayim, and bury me in the cave of Machpelah as I have commanded you.

11 However take heed I pray you that none of your sons carry me, only yourselves, and this is the manner you shall do to me, when you carry my body to go with it to the land of Kanaan to bury me,

12 Yahudah, Yissacher and Zevulun shall carry my bier at the eastern side; Reuven, Shimeon and Gad at the south, Ephraim, Menasheh and Binyamin at the west, Dan, Asher and Naphtali at the north.

13 Let not Levi carry with you, for he and his sons will carry the Ark of the Covenant of אֱלֹהִים with the Yisraelites in the camp, neither let Yoseph my son carry it, for as a melech so let his glory be; however, Ephraim and Menasheh shall be in their stead.

14 This shall you do to me when you carry me away; do not neglect anything of all that I command you; and it shall come to pass when you do this to me, that אֱלֹהִים will remember you favorably and your children after you le-olam-va-ed.

15 And you my sons, honor each his brother and his relative, and command your children and your children's children after you to serve אֱלֹהִים Ahlohim of your ancestors all the days.

16 In order that you may prolong your days in the land, you and your children and your children's children le-olam-va-ed, when you do what is tov and upright in the sight of אֱלֹהִים your אֱלֹהִים, to go in all His halachot.

17 And you, Yoseph my son, forgive I beg you the prongs of your brothers and all their misdeeds in the injury that they heaped upon you, for אֱלֹהִים intended it for your and your children's benefit.

18 And O my son leave not your brothers to the inhabitants of Mitzrayim, neither hurt their feelings, for behold I consign them to the hand of אֱלֹהִים and in your hand to guard them from the Mitzrites; and the sons of Yaakov answered their abba saying, O, our abba, all that you have commanded us, so will we do; may אֱלֹהִים only be with us.

19 And Yaakov said to his sons, So may אֱלֹהִים be with you when you keep all his halachot; turn not

from his halachot either to the right or the left in performing what is tov and upright in His sight.

20 For I know that many and grievous troubles will befall you in the latter-days in the land, yes your children and children's children, only serve אֱלֹהֵי אֲבוֹתַי and He will save you from all trouble.

21 And it shall come to pass when you shall go after אֱלֹהֵי אֲבוֹתַי to serve Him and will teach your children after you, and your children's children, to know אֱלֹהֵי אֲבוֹתַי, then will אֱלֹהֵי אֲבוֹתַי raise up to you and your children a servant from among your children, and אֱלֹהֵי אֲבוֹתַי will deliver you through His hand from all affliction, and bring you out of Mitzrayim and bring you back to the land of your ahvot to inherit it securely.

22 And Yaakov ceased commanding his sons, and he drew his feet into the bed, he died and was gathered to his people.

23 And Yoseph fell upon his abba and he cried out and wept over him and he kissed him, and he called out in a bitter voice, and he said, O my abba, my abba.

24 And his son's wives and all his household came and fell upon Yaakov, and they wept over him, and cried in a very loud voice concerning Yaakov.

25 And all the sons of Yaakov rose up together, and they tore their garments, and they all put sackcloth upon their loins, and they fell upon their faces, and they cast dust upon their heads toward the shamayim.

26 And the thing was told to Osnath Yoseph's wife, and she rose up and put on a sack and she with all the Mitzrite women with her came and mourned and wept for Yaakov.

27 And also all the people of Mitzrayim who knew Yaakov came all on that day when they heard this thing, and all Mitzrayim wept for many days.

28 And also from the land of Kanaan did the women come to Mitzrayim when they heard that Yaakov was dead, and they wept for him in Mitzrayim for seventy days.

29 And it came to pass after this that Yoseph commanded his servants the doctors to embalm his abba with myrrh and frankincense and all manner of incense and perfume, and the doctors embalmed Yaakov as Yoseph had commanded them.

30 And all the people of Mitzrayim and the zachanim and all the inhabitants of the land of Goshen wept and mourned over Yaakov, and all his sons and the children of his household lamented and mourned over their abba Yaakov many days.

31 And after the days of his weeping had passed away, at the end of seventy days, Yoseph said to Pharaoh, I will go up and bury my abba in the land of Kanaan as he made me swear, and then I will return.

32 And Pharaoh sent Yoseph, saying, Go up and bury your abba as he said, and as he made you swear; and Yoseph rose up with all his brothers to go to the land of Kanaan to bury their abba Yaakov as he had commanded them.

33 And Pharaoh commanded that it should be proclaimed throughout Mitzrayim, saying, Whoever goes not up with Yoseph and his brothers to the land of Kanaan to bury Yaakov, shall die.

34 And all Mitzrayim heard of Pharaoh's proclamation, and they all rose up together, and all the servants of Pharaoh, and the zachanim of his house, and all the zachanim of the land of Mitzrayim went up with Yoseph, and all the officers and nobles of Pharaoh went up as the servants of Yoseph, and they went to bury Yaakov in the land of Kanaan.

35 And the sons of Yaakov carried the bier upon which he lay; according to all that their abba commanded them, so did his sons to him.

36 And the bier was of pure gold, and it was inlaid round about with onyx stones and bdellium; and the covering of the bier was gold woven work, joined with threads, and over them were hooks of onyx stones and bdellium.

37 And Yoseph placed upon the head of his abba Yaakov a large golden keter, and he put a golden scepter in his hand, and they surrounded the bier, as was the custom of melechim during their lives.

38 And all the troops of Mitzrayim went before him in this array, at first all the mighty men of Pharaoh, and the mighty men of Yoseph, and after them the rest of the inhabitants of Mitzrayim, and they were all girded with swords and equipped with coats of armor, and the trappings of war were upon them.

39 And all the weepers and mourners went at a distance opposite to the bier, going and weeping and lamenting, and the rest of the people went after the bier.

40 And Yoseph and his household went together near the bier barefooted and weeping, and the rest of Yoseph's servants went around him; each man had his ornaments upon him, and they were all armed with their weapons of war.

41 And fifty of Yaakov's servants went in front of the bier, and they strewed along the road myrrh and aloes, and all manner of perfume, and all the sons of Yaakov that carried the bier walked upon the perfumery, and the servants of Yaakov went before them strewing the perfume along the road.

42 And Yoseph went up with a heavy camp, and they did after this manner every day until they reached the land of Kanaan, and they came to the threshing floor of Atad, which was on the other side

of Yarden, and they mourned an exceeding great and heavy mourning in that place.

43 And all the melechim of Kanaan heard of this thing and they all went forth, each man from his house, thirty-one melechim of Kanaan, and they all came with their men to mourn and weep over Yaakov.

44 And all these melechim beheld Yaakov's bier, and behold Yoseph's keter was upon it, and they also put their crowns upon the bier, and encircled it with crowns.

45 And all these melechim made in that place a great and heavy mourning with the sons of Yaakov and Mitzrayim over Yaakov, for all the melechim of Kanaan knew the valor of Yaakov and his sons.

46 And the report reached Esav, saying, Yaakov died in Mitzrayim, and his sons and all Mitzrayim are conveying him to the land of Kanaan to bury him.

47 And Esav heard this thing, and he was dwelling in mount Seir, and he rose up with his sons and all his people and all his household, a people exceedingly great, and they came to mourn and weep over Yaakov.

48 And it came to pass, when Esav came he mourned for his brother Yaakov, and all Mitzrayim and all Kanaan again rose up and mourned a great mourning with Esav over Yaakov in that place

49 And Yoseph and his brothers brought their abba Yaakov from that place, and they went to Hevron to bury Yaakov in the cave by his ahvot.

50 And they came to Kiryath-Arba, to the cave, and as they came Esav stood with his sons against Yoseph and his brothers as a hindrance in the cave, saying, Yaakov shall not be buried here, for it belongs to us and to our abba.

51 And Yoseph and his brothers heard the words of Esav's sons, and they were exceedingly angry, and Yoseph approached Esav, saying, What is this thing which they have spoken? Surely my abba Yaakov bought it from you for great riches after the death of Yitzchak, twenty-five years ago, and also all the land of Kanaan he bought from you and from your sons, and your zera after you.

52 And Yaakov bought it for his sons and his zera after him for an inheritance le-olam-va-ed, and why speak you these things this day?

53 And Esav answered, saying, You speak falsely and utter lies, for I sold not anything belonging to me in all this land, as you say, neither did my brother Yaakov buy anything belonging to me in this land.

54 And Esav spoke these things in order to deceive Yoseph with his words, for Esav knew that Yoseph was not present in those days when Esav sold all belonging to him in the land of Kanaan to Yaakov.

55 And Yoseph said to Esav, Surely my abba inserted these things with you in the record of purchase, and testified the record with witnesses, and behold it is with us in Mitzrayim.

56 And Esav answered, saying to him, Bring the record, all that you will find in the record, so will we do.

57 And Yoseph called to Naphtali his brother, and he said, Hasten quickly, stay not, and run I tell you to Mitzrayim and bring all the records; the record of the purchase, the sealed record and the open record, and also all the first records in which all the transactions of the bechor are written, you get them!

58 And you shall bring them to us here, that we may know from them all the words of Esav and his sons which they spoke this day.

59 And Naphtali hearkened to the voice of Yoseph and he hurried and ran to go down to Mitzrayim, and Naphtali was lighter on foot than any of the stags that were upon the wilderness, for he would go upon ears of corn without crushing them.

60 And when Esav saw that Naphtali had gone to fetch the records, he and his sons increased their resistance against the cave, and Esav and all his people rose up against Yoseph and his brothers to battle.

61 And all the sons of Yaakov and the people of Mitzrayim fought with Esav and his men, and the sons of Esav and his people were smitten before the sons of Yaakov, and the sons of Yaakov slew of Esav's people forty men.

62 And Chushim the son of Dan, the son of Yaakov, was at that time with Yaakov's sons, but he was about a hundred cubits distant from the place of battle, for he remained with the children of Yaakov's sons by Yaakov's bier to guard it.

63 And Chushim was dumb and deaf; still he understood the voice of consternation among men.

64 And he asked, saying, Why do you not bury the dead, and what is this great consternation? And they answered him the words of Esav and his sons; and he ran to Esav in the midst of the battle, and he slew Esav with a sword, and he cut off his head, and it sprang to a distance, and Esav fell among the people of the battle.

65 And when Chushim did this thing the sons of Yaakov prevailed over the sons of Esav, and the sons of Yaakov buried their abba Yaakov by force in the cave, and the sons of Esav beheld it.

66 And Yaakov was buried in Hevron, in the cave of Machpelah that Avraham had bought from the sons of Cheth for the possession of a burial place, and he was buried in very costly garments.

67 And no melech had such honor paid him as Yoseph paid to his abba at his death, for he buried him with great honor like the burial of melechim.

68 And Yoseph and his brothers made a mourning of seven days for their abba.

57 And it was after this that the sons of Esav waged war with the sons of Yaakov, and the sons of Esav fought with the sons of Yaakov in Hevron, and Esav was still lying dead, and not buried.

2 And the battle was heavy between them, and the sons of Esav were smitten before the sons of Yaakov, and the sons of Yaakov slew of the sons of Esav eighty men, and not one died of the people of the sons of Yaakov; and the hand of Yoseph prevailed over all the people of the sons of Esav, and he took Zepho, the son of Eliphaz, the son of Esav, and fifty of his men captive, and he bound them with chains of iron, and gave them into the hand of his servants to bring them to Mitzrayim.

3 And it came to pass when the sons of Yaakov had taken Zepho and his people captive, all those that remained were greatly afraid of their lives from the house of Esav, lest they should also be taken captive, and they all fled with Eliphaz the son of Esav and his people, with Esav's body, and they went on their road to Mount Seir.

4 And they came to Mount Seir and they buried Esav in Seir, but they had not brought his head with them to Seir, for it was buried in that place where the battle had been in Hevron.

5 And it came to pass when the sons of Esav had fled from before the sons of Yaakov, the sons of Yaakov pursued them to the borders of Seir, but they did not slay a single man from among them when they pursued them, for Esav's body which they carried with them excited their confusion, so

they fled and the sons of Yaakov turned back from them and came up to the place where their brothers were in Hevron, and they remained there on that day, and on the next day until they rested from the battle.

6 And it came to pass on the third day they assembled all the sons of Seir the Horite, and they assembled all the children of the east, a multitude of people like the sand of the sea, and they went and came down to Mitzrayim to fight with Yoseph and his brothers, in order to deliver their brothers.

7 And Yoseph and all the sons of Yaakov heard that the sons of Esav and the children of the east had come upon them to battle in order to deliver their brothers.

8 And Yoseph and his brothers and the strong men of Mitzrayim went forth and fought in the city of Rameses, and Yoseph and his brothers dealt out a tremendous blow among the sons of Esav and the children of the east.

9 And they slew of them six hundred thousand men, and they slew among them all the mighty men of the children of Seir the Horite; there were only a few of them left, and they slew also a great many of the children of the east, and of the children of Esav; and Eliphaz the son of Esav, and the children of the east all fled before Yoseph and his brothers.

10 And Yoseph and his brothers pursued them until they came to Succoth, and they yet slew of them in Succoth thirty men, and the rest escaped and they fled each to his city.

11 And Yoseph and his brothers and the mighty men of Mitzrayim turned back from them with joy and cheerfulness of heart, for they had smitten all their enemies.

12 And Zepho the son of Eliphaz and his men were still slaves in Mitzrayim to the sons of Yaakov, and their pains increased.

13 And when the sons of Esav and the sons of Seir returned to their land, the sons of Seir saw that they had all fallen into the hands of the sons of Yaakov, and the people of Mitzrayim, on account of the battle of the sons of Esav.

14 And the sons of Seir said to the sons of Esav, You have seen and therefore you know that this camp was on your account, and not one mighty man adept in war remains.

15 Now therefore go forth from our land, go from us to the land of Kanaan to the land of the dwelling of your ahvot. Why shall your children inherit the effects of our children in latter-days?

16 And the children of Esav would not listen to the children of Seir, and the children of Seir considered making war with them.

17 And the children of Esav sent secretly to Angeas melech of Africa, the same is Dinhavah, saying,

18 Send to us some of your men and let them come to us, and we will fight together with the children of Seir the Horite, for they have resolved to fight with us to drive us away from the land.

19 And Angeas melech of Dinhavah did so, for he was in those days friendly to the children of Esav, and Angeas sent five hundred valiant infantry to the children of Esav, and eight hundred cavalry.

20 And the children of Seir sent to the children of the east and to the children of Midiyan, saying, You have seen what the children of Esav have done to us, upon whose account we are almost all destroyed, in their battle with the sons of Yaakov.

21 Now therefore come to us and assist us, and we will fight them together, and we will drive them from

the land and be avenged of the cause of our brothers who died for their sakes in their battle with their brothers the sons of Yaakov.

22 And all the children of the east listened to the children of Seir, and they came to them about eight hundred men with drawn swords, and the children of Esav fought with the children of Seir at that time in the wilderness of Paran.

23 And the children of Seir prevailed then over the sons of Esav, and the children of Seir slew on that day of the children of Esav in that battle about two hundred men of the people of Angeas melech of Dinhavah.

24 And on the second day the children of Esav came again to fight a second time with the children of Seir, and the battle was sore upon the children of Esav this second time, and it troubled them greatly on account of the children of Seir.

25 And when the children of Esav saw that the children of Seir were more powerful than they were, some men of the children of Esav turned and assisted the children of Seir their enemies.

26 And there fell yet of the people of the children of Esav in the second battle fifty-eight men of the people at Angeas melech of Dinhavah.

27 And on the third day the children of Esav heard that some of their brothers had turned from them to fight against them in the second battle; and the children of Esav mourned when they heard this thing.

28 And they said, What shall we do to our brothers who turned from us to assist the children of Seir our enemies? And the children of Esav again sent to Angeas melech of Dinhavah, saying,

29 Send to us again other men that with them we may fight with the children of Seir, for they have already twice been heavier than we were.

30 And Angeas again sent to the children of Esav about six hundred valiant men, and they came to assist the children of Esav.

31 And in ten days' time the children of Esav again waged war with the children of Seir in the wilderness of Paran, and the battle was very severe upon the children of Seir, and the children of Esav prevailed at this time over the children of Seir, and the children of Seir were smitten before the children of Esav, and the children of Esav slew from them about two thousand men.

32 And all the mighty men of the children of Seir died in this battle, and there only remained their young children that were left in their cities.

33 And all Midiyan and the children of the east betook themselves to flight from the battle, and they left the children of Seir and fled when they saw that the battle was severe upon them, and the children of Esav pursued all the children of the east until they reached their land.

34 And the children of Esav slew yet of them about two hundred and fifty men and from the people of the children of Esav there fell in that battle about thirty men, but this evil came upon them through their brothers turning from them to assist the children of Seir the Horite, and the children of Esav again heard of the evil doings of their brothers, and they again mourned on account of this thing.

35 And it came to pass after the battle, the children of Esav turned back and came home to Seir, and the children of Esav slew those who had remained in the land of the children of Seir; they slew also their wives and little ones, they left not a being alive except fifty young lads and damsels whom they allowed to live, and the children of Esav did not put them to death, and the lads became their slaves, and the damsels they took for wives.

36 And the children of Esav dwelt in Seir in the place of the children of Seir, and they inherited their land and took possession of it.

37 And the children of Esav took all belonging in the land to the children of Seir, also their flocks, their bullocks and their goods, and all belonging to the children of Seir, did the children of Esav take, and the children of Esav dwelt in Seir in the place of the children of Seir to this day, and the children of Esav divided the land into divisions to the five sons of Esav, according to their families.

38 And it came to pass in those days, that the children of Esav resolved to keter a melech over them in the land of which they became possessed. And they said to each other, Not so, for he shall reign over us in our land, and we shall be under his counsel and he shall fight our battles, against our enemies, and they did so.

39 And all the children of Esav swore, saying, That none of their brothers should ever reign over them, but a strange man who is not of their brothers, for the beings of all the children of Esav were embittered every man against his son, brother and friend, on account of the evil they sustained from their brothers when they fought with the children of Seir.

40 Therefore the sons of Esav swore, saying, From that day forward they would not choose a melech from their brothers, but one from a strange land to this day.

41 And there was a man there from the people of Angeas melech of Dinhavah; his name was Bela the son of Beor, who was a very valiant man, beautiful and comely and wise in all wisdom, and a man of sense and counsel; and there was none of the people of Angeas like him.

42 And all the children of Esav took him and anointed him and they crowned him for a melech, and they bowed down to him, and they said to him, May the melech live, may the melech live.

43 And they spread out the sheet, and they brought him each man earrings of gold and silver or rings or bracelets, and they made him very rich in silver and in gold, in onyx stones and bdellium, and they made him a royal throne, and they placed a regal keter upon his head, and they built a palace for him and he dwelt therein, and he became melech over all the children of Esav.

44 And the people of Angeas took their hire for their battle from the children of Esav, and they went and returned at that time to their master in Dinhavah.

45 And Bela reigned over the children of Esav thirty years, and the children of Esav dwelt in the land instead of the children of Seir, and they dwelt securely in their stead to this day.

58 And it came to pass in the thirty-second year of the Yisraelites going down to Mitzrayim that is in the seventy-first year of the life of Yoseph, in that year died Pharaoh melech of Mitzrayim, and Magron his son reigned in his stead.

2 And Pharaoh commanded Yoseph before his death to be an abba to his son, Magron, and that Magron should be under the care of Yoseph and under his counsel.

3 And all Mitzrayim consented to this thing that Yoseph should be melech over them, for all the Mitzrites loved Yoseph as before, only Magron the son of Pharaoh sat upon, his abba's throne, and he became melech in those days in his abba's stead.

4 Magron was forty-one years old when he began to reign, and forty years he reigned in Mitzrayim, and all Mitzrayim called his name Pharaoh after the

name of his abba, as it was their custom to do in Mitzrayim to every melech that reigned over them.
5 And it came to pass when Pharaoh reigned in his abba's stead; he placed the laws of Mitzrayim and all the affairs of government in the hand of Yoseph, as his abba had commanded him.

6 And Yoseph became melech over Mitzrayim, for he superintended over all Mitzrayim, and all Mitzrayim was under his care and under his counsel, for all Mitzrayim inclined to Yoseph after the death of Pharaoh, and they loved him exceedingly to reign over them.

7 But there were some people among them, who did not like him, saying, No stranger shall reign over us; still the whole government of Mitzrayim devolved in those days upon Yoseph, after the death of Pharaoh, he being the regulator, doing as he liked throughout the land without any one interfering.

8 And all Mitzrayim was under the care of Yoseph, and Yoseph made war with all his surrounding enemies, and he subdued them; also all the land and all the Philistines, to the borders of Kanaan, did Yoseph subdue, and they were all under his power and they gave a yearly tax to Yoseph.

9 And Pharaoh melech of Mitzrayim sat upon his throne in his abba's stead, but he was under the control and counsel of Yoseph, as he was at first under the control of his abba.

10 Neither did he reign but in the land of Mitzrayim only, under the counsel of Yoseph, but Yoseph reigned over the whole country at that time, from Mitzrayim to the great River Perath.

11 And Yoseph was successful in all his halachot, and אִיִּזְרָאֵל was with him, and אִיִּזְרָאֵל gave Yoseph additional wisdom, and honor, and glory, and love toward him in the hearts of the Mitzrites and

throughout the land, and Yoseph reigned over the whole country forty years.

12 And all the countries of the Philistines and Kanaan and Tzidon, and on the other side of Yarden, brought presents to Yoseph all his days, and the whole country was in the hand of Yoseph, and they brought to him a yearly tribute as it was regulated, for Yoseph had fought against all his surrounding enemies and subdued them, and the whole country was in the hand of Yoseph, and Yoseph sat securely upon his throne in Mitzrayim.

13 And also all his brothers the sons of Yaakov dwelt securely in the land, all the days of Yoseph, and they were fruitful and multiplied exceedingly in the land, and they served אֲבֹתָם all their days, as their abba Yaakov had commanded them.

14 And it came to pass at the end of many days and years, when the children of Esav were dwelling quietly in their land with Bela their melech, that the children of Esav were fruitful and multiplied in the land, and they resolved to go and fight with the sons of Yaakov and all Mitzrayim, and to deliver their brother Zepho, the son of Eliphaz, and his men, for they were yet in those days slaves to Yoseph.

15 And the children of Esav sent to all the children of the east, and they made shalom with them, and all the children of the east came to them to go with the children of Esav to Mitzrayim to battle.

16 And there came also to them of the people of Angeas, melech of Dinhavah, and they also sent to the children of Yishmael and they also came to them.

17 And all this people assembled and came to Seir to assist the children of Esav in their battle, and this camp was very large and full with people, numerous as the sand of the sea, about eight hundred thousand men, infantry and cavalry, and all these

troops went down to Mitzrayim to fight with the sons of Yaakov, and they encamped by Rameses.

18 And Yoseph went forth with his brothers with the mighty men of Mitzrayim, about six hundred men, and they fought with them in the land of Rameses; and the sons of Yaakov at that time again fought with the children of Esav, in the fiftieth year of the sons of Yaakov going down to Mitzrayim, that is the thirtieth year of the reign of Bela over the children of Esav in Seir.

19 And אִרְבֵּי gave all the mighty men of Esav and the children of the east into the hand of Yoseph and his brothers, and the people of the children of Esav and the children of the east were smitten before Yoseph.

20 And of the people of Esav and the children of the east that were slain, there fell before the sons of Yaakov about two hundred thousand men, and their melech Bela the son of Beor fell with them in the battle, and when the children of Esav saw that their melech had fallen in battle and was dead, their hands became weak in the combat.

21 And Yoseph and his brothers and all Mitzrayim were still smiting the people of the house of Esav, and all Esav's people were afraid of the sons of Yaakov and fled from before them.

22 And Yoseph and his brothers and all Mitzrayim pursued them a day's journey, and they slew yet from them about three hundred men, continuing to smite them in the road; and they afterward turned back from them.

23 And Yoseph and all his brothers returned to Mitzrayim, not one man was missing from them, but of the Mitzrites there fell twelve men.

24 And when Yoseph returned to Mitzrayim he ordered Zepho and his men to be additionally

bound, and they bound them in irons and they increased their grief.

25 And all the people of the children of Esav, and the children of the east, returned in shame each to his city, for all the mighty men that were with them had fallen in battle.

26 And when the children of Esav saw that their melech had died in battle they hurried and took a man from the people of the children of the east; his name was Yovav the son of Zarach, from the land of Botzrah, and they caused him to reign over them instead of Bela their melech.

27 And Yovav sat upon the throne of Bela as melech in his stead, and Yovav reigned in Edom over all the children of Esav ten years, and the children of Esav went no more to fight with the sons of Yaakov from that day forward, for the sons of Esav knew the valor of the sons of Yaakov, and they were greatly afraid of them.

28 But from that day forward the children of Esav hated the sons of Yaakov, and the hatred and enmity were very strong between them all the days, to this day.

29 And it came to pass after this, at the end of ten years, Yovav, the son of Zarach, from Botzrah, died, and the children of Esav took a man whose name was Chusham, from the land of Teman, and they made him melech over them instead of Yovav, and Chusham reigned in Edom over all the children of Esav for twenty years.

30 And Yoseph, melech of Mitzrayim, and his brothers, and all the children of Yisrael dwelt securely in Mitzrayim in those days, together with all the children of Yoseph and his brothers, having no hindrance or evil accident and the land of Mitzrayim was at that time at rest from war in the days of Yoseph and his brothers.

59 And these are the names of the sons of Yisrael who dwelt in Mitzrayim, who had come with Yaakov, all the sons of Yaakov came to Mitzrayim, every man with his household.

2 The children of Leah were Reuven, Shimeon, Levi, Yahudah, Yissacher and Zevulun, and their sister Dinah.

3 And the sons of Rachel were Yoseph and Binyamin.

4 And the sons of Zilpah, the handmaid of Leah, were Gad and Asher.

5 And the sons of Bilhah, the handmaid of Rachel, were Dan and Naphtali.

6 And these were their offspring that were born to them in the land of Kanaan, before they came to Mitzrayim with their abba Yaakov.

7 The sons of Reuven were Chanoch, Pallu, Chetzron and Carmi.

8 And the sons of Shimeon were Yemuel, Yamin, Ohad, Yachin, Zochar and Shaul, the son of the Canaanitish woman.

9 And the children of Levi were Gershon, Kohath and Merari, and their sister Yocheved, who was born to them in their going down to Mitzrayim.

10 And the sons of Yahudah were Er, Onan, Shelah, Peretz and Zarach.

11 And Er and Onan died in the land of Kanaan; and the sons of Peretz were Chezron and Chamul.

12 And the sons of Yissacher were Tola, Puvah, Iyov and Shomron.

13 And the sons of Zevulun were Sered, Eylon and Yachleel, and the son of Dan was Chushim.

14 And the sons of Naphtali were Yachzeel, Guni, Yetzer and Shilam.

15 And the sons of Gad were Ziphion, Chaggi, Shuni, Ezvon, Eri, Arodi and Areli.

16 And the children of Asher were Yimnah, Yishvah, Yishvi, Beriayah and their sister Serach; and the sons of Beriayah were Chever and Malchiel.

17 And the sons of Binyamin were Bela, Becher, Ashvel, Gera, Naaman, Achi, Rosh, Mupim, Chupim and Ord.

18 And the sons of Yoseph, that were born to him in Mitzrayim, were Menasheh and Ephraim.

19 And all the beings that went forth from the loins of Yaakov, were seventy beings; these are they who came with Yaakov their abba to Mitzrayim to dwell there: and Yoseph and all his brothers dwelt securely in Mitzrayim, and they ate of the best of Mitzrayim all the days of the life of Yoseph.

20 And Yoseph lived in the land of Mitzrayim ninety-three years, and Yoseph reigned over all Mitzrayim eighty years.

21 And when the days of Yoseph drew near that he should die, he sent and called for his brothers and all his abba's household, and they all came together and sat before him.

22 And Yoseph said to his brothers and to the whole of his abba's household, Behold I die, and אֱלֹהִים will surely visit you and bring you up from this land to the land which He swore to your ahvot to give to them.

23 And it shall be when אֱלֹהִים shall visit you to bring you up from here to the land of your ahvot, then bring up my bones with you from here.

24 And Yoseph made the sons of Yisrael to swear for their zera after them, saying, אֱלֹהִים will surely visit you and you shall bring up my bones with you from here.

25 And it came to pass after this that Yoseph died in that year, the seventy-first year of the Yisraelites going down to Mitzrayim.

26 And Yoseph was one hundred and ten years old when he died in the land of Mitzrayim, and all his brothers and all his servants rose up and they embalmed Yoseph, as was their custom, and his brothers and all Mitzrayim mourned over him for seventy days.

27 And they put Yoseph in a coffin filled with spices and all sorts of perfume, and they buried him by the side of the river, that is Sihor, and his sons and all his brothers, and the whole of his abba's household made a seven-day mourning for him.

28 And it came to pass after the death of Yoseph, all the Mitzrites began in those days to rule over the children of Yisrael, and Pharaoh, melech of Mitzrayim, who reigned in his abba's stead, took all the laws of Mitzrayim and conducted the whole government of Mitzrayim under his counsel, and he reigned securely over his people.

60 And when the year came round, being the seventy-second year from the Yisraelites going down to Mitzrayim, after the death of Yoseph, Zepho, the son of Eliphaz, the son of Esav, fled from Mitzrayim, he and his men, and they went away.

2 And he came to Africa, which is Dinhavah, to Angeas melech of Africa, and Angeas received them with great honor, and he made Zepho the captain of his host.

3 And Zepho found favor in the sight of Angeas and in the sight of his people, and Zepho was captain of the host to Angeas melech of Africa for many days.

4 And Zepho enticed Angeas melech of Africa to collect all his army to go and fight with the Mitzrites, and with the sons of Yaakov, and to avenge of them the cause of his brothers.

5 But Angeas would not listen to Zepho to do this thing, for Angeas knew the strength of the sons of Yaakov, and what they had done to his army in their warfare with the children of Esav.

6 And Zepho was in those days very great in the sight of Angeas and in the sight of all his people, and he continually enticed them to make war against Mitzrayim, but they would not.

7 And it came to pass in those days there was in the land of Chittim a man in the city of Puzimna, whose name was Uzu, and he became degenerately deified by the children of Chittim, and the man died and had no son, only one daughter whose name was Yania.

8 And the damsel was exceedingly beautiful, comely and intelligent, there was none seen like her for beauty and wisdom throughout the land.

9 And the people of Angeas melech of Africa saw her and they came and praised her to him, and Angeas sent to the children of Chittim, and he requested to take her to himself for a wife, and the people of Chittim consented to give her to him for a wife.

10 And when the messengers of Angeas were going forth from the land of Chittim to take their journey, behold the messengers of Turnus melech of Biventu came to Chittim, for Turnus melech of Biventu also sent his messengers to request Yania for him, to take to himself for a wife, for all his men had also praised her to him, therefore he sent all his servants to her.

11 And the servants of Turnus came to Chittim, and they asked for Yania, to be taken to Turnus their melech for a wife.

12 And the people of Chittim said to them, We cannot give her, because Angeas melech of Africa desired her to take her to him for a wife before you

came, and that we should give her to him, and now therefore we cannot do this thing to deprive Angeas of the damsel in order to give her to Turnus.

13 For we are greatly afraid of Angeas lest he come in battle against us and destroy us, and Turnus your master will not be able to deliver us from his hand.

14 And when the messengers of Turnus heard all the words of the children of Chittim, they turned back to their master and told him all the words of the children of Chittim.

15 And the children of Chittim sent a note to Angeas, saying, Behold Turnus has sent for Yania to take her to him for a wife, and this have we answered him; and we heard that he has collected his whole army to go to war against you, and he intends to pass by the road of Sardunia to fight against your brother Lucus, and after that he will come to fight against you.

16 And Angeas heard the words of the children of Chittim which they sent to him in the record, and his anger was kindled and he rose up and assembled his whole army and came through the islands of the sea, the road to Sardunia, to his brother Lucus melech of Sardunia.

17 And Niblos, the son of Lucus, heard that his uncle Angeas was coming, and he went out to meet him with a heavy army, and he kissed him and embraced him, and Niblos said to Angeas, When you ask my abba after his welfare, when I shall go with you to fight with Turnus, ask of him to make me captain of his host, and Angeas did so, and he came to his brother and his brother came to meet him, and he asked him after his welfare.

18 And Angeas asked his brother Lucus after his welfare, and to make his son Niblos captain of his host, and Lucus did so, and Angeas and his brother Lucus rose up and they went toward Turnus to

battle, and there was with them a great army and many people.

19 And he came in ships, and they came into the province of Ashtorash, and behold Turnus came toward them, for he went forth to Sardunia, and intended to destroy it and afterward to pass on from there to Angeas to fight with him.

20 And Angeas and Lucus his brother met Turnus in the Valley of Canopia, and the battle was strong and mighty between them in that place.

21 And the battle was severe upon Lucus melech of Sardunia, and all his army fell, and Niblos his son fell also in that battle.

22 And his uncle Angeas commanded his servants and they made a golden coffin for Niblos and they put him into it, and Angeas again waged battle toward Turnus, and Angeas was stronger than he, and he slew him, and he smote all his people with the edge of the sword, and Angeas avenged the cause of Niblos his brother's son and the cause of the army of his brother Lucus.

23 And when Turnus died, the hands of those that survived the battle became weak, and they fled from before Angeas and Lucus his brother.

24 And Angeas and his brother Lucus pursued them to the highroad, which is between Alphanu and Romah, and they slew the whole army of Turnus with the edge of the sword.

25 And Lucus melech of Sardunia commanded his servants that they should make a coffin of brass, and that they should place therein the body of his son Niblos, and they buried him in that place.

26 And they built upon it a high tower there upon the highroad, and they called its name after the name of Niblos to this day, and they also buried Turnus melech of Biventu there in that place with Niblos.

27 And behold upon the highroad between Alphanu and Romah the grave of Niblos is on one side and the grave of Turnus on the other, and a pavement between them to this day.

28 And when Niblos was buried, Lucus his abba returned with his army to his land Sardunia, and Angeas his brother melech of Africa went with his people to the city of Biventu, that is the city of Turnus.

29 And the inhabitants of Biventu heard of his fame and they were greatly afraid of him, and they went forth to meet him with weeping and supplication, and the inhabitants of Biventu entreated of Angeas not to slay them nor destroy their city; and he did so, for Biventu was in those days reckoned as one of the cities of the children of Chittim; therefore he did not destroy the city.

30 But from that day forward the troops of the melech of Africa would go to Chittim to spoil and plunder it, and whenever they went, Zepho the captain of the host of Angeas would go with them.

31 And it was after this that Angeas turned with his army and they came to the city of Puzimna, and Angeas took there Yania the daughter of Uzu for a wife and brought her to his city to Africa.

61 And it came to pass at that time Pharaoh melech of Mitzrayim commanded all his people to make for him a strong palace in Mitzrayim.

2 And he also commanded the sons of Yaakov to assist the Mitzrites in the building, and the Mitzrites made a beautiful and elegant palace for a royal habitation, and he dwelt therein and he renewed his government and he reigned securely.

3 And Zevulun the son of Yaakov died in that year, that is the seventy-second year of the going down of the Yisraelites to Mitzrayim, and Zevulun died a

hundred and fourteen years old, and was put into a coffin and given into the hands of his children.

4 And in the seventy-fifth year died his brother Shimeon, he was a hundred and twenty years old at his death, and he was also put into a coffin and given into the hands of his children.

5 And Zepho the son of Eliphaz the son of Esav, captain of the host to Angeas melech of Dinhavah, was still daily enticing Angeas to prepare for battle to fight with the sons of Yaakov in Mitzrayim, and Angeas was unwilling to do this thing, for his servants had related to him all the might of the sons of Yaakov, what they had done to them in their battle with the children of Esav.

6 And Zepho was in those days daily enticing Angeas to fight with the sons of Yaakov in those days.

7 And after some time Angeas hearkened to the words of Zepho and consented to him to fight with the sons of Yaakov in Mitzrayim, and Angeas got all his people in order, a people numerous as the sand which is upon the seashore, and he formed his resolution to go to Mitzrayim to battle.

8 And among the servants of Angeas was a youth fifteen years old, Balaam the son of Beor was his name and the youth was very wise and understood the art of witchcraft.

9 And Angeas said to Balaam, Conjure for us, I ask you, with the witchcraft, that we may know who will prevail in this battle to which we are now proceeding.

10 And Balaam ordered that they should bring him wax, and he made of it the likeness of mirkavot and horsemen representing the army of Angeas and the army of Mitzrayim, and he put them in the cunningly prepared mayim that he had for that purpose, and he took in his hand the boughs of myrtle trees, and

he exercised his cunning, and he joined them over the mayim, and there appeared to him in the mayim the resembling images of the hosts of Angeas falling before the resembling images of the Mitzrites and the sons of Yaakov.

11 And Balaam told this thing to Angeas, and Angeas despaired and did not arm himself to go down to Mitzrayim to battle, and he remained in his city.

12 And when Zepho the son of Eliphaz saw that Angeas despaired of going forth to battle with the Mitzrites, Zepho fled from Angeas from Africa, and he went and came to Chittim.

13 And all the people of Chittim received him with great honor, and they hired him to fight their battles all the days, and Zepho became exceedingly rich in those days, and the troops of the melech of Africa still spread themselves in those days, and the children of Chittim assembled and went to Mount Cuptizia on account of the troops of Angeas melech of Africa, who were advancing upon them.

14 And it was one day that Zepho lost a young heifer, and he went to seek it, and he heard it mooing round about the mountain.

15 And Zepho went and he saw and behold there was a large cave at the bottom of the mountain, and there was a great stone there at the entrance of the cave, and Zepho split the stone and he came into the cave and he looked and behold, a large animal was devouring the ox; from the middle upward it resembled a man, and from the middle downward it resembled an animal, and Zepho rose up against the animal and slew it with his swords.

16 And the inhabitants of Chittim heard of this thing, and they rejoiced exceedingly, and they said, What shall we do to this man who has slain this animal that devoured our cattle?

17 And they all assembled to consecrate one day in the year to him, and they called the name of it Zepho after his name, and they brought to him drink offerings year after year on that day, and they brought to him gifts.

18 At that time Yania the daughter of Uzu wife of melech Angeas became ill, and her illness was heavily felt by Angeas and his officers, and Angeas said to his wise men, What shall I do to Yania and how shall I heal her from her illness? And his wise men said to him, Because the air of our country is not like the air of the land of Chittim, and our mayim is not like their mayim, therefore from this has the queen become ill.

19 For through the change of air and mayim she became ill, and also because in her country she drank only the mayim which came from Purmah, which her ancestors had brought up with bridges.

20 And Angeas commanded his servants, and they brought to him in vessels of the mayim of Purmah belonging to Chittim, and they weighed those mayim with all the mayim of the land of Africa, and they found those mayim lighter than the mayim of Africa.

21 And Angeas saw this thing, and he commanded all his officers to assemble the hewers of stone in thousands and tens of thousands, and they hewed stone without number, and the builders came and they built an exceedingly strong bridge, and they conveyed the spring of mayim from the land of Chittim to Africa, and those mayim were for Yania the queen and for all her concerns, to drink from and to bake, wash and bathe with, and also to water with it all zera from which food can be obtained, and all fruit of the ground.

22 And the melech commanded that they should bring of the soil of Chittim in large ships, and they

also brought stones to build with, and the builders built palaces for Yania the queen, and the queen became healed of her illness.

23 And at the turn of the year the troops of Africa continued coming to the land of Chittim to plunder as usual, and Zepho son of Eliphaz heard their report, and he gave orders concerning them and he fought with them, and they fled before him, and he delivered the land of Chittim from them.

24 And the children of Chittim saw the valor of Zepho, and the children of Chittim resolved and they made Zepho melech over them, and he became melech over them, and while he reigned they went to subdue the children of Tuval, and all the surrounding islands.

25 And their melech Zepho went at their head and they made war with Tuval and the islands, and they subdued them, and when they returned from the battle they renewed his government for him, and they built for him a very large palace for his royal habitation and seat, and they made a large throne for him, and Zepho reigned over the whole land of Chittim and over the land of Italia fifty years.

62 In that year, being the seventy-ninth year of the Yisraelites going down to Mitzrayim, died Reuven the son of Yaakov, in the land of Mitzrayim; Reuven was a hundred and twenty-five years old when he died, and they put him into a coffin, and he was given into the hands of his children.

2 And in the eightieth year died his brother Dan; he was a hundred and twenty years at his death, and he was also put into a coffin and given into the hands of his children.

3 And in that year died Chusham melech of Edom, and after him reigned Hadad the son of Bedad, for thirty-five years; and in the eighty-first year died

Yissacher the son of Yaakov, in Mitzrayim, and Yissacher was a hundred and twenty-two years old at his death, and he was put into a coffin in Mitzrayim, and given into the hands of his children.

4 And in the eighty-second year died Asher his brother, he was a hundred and twenty-three years old at his death, and he was placed in a coffin in Mitzrayim, and given into the hands of his children.

5 And in the eighty-third year died Gad, he was a hundred and twenty-five years old at his death, and he was put into a coffin in Mitzrayim, and given into the hands of his children.

6 And it came to pass in the eighty-fourth year, that is the fiftieth year of the reign of Hadad, son of Bedad, melech of Edom, that Hadad assembled all the children of Esav, and he got his whole army in readiness, about four hundred thousand men, and he directed his way to the land of Moav, and he went to fight with Moav and to make them tributary to him.

7 And the children of Moav heard this thing, and they were very much afraid, and they sent to the children of Midiyan to assist them in fighting with Hadad, son of Bedad, melech of Edom.

8 And Hadad came to the land of Moav, and Moav and the children of Midiyan went out to meet him, and they placed themselves in battle array against him in the field of Moav.

9 And Hadad fought with Moav, and there fell of the children of Moav and the children of Midiyan many slain ones, about two hundred thousand men.

10 And the battle was very severe upon Moav, and when the children of Moav saw that the battle was sore upon them, they weakened their hands and turned their backs, and left the children of Midiyan to carry on the battle.

11 And the children of Midiyan knew not the intentions of Moav, but they strengthened themselves in battle and fought with Hadad and all his army, and all Midiyan fell before him.

12 And Hadad smote all Midiyan with a heavy smiting, and he slew them with the edge of the sword, he left none remaining of those who came to assist Moav.

13 And when all the children of Midiyan had perished in battle, and the children at Moav had escaped, Hadad made all Moav at that time tributary to him, and they became under his hand, and they gave a yearly tax as it was ordered, and Hadad turned and went back to his land.

14 And at the turn of the year, when the rest of the people of Midiyan that were in the land heard that all their brothers had fallen in battle with Hadad for the sake of Moav, because the children of Moav had turned their backs in battle and left Midiyan to fight, then five of the princes of Midiyan resolved with the rest of their brothers who remained in their land, to fight with Moav to avenge the cause of their brothers.

15 And the children of Midiyan sent to all their brothers the children of the east, and all their brothers, all the children of Keturah came to assist Midiyan to fight with Moav.

16 And the children of Moav heard this thing, and they were greatly afraid that all the children of the east had assembled together against them for battle, and they the children of Moav sent a note to the land of Edom to Hadad the son of Bedad, saying,

17 Come now to us and assist us and we will smite Midiyan, for they all assembled together and have come against us with all their brothers the children

of the east to battle, to avenge the cause of Midiyan that fell in battle.

18 And Hadad, son of Bedad, melech of Edom, went forth with his whole army and went to the land of Moav to fight with Midiyan, and Midiyan and the children of the east fought with Moav in the field of Moav, and the battle was very fierce between them.

19 And Hadad smote all the children of Midiyan and the children of the east with the edge of the sword, and Hadad at that time delivered Moav from the hand of Midiyan, and those that remained of Midiyan and of the children of the east fled before Hadad and his army, and Hadad pursued them to their land, and smote them with a very heavy slaughter, and the slain fell in the road.

20 And Hadad delivered Moav from the hand of Midiyan, for all the children of Midiyan had fallen by the edge of the sword, and Hadad turned and went back to his land.

21 And from that day forth, the children of Midiyan hated the children of Moav, because they had fallen in battle for their sake, and there was a great and mighty enmity between them all the days.

22 And all that were found of Midiyan in the road of the land of Moav perished by the sword of Moav, and all that were found of Moav in the road of the land of Midiyan, perished by the sword of Midiyan; this did Midiyan to Moav and Moav to Midiyan for many days.

23 And it came to pass at that time that Yahudah the son of Yaakov died in Mitzrayim, in the eighty-sixth year of Yaakov's going down to Mitzrayim, and Yahudah was a hundred and twenty-nine years old at his death, and they embalmed him and put him into a coffin, and he was given into the hands of his children.

24 And in the eighty-ninth year died Naphtali, he was a hundred and thirty-two years old, and he was put into a coffin and given into the hands of his children.

25 And it came to pass in the ninety-first year of the Yisraelites going down to Mitzrayim, that is in the thirtieth year of the reign of Zepho the son of Eliphaz, the son of Esav, over the children of Chittim, the children of Africa came upon the children of Chittim to plunder them as usual, but they had not come upon them for these thirteen years.

26 And they came to them in that year, and Zepho the son of Eliphaz went out to them with some of his men and smote them desperately, and the troops of Africa fled from before Zepho and the slain fell before him, and Zepho and his men pursued them, going on and smiting them until they were near to Africa.

27 And Angeas melech of Africa heard the thing that Zepho had done, and it vexed him exceedingly, and Angeas was afraid of Zepho all the days.

63 And in the ninety-third year died Levi, the son of Yaakov, in Mitzrayim, and Levi was a hundred and thirty-seven years old when he died, and they put him into a coffin and he was given into the hands of his children.

2 And it came to pass after the death of Levi, when all Mitzrayim saw that the sons of Yaakov the brothers of Yoseph were dead, all the Mitzrites began to afflict the children of Yaakov, and to embitter their lives from that day to the day of their going forth from Mitzrayim, and they took from their hands all the vineyards and fields which Yoseph had given to them, and all the elegant houses in which the people of Yisrael lived, and all the fat of

Mitzrayim, the Mitzrites took all from the sons of Yaakov in those days.

3 And the hand of all Mitzrayim became more grievous in those days against the children of Yisrael, and the Mitzrites injured the Yisraelites until the children of Yisrael were wearied of their lives on account of the Mitzrites.

4 And it came to pass in those days, in the hundred and second year of Yisrael's going down to Mitzrayim, that Pharaoh melech of Mitzrayim died, and Melol his son reigned in his stead, and all the mighty men of Mitzrayim and all that generation which knew Yoseph and his brothers died in those days.

5 And another generation rose up in their stead, which had not known the sons of Yaakov and all the tov which they had done to them, and all their might in Mitzrayim.

6 Therefore all Mitzrayim began from that day forth to embitter the lives of the sons of Yaakov, and to afflict them with all manner of hard labor, because they had not known their ancestors who had delivered them in the days of the famine.

7 And this was also from אִרְאֵל, for the children of Yisrael, to benefit them in their latter-days, in order that all the children of Yisrael might know אִרְאֵל their אִרְאֵל.

8 And in order to know the signs and mighty wonders which אִרְאֵל would do in Mitzrayim on account of His people Yisrael, in order that the children of Yisrael might fear אִרְאֵל Ahlohim of their ancestors, and walk in all His halachot, they and their zera after them all their days.

9 Melol was twenty years old when he began to reign, and he reigned ninety-four years, and all Mitzrayim called his name Pharaoh after the name

of his abba, as it was their custom to do to every melech who reigned over them in Mitzrayim.

10 At that time all the troops of Angeas melech of Africa went forth to spread along the land of Chittim as usual for plunder.

11 And Zepho the son of Eliphaz the son of Esav heard their report, and he went forth to meet them with his army, and he fought them there in the road.

12 And Zepho smote the troops of the melech of Africa with the edge of the sword, and left none remaining of them, and not even one returned to his master in Africa.

13 And Angeas heard of this which Zepho the son of Eliphaz had done to all his troops, that he had destroyed them, and Angeas assembled all his troops, all the men of the land of Africa, a people numerous like the sand by the seashore.

14 And Angeas sent to Lucus his brother, saying, Come to me with all your men and help me to smite Zepho and all the children of Chittim who have destroyed my men, and Lucus came with his whole army, a very great force, to assist Angeas his brother to fight with Zepho and the children of Chittim.

15 And Zepho and the children of Chittim heard this thing, and they were greatly afraid and a great terror fell upon their hearts.

16 And Zepho also sent a letter to the land of Edom to Hadad the son of Bedad melech of Edom and to all the children of Esav, saying,

17 I have heard that Angeas melech of Africa is coming to us with his brother for battle against us, and we are greatly afraid of him, for his army is very great, particularly as he comes against us with his brother and his army likewise.

18 Now therefore come you also up with me and help me, and we will fight together against Angeas

and his brother Lucus, and you will save us out of their hands, but if not, know that we shall all die.

19 And the children of Esav sent a letter to the children of Chittim and to Zepho their melech, saying, We cannot fight against Angeas and his people for a covenant of shalom has been between us these many years, from the days of Bela the first melech, and from the days of Yoseph the son of Yaakov melech of Mitzrayim, with whom we fought on the other side of Yarden when he buried his abba.

20 And when Zepho heard the words of his brothers the children of Esav he refrained from them, and Zepho was greatly afraid of Angeas.

21 And Angeas and Lucus his brother arrayed all their forces, about eight hundred thousand men, against the children of Chittim.

22 And all the children of Chittim said to Zepho, Pray for us to the אלהים of your ancestors, perhaps He may deliver us from the hand of Angeas and his army, for we have heard that He is a great אלהים and that He delivers all who trust in Him.

23 And Zepho heard their words, and Zepho sought אלהים and he said,

24 O אלהים Ahlohim of Avraham and Yitzchak my ancestors, this day I know that you are an emet אלהים, and all the ahlohim of the nations are vain and useless.

25 Remember now this day to me your covenant with Avraham our abba, which our ancestors related to us, and do graciously with me this day for the sake of Avraham and Yitzchak our ahvot, and save me and the children of Chittim from the hand of the melech of Africa who comes against us for battle.

26 And אלהים hearkened to the voice of Zepho, and He had regard for him on account of Avraham and Yitzchak, and אלהים delivered Zepho and the

children of Chittim from the hand of Angeas and his people.

27 And Zepho fought Angeas melech of Africa and all his people on that day, and אַרְאַז gave all the people of Angeas into the hands of the children of Chittim.

28 And the battle was severe upon Angeas, and Zepho smote all the men of Angeas and Lucus his brother, with the edge of the sword, and there fell from them to the evening of that day about four hundred thousand men.

29 And when Angeas saw that all his men perished, he sent a letter to all the inhabitants of Africa to come to him, to assist him in the battle, and he wrote in the letter, saying, All who are found in Africa let them come to me from ten years old and upward; let them all come to me, and behold if he comes not he shall die, and all that he has, with his whole household, the melech will take.

30 And all the rest of the inhabitants of Africa were terrified at the words of Angeas, and there went out of the city about three hundred thousand men and boys, from ten years upward, and they came to Angeas.

31 And at the end of ten days Angeas renewed the battle against Zepho and the children of Chittim, and the battle was very great and strong between them.

32 And from the army of Angeas and Lucus, Zepho sent many of the wounded to his hand, about two thousand men, and Sosiphtar the captain of the host of Angeas fell in that battle.

33 And when Sosiphtar had fallen, the African troops turned their backs to flee, and they fled, and Angeas and Lucus his brother were with them.

34 And Zepho and the children of Chittim pursued them, and they smote them still heavily on the road,

about two hundred men, and they pursued Azdrubal the son of Angeas who had fled with his abba, and they smote twenty of his men in the road, and Azdrubal escaped from the children of Chittim, and they did not slay him.

35 And Angeas and Lucus his brother fled with the rest of their men, and they escaped and came into Africa with terror and consternation, and Angeas feared all the days lest Zepho the son of Eliphaz should go to war with him.

64 And Balaam the son of Beor was at that time with Angeas in the battle, and when he saw that Zepho prevailed over Angeas, he fled from there and came to Chittim.

2 And Zepho and the children of Chittim received him with great honor, for Zepho knew Balaam's wisdom, and Zepho gave to Balaam many gifts and he remained with him.

3 And when Zepho had returned from the war, he commanded all the children of Chittim to be numbered who had gone into battle with him, and behold not one was missed.

4 And Zepho rejoiced at this thing, and he renewed his malchut, and he made a feast to all his subjects.

5 But Zepho remembered not אֱלֹהִים and considered not that אֱלֹהִים had helped him in battle, and that he had delivered him and his people from the hand of the melech of Africa, but still walked in the halachot of the children of Chittim and the wicked children of Esav, to serve other alohim which his brothers the children of Esav had taught him; it is therefore said, From the wicked goes forth wickedness.

6 And Zepho reigned over all the children of Chittim securely, but knew not אֱלֹהִים who had delivered him and all his people from the hand of the melech of Africa; and the troops of Africa came no more to

Chittim to plunder as usual, for they knew of the power of Zepho who had smitten them all at the edge of the sword, so Angeas was afraid of Zepho the son of Eliphaz, and of the children of Chittim all the days.

7 At that time when Zepho had returned from the war, and when Zepho had seen how he prevailed over all the people of Africa and had smitten them in battle at the edge of the sword, then Zepho advised with the children of Chittim, to go to Mitzrayim to fight with the sons of Yaakov and with Pharaoh melech of Mitzrayim.

8 For Zepho heard that the mighty men of Mitzrayim were dead and that Yoseph and his brothers the sons of Yaakov were dead, and that all their children the children of Yisrael remained in Mitzrayim.

9 And Zepho considered to go to fight against them and all Mitzrayim, to avenge the cause of his brothers the children of Esav, whom Yoseph with his brothers and all Mitzrayim had smitten in the land of Kanaan, when they went up to bury Yaakov in Hevron.

10 And Zepho sent messengers to Hadad, son of Bedad, melech of Edom, and to all his brothers the children of Esav, saying,

11 Did you not say that you would not fight against the melech of Africa for he is a member of your covenant? Behold I fought with him and smote him and all his people.

12 Now therefore I have resolved to fight against Mitzrayim and the children of Yaakov who are there, and I will be revenged of them for what Yoseph, his brothers and ancestors did to us in the land of Kanaan when they went up to bury their abba in Hevron.

13 Now then if you are willing to come to me to assist me in fighting against them and Mitzrayim, then shall we avenge the cause of our brothers.

14 And the children of Esav hearkened to the words of Zepho, and the children of Esav gathered themselves together, a very great people, and they went to assist Zepho and the children of Chittim in battle.

15 And Zepho sent to all the children of the east and to all the children of Yishmael with words like these, and they gathered themselves and came to the assistance of Zepho and the children of Chittim in the war upon Mitzrayim.

16 And all these melechim, the melech of Edom and the children of the east, and all the children of Yishmael, and Zepho the melech of Chittim went forth and arrayed all their hosts in Hevron.

17 And the camp was very heavy, extending in length a distance of three days' journey, a people numerous as the sand upon the seashore which cannot be counted.

18 And all these melechim and their hosts went down and came against all Mitzrayim in battle, and encamped together in the Valley of Pathros.

19 And all Mitzrayim heard their report, and they also gathered themselves together, all the people of the land of Mitzrayim, and of all the cities belonging to Mitzrayim, about three hundred thousand men.

20 And the men of Mitzrayim sent also to the children of Yisrael who were in those days in the land of Goshen, to come to them in order to go and fight with these melechim.

21 And the men of Yisrael assembled and were about one hundred and fifty men, and they went into battle to assist the Mitzrites.

22 And the men of Yisrael and of Mitzrayim went forth, about three hundred thousand men and one

hundred and fifty men, and they went toward these melechim to battle, and they placed themselves from outside the land of Goshen opposite Pathros.

23 And the Mitzrites believed not in Yisrael to go with them in their camps together for battle, for all the Mitzrites said, Perhaps the children of Yisrael will deliver us into the hand of the children of Esav and Yishmael, for they are their brothers.

24 And all the Mitzrites said to the children of Yisrael, Remain here together in your stand and we will go and fight against the children of Esav and Yishmael, and if these melechim should prevail over us, then come all together upon them and assist us, and the children of Yisrael did so.

25 And Zepho the son of Eliphaz the son of Esav melech of Chittim, and Hadad the son of Bedad melech of Edom, and all their camps, and all the children of the east, and children of Yishmael, a people numerous as sand, encamped together in the Valley of Pathros opposite Tachpanches.

26 And Balaam the son of Beor the Syrian was there in the camp of Zepho, for he came with the children of Chittim to the battle, and Balaam was a man highly honored in the eyes of Zepho and his men.

27 And Zepho said to Balaam, Try by divination for us that we may know who will prevail in the battle; us or the Mitzrites.

28 And Balaam rose up and tried the art of divination, and he was skillful in the knowledge of it, but he was confused and the work was destroyed in his hand.

29 And he tried it again but it did not succeed, and Balaam despaired of it and left it and did not complete it, for this was from אִי אֵל, in order to cause Zepho and his people to fall into the hand of

the children of Yisrael, who had trusted in אֱלֹהֵינוּ, the אֱלֹהֵינוּ of their ancestors, in their war.

30 And Zepho and Hadad put their forces in battle array, and all the Mitzrites went alone against them, about three hundred thousand men, and not one man of Yisrael was with them.

31 And all the Mitzrites fought with these melechim opposite Pathros and Tachpanches, and the battle was severe against the Mitzrites.

32 And the melechim were stronger than the Mitzrites in that battle, and about one hundred and eighty men of Mitzrayim fell on that day, and about thirty men of the forces of the melechim, and all the men of Mitzrayim fled from before the melechim, so the children of Esav and Yishmael pursued the Mitzrites, continuing to smite them to the place where was the camp of the children of Yisrael.

33 And all the Mitzrites cried to the children of Yisrael, saying, Hasten to us and assist us and save us from the hand of Esav, Yishmael and the children of Chittim.

34 And the hundred and fifty men of the children of Yisrael ran from their station to the camps of these melechim, and the children of Yisrael cried to אֱלֹהֵינוּ their אֱלֹהֵינוּ to deliver them.

35 And אֱלֹהֵינוּ hearkened to Yisrael, and אֱלֹהֵינוּ gave all the men of the melechim into their hand, and the children of Yisrael fought against these melechim, and the children of Yisrael smote about four thousand of the melechims' men.

36 And אֱלֹהֵינוּ threw a great consternation in the camp of the melechim, so that the fear of the children of Yisrael fell upon them.

37 And all the armies of the melechim fled from before the children of Yisrael and the children of Yisrael pursued them continuing to smite them to the borders of the land of Cush.

38 And the children of Yisrael slew of them in the road yet two thousand men, and of the children of Yisrael not one fell.

39 And when the Mitzrites saw that the children of Yisrael had fought with such few men with the melechim, and that the battle was so very severe against them,

40 All the Mitzrites were greatly afraid of their lives on account of the strong battle, and all Mitzrayim fled, every man hiding himself from the arrayed forces, and they hid themselves in the road, and they left the Yisraelites to fight.

41 And the children of Yisrael inflicted a terrible blow upon the melechims' men, and they returned from them after they had driven them to the border of the land of Cush.

42 And all Yisrael knew the thing that the men of Mitzrayim had done to them, that they had fled from them in battle, and had left them to fight alone.

43 So the children of Yisrael also acted with cunning, and as the children of Yisrael returned from battle, they found some of the Mitzrites in the road and smote them there.

44 And while they slew them, they said to them these words:

45 Why did you go from us and leave us, being a few people, to fight against these melechim who had a great people to smite us, that you might thereby deliver your own beings?

46 And of some which the Yisraelites met on the road, they the children of Yisrael spoke to each other, saying, Smite, smite, for he is a Yishmaelite, or an Edomite, or from the children of Chittim, and they stood over him and slew him, and they knew that he was a Mitzrite.

47 And the children of Yisrael did these things cunningly against the Mitzrites, because they had deserted them in battle and had fled from them.

48 And the children of Yisrael slew of the men of Mitzrayim in the road in this manner, about two hundred men.

49 And all the men of Mitzrayim saw the evil which the children of Yisrael had done to them, so all Mitzrayim feared greatly the children of Yisrael, for they had seen their great power, and that not one man of them had fallen.

50 So all the children of Yisrael returned with joy on their road to Goshen, and the rest of Mitzrayim returned each man to his place.

56 And it came to pass after these things that all the counselors of Pharaoh, melech of Mitzrayim, and all the zachanim of Mitzrayim assembled and came before the melech and bowed down to the ground, and they sat before him.

2 And the counselors and zachanim of Mitzrayim spoke to the melech, saying,

3 Behold the people of the children of Yisrael is greater and mightier than we are, and you know all the evil that they did to us in the road when we returned from battle.

4 And you have also seen their strong power, for this power is to them from their ahvot, for but a few men stood up against a people numerous as the sand, and smote them at the edge of the sword, and of themselves not one has fallen, so that if they had been numerous they would then have utterly destroyed them.

5 Now therefore give us counsel what to do with them, until we gradually destroy them from among us, lest they become too numerous for us in the land.

6 For if the children of Yisrael should increase in the land, they will become an obstacle to us, and if any war should happen to take place, they with their great strength will join our enemy against us, and fight against us, destroy us from the land and go away from it.

7 So the melech answered the zachanim of Mitzrayim and said to them, This is the plan advised against Yisrael, from which we will not depart,

8 Behold in the land are Pithom and Rameses, cities unfortified against battle, it behooves you and us to build them, and to fortify them.

9 Now therefore go you also and act cunningly toward them, and proclaim a voice in Mitzrayim and in Goshen at the command of the melech, saying,

10 All you men of Mitzrayim, Goshen, Pathros and all their inhabitants! The melech has commanded us to build Pithom and Rameses, and to fortify them for battle; who among you of all Mitzrayim, of the children of Yisrael and of all the inhabitants of the cities, are willing to build with us, shall each have his wages given to him daily at the melech's order; so go you first and do cunningly, and gather yourselves and come to Pithom and Rameses to build.

11 And while you are building, cause a proclamation of this kind to be made throughout Mitzrayim every day at the command of the melech.

12 And when some of the children of Yisrael shall come to build with you, you shall give them their wages daily for a few days.

13 And after they shall have built with you for their daily hire, drag yourselves away from them daily one by one in secret, and then you shall rise up and become their task-masters and officers, and you shall leave them afterward to build without wages,

and should they refuse, then force them with all your might to build.

14 And if you do this it will be well with us to strengthen our land against the children of Yisrael, for on account of the fatigue of the building and the work, the children of Yisrael will decrease, because you will deprive them from their wives day by day.

15 And all the zachanim of Mitzrayim heard the counsel of the melech, and the counsel seemed tov in their eyes and in the eyes of the servants of Pharaoh, and in the eyes of all Mitzrayim, and they did according to the word of the melech.

16 And all the servants went away from the melech, and they caused a proclamation to be made in all Mitzrayim, in Tachpanches and in Goshen, and in all the cities which surrounded Mitzrayim, saying,

17 You have seen what the children of Esav and Yishmael did to us, who came to war against us and wished to destroy us.

18 Now therefore the melech commanded us to fortify the land, to build the cities Pithom and Rameses, and to fortify them for battle, if they should again come against us.

19 Whosoever of you from all Mitzrayim and from the children of Yisrael will come to build with us, he shall have his daily wages given by the melech, as his command is to us.

20 And when Mitzrayim and all the children of Yisrael heard all that the servants of Pharaoh had spoken, there came from the Mitzrites, and the children of Yisrael to build with the servants of Pharaoh, Pithom and Rameses, but none of the children of Levi came with their brothers to build.

21 And all the servants of Pharaoh and his princes came at first with deceit to build with all Yisrael as daily hired laborers, and they gave to Yisrael their daily hire at the beginning.

22 And the servants of Pharaoh built with all Yisrael, and were employed in that work with Yisrael for a month.

23 And at the end of the month, all the servants of Pharaoh began to withdraw secretly from the people of Yisrael daily.

24 And Yisrael went on with the work at that time, but they then received their daily hire, because some of the men of Mitzrayim were yet carrying on the work with Yisrael at that time; therefore the Mitzrites gave Yisrael their hire in those days, in order that they, the Mitzrites their fellow-workmen, might also take the pay for their labor.

25 And at the end of a year and four months all the Mitzrites had withdrawn from the children of Yisrael, so that the children of Yisrael were left alone engaged in the work.

26 And after all the Mitzrites had withdrawn from the children of Yisrael they returned and became oppressors and officers over them, and some of them stood over the children of Yisrael as task masters, to receive from them all that they gave them for the pay of their labor.

27 And the Mitzrites did in this manner to the children of Yisrael day by day, in order to afflict in their work.

28 And all the children of Yisrael were alone engaged in the labor, and the Mitzrites refrained from giving any pay to the children of Yisrael from that time forward.

29 And when some of the men of Yisrael refused to work on account of the wages not being given to them, then the exactors and the servants of Pharaoh oppressed them and smote them with heavy blows, and made them return by force, to labor with their brothers; this did all the Mitzrites to the children of Yisrael all the days.

30 And all the children of Yisrael were greatly afraid of the Mitzrites in this matter, and all the children of Yisrael returned and worked alone without pay.

31 And the children of Yisrael built Pithom and Rameses, and all the children of Yisrael did the work, some making bricks, and some building, and the children of Yisrael built and fortified all the land of Mitzrayim and its walls, and the children of Yisrael were engaged in work for many years, until the time came when אִיִּזְרָאֵל remembered them and brought them out of Mitzrayim.

32 But the children of Levi were not employed in the work with their brothers of Yisrael, from the beginning to the day of their going forth from Mitzrayim.

33 For all the children of Levi knew that the Mitzrites had spoken all these words with deceit to the Yisraelites, therefore the children of Levi refrained from approaching to the work with their brothers.

34 And the Mitzrites did not direct their attention to make the children of Levi work afterward, since they had not been with their brothers at the beginning, therefore the Mitzrites left them alone.

35 And the hands of the men of Mitzrayim were directed with continued severity against the children of Yisrael in that work, and the Mitzrites made the children of Yisrael work with rigor.

36 And the Mitzrites embittered the lives of the children of Yisrael with hard work, in mortar and bricks, and also in all manner of work in the field.

37 And the children of Yisrael called Melol the melech of Mitzrayim "Meror, melech of Mitzrayim," because in his days the Mitzrites had embittered their lives with all manner of work.

38 And all the work wherein the Mitzrites made the children of Yisrael labor, they exacted with rigor, in order to afflict the children of Yisrael, but the more

they afflicted them, the more they increased and grew, and the Mitzrites were grieved because of the children of Yisrael.

66 At that time died Hadad the son of Bedad melech of Edom, and Samlah from Mesrekah, from the country of the children of the east, reigned in his place.

2 In the thirteenth year of the reign of Pharaoh melech of Mitzrayim, which was the hundred and twenty-fifth year of the Yisraelites going down into Mitzrayim, Samlah had reigned over Edom eighteen years.

3 And when he reigned, he drew forth his hosts to go and fight against Zepho the son of Eliphaz and the children of Chittim, because they had made war against Angeas melech of Africa, and they destroyed his whole army.

4 But he did not engage with him, for the children of Esav prevented him, saying, He was their brother, so Samlah listened to the voice of the children of Esav, and turned back with all his forces to the land of Edom, and did not proceed to fight against Zepho the son of Eliphaz.

5 And Pharaoh melech of Mitzrayim heard this thing, saying, Samlah melech of Edom has resolved to fight the children of Chittim, and afterward he will come to fight against Mitzrayim.

6 And when the Mitzrites heard this matter, they increased the labor upon the children of Yisrael, lest the Yisraelites should do to them as they did to them in their war with the children of Esav in the days of Hadad.

7 So the Mitzrites said to the children of Yisrael, Hasten and do your work, and finish your task, and strengthen the land, lest the children of Esav your

brothers should come to fight against us, for on your account will they come against us.

8 And the children of Yisrael did the work of the men of Mitzrayim day by day, and the Mitzrites afflicted the children of Yisrael in order to lessen them in the land.

9 But as the Mitzrites increased the labor upon the children of Yisrael, so did the children of Yisrael increase and multiply, and all Mitzrayim was filled with the children of Yisrael.

10 And in the hundred and twenty-fifth year of Yisrael's going down into Mitzrayim, all the Mitzrites saw that their counsel did not succeed against Yisrael, but that they increased and grew, and the land of Mitzrayim and the land of Goshen were filled with the children of Yisrael.

11 So all the zachanim of Mitzrayim and its wise men came before the melech and bowed down to him and sat before him.

12 And all the zachanim of Mitzrayim and the wise men of it said to the melech, May the melech live le-olam-va-ed; you did counsel us the counsel against the children of Yisrael, and we did to them according to the word of the melech.

13 But in proportion to the increase of the labor so do they increase and grow in the land, and behold the whole country is filled with them.

14 Now therefore our master and melech, the eyes of all Mitzrayim are upon you to give them advice with your wisdom, by which they may prevail over Yisrael to destroy them, or to diminish them from the land; and the melech answered them saying, Give you counsel in this matter that we may know what to do to them.

15 And an officer, one of the melech's counselors, whose name was Iyov, from Mesopotamia, in the land of Uz, answered the melech, saying,

16 If it pleases the melech, let him hear the counsel of his servant; and the melech said to him, Speak.

17 And Iyov spoke before the melech, the princes, and before all the zachanim of Mitzrayim, saying,

18 Behold the counsel of the melech which he advised formerly respecting the labor of the children of Yisrael is very tov, and you must not remove from them that labor le-olam-va-ed.

19 But this is the advice counseled by which you may lessen them, if it seems tov to the melech to afflict them.

20 Behold we have feared war for a long time, and we said, When Yisrael becomes fruitful in the land, they will drive us from the land if a war should take place.

21 If it pleases the melech, let a royal decree go forth, and let it be written in the laws of Mitzrayim that shall not be revoked, that every male child born to the Yisraelites, his blood shall be spilled upon the ground.

22 And by your doing this, when all the male children of Yisrael shall have died, the evil of their wars will cease; let the melech do so and send for all the Ivri midwives and order them in this matter to execute it; so the thing pleased the melech and the princes, and the melech did according to the word of Iyov.

23 And the melech sent for the Ivri midwives to be called, of which the name of one was Shephrah, and the name of the other Puah.

24 And the midwives came before the melech, and stood in his presence.

25 And the melech said to them, When you do the office of a midwife to the Ivri women, and see them upon the stools, if it is a son, then you shall kill him, but if it is a daughter, then she shall live.

26 But if you will not do this thing, then will I burn you up and all your houses with fire.

27 But the midwives feared אִרְאֵל and did not listen to the melech of Mitzrayim or to his words, and when the Ivri women brought forth to the midwife son or daughter; then did the midwife do all that was necessary to the child and let it live; this did the midwives all the days.

28 And this thing was told to the melech, and he sent and called for the midwives and he said to them, Why have you done this thing and have saved the children alive?

29 And the midwives answered and spoke together before the melech, saying,

30 Let not the melech think that the Ivri women are as the Mitzrite women, for all the children of Yisrael are hale, and before the midwife comes to them they are delivered, and as for us your handmaids, for many days no Ivri woman has brought forth upon us, for all the Ivri women are their own midwives, because they are hale.

31 And Pharaoh heard their words and believed them in this matter, and the midwives went away from the melech, and אִרְאֵל dealt well with them, and the people multiplied and waxed exceedingly.

67 There was a man in the land of Mitzrayim of the zera of Levi, whose name was Amram, the son of Kehoth, the son of Levi, the son of Yisrael.

2 And this man went and took a wife, namely Yocheved the daughter of Levi his abba's sister, and she was one hundred and twenty-six years old, and he came to her.

3 And the women conceived and bare a daughter, and she called her name Miryam, because in those days the Mitzrites had embittered the lives of the children of Yisrael.

4 And she conceived again and bare a son and she called his name Aharon, for in the days of her conception, Pharaoh began to spill the blood of the male children of Yisrael.

5 In those days died Zepho the son of Eliphaz, son of Esav, melech of Chittim, and Yaneas reigned in his stead.

6 And the time that Zepho reigned over the children of Chittim was fifty years, and he died and was buried in the city of Navna in the land of Chittim.

7 And Yaneas, one of the mighty men of the children of Chittim, reigned after him and he reigned fifty years.

8 And it was after the death of the melech of Chittim that Balaam the son of Beor fled from the land of Chittim, and he went and came to Mitzrayim to Pharaoh melech of Mitzrayim.

9 And Pharaoh received him with great honor, for he had heard of his wisdom, and he gave him presents and made him a counselor, and aggrandized him.

10 And Balaam dwelt in Mitzrayim, in honor with all the nobles of the melech, and the nobles exalted him, because they all coveted to learn his wisdom.

11 And in the hundred and thirtieth year of Yisrael's going down to Mitzrayim, Pharaoh dreamed that he was sitting upon his kingly throne, and lifted up his eyes and saw an old man standing before him, and there were scales in the hands of the old man, such scales as are used by merchants.

12 And the old man took the scales and hung them before Pharaoh.

13 And the old man took all the zachanim of Mitzrayim and all its nobles and great men, and he tied them together and put them in one scale.

14 And he took a milk kid and put it into the other scale, and the kid outweighed them all.

15 And Pharaoh was astonished at this dreadful vision, why the kid should outweigh them all, and Pharaoh awoke and behold it was a dream.

16 And Pharaoh rose up early in the morning and called all his servants and related to them the dream, and the men were greatly afraid.

17 And the melech said to all his wise men, Interpret I ask you the dream that I dreamed, that I may know it.

18 And Balaam the son of Beor answered the melech and said to him, This means nothing else but a great evil that will spring up against Mitzrayim in the latter-days.

19 For a son will be born to Yisrael who will destroy all Mitzrayim and its inhabitants, and bring forth the Yisraelites from Mitzrayim with a mighty hand.

20 Now therefore, O melech, take counsel upon this matter, that you may destroy the hope of the children of Yisrael and their expectation, before this evil arise against Mitzrayim.

21 And the melech said to Balaam, And what shall we do to Yisrael? Surely after a certain manner did we at first counsel against them and could not prevail over them.

22 Now therefore give you also advice against them by which we may prevail over them.

23 And Balaam answered the melech, saying, Send now and call your two counselors, and we will see what their advice is upon this matter and afterward your servant will speak.

24 And the melech sent and called his two counselors Reuel the Midyanite and Iyov the Uzite, and they came and sat before the melech.

25 And the melech said to them, Behold you have both heard the dream which I have dreamed, and the interpretation of it; now therefore give counsel and know and see what is to be done to the children

of Yisrael, whereby we may prevail over them,
before their evil shall spring up against us.

26 And Reuel the Midyanite answered the melech
and said, May the melech live, may the melech live
le-olam-va-ed.

27 If it seem tov to the melech, let him desist from
the Ivrim and leave them, and let him not stretch
forth his hand against them.

28 For these are they whom אֱלֹהִים chose in days of
old, and took as the lot of his inheritance from
among all the nations of the earth and the melechim
of the earth; and who is there that stretched his
hand against them with impunity, of whom their
אֱלֹהִים was not avenged?

29 Surely you know that when Avraham went down
to Mitzrayim, Pharaoh, the former melech of
Mitzrayim, saw Sarah his wife, and took her for a
wife, because Avraham said, She is my sister, for he
was afraid, lest the men of Mitzrayim should slay
him on account of his wife.

30 And when the melech of Mitzrayim had taken
Sarah then אֱלֹהִים smote him and his household with
heavy plagues, until he restored to Avraham his wife
Sarah, then was he healed.

31 And Avimelech the Gerarite, melech of the
Philistines, אֱלֹהִים punished on account of Sarah wife
of Avraham, in stopping up every womb from man to
beast.

32 When their אֱלֹהִים came to Avimelech in the
dream of night and terrified him in order that he
might restore to Avraham Sarah whom he had
taken, and afterward all the people of Gerar were
punished on account of Sarah, and Avraham prayed
to his אֱלֹהִים for them, and He was entreated of him,
and he healed them.

33 And Avimelech feared all this evil that came upon him and his people, and he returned to Avraham his wife Sarah, and gave him with her many gifts.

34 He did so also to Yitzchak when he had driven him from Gerar, and אֱלֹהִים had done wonderful things to him, that all the mayim courses of Gerar were dried up, and their productive trees did not bring forth.

35 Until Avimelech of Gerar, and Ahuzzath one of his friends, and Pichol the captain of his host, went to him and they bent and bowed down before him to the ground.

36 And they requested of him to supplicate for them, and he prayed to אֱלֹהִים for them, and אֱלֹהִים was entreated of him and He healed them.

37 Yaakov also, the plain man, was delivered through his integrity from the hand of his brother Esav, and the hand of Lavan the Syrian-Aramean his ema's brother, who had sought his life; likewise from the hand of all the melechim of Kanaan who had come together against him and his children to destroy them, and אֱלֹהִים delivered them out of their hands, that they turned upon them and smote them, for who had ever stretched forth his hand against them with impunity?

38 Surely Pharaoh the former, your abba's abba, raised Yoseph the son of Yaakov above all the princes of the land of Mitzrayim, when he saw his wisdom, for through his wisdom he rescued all the inhabitants of the land from the famine.

39 After which he ordered Yaakov and his children to come down to Mitzrayim, in order that through their virtue, the land of Mitzrayim and the land of Goshen might be delivered from the famine.

40 Now therefore if it seems tov in your eyes, cease from destroying the children of Yisrael, but if it be not your will that they shall dwell in Mitzrayim, send

them forth from here, that they may go to the land of Kanaan, the land where their ancestors sojourned.

41 And when Pharaoh heard the words of Yithro he was very angry with him, so that he rose with shame from the melech's presence, and went to Midiyan, his land, and took Yoseph's stick with him.

42 And the melech said to Iyov the Uzite, What say you Iyov, and what is your advice respecting the Ivrim?

43 So Iyov said to the melech, Behold all the inhabitants of the land are in your power; let the melech do, as it seems tov in his eyes.

44 And the melech said to Balaam, What do you say, Balaam, speak your word that we may hear it.

45 And Balaam said to the melech, Of all that the melech has counseled against the Ivrim will they be delivered, and the melech will not be able to prevail over them with any counsel.

46 For if you think to lessen them by the flaming fire, you cannot prevail over them, for surely their אֱלֹהֵי אֲבֹתָם delivered Avraham their abba from Ur of the Chaldeans; and if you think to destroy them with a sword, surely Yitzchak their abba was delivered from it, and a ram was placed in his stead.

47 And if with hard and rigorous labor you think to lessen them, you will not prevail even in this, for their abba Yaakov served Lavan in all manner of hard work, and prospered.

48 Now therefore, O Melech, hear my words, for this is the counsel which is counseled against them, by which you will prevail over them, and from which you should not depart.

49 If it please the melech let him order all their children which shall be born from this day forward, to be thrown into the mayim, for by this can you wipe away their name, for none of them, nor of their ahvot, were tried in this manner.

50 And the melech heard the words of Balaam, and the thing pleased the melech and the princes, and the melech did according to the word of Balaam.

51 And the melech ordered a proclamation to be issued and a law to be made throughout the land of Mitzrayim, saying, Every male child born to the Ivrim from this day forward shall be thrown into the mayim.

52 And Pharaoh called to all his servants, saying, Go now and seek throughout the land of Goshen where the children of Yisrael are, and see that every son born to the Ivrim shall be cast into the river, but every daughter you shall let live.

53 And when the children of Yisrael heard this thing that Pharaoh had commanded, to cast their male children into the river, some of the people separated from their wives and others adhered to them.

54 And from that day forward, when the time of delivery arrived to those women of Yisrael who had remained with their husbands, they went to the field to bring forth there, and they brought forth in the field, and left their children upon the field and returned home.

55 And אִרְאֵל who had sworn to their ancestors to multiply them, sent one of His ministering malachim which are in the shamayim to wash each child in mayim, to anoint and swathe it and to put into its hands two smooth stones from one of which it sucked milk and from the other honey, and He caused its hair to grow to its knees, by which it might cover itself; to comfort it and to cleave to it, through His rachamim for it.

56 And when אִרְאֵל had rachamim over them and had desired to multiply them upon the face of the land, He ordered His earth to receive them to be preserved therein till the time of their growing up, after which the earth opened its mouth and vomited

them forth and they sprouted forth from the city like the herb of the earth, and the grass of the forest, and they returned each to his family and to his abba's house, and they remained with them.

57 And the babes of the children of Yisrael were upon the earth like the herb of the field, through אִרְאֵל's rachamim to them.

58 And when all the Mitzrites saw this thing, they went forth, each to his field with his yoke of oxen and his ploughshare, and they ploughed it up as one ploughs the earth at zera time.

59 And when they ploughed they were unable to hurt the infants of the children of Yisrael, so the people increased and waxed exceedingly.

60 And Pharaoh ordered his officers daily to go to Goshen to seek for the babes of the children of Yisrael.

61 And when they had sought and found one, they took it from its ema's bosom by force, and threw it into the river, but the female child they left with its ema; this did the Mitzrites do to the Yisraelites all the days.

68 And it was at that time the Ruach of אִרְאֵל was upon Miryam the daughter of Amram the sister of Aharon, and she went forth and prophesied around the house, saying, Behold a son will be born to us from my abba and ema this time, and he will save Yisrael from the hands of Mitzrayim.

2 And when Amram heard the words of his daughter, he went and took his wife back to the house, after he had driven her away at the time when Pharaoh ordered every male child of the house of Yaakov to be thrown into the mayim.

3 So Amram took Yocheved his wife, three years after he had driven her away, and he came to her and she conceived.

4 And at the end of seven months from her conception she brought forth a son, and the whole house was filled with great light as of the light of the sun and moon at the time of their shining.

5 And when the woman saw the child that it was tov and pleasing to the sight, she hid it for three months in an inner room.

6 In those days the Mitzrites conspired to destroy all the Ivrim there.

7 And the Mitzrite women went to Goshen where the children of Yisrael were, and they carried their young ones upon their shoulders, their babes who could not yet speak.

8 And in those days, when the women of the children of Yisrael brought forth, each woman had hidden her son from before the Mitzrites, that the Mitzrites might not know of their bringing forth, and might not destroy them from the land.

9 And the Mitzrite women came to Goshen and their children who could not speak were upon their shoulders, and when a Mitzrite woman came into the house of an Ivri woman her babe began to cry.

10 And when it cried the child that was in the inner room answered it, so the Mitzrite women went and told it at the house of Pharaoh.

11 And Pharaoh sent his officers to take the children and slay them; this did the Mitzrites to the Ivri women all the days.

12 And it was at that time, about three months from Yocheved's concealment of her son, that the thing was known in Pharaoh's house.

13 And the woman hurried to take away her son before the officers came, and she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.

14 And his sister Miryam stood afar off to know what would be done to him, and what would become of her words.

15 And אִרְאֵל sent forth at that time a terrible heat in the land of Mitzrayim, which burned up the flesh of man like the sun in his circuit, and it greatly oppressed the Mitzrites.

16 And all the Mitzrites went down to bathe in the river, on account of the consuming heat that burned up their flesh.

17 And Bathiya, the daughter of Pharaoh, went also to bathe in the river, owing to the consuming heat, and her maidens walked at the riverside, and all the women of Mitzrayim as well.

18 And Bathiya lifted up her eyes to the river, and she saw the basket upon the mayim, and sent her maid to fetch it.

19 And she opened it and saw the child, and behold the babe wept, and she had rachamim on him, and she said, This is one of the Ivri children.

20 And all the women of Mitzrayim walking on the riverside desired to give him suck, but he would not suck, for this thing was from אִרְאֵל, in order to restore him to his ema's breast.

21 And Miryam his sister was at that time among the Mitzrite women at the riverside, and she saw this thing and she said to Pharaoh's daughter, Shall I go and fetch a nurse of the Ivri women, that she may nurse the child for you?

22 And Pharaoh's daughter said to her, Go, and the young woman went and called the child's ema.

23 And Pharaoh's daughter said to Yocheved, Take this child away and suckle it for me, and I will pay you your wages, two bits of silver daily; and the woman took the child and nursed it.

24 And at the end of two years, when the child grew up, she brought him to the daughter of Pharaoh,

and he was to her as a son, and she called his name Moshe, for she said, Because I drew him out of the mayim.

25 And Amram his abba called his name Chavar, for he said, It was for him that he associated with his wife from whom he had turned away.

26 And Yocheved his ema called his name Yekuthiel, because, she said, I have hoped for him to the Almighty, and אֱלֹהִים restored him to me.

27 And Miryam his sister called him Yered, for she descended after him to the river to know what his end would be.

28 And Aharon his brother called his name Avizanuch, saying, My abba left my ema and returned to her on his account.

29 And Kohath the abba of Amram called his name Avigdor, because on his account did אֱלֹהִים repair the breach of the house of Yaakov, that they could no longer throw their male children into the mayim.

30 And their nurse called him Avi-Sucho, saying, In his tabernacle was he hidden for three months, on account of the children of Ham.

31 And all Yisrael called his name Shemayah, son of Nethanel, for they said, In his days has אֱלֹהִים heard their cries and rescued them from their oppressors.

32 And Moshe was in Pharaoh's house, and was to Bathiya, Pharaoh's daughter, as a son, and Moshe grew up among the melech's children.

69 And the melech of Edom died in those days, in the eighteenth year of his reign, and was buried in his temple that he had built for himself as his royal residence in the land of Edom.

2 And the children of Esav sent to Pethor, which is upon the river, and they fetched from there a young man of beautiful eyes and comely aspect, whose

name was Shaul, and they made him melech over them in the place of Samlah.

3 And Shaul reigned over all the children of Esav in the land of Edom for forty years.

4 And when Pharaoh melech of Mitzrayim saw that the counsel which Balaam had advised respecting the children of Yisrael did not succeed, but that still they were fruitful, multiplied and increased throughout the land of Mitzrayim,

5 Then Pharaoh commanded in those days that a proclamation should be issued throughout Mitzrayim to the children of Yisrael, saying, No man shall diminish any thing of his daily labor.

6 And the man who shall be found deficient in his labor which he performs daily, whether in mortar or in bricks, then his youngest son shall be put in their place.

7 And the labor of Mitzrayim strengthened upon the children of Yisrael in those days, and behold if one brick was deficient in any man's daily labor, the Mitzrites took his youngest boy by force from his ema, and put him into the building in the place of the brick which his abba had left wanting.

8 And the men of Mitzrayim did so to all the children of Yisrael day by day, all the days for a long period.

9 But the tribe of Levi did not at that time work with the Yisraelites their brothers, from the beginning, for the children of Levi knew the cunning of the Mitzrites that they exercised at first toward the Yisraelites.

70 And in the third year from the birth of Moshe, Pharaoh was sitting at a banquet, when Alparanith the queen was sitting at his right and Bathiya at his left, and the lad Moshe was lying upon her bosom, and Balaam the son of Beor with his two sons, and

all the princes of the malchut were sitting at table in the melech's presence.

2 And the lad stretched forth his hand upon the melech's head, and took the keter from the melech's head and placed it on his own head.

3 And when the melech and princes saw the work that the boy had done, the melech and princes were terrified, and one man to his neighbor expressed astonishment.

4 And the melech said to the princes who were before him at table, What speak you and what say you, O you princes, in this matter, and what is to be the mishpat against the boy on account of this act?

5 And Balaam the son of Beor the magician answered before the melech and princes, and he said, Remember now, O my master and melech, the dream which you did dream many days since, and that which your servant interpreted to you.

6 Now therefore this is a child from the Ivrim children, in whom is the Ruach of אִיִּר, and let not my master the melech imagine that this youngster did this thing without knowledge.

7 For he is an Ivri boy, and wisdom and understanding are with him, although he is yet a child, and with wisdom has he done this and chosen to himself the malchut of Mitzrayim.

8 For this is the manner of all the Ivrim to deceive melechim and their nobles, to do all these things cunningly, in order to make the melechim of the earth and their men tremble.

9 Surely you know that Avraham their abba acted like this, who deceived the army of Nimrod melech of Bavel, and Avimelech melech of Gerar, and that he possessed himself of the land of the children of Cheth and all the kingdoms of Kanaan.

10 And that he descended into Mitzrayim and said of Sarah his wife, she is my sister, in order to mislead Mitzrayim and her melech.

11 His son Yitzchak also did so when he went to Gerar and dwelt there, and his strength prevailed over the army of Avimelech melech of the Philistines.

12 He also thought of making the malchut of the Philistines stumble, in saying that Rivkah his wife was his sister.

13 Yaakov also dealt treacherously with his brother, and took from his hand his bechor and his blessing.

14 He went then to Padan-Aram to the house of Lavan his ema's brother, and cunningly obtained from him his daughter, his cattle, and all belonging to him, and fled away and returned to the land of Kanaan to his abba.

15 His sons sold their brother Yoseph, who went down into Mitzrayim and became a slave, and was placed in the prison house for twelve years.

16 Until the former Pharaoh dreamed dreams, and withdrew him from the prison house, and magnified him above all the princes in Mitzrayim on account of his interpreting his dreams to him.

17 And when אִרְאֵל caused a famine throughout the land he sent for and brought his abba and all his brothers, and the whole of his abba's household, and supported them without price or reward, and bought the Mitzrites for slaves.

18 Now therefore my master melech behold this child has risen up in their stead in Mitzrayim, to do according to their deeds and to trifle with every melech, prince and judge.

19 If it please the melech, let us now spill his blood upon the ground, lest he grow up and take away the government from your hand, and the hope of Mitzrayim perish after he shall have reigned.

20 And Balaam said to the melech, Let us moreover call for all the shophtim of Mitzrayim and the wise men of it, and let us know if the mishpat of death is due to this boy as you did say, and then we will slay him.

21 And Pharaoh sent and called for all the wise men of Mitzrayim and they came before the melech, and a malach of אִיִּי came among them, and he was like one of the wise men of Mitzrayim.

22 And the melech said to the wise men, Surely you have heard what this Ivri boy who is in the house has done, and this has Balaam judged in the matter.

23 Now judge you also and see what is due to the boy for the act he has committed.

24 And the malach, who seemed like one of the wise men of Pharaoh, answered and said as follows, before all the wise men of Mitzrayim and before the melech and the princes:

25 If it please the melech let the melech send for men who shall bring before him an onyx stone and a coal of fire, and place them before the child, and if the child shall stretch forth his hand and take the onyx stone, then shall we know that with wisdom has the youth done all that he has done, and we must slay him.

26 But if he stretches forth his hand upon the coal, then shall we know that it was not with knowledge that he did this thing, and he shall live.

27 And the thing seemed tov in the eyes of the melech and the princes, so the melech did according to the word of the malach of אִיִּי.

28 And the melech ordered the onyx stone and coal to be brought and placed before Moshe.

29 And they placed the boy before them, and the lad endeavored to stretch forth his hand to the onyx stone, but the malach of אִיִּי took his hand and placed it upon the coal, and the coal became

extinguished in his hand, and he lifted it up and put it into his mouth, and burned part of his lips and part of his tongue, and he became heavy in mouth and tongue.

30 And when the melech and princes saw this, they knew that Moshe had not acted with wisdom in taking off the keter from the melech's head.

31 So the melech and princes refrained from slaying the child, so Moshe remained in Pharaoh's house, growing up, and אֶרְרָא was with him.

32 And while the boy was in the melech's house, he was robed in purple and he grew among the children of the melech.

33 And when Moshe grew up in the melech's house, Bathiya the daughter of Pharaoh considered him as a son, and all the household of Pharaoh honored him, and all the men of Mitzrayim were afraid of him.

34 And he daily went forth and came into the land of Goshen, where his brothers the children of Yisrael were, and Moshe saw them daily in shortness of breath and hard labor.

35 And Moshe asked them, saying, Why is this labor meted out to you day by day?

36 And they told him all that had befallen them, and all the injunctions that Pharaoh had put upon them before his birth.

37 And they told him all the counsels which Balaam the son of Beor had counseled against them, and what he had also counseled against him in order to slay him when he had taken the melech's keter from off his head.

38 And when Moshe heard these things his anger was kindled against Balaam, and he sought to kill him, and he was in ambush for him day by day.

39 And Balaam was afraid of Moshe, and he and his two sons rose up and went forth from Mitzrayim,

and they fled and delivered their beings and took themselves to the land of Cush to Kikianus, melech of Cush.

40 And Moshe was in the melech's house going out and coming in, אִתָּוָה gave him favor in the eyes of Pharaoh, and in the eyes of all his servants, and in the eyes of all the people of Mitzrayim, and they loved Moshe exceedingly.

41 And the day arrived when Moshe went to Goshen to see his brothers, that he saw the children of Yisrael in their burdens and hard labor, and Moshe was grieved on their account.

42 And Moshe returned to Mitzrayim and came to the house of Pharaoh, and came before the melech, and Moshe bowed down before the melech.

43 And Moshe said to Pharaoh, I ask you my master, I have come to seek a small request from you, turn not away my face empty; and Pharaoh said to him, Speak.

44 And Moshe said to Pharaoh, Let there be given to your servants the children of Yisrael who are in Goshen, one day to rest in from their labor.

45 And the melech answered Moshe and said, Behold I have lifted up your face in this thing to grant your request.

46 And Pharaoh ordered a proclamation to be issued throughout Mitzrayim and Goshen, saying,

47 To you, all the children of Yisrael, this says the melech, for six days you shall do your work and labor, but on the seventh day you shall rest, and shall not perform any work, this shall you do all the days, as the melech and Moshe the son of Bathiya have commanded.

48 And Moshe rejoiced at this thing that the melech had granted to him, and all the children of Yisrael did as Moshe ordered them.

49 For this thing was from אֱלֹהִים to the children of Yisrael, for אֱלֹהִים had begun to remember the children of Yisrael to save them for the sake of their ahvot.

50 And אֱלֹהִים was with Moshe and his fame went throughout Mitzrayim.

51 And Moshe became great in the eyes of all the Mitzrites, and in the eyes of all the children of Yisrael, seeking tov for his people Yisrael and speaking words of shalom regarding them to the melech.

71 And when Moshe was eighteen years old, he desired to see his abba and ema and he went to them to Goshen, and when Moshe had come near Goshen, he came to the place where the children of Yisrael were engaged in work, and he observed their burdens, and he saw a Mitzrite smiting one of his Ivri brothers.

2 And when the man who was beaten saw Moshe he ran to him for help, for the man Moshe was greatly respected in the house of Pharaoh, and he said to him, My master attend to me, this Mitzrite came to my house in the night, bound me, and came to my wife in my presence, and now he seeks to take my life away.

3 And when Moshe heard this wicked thing, his anger was kindled against the Mitzrite, and he turned this way and the other, and when he saw there was no man there he smote the Mitzrite and hid him in the sand, and delivered the Ivri from the hand of him that smote him.

4 And the Ivri went to his house, and Moshe returned to his home, and went forth and came back to the melech's house.

5 And when the man had returned home, he thought of repudiating his wife, for it was not right in the

house of Yaakov, for any man to come to his wife after she had been defiled.

6 And the woman went and told her brothers, and the woman's brothers sought to slay him, and he fled to his house and escaped.

7 And on the second day Moshe went forth to his brothers, and saw, and behold two men were quarreling, and he said to the wicked one, Why do you smite your neighbor?

8 And he answered him and said to him, Who has set you for a prince and judge over us? Do you think to slay me as you did slay the Mitzrite? And Moshe was afraid and he said, Surely the thing is known?

9 And Pharaoh heard of this affair, and he ordered Moshe to be slain, so אֱלֹהִים sent His Malach, and he appeared to Pharaoh in the likeness of a captain of the guard.

10 And the Malach of אֱלֹהִים took the sword from the hand of the captain of the guard, and took his head off with it, for the likeness of the captain of the guard was turned into the likeness of Moshe.

11 And the Malach of אֱלֹהִים took hold of the right hand of Moshe, and brought him forth from Mitzrayim, and placed him outside the borders of Mitzrayim, a distance of forty days' journey.

12 And Aharon his brother alone remained in the land of Mitzrayim, and he prophesied to the children of Yisrael, saying,

13 This says אֱלֹהִים Ahlohim of your ancestors, Throw away, each man, the abominations of his eyes, and do not defile yourselves with the idols of Mitzrayim.

14 And the children of Yisrael rebelled and would not listen to Aharon at that time.

15 And אֱלֹהִים thought to destroy them, were it not that אֱלֹהִים remembered the covenant which he had made with Avraham, Yitzchak and Yaakov.

16 In those days the hand of Pharaoh continued to be severe against the children of Yisrael, and he crushed and oppressed them until the time when אֱלֹהִים sent forth His Word and took notice of them.

72 And it was in those days that there was a great war between the children of Cush and the children of the east and Aram, and they rebelled against the melech of Cush in whose hands they were.

2 So Kikianus melech of Cush went forth with all the children of Cush, a people numerous as the sand, and he went to fight against Aram and the children of the east, to bring them under subjection.

3 And when Kikianus went out, he left Balaam the magician, with his two sons, to guard the city, and the lowest sort of the people of the land.

4 So Kikianus went forth to Aram and the children of the east, and he fought against them and smote them, and they all fell down wounded before Kikianus and his people.

5 And he took many of them captives and he brought them under subjection as at first, and he encamped upon their land to take tribute from them as usual.

6 And Balaam the son of Beor, when the melech of Cush had left him to guard the city and the poor of the city, he rose up and advised with the people of the land to rebel against melech Kikianus, not to let him enter the city when he should come home.

7 And the people of the land hearkened to him, and they swore to him and made him melech over them, and his two sons for captains of the army.

8 So they rose up and raised the walls of the city at the two corners, and they built an exceeding strong building.

9 And at the third corner they dug ditches without number, between the city and the river that surrounded the whole land of Cush, and they made the mayim of the river burst forth there.

10 At the fourth corner they collected numerous serpents by their incantations and enchantments, and they fortified the city and dwelt therein, and no one went out or in before them.

11 And Kikianus fought against Aram and the children of the east and he subdued them as before, and they gave him their usual tribute, and he went and returned to his land.

12 And when Kikianus the melech of Cush approached his city and all the captains of the forces with him, they lifted up their eyes and saw that the walls of the city were built up and greatly elevated, so the men were astonished at this.

13 And they said one to the other, It is because they saw that we were delayed, in battle, and were greatly afraid of us, therefore have they done this thing and raised the city walls and fortified them so that the melechim of Kanaan might not come in battle against them.

14 So the melech and the troops approached the city door and they looked up and behold, all the gates of the city were closed, and they called out to the guards, saying, Open to us, that we may enter the city.

15 But the guards refused to open to them by the order of Balaam the magician, their melech; they allowed them not to enter their city.

16 So they raised a battle with them opposite the city gate, and one hundred and thirty men of the army at Kikianus fell on that day.

17 And on the next day they continued to fight and they fought at the side of the river; they endeavored

to pass but were not able, so some of them sank in the pits and died.

18 So the melech ordered them to cut down trees to make rafts, upon which they might pass to them, and they did so.

19 And when they came to the place of the ditches, the mayim revolved by mills, and two hundred men upon ten rafts were drowned.

20 And on the third day they came to fight at the side where the serpents were, but they could not approach there, for the serpents slew of them one hundred and seventy men, and they ceased fighting against Cush, and they besieged Cush for nine years, no person came out or in.

21 At that time that the war and the siege were against Cush, Moshe fled from Mitzrayim from Pharaoh who sought to kill him for having slain the Mitzrite.

22 And Moshe was eighteen years old when he fled from Mitzrayim from the presence of Pharaoh, and he fled and escaped to the camp of Kikianus, which at that time was besieging Cush.

23 And Moshe was nine years in the camp of Kikianus melech of Cush; all the time that they were besieging Cush, and Moshe went out and came in with them.

24 And the melech and princes and all the fighting men loved Moshe, for he was great and worthy, his stature was like a noble lion, his face was like the sun, and his strength was like that of a lion, and he was counselor to the melech.

25 And at the end of nine years, Kikianus was seized with a mortal disease, and his illness prevailed over him, and he died on the seventh day.

26 So his servants embalmed him and carried him and buried him opposite the city gate to the north of the land of Mitzrayim.

27 And they built over him an elegant strong and high building, and they placed great stones below.

28 And the melech's scribes engraved upon those stones all the might of their melech Kikianus, and all his battles which he had fought, behold they are written there at this day.

29 Now after the death of Kikianus melech of Cush it grieved his men and troops greatly on account of the war.

30 So they said one to the other, Give us counsel what we are to do at this time, as we have resided in the wilderness nine years away from our homes.

31 If we say we will fight against the city many of us will fall wounded or killed, and if we remain here in the siege we shall also die.

32 For now all the melechim of Aram and of the children of the east will hear that our melech is dead, and they will attack us suddenly in a hostile manner, and they will fight against us and leave no remnant of us.

33 Now therefore let us go and make a melech over us, and let us remain in the siege until the city is delivered up to us.

34 And they wished to choose on that day a man for melech from the army of Kikianus, and they found no object of their choice like Moshe to reign over them.

35 And they hurried and stripped off each man his garments and cast them upon the ground, and they made a great heap and placed Moshe thereon.

36 And they rose up and blew with trumpets and called out before him, and said, May the melech live, may the melech live!

37 And all the people and nobles swore to him to give him for a wife Adoniah the queen, the Cushite, wife of Kikianus, and they made Moshe melech over them on that day.

38 And all the people of Cush issued a proclamation on that day, saying, Every man must give something to Moshe of what is in his possession.

39 And they spread out a sheet upon the heap, and every man cast into it something of what he had, one a gold earring and the other a coin.

40 Also of onyx stones, bdellium, pearls and marble did the children of Cush cast to Moshe upon the heap, also silver and gold in great abundance.

41 And Moshe took all the silver and gold, all the vessels, and the bdellium and onyx stones, which all the children of Cush had given to him, and he placed them among his treasures.

42 And Moshe reigned over the children of Cush on that day, in the place of Kikianus melech of Cush.

73 In the fifty-fifth year of the reign of Pharaoh melech of Mitzrayim, that is in the hundred and fifty-seventh year of the Yisraelites going down into Mitzrayim, reigned Moshe in Cush.

2 Moshe was twenty-seven years old when he began to reign over Cush, and forty years did he reign.

3 And אִיִּזְרָאֵל granted Moshe favor and rachamim in the eyes of all the children of Cush, and the children of Cush loved him exceedingly, so Moshe was favored by אִיִּזְרָאֵל and by men.

4 And in the seventh day of his reign, all the children of Cush assembled and came before Moshe and bowed down to him to the ground.

5 And all the children spoke together in the presence of the melech, saying, Give us counsel that we may see what is to be done to this city.

6 For it is now nine years that we have been besieging round about the city, and have not seen our children and our wives.

7 So the melech answered them, saying, If you will listen to my voice in all that I shall command you, then will אִפְאֵז give the city into our hands and we shall subdue it.

8 For if we fight with them as in the former battle that we had with them before the death of Kikianus, many of us will fall down wounded as before.

9 Now therefore behold here is counsel for you in this matter; if you will listen to my voice, then will the city be delivered into our hands.

10 So all the forces answered the melech, saying, All that our master shall command that will we do.

11 And Moshe said to them, Pass through and proclaim a voice in the whole camp to all the people, saying,

12 This says the melech, Go into the forest and bring with you of the young ones of the stork, each man a young one in his hand.

13 And any person transgressing the word of the melech, who shall not bring his young one, he shall die, and the melech will take all belonging to him.

14 And when you shall bring them they shall be in your keeping, you shall rear them until they grow up, and you shall teach them to dart upon, as is the way of the young ones of the hawk.

15 So all the children of Cush heard the words of Moshe, and they rose up and caused a proclamation to be issued throughout the camp, saying,

16 Unto you, all the children of Cush, the melech's order is, that you go all together to the forest, and catch there the young storks each man his young one in his hand, and you shall bring them home.

17 And any person violating the order of the melech shall die, and the melech will take all that belongs to him.

18 And all the people did so, and they went out to the wood and they climbed the fir trees and caught, each man a young one in his hand, all the young of the storks, and they brought them into the desert and reared them by order of the melech, and they taught them to dart upon, similar to the young hawks.

19 And after the young storks were reared, the melech ordered them to be hungered for three days, and all the people did so.

20 And on the third day, the melech said to them, strengthen yourselves and become valiant men, and put on each man his armor and gird on his sword upon him, and ride each man his horse and take each his young stork in his hand.

21 And we will rise up and fight against the city at the place where the serpents are; and all the people did as the melech had ordered.

22 And they took each man his young one in his hand, and they went away, and when they came to the place of the serpents the melech said to them, Send forth each man his young stork upon the serpents.

23 And they sent forth each man his young stork at the melech's order, and the young storks ran upon the serpents and they devoured them all and destroyed them out of that place.

24 And when the melech and people had seen that all the serpents were destroyed in that place, all the people set up a great shout.

25 And they approached and fought against the city and took it and subdued it, and they entered the city.

26 And there died on that day one thousand and one hundred men of the people of the city, all that inhabited the city, but of the people besieging not one died.

27 So all the children of Cush went each to his home, to his wife and children and to all belonging to him.

28 And Balaam the magician, when he saw that the city was taken, he opened the gate and he and his two sons and eight brothers fled and returned to Mitzrayim to Pharaoh melech of Mitzrayim.

29 They are the sorcerers and magicians who are mentioned in the scroll of the Torah, standing against Moshe when אֱלֹהִים brought the plagues upon Mitzrayim.

30 So Moshe took the city by his wisdom, and the children of Cush placed him on the throne instead of Kikianus melech of Cush.

31 And they placed the royal keter upon his head, and they gave him for a wife Adoniah the Cushite queen, wife of Kikianus.

32 And Moshe feared אֱלֹהִים Ahlohim of his ahvot, so that he came not to her, nor did he turn his eyes to her.

33 For Moshe remembered how Avraham had made his servant Eliezer swear, saying to him, You shall not take a woman from the daughters of Kanaan for my son Yitzchak.

34 Also what Yitzchak did when Yaakov had fled from his brother, when he commanded him, saying, You shall not take a wife from the daughters of Kanaan, nor make alliance with any of the children of Ham.

35 For אֱלֹהִים our אֱלֹהִים gave Ham the son of Noach, and his children and all his zera, as slaves to the children of Shem and to the children of Yahpheth, and to their zera after them for slaves, le-olam-va-ed.

36 Therefore Moshe turned not his heart nor his eyes to the wife of Kikianus all the days that he reigned over Cush.

37 And Moshe feared אֱלֹהֵי אֲבֹתָיו his אֱלֹהֵי אֲבֹתָיו all his life, and Moshe walked before אֱלֹהֵי אֲבֹתָיו in emet, with all his heart and being, he turned not from the right halacha all the days of his life; he declined not from the halacha either to the right or to the left, in which Avraham, Yitzchak and Yaakov had walked.

38 And Moshe strengthened himself in the malchut of the children of Cush, and he guided the children of Cush with his usual wisdom, and Moshe prospered in his malchut.

39 And at that time Aram and the children of the east heard that Kikianus melech of Cush had died, so Aram and the children of the east rebelled against Cush in those days.

40 And Moshe gathered all the children of Cush, a people very mighty, about thirty thousand men, and he went forth to fight with Aram and the children of the east.

41 And they went at first to the children of the east, and when the children of the east heard their report, they went to meet them, and engaged in battle with them.

42 And the war was severe against the children of the east, so אֱלֹהֵי אֲבֹתָיו gave all the children of the east into the hand of Moshe, and about three hundred men fell down slain.

43 And all the children of the east turned back and retreated, so Moshe and the children of Cush followed them and subdued them, and put a tax upon them, as was their custom.

44 So Moshe and all the people with him passed from there to the land of Aram for battle.

45 And the people of Aram also went to meet them, and they fought against them, and אֱלֹהֵי אֲבֹתָיו delivered them into the hand of Moshe, and many of the men of Aram fell down wounded.

46 And Aram also were subdued by Moshe and the people of Cush, and also gave their usual tax.

47 And Moshe brought Aram and the children of the east under subjection to the children of Cush, and Moshe and all the people who were with him, returned to the land of Cush.

48 And Moshe strengthened himself in the malchut of the children of Cush, and ארם was with him, and all the children of Cush were afraid of him.

74 In the end of years died Shaul melech of Edom, and Baal Chanan the son of Achbor reigned in his place.

2 In the sixteenth year of the reign of Moshe over Cush, Baal Chanan the son of Achbor reigned in the land of Edom over all the children of Edom for thirty-eight years.

3 In his days Moav rebelled against the power of Edom, having been under Edom since the days of Hadad the son of Bedad, who smote them and Midiyan, and brought Moav under subjection to Edom.

4 And when Baal Chanan the son of Achbor reigned over Edom, all the children of Moav withdrew their allegiance from Edom.

5 And Angeas melech of Africa died in those days, and Azdrual his son reigned in his stead.

6 And in those days died Yaneas melech of the children of Chittim, and they buried him in his temple that he had built for himself in the plain of Canopia for a residence, and Latinus reigned in his stead.

7 In the twenty-second year of the reign of Moshe over the children of Cush, Latinus reigned over the children of Chittim forty-five years.

8 And he also built for himself a great and mighty tower, and he built therein an elegant temple for his

residence, to conduct his government, as was the custom.

9 In the third year of his reign he caused a proclamation to be made to all his skilful men, who made many ships for him.

10 And Latinus assembled all his forces, and they came in ships, and went therein to fight with Azdrual son of Angeas melech of Africa, and they came to Africa and engaged in battle with Azdrual and his army.

11 And Latinus prevailed over Azdrual, and Latinus took from Azdrual the aqueduct that his abba had brought from the children of Chittim, when he took Yaniah the daughter of Uzi for a wife, so Latinus overthrew the bridge of the aqueduct, and smote the whole army of Azdrual a severe blow.

12 And the remaining strong men of Azdrual strengthened themselves, and their hearts were filled with envy, and they courted death, and again engaged in battle with Latinus melech of Chittim.

13 And the battle was severe upon all the men of Africa, and they all fell wounded before Latinus and his people, and Azdrual the melech also fell in that battle.

14 And the melech Azdrual had a very beautiful daughter, whose name was Ushpezena, and all the men of Africa embroidered her likeness on their garments, on account of her great beauty and comely appearance.

15 And the men of Latinus saw Ushpezena, the daughter of Azdrual, and praised her to Latinus their melech.

16 And Latinus ordered her to be brought to him, and Latinus took Ushpezena for a wife, and he turned back on his way to Chittim.

17 And it was after the death of Azdrual son of Angeas, when Latinus had turned back to his land

from the battle, that all the inhabitants of Africa rose up and took Anival the son of Angeas, the younger brother of Azdruval, and made him melech instead of his brother over the whole land at Africa.

18 And when he reigned, he resolved to go to Chittim to fight with the children of Chittim, to avenge the cause of Azdruval his brother, and the cause of the inhabitants of Africa, and he did so.

19 And he made many ships, and he came therein with his whole army, and he went to Chittim.

20 So Anival fought with the children of Chittim, and the children of Chittim fell wounded before Anival and his army, and Anival avenged his brother's cause.

21 And Anival continued the war for eighteen years with the children of Chittim, and Anival dwelt in the land of Chittim and encamped there for a long time.

22 And Anival smote the children of Chittim very severely, and he slew their great men and princes, and of the rest of the people he smote about eighty thousand men.

23 And at the end of days and years, Anival returned to his land of Africa, and he reigned securely in the place of Azdruval his brother.

75 At that time, in the hundred and eightieth year of the Yisraelites going down into Mitzrayim, there went forth from Mitzrayim valiant men, thirty thousand on foot, from the children of Yisrael, who were all of the tribe of Yoseph, of the children of Ephraim the son of Yoseph.

2 For they said the period was completed which אַרְבָּע had appointed to the children of Yisrael in the times of old, which he had spoken to Avraham.

3 And these men girded themselves, and they put each man his sword at his side, and every man his armor upon him, and they trusted in their strength,

and they went out together from Mitzrayim with a mighty hand.

4 But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if not they would take it by force.

5 And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted in their strength and went together as they were.

6 And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath.

7 And they said to the shepherds, Give us some of the sheep for pay that we may eat, for we are hungry, for we have eaten no bread this day.

8 And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? So the children of Ephraim approached to take them by force.

9 And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them.

10 And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle.

11 And they engaged with them in the Valley of Gath, and the battle was severe, and they smote from each other a great many on that day.

12 And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying,

13 Come up to us and help us that we may smite the children of Ephraim who have come forth from

Mitzrayim to take our cattle, and to fight against us without cause.

14 Now the beings of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath.

15 And these men were engaged in battle with the children of Ephraim, and אִיִּזְרָאֵל delivered the children of Ephraim into the hands of the Philistines.

16 And they smote all the children of Ephraim, all who had gone forth from Mitzrayim, none were remaining but ten men who had run away from the engagement.

17 For this evil was from אִיִּזְרָאֵל against the children of Ephraim, for they transgressed the word of אִיִּזְרָאֵל in going forth from Mitzrayim, before the period had arrived which אִיִּזְרָאֵל in the days of old had appointed to Yisrael.

18 And of the Philistines also there fell a great many, about twenty thousand men, and their brothers carried them and buried them in their cities.

19 And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men's bones.

20 And the men who had escaped from the battle came to Mitzrayim, and told all the children of Yisrael all that had befallen them.

21 And their abba Ephraim mourned over them for many days, and his brothers came to console him.

22 And he came to his wife and she bare a son, and he called his name Beriyah, for she was unfortunate in his house.

76 And Moshe the son of Amram was still melech in the land of Cush in those days, and he prospered

in his malchut, and he conducted the government of the children of Cush in mishpat, in tzedakah, and integrity.

2 And all the children of Cush loved Moshe all the days that he reigned over them, and all the inhabitants of the land of Cush were greatly afraid of him.

3 And in the fortieth year of the reign of Moshe over Cush, Moshe was sitting on the royal throne while Adoniah the queen was before him, and all the nobles were sitting around him.

4 And Adoniah the queen said before the melech and the princes, What is this thing that you, the children of Cush, have done for this long time?

5 Surely you know that for forty years that this man has reigned over Cush he has not approached me, nor has he served the ahlohim of the children of Cush.

6 Now therefore hear, O you children of Cush, and let this man no more reign over you, as he is not of our flesh.

7 Behold Menacrus my son is grown up, let him reign over you, for it is better for you to serve the son of your master, than to serve a stranger, slave of the melech of Mitzrayim.

8 And all the people and nobles of the children of Cush heard the words which Adoniah the queen had spoken in their ears.

9 And all the people were preparing until the evening, and in the morning they rose up early and made Menacrus, son of Kikianus, melech over them.

10 And all the children of Cush were afraid to stretch forth their hand against Moshe, for אַף־אֵז was with Moshe, and the children of Cush remembered the oath that they swore to Moshe, therefore they did no harm to him.

11 But the children of Cush gave many presents to Moshe, and sent him from them with great honor.

12 So Moshe went forth from the land of Cush, and went home and ceased to reign over Cush, and Moshe was sixty-six years old when he went out of the land of Cush, for the thing was from אֶרֶץ, for the period had arrived which he had appointed in the days of old, to bring forth Yisrael from the affliction of the children of Ham.

13 So Moshe went to Midiyan, for he was afraid to return to Mitzrayim on account of Pharaoh, and he went and sat at a well of mayim in Midiyan.

14 And the seven daughters of Reuel the Midyanite went out to feed their abba's flock.

15 And they came to the well and drew mayim to water their abba's flock.

16 So the shepherds of Midiyan came and drove them away, and Moshe rose up and helped them and watered the flock.

17 And they came home to their abba Reuel, and told him what Moshe did for them.

18 And they said, A Mitzrite man has delivered us from the hands of the shepherds, he drew up mayim for us and watered the flock.

19 And Reuel said to his daughters, And where is he? Why have you left the man?

20 And Reuel sent for him and fetched him and brought him home, and he ate bread with him.

21 And Moshe related to Reuel that he had fled from Mitzrayim and that he reigned forty years over Cush, and that they afterward had taken the government from him, and had sent him away in shalom with honor and with presents.

22 And when Reuel had heard the words of Moshe, Reuel said within himself, I will put this man into the prison house, whereby I shall conciliate the children of Cush, for he has fled from them.

23 And they took and put him into the prison house, and Moshe was in prison ten years, and while Moshe was in the prison house, Tzipporah the daughter of Reuel took pity over him, and supported him with bread and mayim all the time.

24 And all the children of Yisrael were yet in the land of Mitzrayim serving the Mitzrites in all manner of hard work, and the hand of Mitzrayim continued in severity over the children of Yisrael in those days.

25 At that time אֱלֹהִים smote Pharaoh melech of Mitzrayim, and he afflicted with the plague of leprosy from the sole of his foot to the keter of his head; owing to the cruel treatment of the children of Yisrael was this plague at that time from אֱלֹהִים upon Pharaoh melech of Mitzrayim.

26 For אֱלֹהִים had hearkened to the prayer of his people the children of Yisrael, and their cry reached him on account of their hard work.

27 Still His anger did not turn from them, and the hand of Pharaoh was still stretched out against the children of Yisrael, and Pharaoh hardened his neck before אֱלֹהִים, and he increased his yoke over the children of Yisrael, and embittered their lives with all manner of hard work.

28 And when אֱלֹהִים had inflicted the plague upon Pharaoh melech of Mitzrayim, he asked his wise men and sorcerers to cure him.

29 And his wise men and sorcerers said to him, That if the blood of little children were put into the wounds he would be healed.

30 And Pharaoh hearkened to them, and sent his ministers to Goshen to the children of Yisrael to take their little children.

31 And Pharaoh's ministers went and took the infants of the children of Yisrael from the bosoms of their mothers by force, and they brought them to Pharaoh daily, a child each day, and the physicians

killed them and applied them to the plague; this did they all the days.

32 And the number of the children that Pharaoh slew was three hundred and seventy-five.

33 But אִרְאֵן hearkened not to the physicians of the melech of Mitzrayim, and the plague went on increasing mightily.

34 And Pharaoh was ten years afflicted with that plague; still the heart of Pharaoh was more hardened against the children of Yisrael.

35 And at the end of ten years אִרְאֵן continued to afflict Pharaoh with destructive plagues.

36 And אִרְאֵן smote him with a bad tumor and sickness at the stomach, and that plague turned to a severe boil.

37 At that time the two ministers of Pharaoh came from the land of Goshen where all the children of Yisrael were, and went to the house of Pharaoh and said to him, We have seen the children of Yisrael slacken in their work and negligent in their labor.

38 And when Pharaoh heard the words of his ministers, his anger was kindled against the children of Yisrael exceedingly, for he was greatly grieved at his bodily pain.

39 And he answered and said, Now that the children of Yisrael know that I am ill, they turn and scoff at us, now therefore harness my mirkava for me, and I will take myself to Goshen and will see the scoffing of the children of Yisrael with which they are deriding me; so his servants harnessed the mirkava for him.

40 And they took and made him ride upon a horse, for he was not able to ride of himself;

41 And he took with him ten horsemen and ten footmen, and went to the children of Yisrael to Goshen.

42 And when they had come to the border of Mitzrayim, the melech's horse passed into a narrow place, elevated in the hollow part of the vineyard, fenced on both sides, the low, plain country being on the other side.

43 And the horses ran rapidly in that place and pressed each other, and the other horses pressed the melech's horse.

44 And the melech's horse fell into the low plain while the melech was riding upon it, and when he fell the mirkava turned over the melech's face and the horse lay upon the melech, and the melech cried out, for his flesh was very sore.

45 And the flesh of the melech was torn from him, and his bones were broken and he could not ride, for this thing was from אֲרָאָה to him, for אֲרָאָה had heard the cries of his people the children of Yisrael and their affliction.

46 And his servants carried him upon their shoulders, a little at a time, and they brought him back to Mitzrayim, and the horsemen who were with him came also back to Mitzrayim.

47 And they placed him in his bed, and the melech knew that his end was come to die, so Aparanith the queen his wife came and cried before the melech, and the melech wept a great weeping with her.

48 And all his nobles and servants came on that day and saw the melech in that affliction, and wept a great weeping with him.

49 And the princes of the melech and all his counselors advised the melech to cause one to reign in his stead in the land, whomsoever he should choose from his sons.

50 And the melech had three sons and two daughters which Aparanith the queen his wife had borne to him, besides the melech's children of concubines.

51 And these were their names, the bachor Othri, the second Adikam, and the third Morion, and their sisters, the name of the zachena Bathiya and of the other Acuzi.

52 And Othri the bechor of the melech was an idiot, precipitate and hurried in his words.

53 But Adikam was a cunning and wise man and knowing in all the wisdom of Mitzrayim, but of unseemly aspect, thick in flesh, and very short in stature; his height was one cubit.

54 And when the melech saw Adikam his son intelligent and wise in all things, the melech resolved that he should be melech in his stead after his death.

55 And he took for him a wife Gedudah daughter of Avilot, and he was ten years old, and she bare to him four sons.

56 And he afterward went and took three wives and begat eight sons and three daughters.

57 And the disorder greatly prevailed over the melech, and his flesh stank like the flesh of a carcass cast upon the field in summer time, during the heat of the sun.

58 And when the melech saw that his sickness had greatly strengthened itself over him, he ordered his son Adikam to be brought to him, and they made him melech over the land in his place.

59 And at the end of three years, the melech died, in shame, disgrace, and disgust, and his servants carried him and buried him in the sepulcher of the melechim of Mitzrayim in Zoan-Mizraim.

60 But they embalmed him not as was usual with melechim, for his flesh was putrid, and they could not approach to embalm him on account of the stench, so they buried him in haste.

61 For this evil was from אִיִּזְרָאֵל to him, for אִיִּזְרָאֵל had requited him evil for the evil that in his days he had done to Yisrael.

62 And he died with terror and with shame, and his son Adikam reigned in his place.

77 Adikam was twenty years old when he reigned over Mitzrayim, he reigned four years.

2 In the two hundred and sixth year of Yisrael's going down to Mitzrayim did Adikam reign over Mitzrayim, but he continued not so long in his reign over Mitzrayim as his ahvot had continued their reigns.

3 For Melol his abba reigned ninety-four years in Mitzrayim, but he was ten years sick and died, for he had been wicked before אִיִּזְרָאֵל.

4 And all the Mitzrites called the name of Adikam Pharaoh like the name of his ahvot, as was their custom to do in Mitzrayim.

5 And all the wise men of Pharaoh called the name of Adikam Ahuz, for short is called Ahuz in the Mitzrite language.

6 And Adikam was exceedingly ugly, and he was a cubit and a span and he had a great beard that reached to the soles of his feet.

7 And Pharaoh sat upon his abba's throne to reign over Mitzrayim, and he conducted the government of Mitzrayim in his wisdom.

8 And while he reigned he exceeded his abba and all the preceding melechim in wickedness, and he increased his yoke over the children of Yisrael.

9 And he went with his servants to Goshen to the children of Yisrael, and he strengthened the labor over them and he said to them, Complete your work, each day's task, and let not your hands slacken from our work from this day forward as you did in the days of my abba.

10 And he placed officers over them from among the children of Yisrael, and over these officers he placed taskmasters from among his servants.

11 And he placed over them a measure of bricks for them to do according to that number, day by day, and he turned back and went to Mitzrayim.

12 At that time the task-masters of Pharaoh ordered the officers of the children of Yisrael according to the command of Pharaoh, saying,

13 This says Pharaoh, Do your work each day, and finish your task, and observe the daily measure of bricks; diminish not anything.

14 And it shall come to pass that if you are deficient in your daily bricks, I will put your young children in their stead.

15 And the task-masters of Mitzrayim did so in those days as Pharaoh had ordered them.

16 And whenever any deficiency was found in the children of Yisrael's measure of their daily bricks, the task-masters of Pharaoh would go to the wives of the children of Yisrael and take infants of the children of Yisrael to the number of bricks deficient, they would take them by force from their ema's laps, and put them in the building instead of the bricks;

17 While their ahvot and mothers were crying over them and weeping when they heard the weeping voices of their infants in the wall of the building.

18 And the task-masters prevailed over Yisrael, that the Yisraelites should place their children in the building, so that a man placed his son in the wall and put mortar over him, while his eyes wept over him, and his tears ran down upon his child.

19 And the taskmasters of Mitzrayim did so to the babes of Yisrael for many days, and no one pitied or had rachamim over the babes of the children of Yisrael.

20 And the number of all the children killed in the building was two hundred and seventy, some whom they had built upon instead of the bricks that had been left deficient by their ahvot, and some whom they had drawn out dead from the building.

21 And the labor imposed upon the children of Yisrael in the days of Adikam exceeded in hardship that which they performed in the days of his abba.

22 And the children of Yisrael sighed every day on account of their heavy work, for they had said to themselves, Behold when Pharaoh shall die, his son will rise up and lighten our work!

23 But they increased the latter work more than the former, and the children of Yisrael sighed at this and their cry ascended to אֱלֹהִים on account of their labor.

24 And אֱלֹהִים heard the voice of the children of Yisrael and their cry, in those days, and אֱלֹהִים remembered to them his covenant that he had made with Avraham, Yitzchak and Yaakov.

25 And אֱלֹהִים saw the burden of the children of Yisrael, and their heavy work in those days, and he determined to deliver them.

26 And Moshe the son of Amram was still confined in the dungeon in those days, in the house of Reuel the Midyanite, and Tzipporah the daughter of Reuel did support him with food secretly day by day.

27 And Moshe was confined in the dungeon in the house of Reuel for ten years.

28 And at the end of ten years that was the first year of the reign of Pharaoh over Mitzrayim, in the place of his abba,

29 Tzipporah said to her abba Reuel, No person inquires or seeks after the Ivri man, whom you did bind in prison now ten years.

30 Now therefore, if it seems tov in your sight, let us send and see whether he is living or dead, but her abba knew not that she had supported him.

31 And Reuel her abba answered and said to her, Has ever such a thing happened that a man should be shut up in a prison without food for ten years, and that he should live?

32 And Tzipporah answered her abba, saying, Surely you have heard that the אֱלֹהִים of the Ivrim is great and awesome, and does wonders for them at all times.

33 He it was who delivered Avraham from Ur of the Chaldeans, and Yitzchak from the sword of his abba, and Yaakov from the Malach of אֱלֹהִים who wrestled with him at the ford of Yavvuk.

34 Also with this man has he done many things, he delivered him from the river in Mitzrayim and from the sword of Pharaoh, and from the children of Cush, so also can he deliver him from famine and make him live.

35 And the thing seemed tov in the sight of Reuel, and he did according to the word of his daughter, and sent to the dungeon to ascertain what became of Moshe.

36 And he saw, and behold the man Moshe was living in the dungeon, standing upon his feet, praising and praying to the אֱלֹהִים of his ancestors.

37 And Reuel commanded Moshe to be brought out of the dungeon, so they shaved him and he changed his prison garments and ate bread.

38 And afterward Moshe went into the gan of Reuel that was behind the house, and he there prayed to אֱלֹהִים his אֱלֹהִים, who had done mighty wonders for him.

39 And it was that while he prayed he looked opposite to him, and behold a sapphire stick was

placed in the ground, which was planted in the midst of the gan.

40 And he approached the stick and he looked, and behold the Name of אלהים Ahlohim of hosts was engraved thereon, written and developed upon the stick.

41 And he read it and stretched forth his hand and he plucked it like a forest tree from the thicket, and the stick was in his hand.

42 And this is the stick with which all the works of our אלהים were performed, after he had created the shamayim and earth, and all the host of them, seas, rivers and all their fishes.

43 And when אלהים had driven Ahdam from Gan Aden, he took the stick in his hand and went and tilled the ground from which he was taken.

44 And the stick came down to Noach and was given to Shem and his descendants, until it came into the hand of Avraham the Ivri.

45 And when Avraham had given all he had to his son Yitzchak, he also gave to him this stick.

46 And when Yaakov had fled to Padan-Aram, he took it into his hand, and when he returned to his abba he had not left it behind him.

47 Also when he went down to Mitzrayim he took it into his hand and gave it to Yoseph, one portion above his brothers, for Yaakov had taken it by force from his brother Esav.

48 And after the death of Yoseph, the nobles of Mitzrayim came into the house of Yoseph, and the stick came into the hand of Reuel the Midyanite, and when he went out of Mitzrayim, he took it in his hand and planted it in his gan.

49 And all the mighty men of the Kinites tried to pluck it when they endeavored to get Tzipporah his daughter, but they were unsuccessful.

50 So that stick remained planted in the gan of Reuel, until he came who had a right to it and took it.

51 And when Reuel saw the stick in the hand of Moshe, he wondered about it, and he gave him his daughter Tzipporah for a wife.

78 At that time died Baal Channan son of Achbor, melech of Edom, and was buried in his house in the land of Edom.

2 And after his death the children of Esav sent to the land of Edom, and took from there a man who was in Edom, whose name was Hadad, and they made him melech over them in the place of Baal Channan, their melech.

3 And Hadad reigned over the children of Edom forty-eight years.

4 And when he reigned he resolved to fight against the children of Moav, to bring them under the power of the children of Esav as they were before, but he was not able, because the children of Moav heard this thing, and they rose up and hurried to elect a melech over them from among their brothers.

5 And they afterward gathered together a great people, and sent to the children of Ammon their brothers for help to fight against Hadad melech of Edom.

6 And Hadad heard the thing that the children of Moav had done, and was greatly afraid of them, and refrained from fighting against them.

7 In those days Moshe, the son of Amram, in Midiyan, took Tzipporah, the daughter of Reuel the Midyanite, for a wife.

8 And Tzipporah walked in the halachot of the daughters of Yaakov, she was nothing short of the tzedakah of Sarah, Rivkah, Rachel and Leah.

9 And Tzipporah conceived and bare a son and he called his name Gershom, for he said, I was a stranger in a foreign land; but he circumcised not his foreskin, at the command of Reuel his abba-in-law.

10 And she conceived again and bare a son, but circumcised his foreskin, and called his name Eliezer, for Moshe said, Because the אֱלֹהִים of my ahvot was my help, and delivered me from the sword of Pharaoh.

11 And Pharaoh melech of Mitzrayim greatly increased the labor of the children of Yisrael in those days, and continued to make his yoke heavier upon the children of Yisrael.

12 And he ordered a proclamation to be made in Mitzrayim, saying, Give no more straw to the people to make bricks with, let them go and gather themselves straw as they can find it.

13 Also the amount of bricks, which they shall make, let them give each day, and diminish nothing from them, for they are idle in their work.

14 And the children of Yisrael heard this, and they mourned and sighed, and they cried to אֱלֹהִים on account of the bitterness of their beings.

15 And אֱלֹהִים heard the cries of the children of Yisrael, and saw the oppression with which the Mitzrites oppressed them.

16 And אֱלֹהִים was jealous for His people and His inheritance, and heard their voice, and He resolved to take them out of the affliction of Mitzrayim, to give them the land of Kanaan for a possession.

79 And in those days Moshe was feeding the flock of Reuel the Midyanite his abba-in-law, beyond the wilderness of Sin, and the stick, which he took from his abba-in-law, was in his hand.

2 And it came to pass one day that a kid of goats strayed from the flock, and Moshe pursued it and it came to the mountain of אֶרְצָאֵל to Horev.

3 And when he came to Horev, אֶרְצָאֵל appeared there to him in the bush, and he found the bush burning with fire, but the fire had no power over the bush to consume it.

4 And Moshe was greatly astonished at this sight, why the bush was not consumed, and he approached to see this mighty thing, and אֶרְצָאֵל called to Moshe out of the fire and commanded him to go down to Mitzrayim, to Pharaoh melech of Mitzrayim, to send the children of Yisrael from his service.

5 And אֶרְצָאֵל said to Moshe, Go, return to Mitzrayim, for all those men who sought your life are dead, and you shall speak to Pharaoh to send forth the children of Yisrael from his land.

6 And אֶרְצָאֵל showed him to do signs and wonders in Mitzrayim before the eyes of Pharaoh and the eyes of his subjects, in order that they might believe that אֶרְצָאֵל had sent him.

7 And Moshe hearkened to all that אֶרְצָאֵל had commanded him, and he returned to his abba-in-law and told him the thing, and Reuel said to him, Go in shalom.

8 And Moshe rose up to go to Mitzrayim, and he took his wife and sons with him, and he was at an inn in the road, and a malach of אֶרְצָאֵל came down, and sought an occasion against him.

9 And he wished to kill him on account of his bechor son, because he had not circumcised him, and had transgressed the covenant which אֶרְצָאֵל had made with Avraham.

10 For Moshe had hearkened to the words of his abba-in-law that he had spoken to him, not to

circumcise his bechor son, therefore he circumcised him not.

11 And Tzipporah saw the malach of אֱלֹהִים seeking an occasion against Moshe, and she knew that this thing was owing to his not having circumcised her son Gershom.

12 And Tzipporah hurried and took of the sharp rock stones that were there, and she circumcised her son, and delivered her husband and her son from the hand of the malach of אֱלֹהִים.

13 And Aharon the son of Amram, the brother of Moshe, was in Mitzrayim walking at the riverside on that day.

14 And אֱלֹהִים appeared to him in that place, and he said to him, Go now toward Moshe in the wilderness, and he went and met him in the mountain of אֱלֹהִים, and he kissed him.

15 And Aharon lifted up his eyes, and saw Tzipporah the wife of Moshe and her children, and he said to Moshe, Who are these to you?

16 And Moshe said to him, They are my wife and sons, whom אֱלֹהִים gave to me in Midiyan; and the thing grieved Aharon on account of the woman and her children.

17 And Aharon said to Moshe, Send away the woman and her children that they may go to her abba's house, and Moshe hearkened to the words of Aharon, and did so.

18 And Tzipporah returned with her children, and they went to the house of Reuel, and remained there until the time arrived when אֱלֹהִים had visited his people, and brought them forth from Mitzrayim from the hand at Pharaoh.

19 And Moshe and Aharon came to Mitzrayim to the community of the children of Yisrael, and they spoke to them all the words of אֱלֹהִים, and the people rejoiced an exceeding great rejoicing.

20 And Moshe and Aharon rose up early on the next day, and they went to the house of Pharaoh, and they took in their hands the rod of אֲרָאֵל.

21 And when they came to the melech's gate, two young lions were confined there with iron instruments, and no person went out or came in from before them, unless those whom the melech ordered to come, when the conjurors came and withdrew the lions by their incantations, and this brought them to the melech.

22 And Moshe hurried and lifted up the stick upon the lions, and he loosed them, and Moshe and Aharon came into the melech's house.

23 The lions also came with them in joy, and they followed them and rejoiced as a dog rejoices over his master when he comes from the field.

24 And when Pharaoh saw this thing he was astonished at it, and he was greatly terrified at the report, for their appearance was like the appearance of the children of אֲרָאֵל.

25 And Pharaoh said to Moshe, What do you require? And they answered him, saying, אֲרָאֵל Ahlohim of the Ivrim has sent us to you, to say, Send forth My people that they may serve Me.

26 And when Pharaoh heard their words he was greatly terrified before them, and he said to them, Go today and come back to me tomorrow, and they did according to the word of the melech.

27 And when they had gone Pharaoh sent for Balaam the magician and to Yannes and Yambres his sons and to all the magicians and conjurors and counselors which belonged to the melech, and they all came and sat before the melech.

28 And the melech told them all the words which Moshe and his brother Aharon had spoken to him, and the magicians said to the melech, But how

came the men to you, on account of the lions which were confined at the gate?

29 And the melech said, Because they lifted up their rod against the lions and loosed them, and came to me, and the lions also rejoiced at them as a dog rejoices to meet his master.

30 And Balaam the son of Beor the magician answered the melech, saying, These are none else than magicians like ourselves.

31 Now therefore send for them, and let them come and we will try them, and the melech did so.

32 And in the morning Pharaoh sent for Moshe and Aharon to come before the melech, and they took the rod of אֲרָאֵל, and came to the melech and spoke to him, saying,

33 This said אֲרָאֵל Ahlohim of the Ivrim, Send My people that they may serve Me.

34 And the melech said to them, But who will believe you that you are the messengers of אֲרָאֵל and that you come to me by His order?

35 Now therefore give a wonder or sign in this matter, and then the words that you speak will be believed.

36 And Aharon hurried and threw the rod out of his hand before Pharaoh and before his servants, and the rod turned into a serpent.

37 And the sorcerers saw this and they cast each man his rod upon the ground and they became serpents.

38 And the serpent of Aharon's rod lifted up its head and opened its mouth to swallow the rods of the magicians.

39 And Balaam the magician answered and said, This thing has been from the days of old, that a serpent should swallow its fellow, and that living things devour each other.

40 Now therefore restore it to a rod as it was at first, and we will also restore our rods as they were at first, and if your rod shall swallow our rods, then shall we know that the Ruach of אֱלֹהִים is in you, and if not, you are only an artificer like us.

41 And Aharon hurried and stretched forth his hand and caught hold of the serpent's tail and it became a rod in his hand, and the sorcerers did the like with their rods, and they got hold, each man of the tail of his serpent, and they became rods as at first.

42 And when they were restored to rods, the rod of Aharon swallowed up their rods.

43 And when the melech saw this thing, he ordered the scroll of records that related to the melechim of Mitzrayim, to be brought, and they brought the scroll of records, the chronicles of the melechim of Mitzrayim, in which all the idols of Mitzrayim were inscribed, for they thought of finding in it the Name of אֱלֹהִים, but they found it not.

44 And Pharaoh said to Moshe and Aharon, Behold I have not found the Name of your אֱלֹהִים written in this scroll, and his Name I know not.

45 And the counselors and wise men answered the melech. We have heard that the אֱלֹהִים of the Ivrim is a son of the wise, the son of ancient melechim.

46 And Pharaoh turned to Moshe and Aharon and said to them, I know not אֱלֹהִים whom you have declared; neither will I send His people.

47 And they answered and said to the melech, אֱלֹהִים Ahlohim of אֱלֹהִים is His Name, and He proclaimed His Name over us from the days of our ancestors, and sent us, saying, Go to Pharaoh and say to him, Send My people that they may serve Me.

48 Now therefore send us, that we may take a journey for three days in the wilderness, and there may sacrifice to Him, for from the days of our going

down to Mitzrayim, He has not taken from our hands either burnt offering, oblation or sacrifice, and if you will not send us, His anger will be kindled against you, and He will smite Mitzrayim either with the plague or with the sword.

49 And Pharaoh said to them, Tell me now His power and His might; and they said to him, He created the shamayim and the earth, the seas and all their fishes, He formed the light, created the darkness, caused rain upon the earth and watered it, and made the herbage and grass to sprout, He created man and beast and the animals of the forest, the birds of the air and the fish of the sea, and by His mouth they live and die.

50 Surely He created you in your ema's womb, and put into you the breath of life, and reared you and placed you upon the royal throne of Mitzrayim, and He will take your breath and being from you, and return you to the ground from where you were taken.

51 And the anger of the melech was kindled at their words, and he said to them, But who among all the אֲרָצוֹת of nations can do this? My river is my own, and I have made it for myself.

52 And he drove them from him, and he ordered the labor upon Yisrael to be more severe than it was yesterday and before.

53 And Moshe and Aharon went out from the melech's presence, and they saw the children of Yisrael in an evil condition for the taskmasters had made their labor exceedingly heavy.

54 And Moshe returned to אֲרָצוֹת and said, Why have you ill-treated Your people? For since I came to speak to Pharaoh what you did send me for, he has exceedingly ill-used the children of Yisrael.

55 And אֲרָצוֹת said to Moshe, Behold you will see that with an outstretched hand and heavy plagues,

Pharaoh will send the children of Yisrael from his land.

56 And Moshe and Aharon dwelt among their brothers the children of Yisrael in Mitzrayim.

57 And as for the children of Yisrael the Mitzrites embittered their lives, with the heavy work that they imposed upon them.

80 And at the end of two years, אִרְאֵן again sent Moshe to Pharaoh to bring forth the children of Yisrael, and to send them out of the land of Mitzrayim.

2 And Moshe went and came to the house of Pharaoh, and he spoke to him the words of אִרְאֵן, who had sent him, but Pharaoh would not listen to the voice of אִרְאֵן, and אִרְאֵן roused His might in Mitzrayim upon Pharaoh and his subjects, and אִרְאֵן smote Pharaoh and his people with very great and sore plagues.

3 And אִרְאֵן sent by the hand of Aharon and turned all the mayim of Mitzrayim into blood, with all their streams and rivers.

4 And when a Mitzrite came to drink and draw mayim, he looked into his pitcher, and behold all the mayim was turned into blood; and when he came to drink from his cup the mayim in the cup became blood.

5 And when a woman kneaded her dough and cooked her victuals, their appearance was turned to that of blood.

6 And אִרְאֵן sent again and caused all their mayim to bring forth frogs, and all the frogs came into the houses of the Mitzrites.

7 And when the Mitzrites drank, their bellies were filled with frogs and they danced in their bellies as they dance when in the river.

8 And all their drinking mayim and cooking mayim turned to frogs, also when they lay in their beds their perspiration bred frogs.

9 Notwithstanding all this the anger of אֱלֹהִים did not turn from them, and His hand was stretched out against all the Mitzrites to smite them with every heavy plague.

10 And he sent and smote their dust to lice, and the lice became in Mitzrayim to the height of two cubits upon the earth.

11 The lice were also very numerous, in the flesh of man and beast, in all the inhabitants of Mitzrayim, also upon the melech and queen אֱלֹהִים sent the lice, and it grieved Mitzrayim exceedingly on account of the lice.

12 Notwithstanding this, the anger of אֱלֹהִים did not turn away, and His hand was still stretched out over Mitzrayim.

13 And אֱלֹהִים sent all kinds of beasts of the field into Mitzrayim, and they came and destroyed all Mitzrayim, man and beast, and trees, and all things that were in Mitzrayim.

14 And אֱלֹהִים sent fiery serpents, scorpions, mice, weasels, and toads, together with others creeping in dust.

15 Flies, hornets, fleas, bugs and gnats, each swarm according to its kind.

16 And all reptiles and winged animals according to their kind came to Mitzrayim and grieved the Mitzrites exceedingly.

17 And the fleas and flies came into the eyes and ears of the Mitzrites.

18 And the hornet came upon them and drove them away, and they removed from it into their inner rooms, and it pursued them.

19 And when the Mitzrites hid themselves on account of the swarm of animals, they locked their

doors after them, and אֱלֹהִים ordered the Sulanuth that was in the sea, to come up and go into Mitzrayim.

20 And she had long arms, ten cubits in length of the cubit of a man.

21 And she went upon the roofs and uncovered the raftering and flooring and cut them, and stretched forth her arm into the house and removed the lock and the bolt, and opened the houses of Mitzrayim.

22 Afterward came the swarm of animals into the houses of Mitzrayim, and the swarm of animals destroyed the Mitzrites, and it grieved them exceedingly.

23 Notwithstanding this the anger of אֱלֹהִים did not turn away from the Mitzrites, and His hand was yet stretched forth against them.

24 And אֱלֹהִים sent the pestilence, and the pestilence pervaded Mitzrayim, in the horses and donkeys, and in the camels, in herds of oxen and sheep and in man.

25 And when the Mitzrites rose up early in the morning to take their cattle to pasture they found all their cattle dead.

26 And there remained of the cattle of the Mitzrites only one in ten, and of the cattle belonging to Yisrael in Goshen not one died.

27 And אֱלֹהִים sent a burning inflammation in the flesh of the Mitzrites, which burst their skins, and it became a severe itch in all the Mitzrites from the soles of their feet to the crowns of their heads.

28 And many boils were in their flesh that their flesh wasted away until they became rotten and putrid.

29 Notwithstanding this the anger of אֱלֹהִים did not turn away, and His hand was still stretched out over all Mitzrayim.

30 And אֱלֹהִים sent a very heavy hail, which smote their vines and broke their fruit trees and dried them up that they fell upon them.

31 Also every green herb became dry and perished, for a mingling fire descended amidst the hail, therefore the hail and the fire consumed all things.

32 Also men and beasts that were found abroad perished of the flames of fire and of the hail, and all the young lions were exhausted.

33 And אֱלֹהִים sent and brought numerous locusts into Mitzrayim, the Chasel, Salom, Chargol, and Chagole, locusts each of its kind, which devoured all that the hail had left remaining.

34 Then the Mitzrites rejoiced at the locusts, although they consumed the produce of the field, and they caught them in abundance and salted them for food.

35 And אֱלֹהִים turned a mighty wind of the sea that took away all the locusts, even those that were salted, and thrust them into the Yam Suf; not one locust remained within the boundaries of Mitzrayim.

36 And אֱלֹהִים sent darkness upon Mitzrayim, that the whole land of Mitzrayim and Pathros became dark for three days, so that a man could not see his hand when he lifted it to his mouth.

37 At that time died many of the people of Yisrael who had rebelled against אֱלֹהִים and who would not listen to Moshe and Aharon, and believed not in them that אֱלֹהִים had sent them.

38 And who had said, We will not go forth from Mitzrayim lest we perish with hunger in a desolate wilderness, and who would not listen to the voice of Moshe.

39 And אֱלֹהִים plagued them in the three days of darkness, and the Yisraelites buried them in those days, without the Mitzrites knowing of them or rejoicing over them.

40 And the darkness was very great in Mitzrayim for three days, and any person who was standing when the darkness came, remained standing in his place, and he that was sitting remained sitting, and he that was lying continued lying in the same state, and he that was walking remained sitting upon the ground in the same spot; and this thing happened to all the Mitzrites, until the darkness had passed away.

41 And the days of darkness passed away, and אֱלֹהִים sent Moshe and Aharon to the children of Yisrael, saying, Celebrate your feast and make your Pesach, for behold I come in the midst of the night among all the Mitzrites, and I will smite all their bechor, from the bechor of a man to the bechor of a beast, and when I see your Pesach, I will pass over you.

42 And the children of Yisrael did according to all that אֱלֹהִים had commanded Moshe and Aharon, this did they in that night.

43 And it came to pass in the middle of the night, that אֱלֹהִים went forth in the midst of Mitzrayim, and smote all the bechor of the Mitzrites, from the bechor of man to the bechor of beast.

44 And Pharaoh rose up in the night, he and all his servants and all the Mitzrites, and there was a great cry throughout Mitzrayim in that night, for there was not a house in which there was not a corpse.

45 Also the likenesses of the bechor of Mitzrayim, which were carved in the walls at their houses, were destroyed and fell to the ground.

46 Even the bones of their bechor who had died before this and whom they had buried in their houses, were raked up by the dogs of Mitzrayim on that night and dragged before the Mitzrites and cast before them.

47 And all the Mitzrites saw this evil that had suddenly come upon them, and all the Mitzrites cried out with a loud voice.

48 And all the families of Mitzrayim wept upon that night, each man for his son and each man for his daughter, being the bechor, and the tumult of Mitzrayim was heard at a distance on that night.

49 And Bathiya the daughter of Pharaoh went forth with the melech on that night to seek Moshe and Aharon in their houses, and they found them in their houses, eating and drinking and rejoicing with all Yisrael.

50 And Bathiya said to Moshe, Is this the reward for the tov that I have done to you, who have reared you and stretched you out, and you have brought this evil upon me and my abba's house?

51 And Moshe said to her, Surely ten plagues did אִתְּךָ bring upon Mitzrayim; did any evil accrue to you from any of them? Did one of them affect you? And she said, No.

52 And Moshe said to her, Although you are the bechor to your ema, you shall not die, and no evil shall reach you in the midst of Mitzrayim.

53 And she said, What advantage is it to me, when I see the melech, my brother, and all his household and subjects in this evil, whose bechor perish with all the first born of Mitzrayim?

54 And Moshe said to her, Surely your brother and his household, and subjects, the families of Mitzrayim, would not listen to the words of אִתְּךָ, therefore did this evil come upon them.

55 And Pharaoh melech of Mitzrayim approached Moshe and Aharon, and some of the children of Yisrael who were with them in that place, and he prayed to them, saying,

56 Rise up and take your brothers, all the children of Yisrael who are in the land, with their sheep and

oxen, and all belonging to them, they shall leave nothing remaining, only pray for me to אֱלֹהֶיךָ your אֱלֹהֶיךָ.

57 And Moshe said to Pharaoh, Behold though you are your ema's bechor, yet fear not, for you will not die, for אֱלֹהֶיךָ has commanded that you shall live, in order to show you His great might and strong stretched out arm.

58 And Pharaoh ordered the children of Yisrael to be sent away, and all the Mitzrites strengthened themselves to send them, for they said, We are all perishing.

59 And all the Mitzrites sent the Yisraelites forth, with great riches, sheep and oxen and precious things, according to the oath of אֱלֹהֶיךָ between Him and our abba Avraham.

60 And the children of Yisrael delayed going forth at night, and when the Mitzrites came to them to bring them out, they said to them, Are we thieves, that we should go forth at night?

61 And the children of Yisrael asked of the Mitzrites, vessels of silver, and vessels of gold, and garments, and the children of Yisrael stripped the Mitzrites.

62 And Moshe hurried and rose up and went to the river of Mitzrayim, and brought up from there the coffin of Yoseph and took it with him.

63 The children of Yisrael also brought up, each man his abba's coffin with him, and each man the coffins of his tribe.

81 And the children of Yisrael journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides the little ones and their wives.
2 Also a mixed multitude went up with them, and flocks and herds, even much cattle.

3 And the sojourning of the children of Yisrael, who dwelt in the land of Mitzrayim in hard labor, was two hundred and ten years.

4 And at the end of two hundred and ten years, אִרְאֵל brought forth the children of Yisrael from Mitzrayim with a strong hand.

5 And the children of Yisrael traveled from Mitzrayim and from Goshen and from Rameses, and encamped in Succoth on the fifteenth day of the first month.

6 And the Mitzrites buried all their bechor whom אִרְאֵל had smitten, and all the Mitzrites buried their slain for three days.

7 And the children of Yisrael traveled from Succoth and encamped in Ethom, at the end of the wilderness.

8 And on the third day after the Mitzrites had buried their bechor, many men rose up from Mitzrayim and went after Yisrael to make them return to Mitzrayim, for they repented that they had sent the Yisraelites away from their servitude.

9 And one man said to his neighbor, Surely Moshe and Aharon spoke to Pharaoh, saying, We will go a three days' journey in the wilderness and sacrifice to אִרְאֵל our אִרְאֵל.

10 Now therefore let us rise up early in the morning and cause them to return, and it shall be that if they return with us to Mitzrayim to their masters, then shall we know that there is faith in them, but if they will not return, then will we fight with them, and make them come back with great power and a strong hand.

11 And all the nobles of Pharaoh rose up in the morning, and with them about seven hundred thousand men, and they went forth from Mitzrayim on that day, and came to the place where the children of Yisrael were.

12 And all the Mitzrites saw and behold Moshe and Aharon and all the children of Yisrael were sitting before Pi-hahiroth, eating and drinking and celebrating the feast of אֶרְבָּא.

13 And all the Mitzrites said to the children of Yisrael, Surely you said, We will go a journey for three days in the wilderness and sacrifice to our אֶרְבָּא and return.

14 Now therefore this day makes five days since you went, why do you not return to your masters?

15 And Moshe and Aharon answered them, saying, Because אֶרְבָּא our אֶרְבָּא has testified in us, saying, You shall no more return to Mitzrayim, but we will take ourselves to a land flowing with milk and honey, as אֶרְבָּא our אֶרְבָּא had sworn to our ancestors to give to us.

16 And when the nobles of Mitzrayim saw that the children of Yisrael did not listen to them, to return to Mitzrayim, they girded themselves to fight with Yisrael.

17 And אֶרְבָּא strengthened the hearts of the children of Yisrael over the Mitzrites, that they gave them a severe beating, and the battle was sore upon the Mitzrites, and all the Mitzrites fled from before the children of Yisrael, for many of them perished by the hand of Yisrael.

18 And the nobles of Pharaoh went to Mitzrayim and told Pharaoh, saying, The children of Yisrael have fled, and will no more return to Mitzrayim, and in this manner did Moshe and Aharon speak to us.

19 And Pharaoh heard this thing, and his heart and the hearts of all his subjects were turned against Yisrael, and they repented that they had sent Yisrael; and all the Mitzrites advised Pharaoh to pursue the children of Yisrael to make them come back to their burdens.

20 And they said each man to his brother, What is this that we have done, that we have sent Yisrael from our servitude?

21 And אִיִּצְיָר strengthened the hearts of all the Mitzrites to pursue the Yisraelites, for אִיִּצְיָר desired to overthrow the Mitzrites in the Yam Suf.

22 And Pharaoh rose up and harnessed his mirkava, and he ordered all the Mitzrites to assemble, not one man was left excepting the little ones and the women.

23 And all the Mitzrites went forth with Pharaoh to pursue the children of Yisrael, and the camp of Mitzrayim was an exceedingly large and heavy camp, about ten hundred thousand men.

24 And the whole of this camp went and pursued the children of Yisrael to bring them back to Mitzrayim, and they reached them encamping by the Yam Suf.

25 And the children of Yisrael lifted up their eyes, and beheld all the Mitzrites pursuing them, and the children of Yisrael were greatly terrified at them, and the children of Yisrael cried to אִיִּצְיָר.

26 And on account of the Mitzrites, the children of Yisrael divided themselves into four divisions, and they were divided in their opinions, for they were afraid of the Mitzrites, and Moshe spoke to each of them.

27 The first division was of the children of Reuven, Shimeon, and Yissacher, and they resolved to cast themselves into the sea, for they were exceedingly afraid of the Mitzrites.

28 And Moshe said to them, Fear not, stand still and see the salvation of אִיִּצְיָר which He will effect this day for you.

29 The second division was of the children of Zevulun, Binyamin and Naphtali, and they resolved to go back to Mitzrayim with the Mitzrites.

30 And Moshe said to them, Fear not, for as you have seen the Mitzrites this day, so shall you see them no more le-olam-va-ed.

31 The third division was of the children of Yahudah and Yoseph, and they resolved to go to meet the Mitzrites to fight with them.

32 And Moshe said to them, Stand in your places, for אֱלֹהִים will fight for you, and you shall remain silent.

33 And the fourth division was of the children of Levi, Gad, and Asher, and they resolved to go into the midst of the Mitzrites to confound them, and Moshe said to them, Remain in your stations and fear not, only call to אֱלֹהִים that He may save you out of their hands.

34 After this Moshe rose up from amidst the people, and he prayed to אֱלֹהִים and said,

35 O אֱלֹהִים Ahlohim of the whole earth, save now your people whom you did bring forth from Mitzrayim, and let not the Mitzrites boast that power and might are theirs.

36 So אֱלֹהִים said to Moshe, Why do you cry to me? Speak to the children of Yisrael that they shall proceed, and do you stretch out your rod upon the sea and divide it, and the children of Yisrael shall pass through it.

37 And Moshe did so, and he lifted up his rod upon the sea and divided it.

38 And the mayim of the sea was divided into twelve parts, and the children of Yisrael passed through on foot, with shoes, as a man would pass through a prepared road.

39 And אֱלֹהִים manifested to the children of Yisrael His wonders in Mitzrayim and in the sea by the hand of Moshe and Aharon.

40 And when the children of Yisrael had entered the sea, the Mitzrites came after them, and the mayim

of the sea resumed upon them, and they all sank in the mayim, and not one man was left except Pharaoh, who gave thanks to אֱלֹהֵי and believed in him, therefore אֱלֹהֵי did not cause him to perish at that time with the Mitzrites.

41 And אֱלֹהֵי ordered a malach to take him from among the Mitzrites, who cast him upon the land of Ninevah and he reigned over it for a long time.

42 And on that day אֱלֹהֵי saved Yisrael from the hand of Mitzrayim, and all the children of Yisrael saw that the Mitzrites had perished, and they beheld the great hand of אֱלֹהֵי, in what He had performed in Mitzrayim and in the sea.

43 Then sang Moshe and the children of Yisrael this song to אֱלֹהֵי, on the day when אֱלֹהֵי caused the Mitzrites to fall before them.

44 And all Yisrael sang in concert, saying, I will sing to אֱלֹהֵי for He is greatly exalted, the horse and his rider has He cast into the sea; behold it is written in the scroll of the Torah of אֱלֹהֵי.

45 After this the children of Yisrael proceeded on their journey, and encamped in Marah, and אֱלֹהֵי gave to the children of Yisrael chukim and mishpatim in that place in Marah, and אֱלֹהֵי commanded the children of Yisrael to walk in all his halachot and to serve Him.

46 And they journeyed from Marah and came to Eylim, and in Eylim were twelve springs of mayim and seventy date trees, and the children encamped there by the mayim.

47 And they journeyed from Eylim and came to the wilderness of Sin, on the fifteenth day of the second month after their departure from Mitzrayim.

48 At that time אֱלֹהֵי gave the manna to the children of Yisrael to eat, and אֱלֹהֵי caused food to rain from the shamayim for the children of Yisrael day by day.

49 And the children of Yisrael ate the manna for forty years, all the days that they were in the wilderness, until they came to the land of Kanaan to possess it.

50 And they proceeded from the wilderness of Sin and encamped in Alush.

51 And they proceeded from Alush and encamped in Rephidim.

52 And when the children of Yisrael were in Rephidim, Amalek the son of Eliphaz, the son of Esav, the brother of Zepho, came to fight with Yisrael.

53 And he brought with him eight hundred and one thousand men, magicians and conjurers, and he prepared for battle with Yisrael in Rephidim.

54 And they carried on a great and severe battle against Yisrael, and אֶרְאֵל delivered Amalek and his people into the hands of Moshe and the children of Yisrael, and into the hand of Yahoshua, the son of Nun, the Ephrathite, the servant of Moshe.

55 And the children of Yisrael smote Amalek and his people at the edge of the sword, but the battle was very sore upon the children of Yisrael.

56 And אֶרְאֵל said to Moshe, Write this thing as a memorial for you in a scroll, and place it in the hand of Yahoshua, the son of Nun, your servant, and you shall command the children of Yisrael, saying, When you shall come to the land of Kanaan, you shall utterly efface the remembrance of Amalek from under the shamayim.

57 And Moshe did so, and he took the scroll and wrote upon it these words, saying,

58 Remember what Amalek has done to you in the road when you went forth from Mitzrayim.

59 Who met you in the road and smote your rear, even those that were feeble behind you when you were faint and weary.

60 Therefore it shall be when אִתְּךָ your אִתְּךָ shall have given you rest from all your enemies round about in the land which אִתְּךָ your אִתְּךָ gives you for an inheritance, to possess it, that you shall blot out the remembrance of Amalek from under the shamayim, you shall not forget it.

61 And the melech who shall have pity on Amalek, or upon his memory or upon his zera, behold I will require it of him, and I will cut him off from among his people.

62 And Moshe wrote all these things in a scroll, and he enjoined the children of Yisrael respecting all these matters.

82 And the children of Yisrael proceeded from Rephidim and they encamped in the wilderness of Sinai, in the third month from their going forth from Mitzrayim.

2 At that time came Reuel the Midyanite, the abba-in-law of Moshe, with Tzipporah his daughter and her two sons, for he had heard of the wonders of אִתְּךָ that He had done to Yisrael, that He had delivered them from the hand of Mitzrayim.

3 And Reuel came to Moshe to the wilderness where he was encamped, where was the mountain of אִתְּךָ.

4 And Moshe went forth to meet his abba-in-law with great honor, and all Yisrael was with him.

5 And Reuel and his children remained among the Yisraelites for many days, and Reuel knew אִתְּךָ from that day forward.

6 And in the third month from the children of Yisrael's departure from Mitzrayim, on the sixth day of it, אִתְּךָ gave to Yisrael the ten mitzvot on Mount Sinai.

7 And all Yisrael heard all these mitzvot, and all Yisrael rejoiced exceedingly in אִתְּךָ on that day.

8 And the glory of אֱלֹהִים rested upon Mount Sinai, and He called to Moshe, and Moshe came in the midst of a cloud and ascended the mountain.

9 And Moshe was upon the mount forty days and forty nights; he ate no bread and drank no mayim, and אֱלֹהִים instructed him in the chukim and mishpatim in order to teach the children of Yisrael.

10 And אֱלֹהִים wrote the ten mitzvot which He had commanded the children of Yisrael upon two tablets of stone, which He gave to Moshe to command the children of Yisrael.

11 And at the end of forty days and forty nights, when אֱלֹהִים had finished speaking to Moshe on Mount Sinai, then אֱלֹהִים gave to Moshe the tablets of stone, written with the finger of אֱלֹהִים.

12 And when the children of Yisrael saw that Moshe tarried to come down from the mount, they gathered round Aharon, and said, As for this man Moshe we know not what has become of him.

13 Now therefore rise up, make to us an ahlohim who shall go before us, so that you shall not die.

14 And Aharon was greatly afraid of the people, and he ordered them to bring him gold and he made it into a molten calf for the people.

15 And אֱלֹהִים said to Moshe, before he had come down from the mount, Get down, for your people whom you did bring forth from Mitzrayim have corrupted themselves.

16 They have made to themselves a molten calf, and have bowed down to it, now therefore leave me, that I may consume them from off the earth, for they are a stiff-necked people.

17 And Moshe sought the countenance of אֱלֹהִים, and he prayed to אֱלֹהִים for the people on account of the calf that they had made, and he afterward descended from the mount and in his hands were

the two tablets of stone, which אֱלֹהִים had given him to command the Yisraelites.

18 And when Moshe approached the camp and saw the calf that the people had made, the anger of Moshe was kindled and he broke the tablets under the mount.

19 And Moshe came to the camp and he took the calf and burned it with fire, and ground it till it became fine dust, and strewed it upon the mayim and gave it to the Yisraelites to drink.

20 And there died of the people by the swords of each other about three thousand men who had made the calf.

21 And on the next day Moshe said to the people, I will go up to אֱלֹהִים, perhaps I may make atonement for your sins which you have sinned to אֱלֹהִים.

22 And Moshe again went up to אֱלֹהִים, and he remained with אֱלֹהִים forty days and forty nights.

23 And during the forty days did Moshe entreat אֱלֹהִים on behalf of the children of Yisrael, and אֱלֹהִים hearkened to the prayer of Moshe, and אֱלֹהִים was entreated of him on behalf of Yisrael.

24 Then spoke אֱלֹהִים to Moshe to hew two stone tablets and to bring them up to אֱלֹהִים, who would write upon them the ten mitzvot.

25 Now Moshe did so, and he came down and hewed the two tablets and went up to Mount Sinai to אֱלֹהִים, and אֱלֹהִים wrote the ten mitzvot upon the tablets.

26 And Moshe remained yet with אֱלֹהִים forty days and forty nights, and אֱלֹהִים instructed him in chukim and mishpatim to impart to Yisrael.

27 And אֱלֹהִים commanded him respecting the children of Yisrael that they should make a sanctuary for אֱלֹהִים, that His Name might rest therein, and אֱלֹהִים showed him the likeness of the sanctuary and the likeness of all its vessels.

28 And at the end of the forty days, Moshe came down from the mount and the two tablets were in his hand.

29 And Moshe came to the children of Yisrael and spoke to them all the words of אֱלֹהִים, and he taught them torot, chukim and mishpatim which אֱלֹהִים had taught him.

30 And Moshe told the children of Yisrael the word of אֱלֹהִים, that a sanctuary should be made for Him, to dwell among the children of Yisrael.

31 And the people rejoiced greatly at all the tov which אֱלֹהִים had spoken to them, through Moshe, and they said, We will do all that אֱלֹהִים has spoken to you.

32 And the people rose up like one man and they made generous offerings to the sanctuary of אֱלֹהִים, and each man brought the offering of אֱלֹהִים for the work of the sanctuary, and for all its service.

33 And all the children of Yisrael brought each man of all that was found in his possession for the work of the sanctuary of אֱלֹהִים, gold, silver and brass, and everything that was serviceable for the sanctuary.

34 And all the wise men who were practiced in work came and made the sanctuary of אֱלֹהִים, according to all that אֱלֹהִים had commanded, every man in the work in which he had been practiced; and all the wise men in heart made the sanctuary, and its furniture and all the vessels for the set-apart service, as אֱלֹהִים had commanded Moshe.

35 And the work of the sanctuary of the tabernacle was completed at the end of five months, and the children of Yisrael did all that אֱלֹהִים had commanded Moshe.

36 And they brought the sanctuary and all its furniture to Moshe; like the representation which

אֱלֹהִים had shown to Moshe, so did the children of Yisrael.

37 And Moshe saw the work, and behold they did it as אֱלֹהִים had commanded him, so Moshe blessed them.

83 And in the twelfth month, in the twenty-third day of the month, Moshe took Aharon and his sons, and he dressed them in their garments, and anointed them and did to them as אֱלֹהִים had commanded him, and Moshe brought up all the offerings which אֱלֹהִים had on that day commanded him.

2 Moshe afterward took Aharon and his sons and said to them, For seven days shall you remain at the door of the tabernacle, for this am I commanded.

3 And Aharon and his sons did all that אֱלֹהִים had commanded them through Moshe, and they remained for seven days at the door of the tabernacle.

4 And on the eighth day, being the first day of the first month, in the second year from the Yisraelites' departure from Mitzrayim, Moshe erected the sanctuary, and Moshe put up all the furniture of the tabernacle and all the furniture of the sanctuary, and he did all that אֱלֹהִים had commanded him.

5 And Moshe called to Aharon and his sons, and they brought the burnt offering and the sin offering for themselves and the children of Yisrael, as אֱלֹהִים had commanded Moshe.

6 On that day the two sons of Aharon, Nadav and Avihu, took strange fire and brought it before אֱלֹהִים who had not commanded them, and a fire went forth from before אֱלֹהִים, and consumed them, and they died before אֱלֹהִים on that day.

7 Then on the day when Moshe had completed to erect the sanctuary, the princes of the children of Yisrael began to bring their offerings before אֱלֹהִים for the dedication of the altar.

8 And they brought up their offerings each prince for one day, a prince each day for twelve days.

9 And all the offerings which they brought, each man in his day, one silver charger weighing one hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour, mingled with oil for a meat offering.

10 One spoon, weighing ten shekels of gold, full of incense.

11 One young bullock, one ram, one lamb of the first year for a burnt offering.

12 And one kid of the goats for a sin offering.

13 And for a sacrifice of shalom offering, two oxen, five rams, five male-goats, five lambs of a year old.

14 This did the twelve princes of Yisrael day by day, each man in his day.

15 And it was after this, in the thirteenth day of the month, that Moshe commanded the children of Yisrael to observe the Pesach.

16 And the children of Yisrael kept the Pesach in its season on the fourteenth day of the month, as אֱלֹהִים had commanded Moshe, so did the children of Yisrael.

17 And in the second month, on the first day of it, אֱלֹהִים spoke to Moshe, saying,

18 Number the heads of all the males of the children of Yisrael from twenty years old and upward, you and your brother Aharon and the twelve princes of Yisrael.

19 And Moshe did so, and Aharon came with the twelve princes of Yisrael, and they numbered the children of Yisrael in the wilderness of Sinai.

20 And the numbers of the children of Yisrael by the houses of their ahvot, from twenty years old and upward, were six hundred and three thousand, five hundred and fifty.

21 But the children of Levi were not numbered among their brothers the children of Yisrael.

22 And the number of all the males of the children of Yisrael from one month old and upward was twenty-two thousand, two hundred and seventy-three.

23 And the number of the children of Levi from one month old and above was twenty-two thousand.

24 And Moshe placed the priests and the Levites each man to his service and to his burden to serve the sanctuary of the tabernacle, as אֱלֹהִים had commanded Moshe.

25 And on the twentieth day of the month, the cloud was taken away from the tabernacle of testimony.

26 At that time the children of Yisrael continued their journey from the wilderness of Sinai, and they took a journey of three days, and the cloud rested upon the wilderness of Paran; there the anger of אֱלֹהִים was kindled against Yisrael, for they had provoked אֱלֹהִים in asking him for meat, that they might eat.

27 And אֱלֹהִים hearkened to their voice, and gave them meat that they ate for one month.

28 But after this the anger of אֱלֹהִים was kindled against them, and He smote them with a great slaughter, and they were buried there in that place.

29 And the children of Yisrael called that place Kevroth Hattaavah, because there they buried the people that lusted for meat.

30 And they departed from Kevroth Hattaavah and pitched in Hazeroth, which is in the wilderness of Paran.

31 And while the children of Yisrael were in Hatzeroth, the anger of אֱלֹהִים was kindled against

Miryam on account of Moshe, and she became leprous, white as snow.

32 And she was confined without the camp for seven days, until she had been received again after her leprosy.

33 The children of Yisrael afterward departed from Hazereth, and pitched in the end of the wilderness of Paran.

34 At that time, אֱלֹהִים spoke to Moshe to send twelve men from the children of Yisrael, one man from a tribe, to go and explore the land of Kanaan.

35 And Moshe sent the twelve men, and they came to the land of Kanaan to search and examine it, and they explored the whole land from the wilderness of Sin to Rechov as you come to Chamoth.

36 And at the end of forty days they came to Moshe and Aharon, and they brought him word as it was in their hearts, and ten of the men brought up an evil report to the children of Yisrael, of the land which they had explored, saying, It is better for us to return to Mitzrayim than to go to this land, a land that consumes its inhabitants.

37 But Yahoshua the son of Nun, and Calev the son of Yephuneh, who were of those that explored the land, said, The land is exceedingly tov.

38 If אֱלֹהִים delight in us, then He will bring us to this land and give it to us, for it is a land flowing with milk and honey.

39 But the children of Yisrael would not listen to them, and they hearkened to the words of the ten men who had brought up an evil report of the land.

40 And אֱלֹהִים heard the murmurings of the children of Yisrael and He was angry and swore, saying,

41 Surely not one man of this wicked generation shall see the land from twenty years old and upward excepting Calev the son of Yephuneh and Yahoshua the son of Nun.

42 But surely this wicked generation shall perish in this wilderness, and their children shall come to the land and they shall possess it; so the anger of אלהים was kindled against Yisrael, and He made them wander in the wilderness for forty years until the end of that wicked generation, because they did not follow אלהים.

43 And the people dwelt in the wilderness of Paran a long time, and they afterward proceeded to the wilderness by the way of the Yam Suf.

84 At that time Korah the son of Yetzer the son of Kohath the son of Levi, took many men of the children of Yisrael, and they rose up and quarreled with Moshe and Aharon and the whole congregation.

2 And אלהים was angry with them, and the earth opened its mouth, and swallowed them up, with their houses and all belonging to them, and all the men belonging to Korah.

3 And after this אלהים made the people go round by the way of Mount Seir for a long time.

4 At that time אלהים said to Moshe, Provoke not a war against the children of Esav, for I will not give to you of anything belonging to them, as much as the sole of the foot could tread upon, for I have given Mount Seir for an inheritance to Esav.

5 Therefore did the children of Esav fight against the children of Seir in former times, and אלהים had delivered the children of Seir into the hands of the children of Esav, and destroyed them from before them, and the children of Esav dwelt in their stead to this day.

6 Therefore אלהים said to the children of Yisrael, Fight not against the children of Esav your brothers, for nothing in their land belongs to you, but you may buy food from them for money and eat it,

and you may buy mayim of them for money and drink it.

7 And the children of Yisrael did according to the word of אֱלֹהִים.

8 And the children of Yisrael went around the wilderness, going round by the way of Mount Sinai for a long time, and touched not the children of Esav, and they continued in that district for nineteen years.

9 At that time died Latinus melech of the children of Chittim, in the forty-fifth year of his reign, which is the fourteenth year of the children of Yisrael's departure from Mitzrayim.

10 And they buried him in his place that he had built for himself in the land of Chittim, and Avimnas reigned in his place for thirty-eight years.

11 And the children of Yisrael passed the boundary of the children of Esav in those days, at the end of nineteen years, and they came and passed the road of the wilderness of Moav.

12 And אֱלֹהִים said to Moshe, Besiege not Moav, and do not fight against them, for I will give you nothing of their land.

13 And the children of Yisrael passed the road of the wilderness of Moav for nineteen years, and they did not fight against them.

14 And in the thirty-sixth year of the children of Yisrael's departing from Mitzrayim אֱלֹהִים smote the heart of Sihon, melech of the Amorites, and he waged war, and went forth to fight against the children of Moav.

15 And Sihon sent messengers to Beor the son of Yaneas, the son of Balaam, counselor to the melech of Mitzrayim, and to Balaam his son, to curse Moav, in order that it might be delivered into the hand of Sihon.

16 And the messengers went and brought Beor the son of Yaneas, and Balaam his son, from Pethor in Mesopotamia, so Beor and Balaam his son came to the city of Sihon and they cursed Moav and their melech in the presence of Sihon melech of the Amorites.

17 So Sihon went out with his whole army, and he went to Moav and fought against them, and he subdued them, and אִרְבֵּי delivered them into his hands, and Sihon slew the melech of Moav.

18 And Sihon took all the cities of Moav in the battle; he also took Cheshbon from them, for Cheshbon was one of the cities of Moav, and Sihon placed his princes and his nobles in Cheshbon, and Cheshbon belonged to Sihon in those days.

19 Therefore the parable speakers Beor and Balaam his son uttered these words, saying, Come to Cheshbon, the city of Sihon will be built and established.

20 Woe to you Moav! You are lost, O people of Chemosh! Behold it is written upon the scroll of the Torah of אִרְבֵּי.

21 And when Sihon had conquered Moav, he placed guards in the cities which he had taken from Moav, and a considerable number of the children of Moav fell in battle into the hand of Sihon, and he made a great capture of them, sons and daughters, and he slew their melech; so Sihon turned back to his own land.

22 And Sihon gave numerous presents of silver and gold to Beor and Balaam his son, and he dismissed them, and they went to Mesopotamia to their home and country.

23 At that time all the children of Yisrael passed from the road of the wilderness of Moav, and returned and surrounded the wilderness of Edom.

24 So the whole congregation came to the wilderness of Sin in the first month of the fortieth year from their departure from Mitzrayim, and the children of Yisrael dwelt there in Kadesh, of the wilderness of Sin, and Miryam died there and she was buried there.

25 At that time Moshe sent messengers to Hadad melech of Edom, saying, This says your brother Yisrael, Let me pass I ask you through your land, we will not pass through field or vineyard, we will not drink the mayim of the well; we will walk in the melech's road.

26 And Edom said to him, You shall not pass through my country, and Edom went forth to meet the children of Yisrael with a mighty people.

27 And the children of Esav refused to let the children of Yisrael pass through their land, so the Yisraelites removed from them and fought not against them.

28 For before this אֱלֹהִים had commanded the children of Yisrael, saying, You shall not fight against the children of Esav, therefore the Yisraelites removed from them and did not fight against them.

29 So the children of Yisrael departed from Kadesh, and all the people came to Mount Hor.

30 At that time אֱלֹהִים said to Moshe, Tell your brother Aharon that he shall die there, for he shall not come to the land which I have given to the children of Yisrael.

31 And Aharon went up, at the command of אֱלֹהִים, to Mount Hor, in the fortieth year, in the fifth month, on the first day of the month.

32 And Aharon was one hundred and twenty-three years old when he died in Mount Hor.

85 And melech Arad the Canaanite, who dwelt in the south, heard that the Yisraelites had come by the way of the spies, and he arranged his forces to fight against the Yisraelites.

2 And the children of Yisrael were greatly afraid of him, for he had a great and heavy army, so the children of Yisrael resolved to return to Mitzrayim.

3 And the children of Yisrael turned back about the distance of three days' journey to Maserath B'nai Yaakon, for they were greatly afraid on account of melech Arad.

4 And the children of Yisrael would not get back to their places, so they remained in B'nai Yaakon for thirty days.

5 And when the children of Levi saw that the children of Yisrael would not turn back, they were jealous for the sake of אִיִּזְרָאֵל, and they rose up and fought against the Yisraelites their brothers, and slew of them a great many, and forced them to turn back to their place, Mount Hor.

6 And when they returned, melech Arad was still arranging his host for battle against the Yisraelites.

7 And Yisrael vowed a vow, saying, If you will deliver this people into my hand, then I will utterly destroy their cities.

8 And אִיִּזְרָאֵל hearkened to the voice of Yisrael, and he delivered the Kannaim into their hand, and he utterly destroyed them and their cities, and he called the name of the place Hormah.

9 And the children of Yisrael journeyed from Mount Hor and pitched in Ovoth, and they journeyed from Ovoth and they pitched at Iye-Avarim, in the border of Moav.

10 And the children of Yisrael sent to Moav, saying, Let us pass now through your land into our place, but the children of Moav would not allow the

children of Yisrael to pass through their land, for the children of Moav were greatly afraid lest the children of Yisrael should do to them as Sihon melech of the Amorites had done to them, who had taken their land and had slain many of them.

11 Therefore Moav would not allow the Yisraelites to pass through their land, and אֶרְבֵּאֵל commanded the children of Yisrael, saying, That they should not fight against Moav, so the Yisraelites removed from Moav.

12 And the children of Yisrael journeyed from the border of Moav, and they came to the other side of Arnon, the border of Moav, between Moav and the Amorites, and they pitched in the border of Sihon, melech of the Amorites, in the wilderness of Kedemoth.

13 And the children of Yisrael sent messengers to Sihon, melech of the Amorites, saying,

14 Let us pass through your land, we will not turn into the fields or into the vineyards, we will go along by the melech's highway until we shall have passed your border, but Sihon would not allow the Yisraelites to pass.

15 So Sihon collected all the people of the Amorites and went forth into the wilderness to meet the children of Yisrael, and he fought against Yisrael in Yahaz.

16 And אֶרְבֵּאֵל delivered Sihon melech of the Amorites into the hand of the children of Yisrael, and Yisrael smote all the people of Sihon with the edge of the sword and avenged the cause of Moav.

17 And the children of Yisrael took possession of the land of Sihon from Aram to Yabuk, to the children of Ammon, and they took all the spoil of the cities.

18 And Yisrael took all these cities, and Yisrael dwelt in all the cities of the Amorites.

19 And all the children of Yisrael resolved to fight against the children of Ammon, to take their land also.

20 So אִיִּזְרָאֵל said to the children of Yisrael, Do not besiege the children of Ammon, neither stir up battle against them, for I will give nothing to you of their land, And the children of Yisrael hearkened to the word of אִיִּזְרָאֵל, and did not fight against the children of Ammon.

21 And the children of Yisrael turned and went up by the way of Bashan to the land of Og, melech of Bashan, and Og the melech of Bashan went out to meet the Yisraelites in battle, and he had with him many valiant men, and a very strong force from the people of the Amorites.

22 And Og melech of Bashan was a very powerful man, but Naaron his son was exceedingly powerful, even stronger than he was.

23 And Og said in his heart, Behold now the whole camp of Yisrael takes up a space of three parsa, now will I smite them at once without sword or spear.

24 And Og went up Mount Yahaz, and took from there one large stone, the length of which was three parsa, and he placed it on his head, and resolved to throw it upon the camp of the children of Yisrael, to smite all the Yisraelites with that stone.

25 And the malach of אִיִּזְרָאֵל came and pierced the stone upon the head of Og, and the stone fell upon the neck of Og that Og fell to the earth on account of the weight of the stone upon his neck.

26 At that time אִיִּזְרָאֵל said to the children of Yisrael, Be not afraid of him, for I have given him and all his people and all his land into your hand, and you shall do to him as you did to Sihon.

27 And Moshe went down to him with a small number of the children of Yisrael, and Moshe smote

Og with a stick at the ankles of his feet and slew him.

28 The children of Yisrael afterward pursued the children of Og and all his people, and they beat and destroyed them till there was no remnant left of them.

29 Moshe afterward sent some of the children of Yisrael to spy out Yaazer, for Yaazer was a very famous city.

30 And the spies went to Yaazer and explored it, and the spies trusted in אַיָּאֵז, and they fought against the men of Yaazer.

31 And these men took Yaazer and its villages, and אַיָּאֵז delivered them into their hand, and they drove out the Amorites who had been there.

32 And the children of Yisrael took the land of the two melechim of the Amorites, sixty cities that were on the other side of Yarden, from the brook of Arnon to Mount Herman.

33 And the children of Yisrael journeyed and came into the plain of Moav that is on this side of Yarden, by Yericho.

34 And the children of Moav heard all the evil which the children of Yisrael had done to the two melechim of the Amorites, to Sihon and Og, so all the men of Moav were greatly afraid of the Yisraelites.

35 And the zachanim of Moav said, Behold the two melechim of the Amorites, Sihon and Og, who were more powerful than all the melechim of the earth, could not stand against the children of Yisrael, how then can we stand before them?

36 Surely they sent us a message before now to pass through our land on their way, and we would not allow them, now they will turn upon us with their heavy swords and destroy us; and Moav was distressed on account of the children of Yisrael, and

they were greatly afraid of them, and they counseled together what was to be done to the children of Yisrael.

37 And the zachanim of Moav resolved and took one of their men, Balak the son of Tzippor the Moavite, and made him melech over them at that time, and Balak was a very wise man.

38 And the zachanim of Moav rose up and sent to the children of Midiyan to make shalom with them, for a great battle and enmity had been in those days between Moav and Midiyan, from the days of Hadad the son of Bedad melech of Edom, who smote Midiyan in the field of Moav, to these days.

39 And the children of Moav sent to the children of Midiyan, and they made shalom with them, and the zachanim of Midiyan came to the land of Moav to make shalom in behalf of the children of Midiyan.

40 And the zachanim of Moav counseled with the zachanim of Midiyan what to do in order to save their lives from Yisrael.

41 And all the children of Moav said to the zachanim of Midiyan, Now therefore the children of Yisrael lick up all that are round about us, as the ox licks up the grass of the field, for this did they do to the two melechim of the Amorites who are stronger than we are.

42 And the zachanim of Midiyan said to Moav, We have heard that at the time when Sihon melech of the Amorites fought against you, when he prevailed over you and took your land, he had sent to Beor the son of Yaneas and to Balaam his son from Mesopotamia, and they came and cursed you; therefore did the hand of Sihon prevail over you, that he took your land.

43 Now therefore send you also to Balaam his son, for he still remains in his land, and give him his hire, that he may come and curse all the people of whom

you are afraid; so the zachanim of Moav heard this thing, and it pleased them to send for Balaam the son of Beor.

44 So Balak the son of Tzippor melech of Moav sent messengers to Balaam, saying,

45 Behold there is a people come out from Mitzrayim, behold they cover the face of the earth, and they abide over against me.

46 Now therefore come and curse this people for me, for they are too mighty for me, perhaps I shall prevail to fight against them, and drive them out, for I heard that he whom you bless is blessed, and whom you curse is cursed.

47 So the messengers of Balak went to Balaam and brought Balaam to curse the people to fight against Moav.

48 And Balaam came to Balak to curse Yisrael, and אִיִּזְרָאֵל said to Balaam, Curse not this people for it is blessed.

49 And Balak urged Balaam day by day to curse Yisrael, but Balaam hearkened not to Balak on account of the word of אִיִּזְרָאֵל that He had spoken to Balaam.

50 And when Balak saw that Balaam would not accede to his wish, he rose up and went home, and Balaam also returned to his land and he went from there to Midiyan.

51 And the children of Yisrael journeyed from the plain of Moav, and pitched by Yarden from Beth-Yesimoth even to Avel-Shittim, at the end of the plains of Moav.

52 And when the children of Yisrael abode in the plain of Shittim, they began to commit whoredom with the daughters of Moav.

53 And the children of Yisrael approached Moav, and the children of Moav pitched their tents opposite the camp of the children of Yisrael.

54 And the children of Moav were afraid of the children of Yisrael, and the children of Moav took all their daughters and their wives of beautiful aspect and comely appearance, and dressed them in gold and silver and costly garments.

55 And the children of Moav seated those women at the door of their tents, in order that the children of Yisrael might see them and turn to them, and not fight against Moav.

56 And all the children of Moav did this thing to the children of Yisrael, and every man placed his wife and daughter at the door of his tent, and all the children of Yisrael saw the act of the children of Moav, and the children of Yisrael turned to the daughters of Moav and coveted them, and they went to them.

57 And it came to pass that when a Ivri came to the door of the tent of Moav, and saw a daughter of Moav and desired her in his heart, and spoke with her at the door of the tent that which he desired, while they were speaking together the men of the tent would come out and speak to the Ivri like to these words:

58 Surely you know that we are brothers, we are all the descendants of Lot and the descendants of Avraham his brother, why then will you not remain with us, and why will you not eat our bread and our sacrifice?

59 And when the children of Moav had this overwhelmed him with their speeches, and enticed him by their flattering words, they seated him in the tent and cooked and sacrificed for him, and he ate of their sacrifice and of their bread.

60 They then gave him wine and he drank and became intoxicated, and they placed before him a beautiful damsel, and he did with her as he liked, for

he knew not what he was doing, as he had drunk plenty of wine.

61 This did the children of Moav to Yisrael in that place, in the plain of Shittim, and the anger of אֱלֹהִים was kindled against Yisrael on account of this matter, and he sent a pestilence among them, and there died of the Yisraelites twenty-four thousand men.

62 Now there was a man of the children of Shimeon whose name was Zimri, the son of Salu, who connected himself with the Midyanite Cosbi, the daughter of Zur, melech of Midiyan, in the sight of all the children of Yisrael.

63 And Phineas the son of Elazer, the son of Aharon the priest, saw this wicked thing which Zimri had done, and he took a spear and rose up and went after them, and pierced them both and slew them, and the pestilence ceased from the children of Yisrael.

86 At that time after the pestilence, אֱלֹהִים said to Moshe, and to Elazer the son of Aharon the priest, saying,

2 Number the heads of the whole community of the children of Yisrael, from twenty years old and upward, all that went forth in the army.

3 And Moshe and Elazer numbered the children of Yisrael after their families, and the number of all Yisrael was seven hundred thousand, seven hundred and thirty.

4 And the number of the children of Levi, from one month old and upward, was twenty-three thousand, and among these there was not a man of those numbered by Moshe and Aharon in the wilderness of Sinai.

5 For אֱלֹהִים had told them that they would die in the wilderness, so they all died, and not one had been

left of them except Calev the son of Yephuneh, and Yahoshua the son of Nun.

6 And it was after this that אֱלֹהִים said to Moshe, Say to the children of Yisrael to avenge upon Midiyan the cause of their brothers the children of Yisrael.

7 And Moshe did so, and the children of Yisrael chose from among them twelve thousand men, being one thousand to a tribe, and they went to Midiyan.

8 And the children of Yisrael warred against Midiyan, and they slew every male, also the five princes of Midiyan, and Balaam the son of Beor did they slay with the sword.

9 And the children of Yisrael took the wives of Midiyan captive, with their little ones and their cattle, and all belonging to them.

10 And they took all the spoil and all the prey, and they brought it to Moshe and to Elazer to the plains of Moav.

11 And Moshe and Elazer and all the princes of the congregation went forth to meet them with joy.

12 And they divided all the spoil of Midiyan, and the children of Yisrael had been revenged upon Midiyan for the cause of their brothers the children of Yisrael.

87 At that time אֱלֹהִים said to Moshe, Behold your days are approaching to an end, take now Yahoshua the son of Nun your servant and place him in the tabernacle, and I will command him; and Moshe did so.

2 And אֱלֹהִים appeared in the tabernacle in a pillar of cloud, and the pillar of cloud stood at the entrance of the tabernacle.

3 And אֱלֹהִים commanded Yahoshua the son of Nun and said to him, Be strong and courageous, for you

shall bring the children of Yisrael to the land that I swore to give them, and I will be with you.

4 And Moshe said to Yahoshua, Be strong and courageous, for you will make the children of Yisrael inherit the land, and יהוה will be with you, He will not leave you nor forsake you; be not afraid nor disheartened.

5 And Moshe called to all the children of Yisrael and said to them, You have seen all the tov which יהוה your יהוה has done for you in the wilderness.

6 Now therefore observe all the words of this Torah, and have your halacha in the way of יהוה your יהוה, turn not from the way which יהוה has commanded you, either to the right or to the left.

7 And Moshe taught the children of Yisrael chukim and mishpatim and Torot to do in the land as יהוה had commanded him.

8 And he taught them the halacha of יהוה and his Torot, behold, they are written upon the scroll of the Torah of יהוה which He gave to the children of Yisrael by the hand of Moshe.

9 And Moshe finished commanding the children of Yisrael, and יהוה said to him, saying, Go up to the Mount Avarim and die there, and be gathered to your people as Aharon your brother was gathered.

10 And Moshe went up as יהוה had commanded him, and he died there in the land of Moav by the order of יהוה, in the fortieth year from the Yisraelites going forth from the land of Mitzrayim.

11 And the children of Yisrael wept for Moshe in the plains of Moav for thirty days, and the days of weeping and mourning for Moshe were completed.

88 And it was after the death of Moshe that יהוה said to Yahoshua the son of Nun, saying,

2 Rise up, and pass the Yarden to the land which I have given to the children of Yisrael and you shall make the children of Yisrael inherit the land.

3 Every place upon which the sole of your feet shall tread shall belong to you from the wilderness of Levanon to the great river the river of Perath shall be your boundary.

4 No man shall stand up against you all the days of your life; as I was with Moshe, so will I be with you, only be strong and of tov courage to observe all the Torah which Moshe commanded you, turn not from the way either to the right or to the left, in order that you may prosper in all that you do.

5 And Yahoshua commanded the officers of Yisrael, saying, Pass through the camp and command the people, saying, Prepare for yourselves provisions, for in three days more you will pass the Yarden to possess the land.

6 And the officers of the children of Yisrael did so, and they commanded the people and they did all that Yahoshua had commanded.

7 And Yahoshua sent two men to spy out the land of Yericho, and the men went and spied out Yericho.

8 And at the end of seven days they came to Yahoshua in the camp and said to him, אִנֵּנוּ has delivered the whole land into our hand, and the inhabitants of it are melted with fear because of us.

9 And it came to pass after that, that Yahoshua rose up in the morning and all Yisrael with him, and they journeyed from Shittim, and Yahoshua and all Yisrael with him passed the Yarden; and Yahoshua was eighty-two years old when he passed the Yarden with Yisrael.

10 And the people went up from Yarden on the tenth day of the first month, and they encamped in Gilgal at the eastern corner of Yericho.

11 And the children of Yisrael kept the Pesach in Gilgal, in the plains of Yericho, on the fourteenth day at the month, as it is written in the Torah of Moshe.

12 And the manna ceased at that time on the next day after the Pesach, and there was no more manna for the children of Yisrael, and they ate of the produce of the land of Kanaan.

13 And Yericho was entirely closed against the children of Yisrael, no one came out or went in.

14 And it was in the second month, on the first day of the month, that אֱלֹהִים said to Yahoshua, Rise up, behold I have given Yericho into your hand with all the people of it; and all your fighting men shall go around the city, once each day, this shall you do for six days.

15 And the kohanim shall blow upon shofars, and when you shall hear the sound of the shofar, all the people shall give a great shouting that the walls of the city shall fall down; all the people shall go up every man against his opponent.

16 And Yahoshua did so according to all that אֱלֹהִים had commanded him.

17 And on the seventh day they went around the city seven times, and the kohanim blew upon the shofars.

18 And at the seventh round, Yahoshua said to the people, Shout, for אֱלֹהִים has delivered the whole city into our hands.

19 Only the city and all that it contains shall be cursed to אֱלֹהִים, and keep yourselves from the cursed thing, lest you make the camp of Yisrael cursed and trouble it.

20 But all the silver and gold and brass and iron shall be consecrated to אֱלֹהִים, they shall come into the treasury of אֱלֹהִים.

21 And the people blew upon shofars and made a great shouting, and the walls of Yericho fell down,

and all the people went up, every man straight before him, and they took the city and utterly destroyed all that was in it, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.

22 And they burned the whole city with fire; only the vessels of silver and gold, and brass and iron, they put into the treasury of אִיִּזְרָאֵל.

23 And Yahoshua swore at that time, saying, Cursed be the man who builds Yericho; he shall lay the foundation of it in his bechor, and in his youngest son shall he set up the gates of it.

24 And Achan the son of Carmi, the son of Zavdi, the son of Zerah, son of Yahudah, dealt treacherously in the cursed thing, and he took of the cursed thing and hid it in the tent, and the anger of אִיִּזְרָאֵל was kindled against Yisrael.

25 And it was after this when the children of Yisrael had returned from burning Yericho, Yahoshua sent men to spy out also Ai, and to fight against it.

26 And the men went up and spied out Ai, and they returned and said, Let not all the people go up with you to Ai, only let about three thousand men go up and smite the city, for the men of it are but few.

27 And Yahoshua did so, and there went up with him of the children of Yisrael about three thousand men, and they fought against the men of Ai.

28 And the battle was severe against Yisrael, and the men of Ai smote thirty-six men of Yisrael, and the children of Yisrael fled from before the men of Ai.

29 And when Yahoshua saw this thing, he tore his garments and fell upon his face to the ground before אִיִּזְרָאֵל, he, with the zachanim of Yisrael, and they put dust upon their heads.

30 And Yahoshua said, Why O אִיִּזְרָאֵל did you bring this people over the Yarden? What shall I say after

the Yisraelites have turned their backs against their enemies?

31 Now therefore all the Kannaim, inhabitants of the land, will hear this thing, and surround us and cut off our name.

32 And אִיִּזְרָאֵל said to Yahoshua, Why do you fall upon your face? Rise, get up, for the Yisraelites have sinned, and taken of the cursed thing; I will no more be with them unless they destroy the cursed thing from among them.

33 And Yahoshua rose up and assembled the people, and brought the Urim by the order of אִיִּזְרָאֵל, and the tribe of Yahudah was taken, and Achan the son of Carmi was taken.

34 And Yahoshua said to Achan, Tell me my son, what have you done, and Achan said, I saw among the spoil a goodly garment of Shinar and two hundred shekels of silver, and a wedge of gold of fifty shekels weight; I coveted them and took them, and behold they are all hidden in the earth in the midst of the tent.

35 And Yahoshua sent men who went and took them from the tent of Achan, and they brought them to Yahoshua.

36 And Yahoshua took Achan and these utensils, and his sons and daughters and all belonging to him, and they brought them into the Valley of Achor.

37 And Yahoshua burned them there with fire, and all the Yisraelites stoned Achan with stones, and they raised over him a heap of stones, therefore did he call that place the Valley of Achor, so אִיִּזְרָאֵל's anger was appeased, and Yahoshua afterward came to the city and fought against it.

38 And אִיִּזְרָאֵל said to Yahoshua, Fear not, neither be you dismayed, behold I have given into your hand Ai, her melech and her people, and you shall do to them as you did to Yericho and her melech, only the

spoil of it and the cattle of it shall you take for a prey for yourselves; lay an ambush for the city behind it.

39 So Yahoshua did according to the word of אִיִּזְרָאֵל, and he chose from among the sons of war thirty thousand valiant men, and he sent them, and they lay in ambush for the city.

40 And he commanded them, saying, When you shall see us we will flee before them with cunning, and they will pursue us, you shall then rise out of the ambush and take the city, and they did so.

41 And Yahoshua fought, and the men of the city went out toward Yisrael, not knowing that they were lying in ambush for them behind the city.

42 And Yahoshua and all the Yisraelites feigned themselves wearied out before them, and they fled by the way of the wilderness with cunning.

43 And the men of Ai gathered all the people who were in the city to pursue the Yisraelites, and they went out and were drawn away from the city, not one remained, and they left the city open and pursued the Yisraelites.

44 And those who were lying in ambush rose up out of their places, and hurried to come to the city and took it and set it on fire, and the men of Ai turned back, and behold the smoke of the city ascended to the skies, and they had no means of retreating either one way or the other.

45 And all the men of Ai were in the midst of Yisrael, some on this side and some on that side, and they smote them so that not one of them remained.

46 And the children of Yisrael took Melosh melech of Ai alive, and they brought him to Yahoshua, and Yahoshua hanged him on a tree and he died.

47 And the children of Yisrael returned to the city after having burned it, and they smote all those that were in it with the edge of the sword.

48 And the number of those that had fallen of the men of Ai, both man and woman, was twelve thousand; only the cattle and the spoil of the city they took to themselves, according to the word of אִיִּזְרָאֵל to Yahoshua.

49 And all the melechim on this side Yarden, all the melechim of Kanaan, heard of the evil that the children of Yisrael had done to Yericho and to Ai, and they gathered themselves together to fight against Yisrael.

50 Only the inhabitants of Gibeon were greatly afraid of fighting against the Yisraelites lest they should perish, so they acted cunningly, and they came to Yahoshua and to all Yisrael, and said to them, We have come from a distant land, now therefore make a covenant with us.

51 And the inhabitants of Gibeon over-reached the children of Yisrael, and the children of Yisrael made a covenant with them, and they made shalom with them, and the princes of the congregation swore to them, but afterward the children of Yisrael knew that they were neighbors to them and were dwelling among them.

52 But the children of Yisrael slew them not; for they had sworn to them by אִיִּזְרָאֵל, and they became hewers of wood and drawers of mayim.

53 And Yahoshua said to them, Why did you deceive me, to do this thing to us? And they answered him, saying, Because it was told to your servants all that you had done to all the melechim of the Amorites, and we were greatly afraid of our lives, and we did this thing.

54 And Yahoshua appointed them on that day to hew wood and to draw mayim, and he divided them for slaves to all the tribes of Yisrael.

55 And when Adoni-Tzedek melech of Yahrushalayim heard all that the children of Yisrael

had done to Yericho and to Ai, he sent to Hoham melech of Hevron and to Piram melech at Yarmuth, and to Yaphiya melech of Lachish and to Dever melech of Eglon, saying,

56 Come up to me and help me, that we may smite the children of Yisrael and the inhabitants of Giveon who have made shalom with the children of Yisrael.

57 And they gathered themselves together and the five melechim of the Amorites went up with all their camps, a mighty people numerous as the sand of the seashore.

58 And all these melechim came and encamped before Giveon, and they began to fight against the inhabitants of Giveon, and all the men of Giveon sent to Yahoshua, saying, Come up quickly to us and help us, for all the melechim of the Amorites have gathered together to fight against us.

59 And Yahoshua and all the fighting people went up from Gilgal, and Yahoshua came suddenly to them, and smote these five melechim with a great slaughter.

60 And אִיִּזְרְאֵל confounded them before the children at Yisrael, who smote them with a terrible slaughter in Giveon, and pursued them along the way that goes up to Beth Horon to Makkedah, and they fled from before the children of Yisrael.

61 And while they were fleeing, אִיִּזְרְאֵל sent upon them hailstones from the shamayim, and more of them died by the hailstones, than by the slaughter of the children of Yisrael.

62 And the children of Yisrael pursued them, and they still smote them in the road, going on and smiting them.

63 And when they were smiting, the day was declining toward evening, and Yahoshua said in the sight of all the people, Sun, stand still upon Giveon,

and moon in the Valley of Ayalon, until the nation shall have revenged itself upon its enemies.

64 And אִיִּזְרָאֵל hearkened to the voice of Yahoshua, and the sun stood still in the midst of the shamayim, and it stood still thirty-six moments and the moon also stood still and hurried not to go down a whole day.

65 And there was no day like that, before it or after it that אִיִּזְרָאֵל hearkened to the voice of a man, for אִיִּזְרָאֵל fought for Yisrael.

89 Then spoke Yahoshua this song, on the day that אִיִּזְרָאֵל had given the Amorites into the hand of Yahoshua and the children of Yisrael, and he said in the sight of all Yisrael,

2 You have done mighty things, O אִיִּזְרָאֵל, you have performed great deeds; Me-Camocha? My lips shall sing to Your Name.

3 My goodness and my fortress, my high tower, I will sing a new song to you, with thanksgiving will I sing to you, you are the strength of my salvation.

4 All the melechim of the earth shall praise you, the princes of the world shall sing to you, the children of Yisrael shall rejoice in your salvation, they shall sing and praise your power.

5 To you, O אִיִּזְרָאֵל, did we confide; we said You are our אִיִּזְרָאֵל, for You were our shelter and strong tower against our enemies.

6 To you we cried and were not ashamed, in You we trusted and were delivered; when we cried to You, you did hear our voice, You did deliver our beings from the sword, You did show to us Your rachamim, You did give to us Your salvation, You did rejoice our hearts with Your strength.

7 You did go forth for our salvation, with Your arm You did redeem Your people; You did answer us

from the shamayim of your set-apartness, you did save us from ten thousands of people.

8 The sun and moon stood still in the shamayim, and You did stand in Your wrath against our oppressors and did command Your mishpatim over them.

9 All the princes of the earth stood up, the melechim of the nations had gathered themselves together, they were not moved at Your presence, they desired your battles.

10 You did rise against them in Your anger, and did bring down Your wrath upon them; You did destroy them in Your anger, and cut them off in Your heart.

11 Nations have been consumed with Your fury, kingdoms have declined because of Your wrath, You did wound melechim in the day of your anger.

12 You did pour out Your fury upon them, Your wrathful anger took hold of them; You did turn their iniquity upon them, and did cut them off in their wickedness.

13 They did spread a trap, they fell therein, in the net they hid, and their foot was caught.

14 Your hand was ready for all Your enemies who said, Through their sword they possessed the land, through their arm they dwelt in the city; You did fill their faces with shame, You did bring their horns down to the ground, you did terrify them in Your wrath, and did destroy them in Your anger.

15 The earth trembled and shook at the sound of Your storm over them, You did not withhold their beings from death, and did bring down their lives to the grave.

16 You did pursue them in Your storm, You did consume them in Your whirlwind, you did turn their rain into hail, they fell in deep pits so that they could not rise.

17 Their carcasses were like rubbish cast out in the middle of the streets.

18 They were consumed and destroyed in Your anger, You did save Your people with your might.

19 Therefore our hearts rejoice in You, our beings exalt in Your salvation.

20 Our tongues shall relate Your might, we will sing and praise Your wondrous works.

21 For You did save us from our enemies, You did deliver us from those who rose up against us, You did destroy them from before us and depress them beneath our feet.

22 Thus shall all your enemies perish O אֱלֹהֵינוּ, and the wicked shall be like chaff driven by the wind, and Your beloved shall be like trees planted by the mayim.

23 So Yahoshua and all Yisrael with him returned to the camp in Gilgal, after having smitten all the melechim, so that not a remnant was left of them.

24 And the five melechim fled alone on foot from battle, and hid themselves in a cave, and Yahoshua sought for them in the field of battle, and did not find them.

25 And it was afterward told to Yahoshua, saying, The melechim are found and behold they are hidden in a cave.

26 And Yahoshua said, Appoint men to be at the mouth of the cave, to guard them, lest they take themselves away; and the children of Yisrael did so.

27 And Yahoshua called to all Yisrael and said to the officers of battle, Place your feet upon the necks of these melechim, and Yahoshua said, So shall אֱלֹהֵינוּ do to all your enemies.

28 And Yahoshua commanded afterward that they should slay the melechim and cast them into the cave, and to put great stones at the mouth of the cave.

29 And Yahoshua went afterward with all the people that were with him on that day to Makkedah, and he smote it with the edge of the sword.

30 And he utterly destroyed the beings and all belonging to the city, and he did to the melech and people of it as he had done to Yericho.

31 And he passed from there to Livnah and he fought against it, and אִיִּזְרְיָאֵל delivered it into his hand, and Yahoshua smote it with the edge of the sword, and all the beings of it, and he did to it and to the melech of it as he had done to Yericho.

32 And from there he passed on to Lachish to fight against it, and Horam melech of Aza went up to assist the men of Lachish, and Yahoshua smote him and his people until there was none left to him.

33 And Yahoshua took Lachish and all the people of it, and he did to it as he had done to Livnah.

34 And Yahoshua passed from there to Eglon, and he took that also, and he smote it and all the people of it with the edge of the sword.

35 And from there he passed to Hevron and fought against it and took it and utterly destroyed it, and he returned from there with all Yisrael to Devir and fought against it and smote it with the edge of the sword.

36 And he destroyed every being in it, he left none remaining, and he did to it and the melech of it as he had done to Yericho.

37 And Yahoshua smote all the melechim of the Amorites from Kadesh-Barnea to Azah, and he took their country at once, for אִיִּזְרְיָאֵל had fought for Yisrael.

38 And Yahoshua with all Yisrael came to the camp to Gilgal.

39 When at that time Yavin melech of Chazor heard all that Yahoshua had done to the melechim of the Amorites, Yavin sent to Yovat melech of Midiyan,

and to Lavan melech of Shimron, to Yephah melech of Achshaph, and to all the melechim of the Amorites, saying,

40 Come quickly to us and help us, that we may smite the children of Yisrael, before they come upon us and do to us as they have done to the other melechim of the Amorites.

41 And all these melechim hearkened to the words of Yavin, melech of Chazor, and they went forth with all their camps, seventeen melechim, and their people were as numerous as the sand on the seashore, together with horses and mirkavot innumerable, and they came and pitched together at the mayim of Merom, and they were met together to fight against Yisrael.

42 And אִיִּזְרְיֵאל said to Yahoshua, Fear them not, for tomorrow about this time I will deliver them up all slain before you, you shall plough their horses and burn their mirkavot with fire.

43 And Yahoshua with all the men of war came suddenly upon them and smote them, and they fell into their hands, for אִיִּזְרְיֵאל had delivered them into the hands of the children of Yisrael.

44 So the children of Yisrael pursued all these melechim with their camps, and smote them until there was none left of them, and Yahoshua did to them as אִיִּזְרְיֵאל had spoken to him.

45 And Yahoshua returned at that time to Chazor and smote it with the sword and destroyed every being in it and burned it with fire, and from Chazor, Yahoshua passed to Shimron and smote it and utterly destroyed it.

46 From there he passed to Achshaph and he did to it as he had done to Shimron.

47 From there he passed to Adulam and he smote all the people in it, and he did to Adulam as he had done to Achshaph and to Shimron.

48 And he passed from them to all the cities of the melechim that he had smitten, and he smote all the people that were left of them and he utterly destroyed them.

49 Only their booty and cattle the Yisraelites took to themselves as a prey, but every human being they smote, they suffered not a being to live.

50 As אֲרָאֵל had commanded Moshe so did Yahoshua and all Yisrael, they failed not in anything.

51 So Yahoshua and all the children of Yisrael smote the whole land of Kanaan as אֲרָאֵל had commanded them, and smote all their melechim, being thirty-one melechim, and the children of Yisrael took their whole country.

52 Besides the kingdoms of Sihon and Og which are on the other side Yarden, of which Moshe had smitten many cities, and Moshe gave them to the Reuvenites and the Gadites and to half the tribe of Menasheh.

53 And Yahoshua smote all the melechim that were on this side Yarden to the west, and gave them for an inheritance to the nine tribes and to the half tribe of Yisrael.

54 For five years did Yahoshua carry on the war with these melechim, and he gave their cities to the Yisraelites, and the land became tranquil from battle throughout the cities of the Amorites and the Kannaim.

90 At that time in the fifth year after the children of Yisrael had passed over Yarden, after the children of Yisrael had rested from their war with the Kannaim, at that time great and severe battles arose between Edom and the children of Chittim, and the children of Chittim fought against Edom.

2 And Avianus melech of Chittim went forth in that year, that is in the thirty-first year of his reign, and a

great force with him of the mighty men of the children of Chittim, and he went to Seir to fight against the children of Esav.

3 And Hadad the melech of Edom heard of his report, and he went forth to meet him with a heavy people and strong force, and engaged in battle with him in the field of Edom.

4 And the hand of Chittim prevailed over the children of Esav, and the children of Chittim slew of the children of Esav, twenty-two thousand men, and all the children of Esav fled from before them.

5 And the children of Chittim pursued them and they reached Hadad melech of Edom, who was running before them and they caught him alive, and brought him to Avianus melech of Chittim.

6 And Avianus ordered him to be slain, and Hadad melech of Edom died in the forty-eighth year of his reign.

7 And the children of Chittim continued their pursuit of Edom, and they smote them with a great slaughter and Edom became subject to the children of Chittim.

8 And the children of Chittim ruled over Edom, and Edom became under the hand of the children of Chittim and became one malchut from that day.

9 And from that time they could no more lift up their heads, and their malchut became one with the children of Chittim.

10 And Avianus placed officers in Edom and all the children of Edom became subject and tributary to Avianus, and Avianus turned back to his own land, Chittim.

11 And when he returned he renewed his government and built for himself a spacious and fortified palace for a royal residence, and reigned securely over the children of Chittim and over Edom.

12 In those days, after the children of Yisrael had driven away all the Kannaim and the Amorites, Yahoshua was old and advanced in years.

13 And אִיִּזְרָאֵל said to Yahoshua, You are old, advanced in life, and a great part of the land remains to be possessed.

14 Now therefore divide this land for an inheritance to the nine tribes and to the half tribe of Menasheh, and Yahoshua rose up and did as אִיִּזְרָאֵל had spoken to him.

15 And he divided the whole land to the tribes of Yisrael as an inheritance according to their divisions.

16 But to the tribe at Levi he gave no inheritance; the offerings of אִיִּזְרָאֵל are their inheritance as אִיִּזְרָאֵל had spoken of them by the hand of Moshe.

17 And Yahoshua gave Mount Hebron to Calev the son of Yephuneh, one portion above his brothers, as אִיִּזְרָאֵל had spoken through Moshe.

18 Therefore Hebron became an inheritance to Calev and his children to this day.

19 And Yahoshua divided the whole land by lots to all Yisrael for an inheritance, as אִיִּזְרָאֵל had commanded him.

20 And the children of Yisrael gave cities to the Levites from their own inheritance, and suburbs for their cattle, and property, as אִיִּזְרָאֵל had commanded Moshe so did the children of Yisrael, and they divided the land by lot whether great or small.

21 And they went to inherit the land according to their boundaries, and the children of Yisrael gave to Yahoshua the son of Nun an inheritance among them.

22 By the word of אִיִּזְרָאֵל did they give to him the city that he required, Timnath-Serach in Mount Ephraim, and he built the city and dwelt therein.

23 These are the inheritances that Elazer the priest and Yahoshua the son of Nun and the heads of the ahvot of the tribes portioned out to the children of Yisrael by lot in Shiloh, before אֱלֹהִים, at the door of the tabernacle, and they left off dividing the land.

24 And אֱלֹהִים gave the land to the Yisraelites, and they possessed it as אֱלֹהִים had spoken to them, and as אֱלֹהִים had sworn to their ancestors.

25 And אֱלֹהִים gave to the Yisraelites rest from all their enemies around them, and no man stood up against them, and אֱלֹהִים delivered all their enemies into their hands, and not one thing failed of all the tov which אֱלֹהִים had spoken to the children of Yisrael; yes אֱלֹהִים performed every thing.

26 And Yahoshua called to all the children of Yisrael and he blessed them, and commanded them to serve אֱלֹהִים, and he afterward sent them away, and they went each man to his city, and each man to his inheritance.

27 And the children of Yisrael served אֱלֹהִים all the days of Yahoshua, and אֱלֹהִים gave them rest from all around them, and they dwelt securely in their cities.

28 And it came to pass in those days that Avianus melech of Chittim died, in the thirty-eighth year of his reign, that is the seventh year of his reign over Edom, and they buried him in his place that he had built for himself, and Latinus reigned in his stead fifty years.

29 And during his reign he brought forth an army, and he went and fought against the inhabitants of Britannia and Kernania, the children of Elisha son of Yahvan, and he prevailed over them and made them tributary.

30 He then heard that Edom had revolted from under the hand of Chittim, and Latinus went to them and smote them and subdued them, and placed

them under the hand of the children of Chittim, and Edom became one malchut with the children of Chittim all the days.

31 And for many years there was no melech in Edom, and their government was with the children of Chittim and their melech.

32 And it was in the twenty-sixth year after the children of Yisrael had passed the Yarden, that is the sixty-sixth year after the children of Yisrael had departed from Mitzrayim, that Yahoshua was old, advanced in years, being one hundred and eight years old in those days.

33 And Yahoshua called to all Yisrael, to their zachanim, their shophtim and officers, after אֱלֹהִים had given to all the Yisraelites rest from all their enemies round about, and Yahoshua said to the zachanim of Yisrael, and to their shophtim, Behold I am old, advanced in years, and you have seen what אֱלֹהִים has done to all the nations whom He has driven away from before you, for it is אֱלֹהִים who has fought for you.

34 Now therefore strengthen yourselves to keep and to do all the words of the Torah of Moshe, not to deviate from it to the right or to the left, and not to come among those nations who are left in the land; neither shall you make mention of the name of their ahlohim, but you shall cleave to אֱלֹהִים Your Ahlohim, as you have done to this day.

35 And Yahoshua greatly exhorted the children of Yisrael to serve אֱלֹהִים all their days.

36 And all the Yisraelites said, We will serve אֱלֹהִים our אֱלֹהִים all our days, we and our children, and our children's children, and our zera le-olam-va-ed.

37 And Yahoshua made a covenant with the people on that day, and he sent away the children of Yisrael, and they went each man to his inheritance and to his city.

38 And it was in those days, when the children of Yisrael were dwelling securely in their cities, that they buried the coffins of the tribes of their ancestors, which they had brought up from Mitzrayim, each man in the inheritance of his children, the twelve sons of Yaakov did the children of Yisrael bury, each man in the possession of his children.

39 And these are the names of the cities wherein they buried the twelve sons of Yaakov, whom the children of Yisrael had brought up from Mitzrayim.

40 And they buried Reuven and Gad on this side Yarden, in Romia, which Moshe had given to their children.

41 And Shimeon and Levi they buried in the city Mauda, which he had given to the children of Shimeon, and the suburb of the city was for the children of Levi.

42 And Yahudah they buried in the city of Binyamin opposite Beth Lechem.

43 And the bones of Yissacher and Zevulun they buried in Tzidon, in the portion that fell to their children.

44 And Dan was buried in the city of his children in Eshtael, and Naphtali and Asher they buried in Kadesh-Naphtali, each man in his place that he had given to his children.

45 And the bones of Yoseph they buried in Shechem, in the part of the field which Yaakov had purchased from Chamor, and which became to Yoseph for an inheritance.

46 And they buried Binyamin in Yahrushalayim opposite the Yevusite, which was given to the children of Binyamin; the children of Yisrael buried their ahvot each man in the city of his children.

47 And at the end of two years, Yahoshua the son of Nun died, one hundred and ten years old, and the

time that Yahoshua judged Yisrael was twenty-eight years, and Yisrael served אִיִּזְרָאֵל all the days of his life.

48 And the other affairs of Yahoshua and his battles and his reproofs with which he reproved Yisrael, and all which he had commanded them, and the names of the cities which the children of Yisrael possessed in his days, behold they are written in the Scroll of the words of Yahoshua to the children of Yisrael, and in the Scroll of the Wars of אִיִּזְרָאֵל, which Moshe and Yahoshua and the children of Yisrael had written.

49 And the children of Yisrael buried Yahoshua in the border of his inheritance, in Timnath-Serach, which was given to him in Mount Ephraim.

50 And Elazer the son of Aharon died in those days, and they buried him in a hill belonging to Phineas his son, which was given him in Mount Ephraim.

91 At that time, after the death of Yahoshua, the children of the Kannaim were still in the land, and the Yisraelites resolved to drive them out.

2 And the children of Yisrael asked of אִיִּזְרָאֵל, saying, Who shall first go up for us to the Kannaim to fight against them? And אִיִּזְרָאֵל said, Yahudah shall go up.

3 And the children of Yahudah said to Shimeon, Go up with us into our lot, and we will fight against the Kannaim and we likewise will go up with you, in your lot, so the children of Shimeon went with the children of Yahudah.

4 And the children of Yahudah went up and fought against the Kannaim, so אִיִּזְרָאֵל delivered the Kannaim into the hands of the children of Yahudah, and they smote them in Bezek, ten thousand men.

5 And they fought with Adoni-Bezek in Bezek, and he fled from before them, and they pursued him and

caught him, and they took hold of him and cut off his thumbs and great toes.

6 And Adoni-Bezek said, Seventy melechim having their thumbs and great toes cut off, gathered their meat under my table, as I have done, so אֲרָאָה has requited me, and they brought him to Yahrushalayim and he died there.

7 And the children of Shimeon went with the children of Yahudah, and they smote the Kannaim with the edge of the sword.

8 And אֲרָאָה was with the children of Yahudah, and they possessed the mountain, and the children of Yoseph went up to Bethel, the same is Luz, and אֲרָאָה was with them.

9 And the children of Yoseph spied out Bethel, and the watchmen saw a man going forth from the city, and they caught him and said to him, Show us now the entrance of the city and we will show chesed to you.

10 And that man showed them the entrance of the city, and the children of Yoseph came and smote the City with the edge of the sword.

11 And the man with his family they sent away, and he went to the Hittites and he built a city, and he called the name of it Luz, so all the Yisraelites dwelt in their cities, and the children of Yisrael dwelt in their cities, and the children of Yisrael served אֲרָאָה all the days of Yahoshua, and all the days of the zachanim, who had lengthened their days after Yahoshua, and saw the great work of אֲרָאָה, which He had performed for Yisrael.

12 And the zachanim judged Yisrael after the death of Yahoshua for seventeen years.

13 And all the zachanim also fought the battles of Yisrael against the Kannaim and אֲרָאָה drove the Kannaim from before the children of Yisrael, in order to place the Yisraelites in their land.

14 And he accomplished all the words that he had spoken to Avraham, Yitzchak, and Yaakov, and the oath that he had sworn, to give to them and to their children, the land of the Kannaim.

15 And אֱלֹהִים gave to the children of Yisrael the whole land of Kanaan, as He had sworn to their ancestors, and אֱלֹהִים gave them rest from those around them, and the children of Yisrael dwelt securely in their cities.

16 Barchu-et אֱלֹהִים le-olam-va-ed, amein, v-amein.

17 Strengthen yourselves, and let the hearts of all you that trust in אֱלֹהִים be of tov courage. X

Judges-Shophtim

To Our Forefathers Yisrael

- 1 Now after the death of Yahoshua it came to pass, that the children of Yisrael asked אִי־אֵנִי, saying, Who shall go up for us against the Kanaanites first, to fight against them?
- 2 And אִי־אֵנִי said, Yahudah shall go up: see, I have delivered the land into his hand.
- 3 And Yahudah said to Shimon his brother, Come up with me into my lot, that we may fight against the Kanaanites; and I likewise will go with you into your lot. So Shimon went with him.
- 4 And Yahudah went up; and אִי־אֵנִי delivered the Kanaanites and the Perizzites into their hand: and they killed in Bezek ten thousand men.
- 5 And they found Adoni-Bezek in Bezek: and they fought against him and they killed the Kanaanites and the Perizzites.
- 6 But Adoni-Bezek fled; and they pursued after him and caught him and cut off his thumbs and his great toes.
- 7 And Adoni-Bezek said, Seventy melechim, having their thumbs and their great toes cut off, gathered their food under my shulchan: as I have done, so Ahlohim has repaid me. And they brought him to Yahrushalayim and there he died.
- 8 Now the children of Yahudah had fought against Yahrushalayim and had taken it and smote it with the edge of the sword and set the city on fire.
- 9 And afterward the children of Yahudah went down to fight against the Kanaanites, who dwelt in the har and in the south and in the valley.

10 And Yahudah went against the Kanaanites that dwelt in Chebron now the name of Chebron before was Kiryath-Arba and they killed Sheshai and Ahiman and Talmai.

11 And from there he went against the inhabitants of Devir: and the name of Devir before was Kiryath-Sepher:

12 And Kalev said, He that smites Kiryath-Sepher and takes it, to him will I give Achsah my daughter as an isha.

13 And Othni-El the son of Kenaz, Kalev's younger brother, took it: and he gave him Achsah his daughter as an isha.

14 And it came to pass, when she came to him, that she moved him to ask of her abba a field: and she dismounted from off her donkey; and Kalev said to her, What do you want?

15 And she said to him, Give me a bracha: for you have given me a south land; give me also the springs of mayim. And Kalev gave her the upper springs and the lower springs.

16 And the children of the Kenite, Moshe's abba-in-law, went up out of the city of palm eytzim with the children of Yahudah into the wilderness of Yahudah, which lies south of Arad; and they went and dwelt among the people.

17 And Yahudah went with Shimon his brother and they killed the Kanaanites that inhabited Zephath and utterly destroyed it. And the name of the city was called Hormah.

18 Also Yahudah took Azah with its border and Ashkelon with its border and Ekron with its border.

19 And אִרְכָשׁ was with Yahudah; and He drove out the inhabitants of the har; but the inhabitants of the valley could not be driven out because they had mirkavot of iron.

20 And they gave Chebron to Kalev, as Moshe said: and he expelled from there the three sons of Anak.

21 And the children of Benjamin did not drive out the Yevusites that inhabited Yahrushalayim; but the Yevusites dwell with the children of Benjamin in Yahrushalayim to this yom.

22 And Beit Yoseph also went up against Beth-El: and אֶלְלָאֵל was with them.

23 And Beit Yoseph sent some to spy in Beth-El now the name of the city before was formerly Luz.

24 And the spies saw a man come forth out of the city and they said to him, Show us, we ask you, the entrance into the city and we will show you rachamim.

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let the man go along with all his mishpacha.

26 And the man went into the land of the Hittites and built a city and called the name of it Luz: which is the name of it to this yom.

27 Neither did Menasheh drive out the inhabitants of Beth-Shean and its villages, nor Taanach and its villages, nor the inhabitants of Dor and its villages, nor the inhabitants of Ivleam and its villages, nor the inhabitants of Megiddo and its villages: but the Kanaanites would dwell in that land.

28 And it came to pass, when Yisrael was strong, that they put the Kanaanites to slave labor and did not utterly drive them out.

29 Neither did Efrayim drive out the Kanaanites that dwelt in Gezer; but the Kanaanites dwelt in Gezer among them.

30 Neither did Zevulun drive out the inhabitants of Kitron, nor the inhabitants of Nachalol; but the Kanaanites dwelt among them and became slave laborers.

31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Tzidon, nor of Achlab, nor of Achzib, nor of Helvah, nor of Aphik, nor of Rehov:

32 But the Asherites dwelt among the Kanaanites, the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-Shemesh, nor the inhabitants of Beth-Anath; but they dwelt among the Kanaanites, the inhabitants of the land: Nevertheless the inhabitants of Beth-Shemesh and of Beth-Anath became slave laborers to them.

34 And the Amorites forced the children of Dan into the har: for they would not allow them to come down to the valley:

35 But the Amorites desired to dwell in Har Heres in Aiyalon and in Shaalvim: yet the hand of Beit Yoseph prevailed, so that they became slave laborers.

36 And the border of the Amorites was from the going up to Akravim, from Sela and upward.

2 And The Malach-^{מלאך} came up from Gilgal to Bochim and said, I made you to go up out of Mitzrayim and have brought you to the land that I swore to your ahvot; and I said, I will never break My brit with you.

2 And you shall make no brit with the inhabitants of this land; you shall throw down their altars: but you have not obeyed My voice: why have you done this?

3 Therefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides and their ahlohim shall be a trap to you.

4 And it came to pass, when The Malach-אלהים spoke these words to all the children of Yisrael, that the people lifted up their voice and wept.

5 And they called the name of that place Bochim: and they sacrificed there to אלהים.

6 And when Yahoshua had let the people go, the children of Yisrael went every man to his inheritance to possess the land.

7 And the people served אלהים all the yamim of Yahoshua and all the yamim of the zechanim that outlived Yahoshua, who had seen all the great nisim of אלהים, that He did for Yisrael.

8 And Yahoshua the son of Nun, the eved of אלהים, died, being one hundred ten years old.

9 And they buried him in the border of his inheritance in Timnath-Cheres, in the Har of Efrayim, on the north side of the hill Gaash.

10 And also all that generation was gathered to their ahvot: and there arose another generation after them, who knew not אלהים, nor the nisim that He had done for Yisrael.

11 And the children of Yisrael did evil in the sight of אלהים and served many of the Ba'alim:

12 And they forsook אלהים Ahlohim of their ahvot, who brought them out of the land of Mitzrayim and followed other ahlohim, even the ahlohim of the peoples that were all around them and bowed themselves to them and provoked אלהים to anger.

13 And they forsook אלהים and served Ba'al and Ashtaroth.

14 And the anger of אלהים was hot against Yisrael and He delivered them into the hands of spoilers that plundered them and He sold them into the hands of their enemies all around, so that they could not any longer stand before their enemies.

15 Wherever they went out, the Hand of אלהים was against them for evil, as אלהים had said and as

אִיִּזְרָאֵל had sworn to them: and they were greatly distressed.

16 Nevertheless אִיִּזְרָאֵל raised up shophtim, who delivered them out of the hand of those that plundered them.

17 And yet they would not listen to their shophtim, but they went whoring after other ahlohim and bowed themselves to them: they turned quickly out of the halacha which their ahvot walked in, who obeyed the mitzvot of אִיִּזְרָאֵל; but they did not do so.

18 And when אִיִּזְרָאֵל raised up their shophtim, then אִיִּזְרָאֵל was with the shophet and delivered them out of the hand of their enemies all the yamim of the shophet's chayim: for אִיִּזְרָאֵל had rachamim because of their groanings because of those that oppressed them and crushed them.

19 And it came to pass, when the shophet was dead, that they returned and corrupted themselves more than their ahvot, in following other ahlohim to serve them and to bow down to them; they ceased not from their own doings, nor from their stubborn halachot.

20 And the anger of אִיִּזְרָאֵל was hot against Yisrael; and He said, Because this people has transgressed My brit which I commanded their ahvot and have not listened to My voice;

21 I will also no longer drive out from before them any of the goyim that Yahoshua left when he died:

22 That through them I may test Yisrael, whether they will keep the halacha of אִיִּזְרָאֵל to have their halacha in it, as their ahvot did keep it, or not.

23 Therefore אִיִּזְרָאֵל left those goyim, without driving them out quickly; neither did He deliver them into the hand of Yahoshua.

3 Now these are the goyim that אֲרָאֵל left, to test Yisrael, even many in Yisrael who had not known all the wars of Kanaan;

2 Only so that the generations of the children of Yisrael might know, to teach them war, only those who before knew nothing about war;

3 Namely, five masters of the Plishtim and all the Kanaanites and the Tsidonians and the Hivites that dwelt in Har Levanon, from Har Ba'al-Hermon to the entering in of Hamath.

4 And they were to test Yisrael by them, to know whether they would listen to the mitzvot of אֲרָאֵל, which He commanded their ahvot through Moshe.

5 And the children of Yisrael dwelt among the Kanaanites, Hittites and Amorites and Perizzites and Hivites and Yevusites:

6 And they took their daughters to be their wives and gave their daughters to their sons and served their ahlohim.

7 And the children of Yisrael did evil in the sight of אֲרָאֵל and forgot אֲרָאֵל their Ahlohim and served the Ba'alim and the Asherim.

8 Therefore the anger of אֲרָאֵל was hot against Yisrael and He sold them into the hand of Chushan-Rishathayim melech of Aram-Naharayim: and the children of Yisrael served Chushan-Rishathayim eight years.

9 And when the children of Yisrael cried to אֲרָאֵל, then אֲרָאֵל raised up a deliverer for the children of Yisrael, who delivered them, even Othni-El the son of Kenaz, Kalev's younger brother.

10 And The Ruach of אֲרָאֵל came upon Othni-El and He gave mishpat to Yisrael and went out to war: and אֲרָאֵל delivered Chushan-Rishathayim melech of Aram-Naharayim into his hand; and his hand prevailed against Chushan-Rishathayim.

11 And the land had rest for forty years. And Othni-El the son of Kenaz died.

12 And the children of Yisrael did evil again in the sight of אֱלֹהִים: and אֱלֹהִים strengthened Eglon the melech of Moav against Yisrael because they had done evil in the sight of אֱלֹהִים.

13 And Eglon gathered to him the children of Ammon and Amalek and went and smote Yisrael and possessed the city of palm eytzim.

14 So the children of Yisrael served Eglon the melech of Moav eighteen years.

15 But when the children of Yisrael cried to אֱלֹהִים, then אֱלֹהִים raised them up a deliverer, Ehud the son of Gera, the Benyamite, a man impeded in his right hand: and by him the children of Yisrael sent a present to Eglon the melech of Moav.

16 But Ehud made him a dagger that had two edges, of a cubit length; and he did gird it under his robe upon his right thigh.

17 And he brought the present to Eglon melech of Moav: and Eglon was a very fat man.

18 And when he had made an end of offering the present, he sent away the people that brought the present.

19 But he himself turned back from the stone quarries that were by Gilgal and said, I have a secret message to you, O melech: who then said, Keep silent. And all that stood by him went out from him.

20 And Ehud came to him; and he was sitting in a cool room, which he had for himself alone. And Ehud said, I have a message from Ahlohim to you. And he arose out of his seat.

21 And Ehud put forth his left hand and took the dagger from his right thigh and thrust it into his belly:

22 And the handle also went in after the blade; and the gooff fat closed over the blade, so that he could not draw the dagger out of his belly; and it came out behind him.

23 Then Ehud went forth through the porch and shut the doors of the cool room upon him and locked them.

24 When he had gone out, his avadim came; and when they saw that, see, the doors of the cool room were locked, they said, Surely he covers his feet in his summer bedroom.

25 And they tarried until they were ashamed: and, see, he did not open the doors of the cool room; therefore they took a key and opened them: and, see, their master was fallen down dead on the earth.

26 And Ehud escaped while they tarried and passed beyond the stone quarries and escaped to Seriah.

27 And it came to pass, when he was come, that he blew a shofar in the har of Efrayim and the children of Yisrael went down with him from the har and he went before them.

28 And he said to them, Follow after me: for אִיִּזְרָאֵל has delivered your enemies the Moavites into your hand. And they went down after him and took the fords of the Yarden River toward Moav and allowed not any man to pass over.

29 And they killed from Moav at that time about ten thousand men, all were robust and all men of valor; and there escaped not a single man.

30 So Moav was subdued that yom under the hand of Yisrael. And the land had rest eighty years.

31 And after him was Shamgar the son of Anath, who killed of the Plishtim six hundred men with an ox goad: and he also delivered Yisrael.

4 And the children of Yisrael again did evil in the sight of אֲרָאֵל, when Ehud was dead.

2 And אֲרָאֵל sold them into the hand of Yavin melech of Kanaan, that reigned in Hatzor; the captain of the army was Sisra, who dwelt in Harosheth Ha-Goyim.

3 And the children of Yisrael cried to אֲרָאֵל: for Sisra had nine hundred mirkavot of iron and for twenty years he harshly oppressed the children of Yisrael.

4 And Devorah, a neviyah, the isha of Lapidoth, gave mishpat to Yisrael at that time.

5 And she dwelt under the palm eytz of Devorah between Ramah and Beth-El in Har Efrayim: and the children of Yisrael came up to her for mishpat.

6 And she sent and called Barak the son of Avinoam out of Kedesh-Naphtali and said to him, Has not אֲרָאֵל Ahlohim of Yisrael commanded us saying, Go and draw near towards Har Tavor and take with you ten thousand men of the children of Naphtali and of the children of Zevulun?

7 And I will draw to you Sisra, the captain of Yavin's army, with his mirkavot and his multitude; and I will deliver him into your hand.

8 And Barak said to her, If you will go with me, then I will go: but if you will not go with me, then I will not go.

9 And she said, I will surely go with you: nevertheless the journey that you take shall not be for your kavod; for אֲרָאֵל shall sell Sisra into the hand of a woman. And Devorah arose and went with Barak to Kedesh.

10 And Barak called Zevulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Devorah went up with him.

11 Now Chever the Kenite, who was of the children of Chovav the abba-in-law of Moshe, had separated

himself from the Kenites and camped his tent to the plain of Zaanayim, which is by Kedesh.

12 And they showed Sisra that Barak the son of Avinoam had gone up to Har Tavor.

13 And Sisra gathered together all his mirkavot, even nine hundred mirkavot of iron and all the people that were with him, from Harosheth Ha-Goyim to the river of Kishon.

14 And Devorah said to Barak, Go up; for this is the yom in which אֲרַבְּנָה has delivered Sisra into your hand: has not אֲרַבְּנָה gone out before you? So Barak went down from Har Tavor and ten thousand men after him.

15 And אֲרַבְּנָה destroyed Sisra and all his mirkavot and all his army, with the edge of the sword before Barak; so that Sisra went down off his mirkavah and fled away on his feet.

16 But Barak pursued after the mirkavot and after the army, to Charosheth Ha-Goyim: and all the army of Sisra fell by the edge of the sword; and there was not a man left.

17 However Sisra fled away on his feet to the tent of Yah-El the isha of Chever the Kenite: for there was shalom between Yavin the melech of Chazor and the bayit of Chever the Kenite.

18 And Yah-El went out to meet Sisra and said to him, Turn in, my master, turn in to me; fear not. And when he had turned in to her into the tent, she covered him with a mantle.

19 And he said to her, Give me, I beg you, a little mayim to drink, for I am thirsty. And she opened a bottle of milk and gave him to drink and covered him.

20 Again he said to her, Stand in the door of the tent and it shall be, when any man does come and asks you, Is there any man here? You shall say, No.

21 Then Yah-El Cheber's isha took a nail of the tent and took a hammer in her hand and went quietly to him and smote the nail into his temples and nailed it into the ground: for he was fast asleep and weary. So he died.

22 And, see, as Barak pursued Sisra, Yah-El came out to meet him and said to him, Come and I will show you the man whom you seek. And when he came into her tent, see, Sisra lay dead and the nail was in his temple.

23 So Ahlohim subdued on that yom Yavin the melech of Kanaan before the children of Yisrael.

24 And the hand of the children of Yisrael prospered and prevailed against Yavin the melech of Kanaan, until they had destroyed Yavin melech of Kanaan.

5 Then sang Devorah and Barak the son of Avinoam on that yom, saying,

2 Hallelu-et-אלהים for the avenging of Yisrael, when the people willingly offered themselves.

3 Shema, O you melechim; give ear, O you princes; I, will shir to אלהים; I will shir tehilot to אלהים Ahlohim of Yisrael.

4 אלהים, when You went out of Seir, when You marched out of the field of Edom, the earth trembled and the shamayim dropped, the clouds also dropped mayim.

5 The mountains melted from before אלהים, even Senai from before אלהים Ahlohim of Yisrael.

6 In the yamim of Shamgar the son of Anath, in the yamim of YAH-El, the highways were unoccupied and the travelers walked through byways.

7 They began to live behind walled towns until it ceased, it ceased in Yisrael, until I Devorah an eema in Yisrael, arose.

8 They chose new Ahlohim; then there was war in the gates. Was there a shield, or spear seen among forty thousand in Yisrael?

9 My lev is for the leaders over the chukim of Yisrael, who offered themselves willingly among the people. Barchu-et-אִיִּזְרָאֵל.

10 Speak up, you that ride on white donkeys, you that sit in mishpat and walk along the derech.

11 They that are delivered from the noise of archers in the places of drawing mayim, there shall they rehearse the tzadik acts of אִיִּזְרָאֵל, even the tzadik acts toward the inhabitants of His villages in Yisrael: then shall the people of אִיִּזְרָאֵל go down to the gates.

12 Awake, awake, Devorah: awake, awake and utter a shir: arise, Barak and lead your captivity captive, you son of Avinoam.

13 Then He made him that remains to have dominion over the nobles among the people: אִיִּזְרָאֵל made me have dominion over the mighty.

14 Out of Efrayim was there a root of them against Amalek; after you, Benjamin, among your people; out of Machir came leaders over the chukim and out of Zevulun they that handle the quill of the Sopher.

15 And the princes of Yissachar were with Devorah; even Yissachar and also Barak: he was sent on foot into the valley. For the divisions of Reuven there was great resolve of lev.

16 Why did you remain among the sheepfolds, to hear the bleating of the flocks? For the divisions of Reuven there was great searchings of lev.

17 Gilad stayed beyond the Yarden River: and why did Dan remain in ships? Asher continued on the seashore and stayed in his ports.

18 Zevulun and Naphtali were a people that jeopardized their lives to the death in the high places of the field.

19 The melechim came and fought; then fought the melechim of Kanaan in Taanach by the mayim of Megiddo; they took no spoils of silver.

20 They fought from the shamayim; the cochavim in their courses fought against Sisra.

21 The River Kishon swept them away, that ancient river, the River Kishon. O my being, you have trampled in strength.

22 Then were the horse hoofs of the enemy broken by the means of the prancing, of their mighty ones.

23 Curse Meroz, said the Heavenly Malach of אִי־אִז, curse bitterly the inhabitants of it; because they came not to the help of אִי־אִז, to the help of אִי־אִז against the mighty.

24 Blessed above women shall YAH-EI the isha of Chever the Kenite be, blessed shall she be above women in the tents.

25 He asked mayim and she gave him milk; she brought forth butter in a noble dish.

26 She put her hand to the nail and her right hand to the workmen's hammer; and with the hammer she smote Sisra, she smashed his head, when she had pierced and struck through his temples.

27 Between her feet he bowed, he fell, he lay down: between her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The eema of Sisra looked out a window and cried through the lattice, Why is his mirkavah so long in coming home? Why are the wheels of his mirkavot delayed?

29 Her wise ladies answered her; yes, she indeed answered herself,

30 Are they not finding, are they not dividing the spoil? To every man a woman, or two; to Sisra a spoil of dyed garments, a spoil of dyed garments of needlework, of dyed garments of needlework on

both sides, made for the necks of those that took the spoil?

31 So let all Your enemies perish, O אֱלֹהִים: but let them that love Him be as the shemesh when it goes forth in its might. And the land had rest forty years.

6 And the children of Yisrael did evil in the sight of אֱלֹהִים: and אֱלֹהִים delivered them into the hand of Midyan seven years.

2 And the hand of Midyan prevailed against Yisrael: and because of the Midyanites the children of Yisrael made dens that are in the mountains and caves and strongholds.

3 And so it was, when Yisrael had sown zera, that the Midyanites came up and the Amalekites and the children of the east, they all came up against them.

4 And they encamped against them and destroyed the increase of the earth, all the derech to Azah and left no food for Yisrael, neither sheep, nor ox, nor donkey.

5 For they came up with their cattle and their tents and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Yisrael was greatly impoverished because of the Midyanites; and the children of Yisrael cried to אֱלֹהִים.

7 And it came to pass, when the children of Yisrael cried to אֱלֹהִים because of the Midyanites,

8 That אֱלֹהִים sent a navi to the children of Yisrael, who said to them, This says אֱלֹהִים Ahlohim of Yisrael, I brought you up from Mitzrayim and brought you forth out of the bayit of bondage;

9 And I delivered you out of the hand of the Mitzrim and out of the hand of all that oppressed you and drove them out from before you and gave you their land;

10 And I said to you, I AM אלהים your Ahlohim; fear not the ahlohim of the Amorites, in whose land you dwell: but you have not obeyed My voice.

11 And there came The Malach-אלהים, who sat under an oak that was in Ophrah that belonged to Yoash the Avi-Ezrite: and his son Gidyon threshed wheat by the winepress, to hide it from the Midyanites.

12 And The Malach-אלהים appeared to him and said to him, אלהים is with you, you mighty man of valor.

13 And Gidyon said to Him, Oh my Master, if אלהים is with us, why then is all this happened to us? And where are all His nisim which our ahvot told us about, saying, Did not אלהים bring us up from Mitzrayim? But now אלהים has forsaken us and delivered us into the hands of the Midyanites.

14 And אלהים looked upon him, and said, Go in this your might and you shall save Yisrael from the hand of the Midyanites: have not I sent you?

15 And he said to Him, Oh my Master, with what shall I save Yisrael? See, my mishpacha is poor in Menasheh and I am the least in my abba's bayit.

16 And אלהים said to him, Surely I will be with you and you shall smite the Midyanites as one man.

17 And he said to Him, If now I have found chen in Your sight, then show me an ot that it is You who is talking with me.

18 Depart not from here, I ask You, until I come to You, to bring forth my present and set it before You. And He said, I will stay until you come again.

19 And Gidyon went in and made ready a young goat and unleavened cakes of an ephah of flour: the meat he put in a basket and he put the broth in a pot and brought it out to him under the oak and presented it.

20 And The Malach-אלהים said to him, Take the flesh and the unleavened cakes and lay them upon this rock and pour out the broth. And he did so.

21 Then The Malach-אלהים put forth the end of the staff that was in His hand and touched the meat and the unleavened cakes; and there rose up fire out of the rock and consumed the meat and the unleavened cakes. Then The Malach-אלהים departed out of his sight.

22 And when Gidyon perceived that He was The Malach-אלהים, Gidyon said, Oy, Oy אלהים - Ahlohim ! I have seen The Malach-אלהים panayim-el-panayim.

23 And אלהים said to him, Shalom be to you; fear not: you shall not die.

24 Then Gidyon built an altar there to אלהים and called it אלהים -Shalom: to this yom it is yet in Ophrah of the Avi-Ezrites.

25 And it came to pass the same lyla, that אלהים said to him, Take your abba's young bull, even the second bull of seven years old and throw down the altar of Ba'al that your abba has and cut down the Asherah that is by it:

26 And build an altar to אלהים your Ahlohim on the top of this rock, in the ordered place and take the second bull and offer a burnt sacrifice with the wood of the Asherah that you shall cut down.

27 Then Gidyon took ten men of his avadim, and did as אלהים had said to him: and so it was because he feared his abba's household and the men of the city, that he could not do it by yom, so he did it by lyla.

28 And when the men of the city arose early in the boker and see, the altar of Ba'al was cast down and the Asherah was cut down that was by it and the second bull was offered upon the altar that was built.

29 And they said one to another, Who has done this thing? And when they inquired and asked, they said, Gidyon the son of Yoash has done this thing.

30 Then the men of the city said to Yoash, Bring out your son, that he may die: because he has cast down the altar of Ba'al, and because he has cut down the Asherah that was by it.

31 And Yoash said to all that stood against him, Will you plead for Ba'al? Will you save him? He that will plead for him, let him be put to death while it is yet boker: if he be a real ahlohim, let him plead for himself because someone has cast down his altar.

32 Therefore on that yom Yoash called Gidyon; Yahruba'al, saying, Let Ba'al plead against him because his altar is thrown down.

33 Then all the Midyanites and the Amalekites and the children of the east were gathered together and went over and camped in the Valley of Yezreel.

34 But The Ruach of אִי־אֵז came upon Gidyon and he blew a shofar; and Avi-Ezer was gathered to him.

35 And he sent messengers throughout all Menasheh; who also were gathered to him: and he sent messengers to Asher and to Zevulun and to Naphtali; and they came up to meet them.

36 And Gidyon said to Ahlohim, If You will save Yisrael by my hand, as You have said,

37 See, I will put a fleece of wool on the floor; and if the dew is on the fleece only and it is dry upon all the earth next to it, then shall I know that You will save Yisrael by my hand, as You have said.

38 And it was so: for he rose up early in the boker and squeezed the fleece together and wrung the dew out of the fleece, filling a bowl full of mayim.

39 And Gidyon said to Ahlohim, Let not Your anger be hot against me and I will speak only once more: let me test once more with the fleece; let it now be

dry only upon the fleece and upon all the ground next to it let there be dew.

40 And Ahlohim did so that lyla: for it was dry upon the fleece only and there was dew on all the ground.

7 Then Yahruba'al, who is Gidyon and all the people that were with him, rose up early and camped beside the well of Harod: so that the army of the Midyanites were on the north side of them, by the hill of Moreh, in the valley.

2 And אִיִּזְרְאֵל said to Gidyon, The people that are with you are too many for Me to give the Midyanites into their hands, lest Yisrael boast themselves against Me, saying, my own hand has saved me.

3 Now therefore go proclaim in the ears of the people, saying, Anyone who is fearful and afraid, let him return and depart early from Har Gilad. And there returned from the people twenty two thousand; and there remained ten thousand.

4 And אִיִּזְרְאֵל said to Gidyon, The people are yet too many; bring them down to the mayim and I will test them for you there: and it shall be, that of whom I say to you, This one shall go with you, the same shall go with you; and of whoever I say to you, This one shall not go with you, the same one shall not go.

5 So he brought down the people to the mayim: and אִיִּזְרְאֵל said to Gidyon, Everyone that laps of the mayim with his tongue, as a dog laps, him shall you set by himself; likewise every one that bows down upon his knees to drink.

6 And the number of those that lapped; putting their hands to their mouth were three hundred men: but all the rest of the people bowed down upon their knees to drink mayim.

7 And אִיִּזְרְאֵל said to Gidyon, By the three hundred men that lapped will I save you and deliver the

Midyanites into your hand: and let all the other people go every man to his place.

8 So the people took food in their hands and their shofars: and he sent all the rest of Yisrael every man to his tent and retained those three hundred men: and the army of Midyan was beneath them in the valley.

9 And it came to pass the same lyla, that אֱלֹהִים said to him, Arise, get down to the army, for I have delivered it into your hand.

10 But if you fear to go down, go with Phurah your eved down to the army:

11 And you shall hear what they say; and afterward shall your hands be strengthened to go down to the army. Then he went down with Phurah his eved to the edge of the armed men that were in the camp.

12 And the Midyanites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude.

13 And when Gidyon had come, see, there was a man that told a dream to his chaver and said, See, I dreamed a dream and, a cake of barley lechem tumbled into the army of Midyan and came to a tent and smote it so that it fell and overturned it, that the tent lay flat.

14 And his companion answered and said, This is nothing other than the sword of Gidyon the son of Yoash, a man of Yisrael: for into his hand has Ahlohim delivered Midyan and all the army.

15 And it was so, when Gidyon heard the telling of the dream and the interpretation of it, that he worshipped and returned to the army of Yisrael and said, Arise; for אֱלֹהִים has delivered into your hand the army of Midyan.

16 And he divided the three hundred men into three companies and he put a shofar in every man's hand, with empty jars and torches in the jars.

17 And he said to them, Look at me and do likewise: and, see, when I come to the outside of the camp, it shall be that, as I do, so shall you do.

18 When I blow with the shofar, I and all that are with me, then blow your shofars also on every side of the camp and say, The sword of אִיִּזְרָאֵל and of Gidyon.

19 So Gidyon and the hundred men that were with him, came to the outside of the camp at the start of the middle watch; and they had just set their watch: and they blew the shofars and broke the jars that were in their hands.

20 And the three companies blew the shofars and broke the jars and held the torches in their left hands and the shofars in their right hands to blow with: and they cried out, The sword of אִיִּזְרָאֵל and of Gidyon.

21 And they stood every man in his place around the camp: and all the army ran and cried and fled.

22 And the three hundred blew the shofars and אִיִּזְרָאֵל set every man's sword against his fellow, even throughout all the army: and the army fled to Beth-Shittah in Tzererath and to the border of Avel-Meholah, to Tavvath.

23 And the men of Yisrael gathered themselves together out of Naphtali and out of Asher and out of all Menasheh and pursued after the Midyanites.

24 And Gidyon sent messengers throughout all Har Efrayim, saying, Come down against the Midyanites and take from them the watering places to Beth-Barah and of the Yarden River. Then all the men of Efrayim gathered themselves together and took the watering places in Beth-Barah and also of the Yarden River.

25 And they took two princes of the Midyanites, Orev and Zeev; and they killed Orev upon the rock Orev and Zeev they killed at the winepress of Zeev and pursued Midyan and brought the heads of Orev and Zeev to Gidyon on the other side of the Yarden River.

8 And the men of Efrayim said to him, Why have you treated us like this, that you did not call us, when you went to fight with the Midyanites? And they did argue with him sharply.

2 And he said to them, What have I done now in comparison to you? Is not the gleaning of the grapes of Efrayim better than the vintage of Avi-Ezer?

3 Ahlohim has delivered into your hands the princes of Midyan, Orev and Zeev: and what was I able to do in comparison to you? Then their anger was abated toward him, when he had said that.

4 And Gidyon came to the Yarden River and passed over, he and the three hundred men that were with him, weary, yet pursuing them.

5 And he said to the men of Sukkot, Give, I ask you, loaves of lechem to the people that follow me; for they are weary and I am pursuing after Tzevah and Tzalmunna, melechim of Midyan.

6 And the princes of Sukkot said, Are the hands of Tzevah and Tzalmunna now in your hand, that we should give lechem to your army?

7 And Gidyon said, Therefore when אִרְאֵל has delivered Tzevah and Tzalmunna into my hand and then I will tear your flesh with the thorns of the wilderness and with briers.

8 And he went up to Penu-El and spoke to them likewise: and the men of Penu-El answered him just as the men of Sukkot had answered him.

9 And he spoke also to the men of Penu-El, saying, When I come again in shalom, I will break down this tower.

10 Now Tzevah and Tzalmunna were in Karkor and their armies with them, about fifteen thousand men, all that were left of all the armies of the children of the east: for there fell a hundred twenty thousand men that drew the sword.

11 And Gidyon went up by the derech of those that dwelt in tents on the east of Novach and Yogvehah and smote the army: for the army was secure.

12 And when Tzevah and Tzalmunna fled, he pursued after them and took the two melechim of Midyan, Tzevah and Tzalmunna and destroyed all the army.

13 And Gidyon the son of Yoash returned from battle before the shemesh was up,

14 And caught a young man of the men of Sukkot and inquired of him: and he described to him the princes of Sukkot and their zechanim, even seventy-seven men.

15 And he came to the men of Sukkot and said, See Tzevah and Tzalmunna, about whom you taunted me, saying, Are the hands of Tzevah and Tzalmunna now in your hand, that we should give lechem to your men that are weary?

16 And he took the zechanim of the city and thorns of the wilderness and briars and with them he taught the men of Sukkot a lesson.

17 And he beat down the tower of Penu-El and killed the men of the city.

18 Then said he to Tzevah and Tzalmunna, What manner of men were they whom you killed at Tavor? And they answered, As you are, so were they: Each one resembled the children of a Melech.

19 And he said, They were my brothers, even the sons of my eema: as אִיִּים lives, if you had saved them alive, I would not kill you now.

20 And he said to Yether his bachor, Rise up and kill them. But the youth drew not his sword: for he feared because he was still a youth.

21 Then Tzevah and Tzalmunna said, Rise and fall upon us: for as the man is, so is his strength. And Gidyon arose and killed Tzevah and Tzalmunna and took away the ornaments that were on their camels' necks.

22 Then the men of Yisrael said to Gidyon, Rule over us, both you and your son and your son's son also: for you have delivered us from the hand of Midyan.

23 And Gidyon said to them, I will not rule over you, neither shall my son rule over you: אִיִּים shall rule over you.

24 And Gidyon said to them, I would desire a request from you, that you would give me every man the earrings of his spoil For they had golden earrings because they were Yishma'elym.

25 And they answered, We will willingly give them. And they spread a garment and did cast in it every man the earrings of his spoil.

26 And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold; besides ornaments and collars and purple raiment that was on the melechim of Midyan and besides the chains that were around their camels' necks.

27 And Gidyon made it into an ephod- shoulder garment and put it in his city, even in Ophrah: and kol Yisrael went there whoring after it: it then became a trap to Gidyon and to his bayit.

28 So Midyan was subdued before the children of Yisrael, so that they lifted up their heads no more.

And the country was in shalom forty years in the yamim of Gidyon.

29 And Yahruba'al the son of Yoash went and dwelt in his own bayit.

30 And Gidyon had seventy sons from his own gooff: for he had many wives.

31 And his concubine that was in Shechem, she also bore him a son, whose name he called Avimelech.

32 And Gidyon the son of Yoash died in a tov old age and was buried in the tomb of Yoash his abba, in Ophrah of the Avi-Ezrites.

33 And it came to pass, as soon as Gidyon was dead, that the children of Yisrael turned again and went whoring after the Ba'alim and made Ba'al-Berith their ahlohim.

34 And the children of Yisrael remembered not אֱלֹהֵיהֶם their Ahlohim, who had delivered them out of the hands of all their enemies on every side:

35 Neither showed they chesed to the bayit of Yahruba'al, named, Gidyon, according to all the tov that he had showed to Yisrael.

9 And Avimelech the son of Yahruba'al went to Shechem to his eema's brothers and communed with them and with all the mishpacha of the bayit of his eema's abba, saying,

2 Speak, I ask you, in the ears of all the men of Shechem, What is better for you, should all the sons of Yahruba'al, which are seventy persons, reign over you, or just one reign over you? Remember also that I am your bone and your flesh.

3 And his eema's brothers spoke of him in the ears of all the men of Shechem all these words: and their levavot inclined to follow Avimelech; for they said, He is our brother.

4 And they gave him seventy pieces of silver out of the bayit of Ba'al-Berith, with which Avimelech hired the am-ha-aretz, who followed him.

5 And he went to his abba's bayit at Ophrah and killed his brothers the sons of Yahruba'al, being seventy persons, upon one stone: not counting Yotam the youngest son of Yahruba'al who was left; for he hid himself.

6 And all the men of Shechem gathered together and all the bayit of Millo and went and made Avimelech melech, by the oak of Matzpiyah near the pillar that was in Shechem.

7 And when they told it to Yotam, he went and stood on the top of Har Gerazim and lifted up his voice and cried and said to them, Shema to me, you men of Shechem, that Ahlohim may listen to you.

8 The eytzim went forth once upon a time to anoint a melech over them; and they said to the olive eytz, Reign over us.

9 But the olive eytz said to them, Should I leave my fatness, with which by me they esteem Ahlohim and man and go to be promoted over the other eytzim?

10 And the other eytzim said to the fig eytz, Come and reign over us.

11 But the fig eytz said to them, Should I forsake my sweetness and my tov fruit and go to be promoted over the other eytzim?

12 Then said the other eytzim to the vine, Come and reign over us.

13 And the vine said to them, Should I leave my wine, which cheers Ahlohim and man and go to be promoted over the other eytzim?

14 Then said all the other eytzim to the bramble, Come and reign over us.

15 And the bramble said to the eytzim, If in emet you will anoint me melech over you, then come and put your trust in my shadow: and if not, let fire come

out of the bramble and devour the cedars of
Levanon.

16 Now therefore, if you have done truly and
sincerely, in that you have made Avimelech melech
and if you have dealt well with Yahruba'al and his
bayit and have done to him according to the
deserving of his hands-

17 For my abba fought for you and risked his
chayim and delivered you out of the hand of
Midyan:

18 And you have risen up against my abba's bayit
this yom and have slain his sons, seventy persons,
upon one stone and have made Avimelech, the son
of his female eved, melech over the men of
Shechem because he is your brother.

19 If you then have dealt truly and sincerely with
Yahruba'al and with his bayit this yom, then gilah in
your choice of Avimelech and let him also gilah in
you:

20 But if not, let fire come out from Avimelech and
devour the men of Shechem and the bayit of Millo;
and let fire come out from the men of Shechem and
from the bayit of Millo and devour Avimelech.

21 And Yotam ran away and fled and went to Be-er
and dwelt there, for fear of Avimelech his brother.

22 And Avimelech had reigned three years over
Yisrael,

23 Then Ahlohim sent an evil ruach between
Avimelech and the men of Shechem; and the men
of Shechem dealt treacherously against Avimelech:

24 That the cruelty done to the seventy sons of
Yahruba'al might come and their dahm be laid upon
Avimelech their brother, who killed them; and upon
the men of Shechem, who aided him in the killing of
his brothers.

25 And the men of Shechem set an ambush for him in the top of the mountains and they robbed all that came along that derech: and it was told Avimelech.

26 And Gaal the son of an eved came with his brothers and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields and gathered their vineyards and treaded the grapes and made a simcha and went into the bayit of their ahlohim and did eat and drink and cursed Avimelech.

28 And Gaal the son of the eved said, Who is Avimelech and who is Shechem, that we should serve him? Is not he the son of Yahruba'al? And is not Tzevul his officer? Serve the men of Chamor The Abba of Shechem! But why should we serve him?

29 And would to Ahlohim this people were under my hand! Then would I remove Avimelech. And he said to Avimelech, Increase your army and come out.

30 And when Tzevul the ruler of the city heard the words of Gaal the son of an eved, his anger was lit.

31 And he sent messengers to Avimelech privately, saying, See, Gaal the son of an eved and his brothers have come to Shechem; and, see, they fortify the city against you.

32 Now therefore go up by lyla, you and the people that are with you and lie in wait in the field:

33 And it shall be, that in the boker, as soon as the shemesh is up, you shall rise early and come upon the city: and, see, when he and the people that are with him come out against you, then may you do to them as you are able.

34 And Avimelech rose up and all the people that were with him, by lyla and they laid wait against Shechem in four companies.

35 And Gaal the son of an eved went out and stood in the entrance of the gate of the city: and

Avimelech rose up and the people that were with him, from lying in wait.

36 And when Gaal saw the people, he said to Tzevul, See, there come people down from the top of the mountains. And Tzevul said to him, You see the shadow of the mountains as if they were men.

37 And Gaal spoke again and said, See; there comes people down by the middle of the land and another company comes along by the plain of Meonenim.

38 Then said Tzevul to him, Where is now your mouth, with what you said, Who is Avimelech, that we should serve him? Is not this the people that you have despised? Go out now, I tell you and fight with them.

39 And Gaal went out before the men of Shechem and fought with Avimelech.

40 And Avimelech chased him and he fled before him and many were overthrown and wounded, even to the entrance of the gate.

41 And Avimelech dwelt at Arumah: and Tzevul thrust out Gaal and his brothers, so that they should not dwell in Shechem.

42 And it came to pass in the boker that the people went out into the field; and they told Avimelech.

43 And he took the people and divided them into three companies and laid wait in the field and looked and the people had come forth out of the city; and he rose up against them and smote them.

44 And Avimelech and the company that was with him, rushed forward and stood in the entrance of the gate of the city: and the two other companies ran upon all the people that were in the fields and killed them.

45 And Avimelech fought against the city all that yom; and he took the city and killed the people that

were in it and beat down the city and sowed it with salt.

46 And when all the men of the tower of Shechem heard that, they entered into a stronghold of the bayit of the El-Berith.

47 And it was told Avimelech, that all the men of the tower of Shechem were gathered together.

48 And Avimelech went up to Har Tzalmon, he and all the people that were with him; and Avimelech took an axe in his hand and cut down a branch from the eytzim and took it and laid it on his shoulder and said to the people that were with him, What you have seen me do, hurry up and do as I have done.

49 And all the people likewise cut down every man his branch and followed Avimelech and put them to the stronghold and set the stronghold on fire above them, so that all the men of the tower of Shechem died also, about a thousand men and women.

50 Then went Avimelech to Thevez and encamped against Thevez and took it.

51 But there was a strong tower within the city and there fled all the men and women and all those of the city and shut themselves in and they got up to the top of the tower.

52 And Avimelech came to the tower and fought against it and approached the door of the tower to burn it with fire.

53 And a certain woman dropped a piece of millstone upon Avimelech's head and crushed his skull.

54 Then he called quickly to the young man his armor-bearer and said to him, Draw your sword and kill me, that men say not of me that, A woman killed him. And his young man thrust him through and he died.

55 And when the men of Yisrael saw that Avimelech was dead, they departed every man to his place.

56 So Ahlohim repaid the wickedness to Avimelech, which he did to his abba, in killing his seventy brothers:

57 And all the evil of the men of Shechem did Ahlohim repay upon their heads: and upon them came the curse of Yotam the son of Yahruba'al.

10 And after Avimelech there arose to defend Yisrael Tola the son of Puah, the son of Dodo, a man of Yissachar; and he dwelt in Shamir in Har Efrayim.

2 And he gave mishpat to Yisrael twenty-three years and died and was buried in Shamir.

3 And after him arose Yair, a Giladi and gave mishpat to Yisrael twenty-two years.

4 And he had thirty sons that rode on thirty donkey colts and they had thirty cities, which are called Chavoth-Yair to this yom, which are in the land of Gilad.

5 And Yair died and was buried in Camon.

6 And the children of Yisrael did evil again in the sight of אֱלֹהִים and served the Ba'alim and Ashtaroth and the ahlohim of Aram and the ahlohim of Tzidon and the ahlohim of Moav and the ahlohim of the children of Ammon and the ahlohim of the Plishtim and forsook אֱלֹהִים and did not serve Him.

7 And the anger of אֱלֹהִים was hot against Yisrael and He sold them into the hands of the Plishtim and into the hands of the children of Ammon.

8 And that year they crushed and oppressed the children of Yisrael: eighteen years, all the children of Yisrael that were on the other side of the Yarden River in the land of the Amorites, which is in Gilad.

9 Moreover the children of Ammon passed over the Yarden River to fight also against Yahudah and against Benyamin and against Beit Efrayim; so that Yisrael was very distressed.

10 And the children of Yisrael cried to אלהים, saying, We have sinned against You, both because we have forsaken our Ahlohim and also served the Ba'alim.

11 And אלהים said to the children of Yisrael, Did not I deliver you from the Mitzrim and from the Amorites, from the children of Ammon and from the Plishtim?

12 The Tzidonians also and the Amalekites and the Maonites, did oppress you; and you cried to Me and I delivered you out of their hand.

13 Yet you have forsaken Me and served other Ahlohim: therefore I will deliver you no more.

14 Go and cry to the ahlohim whom you have chosen; let them deliver you in the time of your tribulation.

15 And the children of Yisrael said to אלהים, We have sinned: do to us whatever seems tov to You; deliver us only today, we ask You.

16 And they put away the strange ahlohim from among them and served אלהים: and His being was grieved for the misery of Yisrael.

17 Then the children of Ammon were gathered together and camped in Gilad. And the children of Yisrael assembled themselves together and camped in Mitzpah.

18 And the people and princes of Gilad said one to another, What man is he that will begin the fight against the children of Ammon? Let him be the head over all the inhabitants of Gilad.

11 Now Yiftach the Giladi was a mighty man of valor and he was the son of a harlot: and Gilad begat Yiftach.

2 And Gilad's isha bore him sons; and his isha's sons grew up and they threw out Yiftach and said to him, You shall not inherit in our abba's bayit; for you are the son of a strange woman.

3 Then Yiftach fled from his brothers and dwelt in the land of Tov: and there were gathered the am-ha-aretz to Yiftach, who went out with him.

4 And it came to pass in the process of time, that the children of Ammon made war against Yisrael.

5 And it was so, that when the children of Ammon made war against Yisrael, the zechanim of Gilad went to fetch Yiftach out of the land of Tov:

6 And they said to Yiftach, Come and be our captain, that we may fight with the children of Ammon.

7 And Yiftach said to the zechanim of Gilad, Did you not hate me and expel me out of my abba's bayit? And why have you come to me now when you are in distress?

8 And the zechanim of Gilad said to Yiftach, Therefore we turn again to you now, that you may go with us and fight against the children of Ammon and be our head over all the inhabitants of Gilad.

9 And Yiftach said to the zechanim of Gilad, If you bring me home again to fight against the children of Ammon and אִרְאֵנוּ deliver them before me, shall I be your head?

10 And the zechanim of Gilad said to Yiftach, אִרְאֵנוּ be witness between us, if we do not obey you according to your words.

11 Then Yiftach went with the zechanim of Gilad and the people made him head and captain over them: and Yiftach uttered all his words before אִרְאֵנוּ at Mitzpah.

12 And Yiftach sent messengers to the melech of the children of Ammon, saying, What have you to do with me, that you have come against me to fight in my land?

13 And the melech of the children of Ammon answered to the messengers of Yiftach, Because Yisrael took away my land, when they came up out

of Mitzrayim, from Arnon even to Yavok and to the Yarden River: now therefore restore those lands again in shalom.

14 And Yiftach sent messengers again to the melech of the children of Ammon:

15 And said to him, This says Yiftach, Yisrael took not away the land of Moav, nor the land of the children of Ammon:

16 But when Yisrael came up from Mitzrayim and walked through the wilderness to the Yam Suf and came to Kadesh;

17 Then Yisrael sent messengers to the melech of Edom, saying, Let me, I ask you, pass through your land: but the melech of Edom would not listen. And in like manner they sent to the melech of Moav: but he would not consent: and Yisrael stayed in Kadesh.

18 Then they went along through the wilderness and around the land of Edom and the land of Moav and came by the east side of the land of Moav and camped on the other side of Arnon, but did not go within the border of Moav: for Arnon was the border of Moav.

19 And Yisrael sent messengers to Sichon melech of the Amorites, the melech of Cheshbon; and Yisrael said to him, Let us pass, we ask you, through your land into my place.

20 But Sichon did not trust Yisrael to pass through his border: but Sichon gathered all his people together and camped in Yahaz and fought against Yisrael.

21 And אֱלֹהִים Ahlohim of Yisrael delivered Sichon and all his people into the hand of Yisrael and they smote them: so Yisrael possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the borders of the Amorites, from Arnon even to Javvok and from the wilderness even to the Yarden River.

23 So now אלהים Ahlohim of Yisrael has dispossessed the Amorites from before His people Yisrael and should you possess it?

24 Will not you possess that which Chemosh your ahlohim gives you to possess? So anyone אלהים our Ahlohim shall drive out from before us, them will we possess.

25 And now are you any better, or different than Balaq the son of Tzippor, melech of Moav? Did he ever strive against Yisrael, or did he ever fight against them,

26 While Yisrael dwelt in Cheshbon and her towns and in Aroer and her towns and in all the cities that are along the borders of Arnon, three hundred years? Why therefore did you not recover them within that time?

27 So I have not sinned against you, but you do me wrong to war against me: אלהים the Shophet is Shophet this yom between the children of Yisrael and the children of Ammon.

28 However the melech of the children of Ammon listened not to the words of Yiftach which he sent him.

29 Then The Ruach of אלהים came upon Yiftach and he passed over Gilad and Menasheh and passed over Mitzpah of Gilad and from Mitzpah of Gilad he passed over to the children of Ammon.

30 And Yiftach made a vow to אלהים and said, If You shall without fail deliver the children of Ammon into my hands,

31 Then it shall be, that whatever comes forth from the doors of my bayit to meet me, when I return in shalom from the children of Ammon, shall surely

belong to אֲרָאֵל and I will offer it up for a burnt offering.

32 So Yiftach passed over to the children of Ammon to fight against them; and אֲרָאֵל delivered them into his hands.

33 And he smote them from Aroer, even until Minnith, even twenty cities and also the plain of the vineyards, with a very great slaughter. So the children of Ammon were subdued before the children of Yisrael.

34 And Yiftach came to Mitzpah to his bayit and, see, his daughter came out to meet him with timbrels and with dancing: and she was his only child; beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he tore his clothes and said, Oy oy, my daughter! You have brought me into depression and you are one of them that cause me trouble: for I have opened my mouth to אֲרָאֵל and I cannot go back on my word.

36 And she said to him, My abba, if you have opened your mouth to אֲרָאֵל, do to me according to that which has proceeded out of your mouth; because אֲרָאֵל has taken vengeance for you on your enemies, even the children of Ammon.

37 And she said to her abba, Let this thing be done for me: leave me alone for two chodashem, that I may wander upon the mountains and bewail my virginity, my chaverim and I.

38 And he said, Go. And he sent her away for two chodashem: and she went with her chaverim and mourned her virginity upon the mountains.

39 And it came to pass at the end of two chodashem, that she returned to her abba, who did with her according to his vow which he had made: and she knew no man. And it was a custom in Yisrael,

40 That the daughters of Yisrael went yearly to mourn the daughter of Yiftach the Giladi four yamim every year.

12 And the men of Efrayim gathered themselves together and went northward and said to Yiftach, Why then did you pass over to fight against the children of Ammon and did not call us to go with you? We will burn your bayit upon you with fire.

2 And Yiftach said to them, my people and I were all in great strife with the children of Ammon and when I called you, you delivered me not out of their hands.

3 And when I saw that you delivered me not, I put my chayim in my hands and passed over against the children of Ammon and אֶרְאֵל delivered them into my hand: why then have you come up to me this yom, to fight against me?

4 Then Yiftach gathered together all the men of Gilad and fought with Efrayim: and the men of Gilad smote Efrayim because they said, You Giladites are fugitives of Efrayim, as Efraimites, living among the people of Menasheh.

5 And the Giladites took the passages of the Yarden River before the Efraimites: and it was so, that when those Efraimites who had escaped said, Let me go over; that the men of Gilad said to him, Are you an Efraimite? If he said, No;

6 Then they said to him, Say now the word Shivoleth: and he said Sivoleth: for if he could not pronounce it right; they took him and killed him at the passages of the Yarden River: and there fell at that time of the Efraimites forty two thousand.

7 And Yiftach gave mishpat to Yisrael six years. Then Yiftach the Giladi died and was buried in one of the cities of Gilad.

8 And after him Ivzan of Beth-Lechem gave mishpat to Yisrael.

9 And he had thirty sons and thirty daughters, whom he sent abroad and took in thirty daughters from abroad for his sons. And he gave mishpat to Yisrael seven years.

10 Then died Ivzan and was buried at Beth-Lechem.

11 And after him Elon, a Zevulonite, gave mishpat to Yisrael; and he gave mishpat to Yisrael ten years.

12 And Elon the Zevulonite died and was buried in Aiyalon in the country of Zevulun.

13 And after him Avdon the son of Hillel, a Pirathonite, gave mishpat to Yisrael.

14 And he had forty sons and thirty nephews who rode on seventy donkey colts: and he gave mishpat to Yisrael eight years.

15 And Avdon the son of Hillel the Pirathonite died and was buried in Pirathon in the land of Efrayim, in the har of the Amalekites.

13 And the children of Yisrael did evil again in the sight of אֱלֹהִים; and אֱלֹהִים delivered them into the hand of the Plishtim for forty years.

2 And there was a certain man of Tzorah, of the mishpacha of the Danites, whose name was Manoach; and his isha was barren and bore not.

3 And The Malach-אֱלֹהִים appeared to the woman and said to her, See now, you are barren and bear not: but you shall conceive and bear a son.

4 Now therefore beware, I tell you and drink no wine, or strong drink and eat not any unkosher-unclean thing:

5 For, look, you shall conceive and bear a son; and no razor shall come on his head: for the child shall be a Nazarite to Ahlohim from the womb: and he

shall begin to deliver Yisrael out of the hand of the Plishtim.

6 Then the woman came and told her husband, saying, A Man of Ahlohim came to me and His countenance was like the countenance of a Heavenly Malach of Ahlohim, very awesome: but I asked Him not from where He was, neither did He tell me His Name:

7 But He said to me, See, you shall conceive and bear a son; and now drink no wine, or strong drink, neither eat any unkosher-unclean thing: for the child shall be a Nazarite to Ahlohim from the womb to the yom of his death.

8 Then Manoach entreated אֱלֹהִים and said, O my Master, let the Man of Ahlohim that You did send come again to us and teach us what we shall do for the child that shall be born.

9 And Ahlohim listened to the voice of Manoach; and The Malach-Ahlohim came again to the woman as she sat in the field: but Manoach her husband was not with her.

10 And the woman hurried and ran and showed her husband and said to him, See, the Man has appeared to me again, that came to me the other yom.

11 And Manoach arose and went after his isha and came to the Man and said to him, Are You the Man that spoke to the woman? And He said, I AM.

12 And Manoach said, Now let Your Words come to pass. How shall we bring up the child and how shall we prepare him?

13 And The Malach-אֱלֹהִים said to Manoach, Of all that I said to the woman let her shomer.

14 She may not eat anything that comes from the vine, neither let her drink wine, or strong drink, nor eat any unkosher-unclean thing: all that I commanded her, let her shomer.

15 And Manoach said to The Malach-אלהים, I ask You, let us detain You, until we shall have made ready a young goat for You.

16 And The Malach-אלהים said to Manoach, Though you detain Me, I will not eat of your lechem: and if you will offer a burnt offering, you must offer it to אלהים. For Manoach knew not that He was The Malach-אלהים.

17 And Manoach said to The Malach-אלהים, What is Your Name, that when Your sayings come to pass we may do You kavod?

18 And The Malach-אלהים said to him, Why do you ask My Name, seeing it is a sod?

19 So Manoach took a young goat with a meat offering and offered it upon a rock to אלהים: and The Malach-אלהים gave hallel to אלהים; and Manoach and his isha looked on.

20 For it came to pass, when the flame went up toward the shamayim from off the altar that The Malach-אלהים ascended in the flame of the altar. And Manoach and his isha looked on it and fell on their faces to the ground.

21 But The Malach-אלהים did not appear again to Manoach and to his isha. Then Manoach knew that He was The Malach-אלהים.

22 And Manoach said to his isha, We shall surely die because we have seen Ahlohim.

23 But his isha said to him, If אלהים had desired to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have showed us all these things, nor would He at this time have told us such things as these.

24 And the woman bore a son and called his name Shimshon: and the child grew and אלהים blessed him.

25 And The Ruach of אַף־אֶז began to move him at times in the camp of Dan between Tzorah and Eshtaol.

14 And Shimshon went down to Timnath and saw a woman in Timnath of the daughters of the Plishtim.

2 And he came up and told his abba and his eema and said, I have seen a woman in Timnath of the daughters of the Plishtim: now therefore get her for me as my isha.

3 Then his abba and his eema said to him, Is there not a woman among the daughters of your brothers, or among all my people, that you go to take an isha of the Plishtim who are not in brit milah? And Shimshon said to his abba, Get her for me; for she pleases me well.

4 But his abba and his eema knew not that it was from אַף־אֶז, that He sought an occasion against the Plishtim: for at that time the Plishtim had dominion over Yisrael.

5 Then Shimshon went down and his abba and his eema, to Timnath and came to the vineyards of Timnath: and, see, a young lion roared against him.

6 And The Ruach of אַף־אֶז came mightily upon him and he tore him as he would have torn a young goat and he had nothing in his hand: but he told not his abba, or his eema what he had done.

7 And he went down and talked with the woman; and she pleased Shimshon well.

8 And after a time he returned to take her and he turned aside to see the carcass of the lion: and, see, there was a swarm of bees and honey in the carcass of the lion.

9 And he took some of it in his hands and went on eating and came to his abba and eema and he gave

them and they did eat: but he told them not that he had taken the honey out of the carcass of the lion.

10 So his abba went down to the woman: and Shimshon made there a feast; for this is what the young men used to do.

11 And it came to pass, when they saw him that they brought thirty chaverim to be with him.

12 And Shimshon said to them, I will now put forth a riddle to you: if you can certainly declare it to me within the seven yamim of the feast and find out the answer, then I will give you thirty sheets and thirty changes of garments:

13 But if you cannot declare it me, then shall you give me thirty sheets and thirty changes of garments. And they said to him, Put forth your riddle, that we may hear it.

14 And he said to them, Out of the eater came forth meat and out of the strong came forth sweetness. And they could not in three yamim expound the riddle.

15 And it came to pass on the seventh yom, that they said to Shimshon's isha, Entice your husband, that he may declare to us the riddle, lest we burn you and your abba's bayit with fire; have you called us to take what we have and impoverish us?

16 And Shimshon's isha wept before him and said, You hate me and love me not: you have put forth a riddle to the children of my people and have not told it me. And he said to her, See, I have not told it my abba nor to my eema and shall I tell it you?

17 And she wept before him the seven yamim, while their feast lasted: and it came to pass on the seventh yom, that he told her because she pressed him: and she told the riddle to the children of her people.

18 And the men of the city said to him on the seventh yom before the shemesh went down, What

is sweeter than honey? And what is stronger than a lion? And he said to them, If you had not plowed with my heifer, you would have not found out my riddle.

19 And The Ruach of אַיָּאָז came upon him and he went down to Ashkelon and killed thirty men there and took their spoil and gave changes of garments to those who expounded the riddle. And his anger was lit and he went up to his abba's bayit.

20 But Shimshon's isha was given to his companion, who used to be his chaver.

15 But it came to pass after some time, in the time of Shavuot, that Shimshon visited his isha with a young goat; and he said, I will go into my isha in the bedroom. But her abba would not allow him to go in.

2 And her abba said, I truly thought that you had utterly hated her; therefore I gave her to your chaver: is not her younger sister prettier than her? Take her, I ask you, instead of her.

3 And Shimshon said concerning them, Now this time I will be blameless regarding the Plishtim, if I do them evil.

4 And Shimshon went and caught three hundred foxes and took torches and turned tail to tail and put a firebrand in the midst between two tails.

5 And when he had set the torches on fire, he let them go into the standing grain of the Plishtim and burned up both the grain stacks and also the standing grain, with the vineyards and olives.

6 Then the Plishtim said, Who has done this? And they answered, Shimshon, the son-in-law of the Timnite because he had taken his isha and given her to his chaver. And the Plishtim came up and burned her and her abba with fire.

7 And Shimshon said to them, Though you have done this, yet will I be avenged of you and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the cleft of the rock Eytam.

9 Then the Plishtim went up and camped in Yahudah and spread out in Lehi.

10 And the men of Yahudah said, Why have you come up against us? And they answered, To bind Shimshon have we come up, to do to him as he has done to us.

11 Then three thousand men of Yahudah went to the top of the rock Eytam and said to Shimshon, You know not that the Plishtim are rulers over us? What is this that you have done to us? And he said to them, As they did to me, so have I done to them.

12 And they said to him, We have come down to bind you so that we may deliver you into the hand of the Plishtim. And Shimshon said to them, Swear to me, that you will not fall upon me yourselves.

13 And they spoke to him, saying, No; but we will bind you hard and deliver you into their hand: but surely we will not kill you. And they bound him with two new cords and brought him up from the rock.

14 And when he came to Lehi, the Plishtim shouted against him: and The Ruach of אַף אַז came mightily upon him and the cords that were upon his arms became as linen that was burned with fire and his bands were loosed from off his hands.

15 And he found a new jawbone of a donkey and put forth his hand and took it and killed a thousand men with it.

16 And Shimshon said, With the jawbone of a donkey, one heap, two heaps; with the jaw of a donkey have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand and called that place Ramath-Lehi.

18 And he was very thirsty, he called on אלהים and said, You have given this great deliverance into the hand of Your eved: and now shall I die for thirst and fall into the hands of those not made brit-milah?

19 But Ahlohim split a hollow place that was in Lehi and there came mayim out; and when he had drunk, his ruach came again and he revived: therefore he called the name of it En-Chakkore, which is in Lehi to this yom.

20 And he gave mishpat to Yisrael in the yamim of the Plishtim twenty years.

16 Then went Shimshon to Azah and saw there a harlot and went into her.

2 And it was told to the Gazites, saying, Shimshon is come here. And they surrounded him in and lay in wait for him all lyla in the gate of the city and were quiet all the lyla, saying, In the boker, when it is yom, we shall kill him.

3 And Shimshon lay until midnight and arose at midnight and took the doors of the gate of the city and the two posts and went away with them, bar and all and put them upon his shoulders and carried them up to the top of a hill that is before Chebron.

4 And it came to pass afterward, that he loved a woman in the Valley of Sorek, whose name was Delilah.

5 And the rulers of the Plishtim came up to her and said to her, Entice him and see where his great strength lies and by what means we may prevail against him, that we may bind him to afflict him: and we will give you every one of us eleven hundred pieces of silver.

6 And Delilah said to Shimshon, Tell me, I ask you, where does your great strength lie and with what and how might you be bound in order to afflict you.

7 And Shimshon said to her, If they bind me with seven fresh cords that were never dried, then shall I be weak and be like any another man.

8 Then rulers of the Plishtim brought up to her seven fresh cords that had not been dried and she bound him with them.

9 Now there were men lying in wait, abiding with her in the bedroom. And she said to him, The Plishtim are upon you, Shimshon. And he broke the cords, as a strand of yarn is broken when it touches the fire. So his strength was not known.

10 And Delilah said to Shimshon, See, you have mocked me and told me lies: now tell me, I ask you, with what might you be bound.

11 And he said to her, If they bind me tightly with new ropes that never were used, then shall I be weak and be as another man.

12 Delilah therefore took new ropes and bound him and said to him, The Plishtim are upon you, Shimshon. And there were those lying in wait abiding in the bedroom. And he broke them from off his arms like a thread.

13 And Delilah said to Shimshon, Until now you have mocked me and told me lies: tell me with what you might be bound. And he said to her, If you weave the seven locks of my head with the web.

14 And she tightened it with the pin and said to him, The Plishtim are upon you, Shimshon. And he awoke out of his sleep and went away with the pin of the loom and with the web.

15 And she said to him, How can you say, I love you, when your lev is not with me? You have mocked me these three times and have not told me where your great strength lies.

16 And it came to pass, when she pressed him daily with her words and urged him, so that his being was wearied to death;

17 That he told her all his lev and said to her. There has not come a razor upon my head; for I have been a Nazarite to Ahlohim from my eema's womb: if I am shaved, then my strength will go from me and I shall become weak and be like any other man.

18 And when Delilah saw that he had told her all his lev, she sent and called for the rulers of the Plishtim, saying, Come up at once, for he has showed me all his lev. Then the rulers of the Plishtim came up to her and brought money in their hands.

19 And she made him sleep upon her knees; and she called for a man and she caused him to shave off the seven locks of his head; and she began to afflict him and his strength went from him.

20 And she said, The Plishtim are upon you, Shimshon. And he awoke out of his sleep and said, I will go about things as at other times before and simply shake myself. But he did not know that אִרְאֵל had departed from him.

21 But the Plishtim took him and put out his eyes and brought him down to Azah and bound him with bronze shackles; and he became a grinder in the prison.

22 However the hair of his head began to grow again after he had been shaven.

23 Then rulers of the Plishtim gathered together to offer a great sacrifice to Dagon their ahlohim and to make gilah: for they said, Our ahlohim has delivered Shimshon our enemy into our hands.

24 And when the people saw him, they praised their Ahlohim: for they said, Our ahlohim has delivered into our hands our enemy and the destroyer of our country, who killed many of us.

25 And it came to pass, when their levavot were glad, that they said, Call for Shimshon, that he may entertain us. And they called for Shimshon out of the prison; and he entertained them: and they set him between the pillars.

26 And Shimshon said to the lad that held him by the hand, Allow me that I may feel the pillars upon which the bayit stands, that I may lean upon them.

27 Now the bayit was full of men and women; and all the rulers of the Plishtim were there; and there were upon the roof about three thousand men and women, who beheld while Shimshon entertained them.

28 And Shimshon called to אלהים and said, O אלהים Ahlohim, remember me, I ask You and strengthen me, I ask You, only this once, O Ahlohim, that I may be avenged of the Plishtim for my two eyes.

29 And Shimshon took hold of the two middle pillars upon which the bayit stood and on which it was supported, one with his right hand and the other with his left.

30 And Shimshon said, Let me die with the Plishtim. And he bowed himself with all his might; and the bayit fell upon the rulers and upon all the people that were in it. So those who he killed at his death were more than those that he killed in his chayim.

31 Then his brothers and all the bayit of his abba came down and took him and brought him up and buried him between Tzorah and Eshtaol in the burying place of Manoach his abba. And he gave mishpat to Yisrael twenty years.

17 And there was a man of Har Efrayim, whose name was Michayah.

2 And he said to his eema, The eleven hundred shekels of silver that were taken from you, about which you cursed and spoke of also in my ears,

see, the silver is with me; I took it. And his eema said, Blessed are you of אִיִּזְרָאֵל, my son.

3 And when he had restored the eleven hundred shekels of silver to his eema, his eema said, I had wholly dedicated the silver to אִיִּזְרָאֵל from my hand for my son, to make a graven image and a molded image: now therefore I will restore it to you.

4 Yet he restored the money to his eema; and his eema took two hundred shekels of silver and gave them to the silversmith, who made it into a graven image and a molded image: and they were in the bayit of Michayah.

5 And the man Michayah had a bayit of ahlohim and made an ephod and teraphim and consecrated one of his sons, who became his kohen.

6 In those yamim there was no melech in Yisrael, but every man did that which was right in his own eyes.

7 And there was a young man out of Beth-Lechem Yahudah of the mishpacha of Yahudah, who was a Lewite and he sojourned there.

8 And the man departed out of the city from Beth-Lechem Yahudah to sojourn where he could find a place: and he came to Har Efrayim to the bayit of Michayah, as he journeyed.

9 And Michayah said to him, From where do you come? And he said to him, I am a Lewite of Beth-Lechem Yahudah and I went to sojourn where I may find a place.

10 And Michayah said to him, Dwell with me and be to me an abba and a kohen and I will give you ten shekels of silver for the year and a suit of apparel and your food. So the Lewi went in.

11 And the Lewi was content to dwell with the man; and the young man was to him as one of his sons.

12 And Michayah consecrated the Lewite; and the young man became his kohen and was in the bayit of Michayah.

13 Then said Michayah, Now I know that אֱלֹהִים will do me tov, seeing I have a Lewite as my kohen.

18 In those yamim there was no melech in

Yisrael: and in those yamim the tribe of the Danites sought an inheritance to dwell in; for until that yom all their inheritance had not yet fallen to them among the tribes of Yisrael.

2 And the children of Dan sent of their mishpacha five men from their borders, men of valor, from Tzorah and from Eshtaol, to spy out the land and to search it; and they said to them, Go, search the land: who when they came to Har Efrayim, to the bayit of Michayah, they lodged there.

3 When they were by the bayit of Michayah, they knew the voice of the young man, the Lewi: and they turned in there and said to him, Who brought you here? And what are you making in this place? And what have you here?

4 And he said to them, Michayah did such and such with me and has hired me and I am his kohen.

5 And they said to him, Ask counsel, we ask you, from Ahlohim, that we may know whether our derech which we go shall be prosperous.

6 And the kohen said to them, Go in shalom: before אֱלֹהִים, is your journey in which you go.

7 Then the five men departed and came to Layish and saw the people that were in it, how they dwelt careless, after the manner of the Tzidonians, quiet and secure; and there was no civil authority in the land, that might put them to shame in any wrong thing and they were far from the Tzidonians and had kept to themselves.

8 And they came to their brothers to Tzorah and Eshtaol: and their brothers said to them, What say you?

9 And they said, Arise, that we may go up against them: for we have seen the land and, see, it is very tov: and are you standing still? Be not lazy to go and enter to possess the land.

10 When you go, you shall come to a people secure and to a large land: for Ahlohim has given it into your hands; a place where there is no want of anything that is in the earth.

11 And there went from there from the mishpacha of the Danites, out of Tzorah and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up and camped in Kiryath-Yearim, in Yahudah: so they called that place Machaneh-Dan to this yom: see, it is behind Kiryath-Yearim.

13 And they passed there to Har Efrayim and came to the bayit of Michayah.

14 Then answered the five men that went to spy out the country of Layish and said to their brothers, Do you know that there is among these houses an ephod and teraphim and a graven image and a molded image? Now therefore consider what you have to do.

15 And they turned aside and came to the bayit of the young man the Lewi, even to the bayit of Michayah and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entrance of the gate.

17 And the five men that went to spy out the land went up and came in there and took the graven image and the ephod and the teraphim and the molded image: and the kohen stood in the entrance of the gate with the six hundred men that were appointed with weapons of war.

18 And these went into Michayah's bayit and fetched the carved image, the ephod and the teraphim and the molded image. Then said the kohen to them, What are you doing?

19 And they said to him, Hold your silence, lay your hand upon your mouth and go with us and be to us an abba and a kohen: is it better for you to be a kohen to the bayit of one man, or that you be a kohen to a whole tribe and a mishpacha in Yisrael?

20 And the kohen's lev was in simcha and he took the ephod and the teraphim and the graven image and went out in the midst of the people.

21 So they turned and departed and put the little ones and the cattle and the carriage before them.

22 And when they were a certain distance from the bayit of Michayah, the men that were in the houses near to Michayah's bayit were gathered together and overtook the children of Dan.

23 And they cried to the children of Dan. And they turned their faces and said to Michayah, What's wrong with you, that you come with such a company?

24 And he said, You have taken away my ahlohim that I made and the kohen and you are gone away: and what have I left? And now you say to me, What bothers you?

25 And the children of Dan said to him, Let not your voice be heard among us, lest angry fellows come upon you and you lose your chayim, with the chayim of your household.

26 And the children of Dan went their derech: and when Michayah saw that they were too strong for him, he turned and went back to his bayit.

27 And they took the things that Michayah had made and the kohen that he had and came to Layish, to a people that were in shalom and secure:

and they smote those people with the edge of the sword and burned the city with fire.

28 And there was no deliverer because it was far from Tzidon and they had no business with any man; and it was in the valley that lies near Beth-Rechov. And they built a city and dwelt in it.

29 And they called the name of the city Dan, after the name of Dan their abba, who was born to Yisrael: but the name of the city was Layish first.

30 And the children of Dan set up the graven image: and Yahnathan, the son of Gershom, the son of Menasheh, he and his sons were kohanim to the tribe of Dan until the yom of the captivity of the land.

31 And they set them up Michayah's graven image, which he made, all the time that the Bayit of Ahlohim was in Shiloh.

19 And it came to pass in those yamim, when there was no melech in Yisrael, that there was a certain Lewite sojourning on the side of Har Efrayim, who took to him a concubine out of Beth-Lechem Yahudah.

2 And his concubine played the whore against him and went away from him to her abba's bayit to Beth-Lechem Yahudah and was there four whole chodashem.

3 And her husband arose and went after her, to speak kindly to her and to bring her again, having his eved with him and a couple of donkeys: and she brought him into her abba's bayit: and when The Abba of the woman saw him, he rejoiced to meet him.

4 And his abba-in-law, the woman's abba, retained him; and he stayed with him three yamim: so they did eat and drink and lodged there.

5 And it came to pass on the fourth yom, when they arose early in the boker, that he rose up to depart:

and the woman's abba said to his son-in-law,
Comfort your lev with a morsel of lechem and
afterward go your derech.

6 And they sat down and did eat and drink both of
them together: for the woman's abba had said to the
man, Be content, I ask you and stay all lyla and let
your lev be glad.

7 And when the man rose up to depart, his abba-in-
law urged him to stay: therefore he lodged there
again.

8 And he arose early in the boker on the fifth yom to
depart: and the woman's abba said, Comfort your
lev, I ask you. And they tarried until afternoon and
they did eat both of them.

9 And when the man rose up to depart, he and his
concubine and his eved, his abba-in-law, the
woman's abba, said to him, See, now the yom
draws toward evening, I ask you stay all lyla: see,
the yom grows to an end, lodge here, that your lev
may be glad; and in the boker go early on your
derech, that you may go home.

10 But the man would not stay that lyla, but he rose
up and departed and came over against Yevus,
which is Yahrushalayim; and there were with him
two donkeys saddled, his concubine also was with
him.

11 And when they were by Yevus, the yom was
almost over; and the eved said to his master, Come,
I ask you and let us turn in into this city of the
Yevusites and lodge in it.

12 And his master said to him, We will not turn
aside here into the city of a ger that is not of the
children of Yisrael; we will pass over to Givah.

13 And he said to his eved, Come and let us draw
near to one of these places to lodge all lyla, in
Givah, or in Ramah.

14 And they passed on and went their derech; and the shemesh went down upon them when they were by Givah, which belongs to Benyamin.

15 And they turned aside there, to go in and to lodge in Givah: and when he went in, he sat down in a street of the city: for there was no man that took them into his bayit for lodging.

16 And, see, there came an old man from his work out of the field at evening, which was also of Har Efrayim; and he sojourned in Givah: but the men of the place were Benyamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Where are you going? And from where do you come?

18 And he said to him, We are passing from Beth-Lechem Yahudah toward the side of Har Efrayim; from there am I: and I went to Beth-Lechem Yahudah, but I am now going to the Bayit of אֶרְרָא; and there is no man that receives me into his bayit.

19 Yet there is both straw and fodder for our donkeys; and there is lechem and wine also for me and for your female eved and for the young man who is with your avadim: there is no want for any thing.

20 And the old man said, Shalom be with you; however, let all your wants lie upon me; only lodge not in the street.

21 So he brought him into his bayit and gave fodder to the donkeys: and they washed their feet and did eat and drink.

22 Now as they were making their levavot glad, see, the men of the city, certain sons of Beliyaal, circled the bayit all around and beat on the door and spoke to the master of the bayit, the old man, saying, Bring forth the man that came into your bayit, that we may know him sexually.

23 And the man, the master of the bayit, went out to them, No, my brothers, no, I ask you, do not so wickedly; seeing that this man is come into my bayit, do not this folly.

24 See, here is my daughter a young woman and this man's concubine; them I will bring out now and humble them and do with them what seems tov to you: but to this man do not so vile a thing.

25 But the men would not listen to him: so the man took his concubine and brought her forth to them; and they knew her and abused her all lyla until the boker: and when the yom began to dawn, they let her go.

26 Then came the woman in the dawning of the yom and fell down at the door of the man's bayit where her master was, until it was ohr.

27 And her master rose up in the boker and opened the doors of the bayit and went out to go his derech: and, see, the woman his concubine was fallen down at the door of the bayit and her hands were upon the threshold.

28 And he said to her, Up and let us be going. But none answered. Then the man took her up upon a donkey and the man rose up and returned to his place.

29 And when he had come into his bayit, he took a knife and laid hold on his concubine and divided her, together with her bones, into twelve pieces and sent her into all the borders of Yisrael.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the yom that the children of Yisrael came up out of the land of Mitzrayim to this yom: consider it, take advice and speak up.

20 Then all the children of Yisrael went out and the kehilla was gathered together as one man, from

Dan even to Be-er-Sheva, with the land of Gilad, to מִצְפָּה in Mitzpah.

2 And the leaders of all the people, even of all the tribes of Yisrael, presented themselves in the kehilla of the people of Ahlohim, four hundred thousand footmen that drew the sword.

3 Now the children of Benyamin heard that the children of Yisrael had gone up to Mitzpah. Then said the children of Yisrael, Tell us, how was this wickedness done?

4 And the Lewi, the husband of the woman that was slain, answered and said, I came into Givah that belongs to Benyamin, I and my concubine to lodge.

5 And the men of Givah rose up against me and circled the bayit all around and came upon me by lyla and thought to have slain me: and my concubine have they sexually forced, so that she is dead.

6 And I took my concubine and cut her in pieces and sent her throughout all the country of the inheritance of Yisrael: for they have committed lewdness and folly in Yisrael.

7 See, you are all children of Yisrael; give here your advice and counsel.

8 And all the people arose as one man, saying, We will not any of us go to his tent, neither will any of us return to his bayit.

9 But now this shall be the thing that we will do to Givah; we will go up by lot against it;

10 And we will take ten men out of a hundred throughout all the tribes of Yisrael and a hundred out of a thousand and a thousand out of ten thousand, to fetch food for the people, to prepare them, when they come to Givah of Benyamin, according to all the folly that they have done in Yisrael.

11 So all the men of Yisrael were gathered against the city, knit together as one man.

12 And the tribes of Yisrael sent men through all the tribe of Benyamin, saying, What wickedness is this that is done among you?

13 Now therefore deliver to us these men, the children of Beliyaal, who are in Givah, that we may put them to death and put away the evil from Yisrael. But the children of Benyamin would not listen to the voice of their brothers the children of Yisrael:

14 But the children of Benyamin gathered themselves together out of the cities to Givah, to go out to battle against the children of Yisrael.

15 And the children of Benyamin were numbered at that time out of the cities twenty six thousand men that drew the sword, besides the inhabitants of Givah, who were numbered seven hundred chosen men.

16 Among all the people there were seven hundred chosen men left-handed; every one could sling stones at a hair's width and not miss.

17 And the men of Yisrael, against Benyamin, were numbered four hundred thousand men that drew the sword: all these were men of war.

18 And the children of Yisrael arose and went up to the Bayit of Ahlohim and asked counsel from Ahlohim and said, Which of us shall go up first to the battle against the children of Benyamin? And אֱלֹהִים said, Yahudah shall go up first.

19 And the children of Yisrael rose up in the boker and encamped against Givah.

20 And the men of Yisrael went out to battle against Benyamin; and the men of Yisrael put themselves in array to fight against them at Givah.

21 And the children of Benjamin came forth out of Givah and cut down to the ground of the Yisraelites that yom twenty two thousand men.

22 And the people, the men of Yisrael encouraged themselves and set their battle again in array in the place where they put themselves in array the first yom.

23 And the children of Yisrael went up and wept before אֱלֹהִים until evening and asked counsel of אֱלֹהִים, saying, Shall I go up again to battle against the children of Benjamin my brother? And אֱלֹהִים said, Go up against them.

24 And the children of Yisrael came near to the children of Benjamin the second yom.

25 And Benjamin went forth against them out of Givah the second yom and cut down to the ground of the children of Yisrael again eighteen thousand men; all these drew the sword.

26 Then all the children of Yisrael and all the people, went up and came to the Bayit of Ahlohim and wept and sat there before אֱלֹהִים and fasted that yom until evening and offered burnt offerings and shalom offerings before אֱלֹהִים.

27 And the children of Yisrael inquired of אֱלֹהִים, for the Ark of the Testimony of Ahlohim was there in those yamim,

28 And Pinchus, the son of El-Azar, the son of Aharon, stood before it in those yamim, saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And אֱלֹהִים said, Go up; for tomorrow boker I will deliver them into your hand.

29 And Yisrael set an ambush in wait around Givah.

30 And the children of Yisrael went up against the children of Benjamin on the third yom and put themselves in array against Givah, as at other times.

31 And the children of Benyamin went out against the people and were drawn away from the city; and they began to smite the people and kill, as at other times, in the highways, one of which goes up to the Bayit of Ahlohim and the other to Givah in the field, about thirty men of Yisrael.

32 And the children of Benyamin said, They are smitten before us, as the first time. But the children of Yisrael said, Let us flee and draw them from the city to the highways.

33 And all the men of Yisrael rose up out of their place and put themselves in array at Ba'al-Tamar: and the ambushers of Yisrael came forth out of their places, even out of the meadows of Givah.

34 And there came against Givah ten thousand chosen men out of kol Yisrael and the battle was fierce: but they knew not that evil was near them.

35 And אִי־אִזַּל smote Benyamin before Yisrael: and the children of Yisrael destroyed from the Benyamites that yom twenty five thousand one hundred men: all these drew the sword.

36 So the children of Benyamin saw that they were smitten: for the men of Yisrael gave ground to the Benyamites because they trusted the ambushers that they had set next to Givah.

37 And the ambushers hurried and rushed upon Givah; and the ambushers in wait drew themselves along and smote the entire city with the edge of the sword.

38 Now there was an appointed an ot between the men of Yisrael and the ambushers in wait that they should make a great flame with smoke rising up out of the city.

39 And when the men of Yisrael turned in the battle, Benyamin began to smite and kill of the men of Yisrael about thirty persons: for they said, Surely

they are smitten down before us, as in the first battle.

40 But when the flame began to rise up out of the city with a pillar of smoke, the Benyamites looked behind them and, see, the flame of the city ascended up to the shamayim.

41 And when the men of Yisrael turned again, the men of Benjamin were amazed: for they saw that evil had come upon them.

42 Therefore they turned their backs before the men of Yisrael to the derech of the wilderness; but the battle overtook them; and those Benyamites who came out of the cities were destroyed in the midst of the men of Yisrael.

43 They surrounded the Benyamites all around and chased them and trampled them down with ease over against Givah toward the east.

44 And there fell of Benjamin eighteen thousand men; all these were men of valor.

45 And they turned and fled toward the wilderness to The Rock of Rimmon: and they cut down in the highways five thousand men; and pursued hard after them to Gidom and killed two thousand of them.

46 So that all that fell that yom of Benjamin were twenty five thousand men that drew the sword; all these were men of valor.

47 But six hundred men turned and fled to the wilderness to The Rock Rimmon and stayed in The Rock Rimmon for four chodashem.

48 And the men of Yisrael turned again upon the children of Benjamin and smote them with the edge of the sword, men and beasts of every city and all that were found: also they set fire to all the cities that they came to.

21 Now the men of Yisrael had sworn in Mitzpah, saying, There shall not any of us give his daughter to Benyamin as an isha.

2 And the people came to the Bayit of Ahlohim and stayed there until evening before Ahlohim and lifted up their voices and wept sore;

3 And said, O אֱלֹהִים Ahlohim of Yisrael, why is this come to pass in Yisrael, that there should be today one tribe missing in Yisrael?

4 And it came to pass in the boker, that the people rose early and built there an altar and offered burnt offerings and shalom offerings.

5 And the children of Yisrael said, Who is there among all the tribes of Yisrael that came not up with the kehilla to אֱלֹהִים ? For they had made a great oath concerning him that would not come up to אֱלֹהִים to Mitzpah, saying, He shall surely be put to death.

6 And the children of Yisrael repented for what had occurred to Benyamin their brother and said, There is one tribe cut off from Yisrael this yom.

7 What shall we do to give them wives for those that remain, seeing we have sworn by אֱלֹהִים that we will not give them our daughters as wives?

8 And they said, Which one of the tribes of Yisrael did not come up to Mitzpah to אֱלֹהִים ? And, see, there came none from Yavesh-Gilad to the kehilla.

9 For the people were numbered and, see, there were none of the inhabitants of Yavesh-Gilad there.

10 And the kehilla sent there twelve thousand of the bravest men and commanded them, saying, Go and smite the inhabitants of Yavesh-Gilad with the edge of the sword, with the women and the children.

11 And this is the thing that you shall do, You shall utterly destroy every male and every woman that has lain with a man.

12 And they found among the inhabitants of Yavesh-Gilad four hundred young virgins, that had known no man by lying with any man: and they brought them to the camp at Shiloh, which is in the land of Kanaan.

13 And the whole kehilla sent delegates to speak to the children of Benjamin that were in The Rock Rimmon and to call to them offering shalom.

14 And Benjamin returned at that time; and the kehilla gave them wives that they had saved alive from the women of Yavesh-Gilad: and yet there were more men than women.

15 And the people were sorry for Benjamin because אִי־אִז had made a breach in the tribes of Yisrael.

16 Then the zechanim of the kehilla said, What shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, There must be an inheritance for them that are escaped from Benjamin, that a tribe be not destroyed out of Yisrael.

18 However we may not give them wives of our daughters: for the children of Yisrael have sworn, saying, Cursed be he that gives an isha to Benjamin.

19 Then they said, See, there is a moed of אִי־אִז in Shiloh yearly in a place which is on the north side of Beth-El, on the east side of the highway that goes up from Beth-El to Shechem and on the south of Levonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, if the daughters of Shiloh come out to dance in dances, then come out of the vineyards and catch every man his isha from the daughters of Shiloh and go to the land of Benjamin.

22 And it shall be, when their ahvot, or their brothers come to us to complain, that we will say to them, Be favorable to them for our sakes: because we reserved not to each man his isha in the war: for you did not give them wives at this time, that you should be guilty.

23 And the children of Benyamin did so and took wives, according to their number, of those that danced, whom they caught: and they went and returned to their inheritance and repaired the cities and dwelt in them.

24 And the children of Yisrael departed from there at that time, every man to his tribe and to his mishpacha and they went out from there every man to his inheritance.

25 In those yamim there was no melech in Yisrael: every man did that which was right in his own eyes.

X

Ruth-Root

To Our Forefathers Yisrael

1 Now it came to pass in the yamim when the shophtim ruled, that there was a famine in the land. And a certain man of Beth-Lechem Yahudah went to sojourn in the country of Moav, he and his isha and his two sons.

2 And the name of the man was Eli-Melech and the name of his isha Naomi and the name of his two sons Machlon and Chilyon, Ephrathites of Beth-Lechem Yahudah. And they came into the country of Moav and continued there.

3 And Eli-Melech Naomi's husband died; and she was left with her two sons.

4 And they took wives from the women of Moav; the name of the one was Orpah and the name of the other Root: and they dwelled there about ten years.

5 And Machlon and Chilyon both died; and the woman was left without her two sons and her husband.

6 Then she arose with her daughters-in-law; that she might return from the country of Moav: for she had heard in the country of Moav how that אֱלֹהֵינוּ had visited His people in giving them lechem.

7 And she went forth out of the place where she was, with her two daughters-in-law with her; and they went on the derech to return to the land of Yahudah.

8 And Naomi said to her two daughters-in-law, Go, return each of you to your eema's bayit: אֱלֹהֵינוּ deal kindly with you, as you have dealt with the dead and with me.

9 אִיִּי grant you that you may find rest, each of you in the bayit of a husband. Then she kissed them; and they lifted up their voice and wept.

10 And they said to her, Surely we will return with you to your people.

11 And Naomi said, Turn back again, my daughters: why will you go with me? Are there more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your derech; for I am too old to have a husband. If I should say, I have tikvah, that I should have a husband also tonight, should I bear sons?

13 Would you wait for them until they were grown? Would you keep yourselves back from having husbands? No, my daughters; for it grieves me much for your sakes that the Hand of אִיִּי has gone out against me.

14 And they lifted up their voice and wept again: and Orpah kissed her eema-in-law; but Root clung to her.

15 And she said, See, your sister-in-law is gone back to her people and to her ahlohim: return and follow your sister-in-law also.

16 And Root said, Do not urge me to leave you, or to return from following after you: for where you go, I will go; and where you lodge, I will lodge: your people shall be my people and your Ahlohim my Ahlohim:

17 Where you die, will I die and there will I be buried: אִיִּי do so to me and more also, if anything but death separates you and me.

18 When she saw that she was steadfast in mind to go with her, then she stopped discouraging her.

19 So the two of them went until they came to Beth-Lechem. And it came to pass, when they had come to Beth-Lechem, that all the city was moved about them and they said, Is this Naomi?

20 And she said to them, Call me not Naomi, call me Mara: for The Almighty has dealt very bitterly with me.

21 I went out full and אִתִּי has brought me home again empty: why then do you call me Naomi, seeing that אִתִּי has testified against me and The Almighty has afflicted me?

22 So Naomi returned and Root the Moavite, her daughter-in-law, with her, who returned out of the country of Moav: and they came to Beth-Lechem in the beginning of barley harvest around Yom HaBikkurim.

2 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the mishpacha of Eli-Melech; and his name was Boaz.

2 And Root the Moavite said to Naomi, Let me now go to the field and glean ears of grain after him in whose sight I shall find chen. And she said to her, Go, my daughter.

3 And she went and came and gleaned in the field after the reapers: as it turned out she came to the part of the field belonging to Boaz, who was of the mishpacha of Eli-Melech.

4 And see, Boaz came from Beth-Lechem and said to the reapers, אִתִּי be with you. And they answered him, אִתִּי bless you.

5 Then said Boaz to his eved that was set over the reapers, Whose young woman is this?

6 And the eved that was set over the reapers answered and said, It is the Moavite young woman that came back with Naomi out of the country of Moav:

7 And she said, I ask you, let me glean and gather after the reapers among the sheaves: so she came and has continued even from the boker until now, then she stayed a little in the bayit.

8 Then said Boaz to Ruth, have you heard, my daughter? Go not to glean in another field, neither go from here, but stay here close to my young women:

9 Let your eyes be on the field that they reap and go after them: have I not charged the young men that they shall not touch you? And when you are thirsty, go to the vessels and drink of that which the young men have drawn from.

10 Then she fell on her face and bowed herself to the ground and said to him, Why have I found chen in your eyes, that you should take notice of me, seeing I am a strange foreigner?

11 And Boaz answered and said to her, It has fully been showed to me, all that you have done for your eema-in-law since the death of your husband: and how you have left your abba and your eema and the land of your nativity and are come to a people which you knew not before.

12 אֱלֹהִים repay your work and may a full reward be given to you by אֱלֹהִים Ahlohim of Yisrael; under whose wings you have come to trust.

13 Then she said, Let me find chen in your sight, my master; for you have comforted me and for you have spoken kindly to your female eved, though I be not like one of your female avadim.

14 And Boaz said to her, At mealtime come here and eat of the lechem and dip your lechem in the vinegar. And she sat beside the reapers: and he passed parched grain to her and she did eat and was satisfied and left.

15 And when she had risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves and do not restrain her:

16 And let some grain fall by the handfuls for her and leave them, that she may glean them and rebuke her not.

17 So she gleaned in the field until evening and beat out what she had gleaned: and it was about an ephah of barley.

18 And she took it up and went into the city: and her eema-in-law saw what she had gleaned: and she brought forth and gave to her what she had reserved after she was satisfied.

19 And her eema-in-law said to her; Where have you gleaned today? And where did you work? Blessed be he that did take notice of you. And she showed her eema-in-law with whom she had worked and said, The man's name with whom I worked today is Boaz.

20 And Naomi said to her daughter-in-law, Blessed be he of אֱלֹהֵינוּ, who has not forsaken his kindness to the living and to the dead. And Naomi said to her, The man is a near kinsman of ours, one of our kinsman redeemers.

21 And Root the Moavite said, He said to me also, You shall stay close to my young men, until they have ended all my harvest.

22 And Naomi said to Root her daughter-in-law, It is tov, my daughter, that you go out with his young women too, that they meet you not in any other field.

23 So she kept close to the young women of Boaz to glean to the end of barley harvest and of the wheat harvest of Shavuot; and dwelt with her eema-in-law.

3 Then Naomi her eema-in-law said to her, My daughter, shall I not seek rest for you, that it may be well with you?

2 And now is not Boaz of our mishpacha, with whose young women you were? See, he is winnowing barley tonight in the threshing floor.

3 Wash yourself therefore and anoint yourself and put your garment upon you and get down to the floor: but do not make yourself known to the man, until he has finished eating and drinking.

4 And it shall be, when he lies down, that you shall mark the place where he shall lie and you shall go in and uncover his feet and lie down; and he will tell you what you shall do.

5 And she said to her, All that you say to me I will do.

6 And she went down to the floor and did according to all that her eema-in-law told her.

7 And when Boaz had eaten and drunk and his lev was full of simcha, he went to lie down at the end of the heap of grain: and she came softly and uncovered his feet and lay down.

8 And it came to pass at midnight, that the man was startled and he turned: and, see, he found a woman lying at his feet.

9 And he said, Who are you? And she answered, I am Root your female eved: spread your covering over your female eved; for you are a near kinsman redeemer.

10 And he said, Blessed are you of אִתָּךְ, my daughter: for you have showed more kindness in the latter end than at the beginning because you followed not young men, whether they are poor, or rich.

11 And now, my daughter, fear not; I will do to you all that you require: for all the city of my people does know that you are a virtuous woman.

12 And now it is emet that I am your near kinsman: however there is a kinsman nearer than I.

13 Stay this lyla and it shall be in the boker, that if he will redeem you tov, let him redeem you; but if he will not redeem you, then I will redeem you, as אִתָּךְ lives: lie down until the boker.

14 And she lay at his feet until the boker: and she rose up before anyone could see anyone else. And he said; Let it not be known that a woman came into the floor.

15 Also he said, Bring the mantle that you have upon you and hold it. And when she held it, he measured six measures of barley and laid it on her: and she went into the city.

16 And when she came to her eema-in-law, she said; Is that you, my daughter? And she told her all that the man had done for her.

17 And she said, These six measures of barley he gave me; for he said to me, Do not go empty to your eema-in-law.

18 Then said she, Sit still, my daughter, until you know how the matter will turn out. For the man will not rest, until he has finished the matter this yom.

4 Then went Boaz up to the gate and sat down there: and, see, the kinsman of whom Boaz spoke came by; to whom he said, Hey! Turn aside and sit down here. And he turned aside and sat down.

2 And he took ten men of the zechanim of the city and said, Sit down here. And they sat down.

3 And he said to the kinsman, Naomi that is come again out of the country of Moav sells a parcel of land, which was our brother Eli-Melech's:

4 And I thought to disclose it to you, saying, Buy it before the inhabitants and before the zechanim of my people. If you will redeem it, redeem it: but if you will not redeem it, then tell me, that I may know: for there is none to redeem it beside you; and I am after you. And he said, I will redeem it.

5 Then said Boaz, On the yom you buy the field from the hand of Naomi; you must acquire also Root the Moaviteess, the isha of the dead, to raise up the name of the dead for and upon his inheritance.

6 And the kinsman redeemer said, I cannot redeem it for myself, lest I ruin my own inheritance: redeem my right for yourself; for I cannot redeem it.

7 Now this was the manner in former times in Yisrael concerning redeeming and concerning changing, for to confirm all things; a man plucked off his sandal and gave it to his neighbor: and this was a testimony in Yisrael.

8 Therefore the kinsman said to Boaz, Buy it for you. So he drew off his sandal.

9 And Boaz said to the zechanim and to all the people, You are witnesses this yom, that I have bought all that was Eli-Melech's and all that was Chilyon's and Machlon's, from the hand of Naomi.

10 Moreover Root the Moavites, the isha of Machlon, have I purchased to be my isha, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brothers and from the gate of his place: you are witnesses this yom.

11 And all the people that were in the gate and the zechanim, said, We are witnesses. אִתְּכֶם make the woman that has come into your bayit like Rachel and like Leah, which two wives did build Beit Yisrael; and prove your worth in Ephratah and proclaim the Name in Beth-Lechem:

12 And let your bayit be like the bayit of Peretz, whom Tamar bore to Yahudah, of the zera which אִתְּכֶם shall give you by this young woman.

13 So Boaz took Root and she was his isha: and when he went in to her אִתְּכֶם gave her conception and she bore a son.

14 And the women said to Naomi, Blessed be אִתְּכֶם, who has not left you this yom without a redeemer, that His Name may be famous in Yisrael.

15 And he shall be to you a restorer of your chayim, and a sustainer of your old age: for your daughter-

in-law, who loves you and who is better to you than seven sons, has born him.

16 And Naomi took the child and laid it in her bosom and became a nurse to it.

17 And the women who were her neighbors gave him a name, saying, There is a son born to Naomi; and they called his name Oved: he is The Abba of Yishai, The Abba of Dawid.

18 Now these are the generations of Peretz: Peretz begat Hetzron,

19 And Hetzron begat Ram and Ram begat Amminadav,

20 And Amminadav begat Nachshon and Nachshon begat Salmon,

21 And Salmon begat Boaz and Boaz begat Oved,

22 And Oved begat Yishai and Yishai begat Dawid.

X

First Samuel-Shmuel Alef

To Our Forefathers Yisrael

- 1 Now there was a certain man of Ramathayim-Zophim, of Har Efrayim and his name was Elchanah, the son of Yeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephratite:
- 2 And he had two wives; the name of the one was Channah and the name of the other Peninnah: and Peninnah had children, but Channah had no children.
- 3 And this man went up out of his city yearly to worship and to sacrifice to אֱלֹהֵינוּ Tzevaot in Shiloh. And the two sons of Eli, Hofni and Pinchus, the kohanim of אֱלֹהֵינוּ, were there.
- 4 And when the time was that Elchanah made an offering, he gave to Peninnah his isha and to all her sons and her daughters, portions:
- 5 But to Channah he gave a double portion; for he loved Channah: but אֱלֹהֵינוּ had shut up her womb.
- 6 And her adversary also provoked and aggravated her, to make her anxious because אֱלֹהֵינוּ had shut up her womb.
- 7 And as he did so year by year, when she went up to the Bayit of אֱלֹהֵינוּ, so she provoked her; therefore she wept and did not eat.
- 8 Then said Elchanah her husband to her, Channah, why do you weep? And why do you eat nothing? Also why is your lev grieved? Am I not better to you than ten sons?
- 9 So Channah rose up after they had eaten in Shiloh and after they had drunk. Now Eli the kohen sat upon a seat by a post of the Hekal of אֱלֹהֵינוּ .

10 And she was in bitterness of chayim and made tefillah to אֱלֹהִים and wept greatly.

11 And she vowed a vow and said, O אֱלֹהִים Tzevaot, if You will indeed look on the affliction of Your female eved and remember me and not forget Your female eved, but will give to Your female eved a male child, then I will give him to אֱלֹהִים all the yamim of his chayim and there shall no razor come upon his head.

12 And it came to pass, as she continued making tefillah before אֱלֹהִים, that Eli watched her mouth.

13 Now Channah, she spoke in her lev; only her lips moved, but her voice was not heard: therefore Eli thought she was drunk.

14 And Eli said to her, How long will you be drunk? Put away your wine from you.

15 And Channah answered and said, No, my master, I am a woman of a heavy ruach: I have drunk neither wine nor strong drink, but have poured out my chayim before אֱלֹהִים.

16 Count not your female eved as a daughter of Beliyaal: for out of the abundance of my complaints and grief have I spoken until now.

17 Then Eli answered and said, Go in shalom: and the Ahlohim of Yisrael grant you your request that you have asked of Him.

18 And she said, Let your female eved find chen in your sight. So the woman went her derech and did eat and her appearance was no longer sad. 19 And they rose up in the boker early and worshipped shachrit before אֱלֹהִים and returned and came to their bayit in Ramah: and Elchanah knew Channah his isha; and אֱלֹהִים remembered her request.

20 Therefore it came to pass, when the time had come about after Channah had conceived, that she bore a son and called his name Shmuel, saying, Because I have asked him from אֱלֹהִים.

21 And the man Elchanah and all his bayit, went up to offer to אֱלֹהִים the yearly sacrifice and his vow.

22 But Channah did not go up; for she said to her husband, I will not go up while the child is weaned, after that I will bring him, that he may appear before אֱלֹהִים and there stay le-olam-va-ed.

23 And Elchanah her husband said to her, Do what seems tov to you; stay here until you have nursed him; only אֱלֹהִים establish His Word. So the woman stayed and gave her son nursing until she weaned him.

24 And when she had weaned him, she took him up with her, with three bullocks and one ephah of flour and a bottle of wine and brought him to the Bayit of אֱלֹהִים in Shiloh: and the child was young.

25 And they killed a bull and brought the child to Eli.

26 And she said, Oh my master, as your chayim lives, my master, I am the woman that stood by you here, making tefillah to אֱלֹהִים .

27 For this child I made tefillah; and אֱלֹהִים has given me my request which I have asked of Him:

28 Therefore also I have promised him to אֱלֹהִים ; as long as he lives he shall be given to אֱלֹהִים . And she worshipped אֱלֹהִים there.

2 And Channah made tefillah and said, My lev has gilah in אֱלֹהִים , my lev is exalted in אֱלֹהִים : my mouth is enlarged over my enemies; because I gilah in Your deliverance.

2 There is none kadosh as אֱלֹהִים : for there is none beside You: neither is there any Rock like our Ahlohim.

3 Talk no more so exceedingly proudly; let not arrogance come out of your mouth: for אֱלֹהִים is an El of da'at and by Him your actions are weighed.

4 The bows of the mighty men are broken and they that stumbled are girded with strength.

5 They that were full have sought work for lechem; and they that were hungry have ceased: Also the barren has born seven; and she that has many children has become feeble.

6 אֱלֹהִים kills and makes alive: He brings down to Sheol and brings up.

7 אֱלֹהִים makes poor and makes rich: He brings low and lifts up.

8 He raises up the poor out of the dust and lifts up the beggar from the dunghill, to set them with rulers and to make them inherit the kesay of tifereth: for the pillars of the earth are אֱלֹהִים 's and He has set the olam hazeh upon them.

9 He will guard the feet of His kidushim and the wicked shall be silent in darkness; for by his own strength shall no man prevail.

10 The adversaries of אֱלֹהִים shall be broken to pieces; out of the shamayim shall He thunder upon them: אֱלֹהִים shall judge the ends of the earth; and He shall give strength to His melech and exalt the position of His anointed.

11 And Elchanah went to Ramah to his bayit. And the child did serve before אֱלֹהִים in the presence of Eli the kohen.

12 Now the sons of Eli were sons of Belyaal; they knew not אֱלֹהִים .

13 And the kohen's custom with the people was, that, when any man offered sacrifice, the kohen's eved came, while the meat was cooking, with a three-pronged hook in his hand,

14 And he struck it into the pan, or kettle, or caldron, or pot; so that all that the flesh-hook brought up the kohen took for himself. So this they did in Shiloh to all the Yisraelites that came there.

15 Also before they burned the fat, the kohen's eved came and said to the man that sacrificed, Give the

meat for the kohen to roast; for he will not have cooked meat from you, but raw.

16 And if any man said to him, Let the fat burn first and then take as much as your being desires; then he would answer him, No; but you shall give it to me now: and if not, I will take it by force.

17 Therefore the sin of the young men was very great before אֱלֹהִים : for men despised the offering of אֱלֹהִים.

18 But Shmuel served before אֱלֹהִים , being a child, dressed with a linen shoulder garment.

19 Moreover his eema made him a little coat and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 And Eli blessed Elchanah and his isha and said, אֱלֹהִים give you zera of this woman for the promise that is given to אֱלֹהִים . And they went to their own home.

21 And אֱלֹהִים visited Channah, so that she conceived and bore three sons and two daughters. And the child Shmuel grew before אֱלֹהִים .

22 Now Eli was very old and heard all that his sons did to kol Yisrael; and how they had relations with the women that assembled at the door of the Mishkan of the kehilla.

23 And he said to them, Why do you do such things? For I hear of your evil dealings from all the people.

24 No, my sons; for it is not a tov report that I hear: for you make אֱלֹהִים 's people to transgress.

25 If one man sins against another, the shophet shall render mishpat for him: but if a man sins against אֱלֹהִים , who shall help him? Nevertheless they listened not to the voice of their abba because אֱלֹהִים would kill them.

26 And the child Shmuel grew up and was in chen both with אֱלֹהִים and also with men.

27 And there came a man of Ahlohim to Eli and said to him, This says אלהים , Did I not plainly appear to the bayit of your abba, when they were in Mitzrayim in bondage to Pharaoh's bayit?

28 And didn't I choose him out of all the tribes of Yisrael to be My kohen, to offer upon My altar, to burn incense, to wear a shoulder ephod before Me? And didn't I give to the bayit of your ahvot all the offerings made by fire by the children of Yisrael?

29 Why do you deal wrongly with My sacrifice and keep My offering, which I have commanded in My dwelling; and esteem your sons above Me, to make yourselves fat with the best of all the offerings of Yisrael My people?

30 Therefore אלהים Ahlohim of Yisrael says, I said indeed that your bayit and the bayit of your ahvot, should have their halacha before Me le-olam-va-ed: but now אלהים said, Be it far from Me; for them that esteem Me I will esteem and they that despise Me shall be lightly esteemed.

31 See, the yamim come, that I will cut off your arm and the arm of your abba's bayit, that there shall not be an old man in your bayit.

32 And you shall see an enemy in My Dwelling Place, despite all the wealth which Ahlohim shall give Yisrael: and there shall not be an old man in your bayit le-olam-va-ed.

33 And any of the men of your bayit, whom I shall not cut off from My altar, shall still consume your eyes and grieve your lev: and all the increase of your bayit shall die in their youth.

34 And this shall be an ot to you, that what now comes upon your two sons, on Hofni and Pinchus; in one yom they shall die both of them.

35 And I will raise up for Myself a faithful Kohen, that shall do according to that which is in My lev and in My mind: and I will build Him a sure Bayit; and He

shall have His halacha before My anointing le-olam-va-ed.

36 And it shall come to pass, that every one that is left in your bayit shall come and crouch before him for a piece of silver and a piece of lechem and shall say, Put me, I ask you, into one of the kohanim's offices, that I may eat even a piece of lechem.

3 And the child Shmuel served before אֱלֹהִים and in front of Eli. And The Word of אֱלֹהִים was rare in those yamim; there was no open vision.

2 And it came to pass at that time, when Eli had lain down in his bed and his eyes began to grow dim, that he could not see;

3 And The Ohr of Ahlohim had not yet gone out in the Hekal of אֱלֹהִים, where the Ark of Ahlohim was and Shmuel was lying down ready to sleep;

4 And אֱלֹהִים called:Shmuel: and he answered, Hinayne.

5 And he ran to Eli and said, Hinayne; for you called me. And he said, I did not call you; go lie down again. And he went and laid down.

6 And אֱלֹהִים called yet again: Shmuel. And Shmuel arose and went to Eli and said, Hinayne; for you did call me. And he answered, I did not call you, my son; go lie down again.

7 Now Shmuel did not yet know אֱלֹהִים neither was The Word of אֱלֹהִים yet revealed to him.

8 And אֱלֹהִים called Shmuel again the third time. And he arose and went to Eli and said, Hinayne; for you did call me. And Eli then perceived that אֱלֹהִים had called the child.

9 Therefore Eli said to Shmuel, Go, lie down: and it shall be, if He calls you, that you shall say, Speak, אֱלֹהִים; for Your eved hears. So Shmuel went and lay down in his place.

10 And אֵלִי came and stood and called as at the other times, Shmuel, Shmuel. Then Shmuel answered, Speak; for Your eved hears.

11 And אֵלִי said to Shmuel, See, I will do a thing in Yisrael, at which both ears of every one that hears shall tingle.

12 In that yom I will perform against Eli all things that I have spoken concerning his bayit: when I begin, I will also make an end.

13 For I have told him that I will judge his bayit le-olam-va-ed for the iniquity which he knows about; because his sons made themselves vile and reviled the people and he restrained them not.

14 And therefore I have sworn to the bayit of Eli, that the iniquity of Eli's bayit shall not be purged with sacrifice nor offering le-olam-va-ed.

15 And Shmuel lay until the boker and opened the doors of the Bayit of אֵלִי . And Shmuel feared to show Eli the vision.

16 Then Eli called Shmuel and said, Shmuel, my son. And he answered, Hinayne.

17 And he said, What is the thing that אֵלִי has said to you? I ask you, hide it not from me: Ahlohim do all He has showed you and even more also, if you hide anything from me of all the things that He said to you.

18 And Shmuel told him everything and hid nothing from him. And he said, It is from אֵלִי : let Him do what seems tov to Him. 19 And Shmuel grew and אֵלִי was with him and he did not ignore even one of His Words. 20 And kol Yisrael from Dan even to Be-er-Sheva knew that Shmuel was established to be a navi of אֵלִי . 21 And אֵלִי appeared again in Shiloh: for אֵלִי revealed Himself to Shmuel in Shiloh by The Word of אֵלִי .

4 And the word of Shmuel came to kol Yisrael.

Now Yisrael went out against the Plishtim to battle and camped beside Even-Ezer: and the Plishtim camped in Aphek.

2 And the Plishtim put themselves in battle against Yisrael: and when they joined the battle, Yisrael was smitten before the Plishtim: and they killed of the army in the field about four thousand men.

3 And when the people had come into the camp, the zechanim of Yisrael said, Why has אֱלֹהֵינוּ smitten us today before the Plishtim? Let us get the Ark of the Testimony of אֱלֹהֵינוּ out of Shiloh to us, so that when it comes among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from there the Ark of the Testimony of אֱלֹהֵינוּ Tzevaot, who dwells between the cheruvim: and the two sons of Eli, Hofni and Pinchus, were there with the Ark of the Testimony of Ahlohim.

5 And when the Ark of the Testimony of אֱלֹהֵינוּ came into the camp, kol Yisrael shouted with a great shout, so that the earth shook.

6 And when the Plishtim heard the noise of the shout, they said, What means the noise of this great shout in the camp of the Ivrim? And they understood that the Ark of אֱלֹהֵינוּ had come into the camp.

7 And the Plishtim were afraid, for they said, Ahlohim has come into the camp. And they said, Woe to us! For there has not been such a thing before.

8 Woe to us! Who shall deliver us out of the hand of these mighty Ahlohim ? These are the Ahlohim that smote the Mitzrim with all the plagues in the wilderness.

9 Be strong and behave yourselves like men, O you Plishtim, that you be not avadim to the Ivrim, as they have been to you: act like men and fight.

10 And the Plishtim fought and Yisrael was smitten and they fled every man into his tent: and there was a very great slaughter; for there fell in Yisrael thirty thousand foot soldiers.

11 And the Ark of Ahlohim was taken; and the two sons of Eli, Hofni and Pinchus, were killed.

12 And there ran a man of Benyamin out of the army and came to Shiloh the same yom with his clothes torn and with dust upon his head.

13 And when he came, see, Eli sat upon a seat by the wayside watching: for his lev trembled over the Ark of Ahlohim. And when the man came into the city and told it to them, the entire city shouted out.

14 And when Eli heard the noise of the crying, he said, What means the noise of this tumult? And the man came in hastily and told Eli.

15 Now Eli was ninety-eight years old; and his eyes were dim, so that he could not see.

16 And the man said to Eli, I am he that came out of the army and I fled here today out of the battle. And he said, What is going on there, my son?

17 And the messenger answered and said, Yisrael has fled from the Plishtim and there has been also a great slaughter among the people and your two sons also, Hofni and Pinchus, are dead and the Ark of Ahlohim has been taken.

18 And it came to pass, when he made mention of the Ark of Ahlohim, that he fell from off the seat backward by the side of the gate and his neck broke and he died: for he was an old man and very heavy. And he had been shophet in Yisrael for forty years.

19 And his daughter-in-law, Pinchus's isha, was with child, near to be delivered: and when she heard the news that the Ark of Ahlohim was taken and that her

abba-in-law and her husband were dead, she bowed herself and gave birth; for her labor pains came upon her.

20 And about the time of her death the women that stood by her said to her, Fear not; for you have born a son. But she answered nothing and neither did she care.

21 And she named the child Ichavod, saying, The tifereth has departed from Yisrael: because the Ark of Ahlohim was taken and because of her abba-in-law and her husband.

22 And she said, The tifereth is departed from Yisrael: for the Ark of Ahlohim is taken.

5 And the Plishtim took the Ark of Ahlohim and brought it from Even-Ezer to Ashdod.

2 When the Plishtim took the Ark of Ahlohim, they brought it into the bayit of Dagon and set it by Dagon.

3 And when those of Ashdod arose early in the boker, see, Dagon was thrown down upon his face to the earth before the Ark of אֱלֹהִים .And they took Dagon and set him back in his place again.

4 And when they arose early on the next boker, see, Dagon was thrown down upon his face to the ground before the Ark of אֱלֹהִים ; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

5 Therefore neither the kohanim of Dagon, nor any that come into Dagon's bayit, step on the threshold of Dagon in Ashdod to this yom.

6 But the Hand of אֱלֹהִים was heavy upon them of Ashdod and He destroyed them and smote them with tumors, even Ashdod and the borders of it.

7 And when the men of Ashdod saw that it was so, they said, The Ark of the Ahlohim of Yisrael shall not

stay with us: for His hand is heavy upon us and upon Dagon our ahlohim.

8 They sent therefore and gathered all the rulers of the Plishtim to them and said, What shall we do with the Ark of the Ahlohim of Yisrael? And they answered, Let the Ark of the Ahlohim of Yisrael be moved to Gat. And they carried the Ark of the Ahlohim of Yisrael there.

9 And it was so, that, after they had removed it, the Hand of אֱלֹהִים was against the city with a very great destruction: and He smote the men of the city, both small and great and they had tumors in their private parts.

10 Therefore they sent the Ark of Ahlohim to Ekron. And it came to pass, as the Ark of Ahlohim came to Ekron, that the Ekronites shouted out, saying, They have brought here the Ark of the Ahlohim of Yisrael to us, to kill us and our people.

11 So they sent and gathered together all the rulers of the Plishtim and said, Send away the Ark of the Ahlohim of Yisrael and let it go again to its own place, that it kill us not and kill not our people: for there was a deadly destruction throughout all the city; the hand of Ahlohim was very heavy there.

12 And the men that did not die were smitten with the tumors: and the cry of the city went up to the shamayim.

6 And the Ark of אֱלֹהִים was in the country of the Plishtim seven chodashem.

2 And the Plishtim called for their kohanim and the diviners, saying, What shall we do to the Ark of אֱלֹהִים ? Tell us by what means shall we send it to its place.

3 And they said, If you send away the Ark of the Ahlohim of Yisrael, send it not away empty; you shall surely bring Him a trespass offering: then you

shall be healed and it shall be known to you why His hand is not turned aside from you.

4 Then said they, What shall be the trespass offering that we shall return to Him? They answered, Five golden tumors and five golden mice, according to the number of masters of the Plishtim: for one plague was on all of you and on your masters.

5 And you shall make images of your tumors and images of your mice that ruin the land; and you shall give tifereth to the Ahlohim of Yisrael: perhaps then He will lighten His hand from off of you and from off of your ahlohim and from off of your land.

6 Why then do you harden your levavot, as the Mitzrim and Pharaoh hardened their levavot? When He had done wonderful things among them, did they not let the people go and they departed?

7 Now therefore make a new cart and take two milking cows, which have never been yoked and tie the cows to the cart and bring their calves home away from them:

8 And take the Ark of אֲרֹן and lay it upon the cart; and put the jewels of gold, which you return to Him for a trespass offering, in a chest by the side of it; and send it away, that it may go.

9 And see, if it goes up to its own border to Beth-Shemesh, then He has done us this great evil: but if not, then we shall know that it was not His hand that smote us; it was an accident that happened to us.

10 And the men did so; and took two milking cows and tied them to the cart and shut up their calves at home:

11 And they laid the Ark of אֲרֹן upon the cart and the chest with the mice of gold and the images of their tumors.

12 And the cows went immediately to the derech of Beth-Shemesh and went along the highway, bellowing as they went and turned not aside to the

right hand, or to the left; and the rulers of the Plishtim went after them to the border of Beth-Shemesh.

13 And those of Beth-Shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes and saw the Ark and rejoiced to see it.

14 And the cart came into the field of Yahusha, a Beth-Shemite and stood there, where there was a great stone: and they split the wood of the cart and offered the cows as a burnt offering to אֱלֹהִים.

15 And the Lewiym took down the Ark of אֱלֹהִים and the chest that was with it, in which the jewels of gold were and put them on the great stone: and the men of Beth-Shemesh offered burnt offerings and sacrificed sacrifices the same yom to אֱלֹהִים .

16 And when the five masters of the Plishtim had seen it, they returned to Ekron the same yom.

17 And these are the golden tumors which the Plishtim returned for a trespass offering to אֱלֹהִים ; for Ashdod one, for Azah one, for Ashkelon one, for Gat one, for Ekron one;

18 And the golden mice, according to the number of all the cities of the Plishtim belonging to the five masters, both of fortified cities and of the country villages, even to the great stone of Avel, where they set down the Ark of אֱלֹהִים : which stone remains to this yom in the field of Yahusha, the Beth-Shemite.

19 And He smote the men of Beth-Shemesh because they had looked into the Ark of אֱלֹהִים , even He smote of the people five thousand seventy men: and the people lamented because אֱלֹהִים had smitten many of the people with a great slaughter.

20 And the men of Beth-Shemesh said, Who is able to stand before this kadosh אֱלֹהִים Ahlohim ? And who shall carry up from us the Ark?

21 And they sent messengers to the inhabitants of Kiryath-Yearim, saying, The Plishtim have brought

again the Ark of אֱלֹהִים ; come down and take it to you.

7 And the men of Kiryath-Yearim came and got the Ark of אֱלֹהִים and brought it into the bayit of Aviniadav on the hill and set apart El-Azar his son to keep the Ark of אֱלֹהִים .

2 And it came to pass, while the Ark stayed in Kiryath-Yearim, that the time was long; for it was twenty years: and all Beit Yisrael yearned after אֱלֹהִים .

3 And Shmuel spoke to all Beit Yisrael, saying, If you do teshuvah to אֱלֹהִים with all your levavot, then put away the strange ahlohim and Ashtaroth from among you and prepare your levavot for אֱלֹהִים and serve Him only: then He will deliver you out of the hand of the Plishtim.

4 Then the children of Yisrael did put away the Ba'alim and Ashtaroth and served אֱלֹהִים only.

5 And Shmuel said, Gather kol Yisrael to Mitzpah and I will make tefillah for you to אֱלֹהִים .

6 And they gathered together to Mitzpah and drew mayim and poured it out before אֱלֹהִים and fasted on that yom and said there, We have sinned against אֱלֹהִים .And Shmuel was shophet over the children of Yisrael in Mitzpah.

7 And when the Plishtim heard that the children of Yisrael were gathered together to Mitzpah, the rulers of the Plishtim went up against Yisrael. And when the children of Yisrael heard it, they were afraid of the Plishtim.

8 And the children of Yisrael said to Shmuel, Don't stop crying to אֱלֹהִים our Ahlohim for us, that He will save us out of the hand of the Plishtim.

9 And Shmuel took a suckling lamb and offered it for a burnt offering wholly to אֱלֹהִים : and Shmuel shouted to אֱלֹהִים for Yisrael; and אֱלֹהִים heard him.

10 And as Shmuel was offering up the burnt offering, the Plishtim drew near to battle against Yisrael: but אֱלֹהִים thundered with a great thunder on that yom upon the Plishtim and troubled them; and they were smitten before Yisrael.

11 And the men of Yisrael went out of Mitzpah and pursued the Plishtim and smote them, until they came under Beth-Kar.

12 Then Shmuel took a stone and set it between Mitzpah and Shen and called the name of it Even-Ezer, saying, So far has אֱלֹהִים helped us.

13 So the Plishtim were subdued and they came no more into the borders of Yisrael: and the Hand of אֱלֹהִים was against the Plishtim all the yamim of Shmuel.

14 And the cities which the Plishtim had taken from Yisrael were restored to Yisrael, from Ekron even to Gat; and all its borders did Yisrael deliver out of the hands of the Plishtim. And there was shalom between Yisrael and the Amorites.

15 And Shmuel was shophet in Yisrael all the yamim of his chayim.

16 And he went from year to year and made rounds to Bethel and Gilgal and Mitzpah and was shophet in Yisrael in all those places.

17 And he returned to Ramah; for there was his bayit; and there he was also the shophet in Yisrael; and there he built an altar to אֱלֹהִים .

8 And it came to pass, when Shmuel was old, that he made his sons the shophtim over Yisrael.

2 Now the name of his bachor was Yoel; and the name of his second, Aviyah: and they were shophtim in Be-er-Sheva.

3 And his sons walked not in his halacha, but turned aside after gain and took bribes and perverted mishpat.

4 Then all the zechanim of Yisrael gathered themselves together and came to Shmuel to Ramah,

5 And said to him, See, you are old and your sons walk not in your halachot: now make us a melech to judge us like all the pagan goyim.

6 But the thing displeased Shmuel, when they said, Give us a melech to judge us. And Shmuel made tefillah to אֱלֹהִים .

7 And אֱלֹהִים said to Shmuel, Shema to the voice of the people in all that they say to you: for they have not rejected you, but they have rejected Me, that I should not reign over them.

8 According to all the works that they have done since the yom that I brought them up out of Mitzrayim even to this yom, forsaking Me and serving other ahlohim, so do they also to you.

9 Now therefore listen to their voice: but sternly warn them and show them the kind of melech that shall reign over them.

10 And Shmuel told all the Words of אֱלֹהִים to the people that asked for this melech from him.

11 And he said, This will be the kind of melech that shall reign over you: He will take your sons and appoint them for himself, for his mirkavot and to be his horsemen; and some shall run before his mirkavot.

12 And he will appoint him captains over thousands and captains over fifties; and will set them to plough his ground and to reap his harvest and to make his instruments of war and instruments for his mirkavot.

13 And he will take your daughters to be perfume makers and to be cooks and to be bakers.

14 And he will take your fields and your vineyards and your oliveyards, even the best of them and give them to his avadim.

15 And he will take the ma'aser of your zera and of your vineyards and give it to his officers and to his avadim.

16 And he will take your male avadim and your female avadim and your best young men and your donkeys and put them to his own work.

17 He will take the ma'aser of your sheep: and you shall be his avadim.

18 And you shall cry out in that yom because of your melech that you have chosen; and אֱלֹהֵינוּ will not hear you in that yom.

19 Nevertheless the people refused to obey the voice of Shmuel; and they said, No; but we still want a melech over us;

20 That we also may be like all the goyim, and that our melech may judge us and go out before us and fight our battles.

21 And Shmuel heard all the words of the people and he repeated them in the ears of אֱלֹהֵינוּ .

22 And אֱלֹהֵינוּ said to Shmuel, Shema to their voice and make them a melech. And Shmuel said to the men of Yisrael, Go home every man to his city.

9 Now there was a man of Benyamin, whose name was Kish, the son of Aviel, the son of Zeror, the son of Bechorath, the son of Aphyiah, a Benyamite, a mighty man of power.

2 And he had a son, whose name was Shaul, a choice young man and handsome: and there was not among the children of Yisrael a better looking person than him: from his shoulders and upward he was taller than any of the people.

3 And the donkeys of Kish Shaul's abba were lost. And Kish said to Shaul his son, Take now one of the avadim with you and arise, go seek the donkeys.

4 And he passed through Har Efrayim and passed through the land of Shalishah, but they found them

not: then they passed through the land of Shalim and they were not there: and he passed through the land of the Benyamites, but they found them not.

5 And when they had come to the land of Zuph, Shaul said to his eved that was with him, Come and let us return; lest my abba stop caring for the donkeys and get worried about us.

6 And he said to him, See now, there is in this city a man of Ahlohim and he is an honorable man; all that he says comes surely to pass: now let us go there; perhaps he can show us the derech that we should go.

7 Then said Shaul to his eved, But, see, if we go, what shall we bring the man? For the lechem is gone in our vessels and there is not a present to bring to the man of Ahlohim: what do we have?

8 And the eved answered Shaul again and said, See, I have here at hand the fourth part of a shekel of silver: that will I give to the man of Ahlohim, to tell us our derech.

9 In the past in Yisrael, when a man went to inquire of Ahlohim, he spoke like this, Come and let us go to the seer: for he that is now called a navi used to be called a seer.

10 Then said Shaul to his eved, Well said; come, let us go. So they went to the city where the man of Ahlohim was.

11 And as they went up the hill to the city, they found young maidens going out to draw mayim and said to them, Is the seer here?

12 And they answered them and said, He is; see, he is in front of you: hurry now, for he came today to the city; for there is a sacrifice of the people today in the high place:

13 As soon as you come into the city, you shall find him immediately, before he goes up to the high place to eat: for the people will not eat until he

comes because he does the bracha upon the sacrifice; and afterwards they eat that are invited. Now therefore go; for about this time you shall find him.

14 And they went up into the city: and when they had come into the city, see, Shmuel came out toward them, going up to the high place.

15 Now אִיִּזְבַּב had told Shmuel in his ear the yom before Shaul came, saying,

16 Tomorrow about this time I will send you a man out of the land of Benyamin and you shall anoint him to be leader over My people Yisrael, that he may save My people out of the hand of the Plishtim: for I have looked upon My people because their cry has come to Me.

17 And when Shmuel saw Shaul, אִיִּזְבַּב said to him, See the man of whom I spoke to you! He shall reign over My people.

18 Then Shaul drew near to Shmuel in the gate and said, Tell me, please, where the seer's bayit is.

19 And Shmuel answered Shaul and said, I am the seer: go up before me to the high place; for you shall eat with me today and tomorrow I will let you go and will tell you all that is in your lev.

20 And as for your donkeys that were lost three yamim ago, set not your mind on them; for they are found. And for whom is all the desire of Yisrael? Is it not on you and all your abba's bayit?

21 And Shaul answered and said, Am not I a Benyamite, of the smallest of the tribes of Yisrael? And my mishpacha is the least of all the mishpachot of the tribe of Benyamin? Why then do you speak like this to me?

22 And Shmuel took Shaul and his eved and brought them into the hall and made them sit in the best place among them that were invited, which were about thirty persons.

23 And Shmuel said to the cook, Bring the portion that I gave you, of which I said to you, Set it aside.

24 And the cook took up the thigh and that which was upon it and set it before Shaul. And Shmuel said, See that which is left! Set it before you and eat: for this time has it been kept for you since I said, I have invited the people. So Shaul did eat with Shmuel that yom.

25 And when they were come down from the high place into the city, Shmuel communed with Shaul upon the top of the bayit.

26 And they rose early: and it came to pass about the dawning of the yom, that Shmuel called Shaul to the top of the bayit, saying, Come up, that I may send you on your derech. And Shaul arose and they went out both of them, he and Shmuel, outside.

27 And as they were going down to the end of the city, Shmuel said to Shaul, Ask your eved to go on ahead of us and he went on, but stay here for a while, that I may show you The Word of Ahlohim.

10 Then Shmuel took a flask of oil and poured it upon his head and kissed him and said, Is it not because אִנְיָא has anointed you to be leader over his inheritance?

2 When you have departed from me today, then you shall find two men by Rachel's tomb at the border of Benyamin at Tzelzah; and they will say to you, The donkeys which you went to seek are found: and, see, your abba has stopped caring about the donkeys and worries about you, saying, What shall I do about my son?

3 Then shall you go on forward from there and you shall come to the plain of Tavor and there shall meet you three men going up to Ahlohim to Beth-El, one carrying three young goats and another carrying

three loaves of lechem and another carrying a skin of wine:

4 And they will greet you and give you two loaves of lechem; which you shall receive from their hands.

5 After that you shall come to the hill of Ahlohim, where is the watch-post of the Plishtim: and it shall come to pass, when you are come there to the city, that you shall meet a group of neviim coming down from the high place with a stringed instrument and a flute and a pipe and a harp, before them; and they shall prophesy:

6 And The Ruach of אִיִּי will come upon you and you shall prophesy with them and shall be turned into another man.

7 And let it be, when these signs have come to you, that you do whatever your hand finds to do; for Ahlohim is with you.

8 And you shall go down before me to Gilgal; and, see, I will come down to you, to offer burnt offerings and to sacrifice the sacrifices of the shalom offerings: seven yamim shall you stay, until I come to you and show you what you shall do.

9 And it was so, that when he had left Shmuel, Ahlohim gave him another lev: and all those signs came to pass that yom.

10 And when they came there to the hill, see, a group of neviim met him; and The Ruach of Ahlohim came upon him and he prophesied among them.

11 And it came to pass, when all that knew him from before saw that, see, he prophesied among the neviim, then the people said one to another, What is this that has happened to the son of Kish? Is Shaul also among the neviim?

12 And a man of the same place answered and said, But who is their abba? Therefore it became a mishle, Is Shaul also among the neviim?

13 And when he had made an end of prophesying, he came to the high place.

14 And Shaul's uncle said to him and to his eved, Where did you go? And he said, To seek the donkeys: and when we saw that they were nowhere, we came to Shmuel.

15 And Shaul's uncle said, Tell me, what did Shmuel say to you?

16 And Shaul said to his uncle, He told us plainly that the donkeys were found. But of the matter of the malchut, about which Shmuel spoke, he told him not.

17 And Shmuel called the people together to אִיִּזְרָאֵל at Mitzpah;

18 And said to the children of Yisrael, This says אִיִּזְרָאֵל Ahlohim of Yisrael, I brought up Yisrael out of Mitzrayim and delivered you out of the hand of the Mitzrim and out of the hand of all the malchutim and from them that oppressed you:

19 And you have this yom rejected your Ahlohim, who Himself saved you out of all your adversities and your tribulations; and you have said to Him, No, but set a melech over us. Now therefore present yourselves before אִיִּזְרָאֵל by your tribes and by your thousands.

20 And when Shmuel had caused all the tribes of Yisrael to come near, the tribe of Benyamin was taken.

21 When he had caused the tribe of Benyamin to come near by their mishpachot, the mishpacha of Matri was taken and Shaul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of אִיִּזְרָאֵל further, if the man should yet come there. And אִיִּזְרָאֵל answered, See, he has hidden himself among the baggage.

23 And they ran and got him there: and when he stood among the people, he was taller than any of the people from his shoulders and upward.

24 And Shmuel said to all the people, See the man whom אִי־אִי has chosen, that there is none like him among all the people? And all the people shouted, Long live the melech!

25 Then Shmuel told the people the manner of the malchut and wrote it in a scroll and laid it up before אִי־אִי .And Shmuel sent all the people away, every man to his bayit.

26 And Shaul also went home to Givah; and there went with him a band of men, whose levavot Ahlohim had touched.

27 But the children of Beliyaal said, How shall this man save us? And they despised him and brought him no presents. But he held his silence.

11 Then Nachash the Ammonite came up and camped against Yavesh-Gilad: and all the men of Yavesh said to Nachash, Make a brit with us and we will serve you.

2 And Nachash the Ammonite answered them, On this condition will I make a brit with you, that I may thrust out all your right eyes and lay it for a reproach upon kol Yisrael.

3 And the zechanim of Yavesh said to him, Give us seven yamim to rest, that we may send messengers to all the borders of Yisrael: and then, if there is no man to save us, we will come out to you.

4 Then came the messengers to Givat-Shaul and told the news in the ears of the people: and all the people lifted up their voices and wept.

5 And, see, Shaul came behind the herd out of the field; and Shaul said, What is wrong with the people that they weep? And they told him the news of the men of Yavesh.

6 And The Ruach of Ahlohim came upon Shaul when he heard the news and his anger was lit greatly.

7 And he took a yoke of cattle and cut them in pieces and sent them throughout all the borders of Yisrael by the hands of messengers, saying, Whoever comes not forth with Shaul and Shmuel to battle, so shall it be done to his cattle. And the fear of אֲרָאָה fell on the people and they came out in one accord.

8 And when he numbered them in Bezek, the children of Yisrael were three hundred thousand and the men of Yahudah thirty thousand.

9 And they said to the messengers that came, This shall you say to the men of Yavesh-Gilad, Tomorrow, by the time the shemesh is hot, you shall have help. And the messengers came and showed it to the men of Yavesh; and they had simcha.

10 Therefore the men of Yavesh said, Tomorrow we will come out to meet you and you shall do with us all that seems tov to you.

11 And it was so on the next yom, that Shaul put the people in three companies; and they came into the midst of the camp in the boker watch and killed the Ammonites until the heat of the yom: and it came to pass, that those who remained were scattered, so that not even two of them were left together.

12 And the people said to Shmuel, Who is he that said, Shall Shaul reign over us? Bring the men, that we may put them to death.

13 And Shaul said, There shall not a man be put to death this yom: for today אֲרָאָה has brought deliverance in Yisrael.

14 Then said Shmuel to the people, Come and let us go to Gilgal and renew the malchut there.

15 And all the people went to Gilgal; and there they made Shaul melech before אֲרָאָה in Gilgal; and

there they sacrificed the sacrifices of shalom offerings before אֱלֹהֵינוּ ; and there Shaul and all the men of Yisrael rejoiced greatly.

12 And Shmuel said to kol Yisrael, See, I have listened to your voice in all that you said to me and have made a melech over you.

2 And now, see, the melech walks before you: and I am old and gray-headed; and, see, my sons are with you: and I have had my halacha before you from my childhood to this yom.

3 See, here I am; witness against me before אֱלֹהֵינוּ and before His anointed: whose cattle have I taken? Or, whose donkey have I taken? Or, whom have I defrauded? Whom have I oppressed? Or, from whose hand have I received any bribe to blind my eyes with it? If so I will restore it you.

4 And they said, You have not defrauded us, nor oppressed us, neither have you taken anything from any man's hand.

5 And he said to them, אֱלֹהֵינוּ is witness against you and His anointed is witness this yom, that you have not found anything in my hand. And they answered, He is a witness.

6 And Shmuel said to the people, It is אֱלֹהֵינוּ that advanced Moshe and Aharon and that brought your ahvot up out of the land of Mitzrayim.

7 Now therefore stand still, that I may rehearse with you before אֱלֹהֵינוּ all the tzadik acts of אֱלֹהֵינוּ, which He did to you and to your ahvot.

8 When Yaakov had come into Mitzrayim and your ahvot cried out to אֱלֹהֵינוּ, then אֱלֹהֵינוּ sent Moshe and Aharon, who brought forth your ahvot out of Mitzrayim and made them dwell in this place.

9 And when they forgot אֱלֹהֵינוּ their Ahlohim, He sold them into the hand of Sisra, leader of the host of Hatzor and into the hand of the Plishtim and into

the hand of the melech of Moav and they fought against them.

10 And they cried out to אֱלֹהִים and said, We have sinned because we have forsaken אֱלֹהִים and have served the Ba'alim and Ashtaroth: but now deliver us out of the hand of our enemies and we will serve you.

11 And אֱלֹהִים sent Yeruvaal and Bedan and Yiphtach and Shmuel and delivered you out of the hand of your enemies on every side and you dwelt safely.

12 And when you saw that Nachash the melech of the children of Ammon came against you, you said to me, No; but a melech shall reign over us: when אֱלֹהִים your Ahlohim was your melech.

13 Now therefore see the melech whom you have chosen and whom you have desired! And, see, אֱלֹהִים has set a melech over you.

14 If you will fear אֱלֹהִים and serve Him and obey His voice and not rebel against the mitzvoth of אֱלֹהִים , then shall both you and also the melech that reigns over you continue following אֱלֹהִים your Ahlohim:

15 But if you will not obey the voice of אֱלֹהִים , but rebel against the commandment of אֱלֹהִים , then shall the Hand of אֱלֹהִים be against you, as it was against your ahvot.

16 Now therefore stand and see this great thing, which אֱלֹהִים will do before your eyes.

17 Is it not Shavuot wheat harvest today? I will call to אֱלֹהִים and He shall send thunder and rain; that you may perceive and see that your wickedness is great, which you have done in the sight of אֱלֹהִים , in asking for a melech.

18 So Shmuel called to אֱלֹהִים ; and אֱלֹהִים sent thunder and rain that yom: and all the people greatly feared אֱלֹהִים and Shmuel.

19 And all the people said to Shmuel, Make tefillah for your avadim to אלהים your Ahlohim, that we die not: for we have added to all our sins this evil, to ask for a melech. 20 And Shmuel said to the people, Fear not: you have done all this wickedness: yet turn not aside from following אלהים, but serve אלהים with all your lev;

21 And turn not aside: for then you would go after worthless things, which cannot profit nor deliver; for they are worthless.

22 For אלהים will not forsake His people for His great Name's sake: because it has pleased אלהים to make you His people.

23 Moreover as for me, Ahlohim forbid that I should sin against אלהים in ceasing to make tefillah for you: but I will teach you the tov and the correct halacha:

24 Only fear אלהים and serve Him in emet with all your lev: for consider how great things He has done for you.

25 But if you shall still do wickedly, you shall be consumed, both you and your melech.

13 Shaul reigned one year; and when he had reigned two years over Yisrael,

2 Shaul chose three thousand men of Yisrael; of which two thousand were with Shaul in Michmash and in Har Bethel and a thousand were with Yonathan in Givah of Benyamin: and the rest of the people he sent every man to his tent.

3 And Yonathan smote the watch-post of the Plishtim that was in Geva and the Plishtim heard of it. And Shaul blew the shofar throughout all the land, saying, Let the Ivrim listen.

4 And kol Yisrael heard that Shaul had smitten a watch-post of the Plishtim and that Yisrael also was

held in contempt by the Plishtim. And the people were called together by Shaul to Gilgal.

5 And the Plishtim gathered themselves together to fight with Yisrael, thirty thousand mirkavot and six thousand horsemen and people as the sand which is on the sea shore in multitude: and they came up and camped in Michmash, eastward of Beth-Aven.

6 When the men of Yisrael saw that they were in trouble, for the people were distressed, then the people did hide themselves in caves and in thickets and in rocks and in high places and in pits.

7 And some of the Ivrim went over the Yarden River to the land of Gad and Gilad. As for Shaul, he was yet in Gilgal and all the people followed him trembling.

8 And he tarried seven yamim, according to the set time that Shmuel had appointed: but Shmuel came not to Gilgal; and the people were scattered from him.

9 And Shaul said, Bring here a burnt offering to me and shalom offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, see, Shmuel came; and Shaul went out to meet him, that he might greet him.

11 And Shmuel said, What have you done? And Shaul said, Because I saw that the people were scattered from me and that you came not within the yamim appointed and that the Plishtim gathered themselves together at Michmash;

12 Therefore said I, The Plishtim will come down now upon me to Gilgal and I have not made supplication to אלהים : I forced myself therefore and offered a burnt offering.

13 And Shmuel said to Shaul, You have done foolishly: you have not kept the commandment of

אֱלֹהֶיךָ your Ahlohim, which He commanded you: for now would אֱלֹהֶיךָ have established your malchut upon Yisrael le-olam-va-ed.

14 But now your malchut shall not continue: אֱלֹהֶיךָ has sought Himself a man after His own lev and אֱלֹהֶיךָ has commanded him to be the leader over His people because you have not kept that which אֱלֹהֶיךָ commanded you.

15 And Shmuel arose and got up from Gilgal to Givah of Benjamin. And Shaul numbered the people that were present with him, about six hundred men.

16 And Shaul and Yonathan his son and the people that were present with them, stayed in Givah of Benjamin: but the Plishtim camped in Michmash.

17 And the spoilers came out of the camp of the Plishtim in three troops: one troop turned to the derech that leads to Ophrah, to the land of Shual:

18 And another troop turned the derech to Beth-Horon: and another troop turned to the derech of the border that looks to the Valley of Zevoim toward the wilderness.

19 Now there was no blacksmith found throughout all the land of Yisrael: for the Plishtim said, Lest the Ivrim make them swords, or spears:

20 But all the Yisraelites went down to the Plishtim, to sharpen every man his sickle, ploughshare and his forks and his axe and his mattock.

21 Yet they had a broad file for the mattocks and for the coulters and for the forks and for the axes and to sharpen the goads.

22 So it came to pass in the yom of battle, that there was neither sword nor spear found in the hand of any of the people that were with Shaul and Yonathan: but with Shaul and with Yonathan his son they were found.

23 And the watch-post of the Plishtim went out to the passage of Michmash.

14 Now it came to pass upon a yom, that

Yonathan the son of Shaul said to the young man that bore his armor, Come and let us go over to the Plishtims' watch-post, that is on the other side. But he told not his abba.

2 And Shaul stayed in the outskirts of Givah under a pomegranate eytz, which is in Migron: and the people that were with him were about six hundred men;

3 And Achiyah, the son of Achituv, Ichavod's brother, the son of Pinchus, the son of Eli, אִיִּיִּי 's kohen in Shiloh, was girded with a ephod shoulder garment. And the people knew not that Yonathan had gone.

4 And between the passages, by which Yonathan sought to go over to the Plishtims' watch-post, there was a sharp rock on the one side and a sharp rock on the other side: and the name of the one was Bozez and the name of the other Seneh.

5 One edge was on the north over against Michmash and the other south over against Givah.

6 And Yonathan said to the young man that bore his armor, Come and let us go over to the watch-post of those not in brit-milah: it may be that אִיִּיִּי does work for us: for there is no limit for אִיִּיִּי to save by many, or by just a few.

7 And his armor-bearer said to him, Do all that is in your lev: turn and see, that I am with you according to your lev.

8 Then said Yonathan, See, we will pass over to these men and we will reveal ourselves to them.

9 If they say this to us, Stay until we come to you; then we will stand still in our place and will not go up to them.

10 But if they say this, Come up to us; then we will go up: for אִי־אִי has delivered them into our hand: and this shall be an ot to us.

11 And both of them revealed themselves to the watch-post of the Plishtim: and the Plishtim said, See, the Ivrim come forth out of the holes where they had hidden themselves.

12 And the men of the watch-post answered Yonathan and his armor-bearer and said, Come up to us and we will show you something. And Yonathan said to his armor-bearer, Come up after me: for אִי־אִי has delivered them into the hand of Yisrael.

13 And Yonathan climbed up upon his hands and upon his feet and his armor-bearer after him: and they fell before Yonathan and his armor-bearer and were killed.

14 And that first slaughter, which Yonathan and his armor-bearer made, was about twenty men, within about a half acre of land, which a yoke of cattle usually plows.

15 And there was trembling in the camp, in the field and among all the people: the watch-post and the invaders, they also trembled, so that the earth quaked: so it was a very great trembling.

16 And the watchmen of Shaul in Givah of Benjamin looked; and, see, the multitude melted away and they went away very confused.

17 Then said Shaul to the people that were with him, Count and see who is gone from us. And when they had counted, see, Yonathan and his armor-bearer were not there.

18 And Shaul said to Achiyah, Bring here the Ark of Ahlohim. For the Ark of Ahlohim was at that time with the children of Yisrael.

19 And it came to pass, while Shaul talked to the kohen, that the noise that was in the camp of the

Plishtim went on and increased: and Shaul said to the kohen, Withdraw your hand.

20 And Shaul and all the people that were with him assembled themselves and they came to the battle: and, see, every man's sword was against his fellow and there was a very great confusion.

21 Moreover the Ivrim that were with the Plishtim before that time, who went up with them into the camp from the country all around, even they also turned to be with the Yisraelites who were with Shaul and Yonathan.

22 Likewise all the men of Yisrael which had hidden themselves in Har Efrayim, when they heard that the Plishtim fled, even they also followed hard after them in the battle.

23 So אִרְיָאָה saved Yisrael that yom: and the battle moved to Beth-Aven.

24 And the men of Yisrael were distressed that yom: for Shaul had adjured the people, saying, Cursed be the man that eats any food until evening, that I may be avenged on my enemies. So none of the people tasted any food.

25 And all those of the land came to a forest; and there was honey upon the ground.

26 And when the people had come into the forest, see, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Yonathan heard not that his abba charged the people with the oath: therefore he put forth the end of the rod that was in his hand and dipped it in a honeycomb and put his hand to his mouth; and his eyes were brightened.

28 Then answered one of the people and said, Your abba strictly charged the people with an oath, saying, Cursed be the man that eats any food this yom. And the people were weak.

29 Then said Yonathan, My abba has troubled the land: see, I ask you, how my eyes have been brightened because I tasted a little of this honey.

30 How much better, if the people had eaten freely today of the spoil of their enemies that they found? For would there not have been a much greater slaughter among the Plishtim?

31 And they smote the Plishtim that yom from Michmash to Ayalon: and the people were very weak.

32 And the people flew upon the spoil and took sheep and cattle and calves and killed them on the ground: and the people did eat them with the dahm.

33 Then they told Shaul, saying, See, the people sin against אֱלֹהֵינוּ , in that they eat with the dahm. And he said, You have transgressed: roll a great stone to me this yom.

34 And Shaul said, Disperse yourselves among the people and say to them, Bring me here every man his cattle and every man his sheep and kill them here and eat; and sin not against אֱלֹהֵינוּ in eating with the dahm. And all the people brought every man his cattle with him that lyla and killed them there.

35 And Shaul built an altar to אֱלֹהֵינוּ : this was the first altar that he built to אֱלֹהֵינוּ .

36 And Shaul said, Let us go down after the Plishtim by lyla and spoil them until the boker ohr and let us not leave a man of them alive. And they said, Do whatever seems tov to you. Then said the kohen, Let us draw near here to Ahlohim

37 And Shaul asked counsel of Ahlohim, Shall I go down after the Plishtim? Will you deliver them into the hand of Yisrael? But he answered him not that yom.

38 And Shaul said, Draw near here, all you heads of the people: and know and see what this sin has been this yom.

39 For, as אֱלֹהִים lives, who saves Yisrael, though it be in Yonathan my son, he shall surely die. But there was not a man among all the people that answered him.

40 Then said he to kol Yisrael, Be on one side and I and Yonathan my son will be on the other side. And the people said to Shaul, Do what seems tov to you.

41 Therefore Shaul said to אֱלֹהִים Ahlohim of Yisrael, Give me a perfect lot. And Shaul and Yonathan were taken: but the people escaped.

42 And Shaul said, Cast lots between me and Yonathan my son. And Yonathan was taken.

43 Then Shaul said to Yonathan, Tell me what you have done. And Yonathan told him and said, I did but taste a little honey with the end of the rod that was in my hand and see, I must die.

44 And Shaul answered, Ahlohim do so and more also: for you shall surely die, Yonathan.

45 And the people said to Shaul, Shall Yonathan die, who has brought this great deliverance in Yisrael? Ahlohim forbid: as אֱלֹהִים lives, there shall not one hair of his head fall to the ground; for he has worked with Ahlohim this yom. So the people rescued Yonathan, so that he did not die.

46 Then Shaul stopped from following the Plishtim: and the Plishtim went to their own place.

47 So Shaul took the malchut over Yisrael and fought against all his enemies on every side, against Moav and against the children of Ammon and against Edom and against the melechim of Tzovah and against the Plishtim: and wherever he turned, he troubled them.

48 And he gathered an army and smote the Amalekites and delivered Yisrael out of the hands of those that plundered them.

49 Now the sons of Shaul were Yonathan and Ishvi and Melchi-Shua: and the names of his two daughters were these; the name of the bechora Merav and the name of the younger Michal:

50 And the name of Shaul's isha was Achinoam, the daughter of Achimaatz: and the name of the leader of his army was Avner, the son of Ner, Shaul's uncle.

51 And Kish was The Abba of Shaul; and Ner The Abba of Avner was the son of Aviel.

52 And there was heavy war against the Plishtim all the yamim of Shaul: and when Shaul saw any strong man, or any brave man, he took him for himself.

15 Shmuel also said to Shaul, אִתָּךְ sent me to anoint you to be melech over His people, over Yisrael: now therefore listen to the voice of the Words of אִתָּךְ .

2 This said אִתָּךְ Tzevaot, I remember that which Amalek did to Yisrael, how he laid wait for him in the derech, when he came up from Mitzrayim.

3 Now go and smite Amalek and utterly destroy all that they have and spare them not; but kill both man and woman, infant and the nursing, cattle and sheep, camel and donkey.

4 And Shaul gathered the people together and numbered them in Telaim, two hundred thousand footmen and ten thousand men of Yahudah.

5 And Shaul came to a city of Amalek and laid wait in the valley.

6 And Shaul said to the Kenites, Go, depart, get away from among the Amalekites, lest I destroy you with them: for you showed chesed to all the children

of Yisrael, when they came up out of Mitzrayim. So the Kenites departed from among the Amalekites.

7 And Shaul smote the Amalekites from Havilah until you come to Shur, that is over against Mitzrayim.

8 And he took Agag the melech of the Amalekites alive and utterly destroyed all the people with the edge of the sword.

9 But Shaul and the people spared Agag, along with the best of the sheep and of the cattle and of the fatlings and the lambs and all that was tov and would not utterly destroy them: but everything that was vile and useless, that they destroyed utterly.

10 Then came The Word of אלהים to Shmuel, saying,

11 I regret that I have set up Shaul to be melech: for he is turned back from following Me and has not performed My orders. And it grieved Shmuel; and he cried to אלהים all lyla.

12 And when Shmuel rose early to meet Shaul in the boker, it was told Shmuel, saying, Shaul came to Carmel and, see, he set up a monument and has gone out and moved on and gone down to Gilgal.

13 And Shmuel came to Shaul: and Shaul said to him, Yev-er-ech-echah אלהים : I have performed the order of אלהים .

14 And Shmuel said, What means then this bleating of the sheep in my ears and the bellowing of the cattle which I hear?

15 And Shaul said, They have brought them from the Amalekites: for the people spared the best of the sheep and cattle, to sacrifice to אלהים your Ahlohim; and the rest we have utterly destroyed.

16 Then Shmuel said to Shaul, Stay and I will tell you what אלהים has said to me this lyla. And he said to him, Go ahead speak.

17 And Shmuel said, When you were little in your own sight, were you not made the head of the tribes of Yisrael and אֱלֹהִים anointed you melech over kol Yisrael?

18 And אֱלֹהִים sent you on a journey and said, Go and utterly destroy the sinners, the Amalekites and fight against them until they are consumed.

19 Why then did you not obey the voice of אֱלֹהִים , but did jump upon the spoil and did evil in the sight of אֱלֹהִים ?

20 And Shaul said to Shmuel, But yes, I have obeyed the voice of אֱלֹהִים and have gone on the derech that אֱלֹהִים sent me and have brought Agag the melech of Amalek and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and cattle, the best of the things that should have been utterly destroyed, to sacrifice to אֱלֹהִים your Ahlohim in Gilgal.

22 And Shmuel said, Has אֱלֹהִים as great a delight in burnt offerings and sacrifices, as in obeying the voice of אֱלֹהִים? See, to obey is better than sacrifice and to hear than the fat of rams.

23 For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because you have rejected The Word of אֱלֹהִים, He has also rejected you from being melech.

24 And Shaul said to Shmuel, I have sinned: for I have transgressed the order of אֱלֹהִים and your words: because I feared the people and obeyed their voice.

25 Now therefore, I beg you, pardon my sin, help me make teshuvah again, that I may worship אֱלֹהִים .

26 And Shmuel said to Shaul, I will not make teshuvah with you: for you have rejected The Word of אֱלֹהִים and אֱלֹהִים has rejected you from being melech over kol Yisrael.

27 And as Shmuel turned around to go away, he laid hold upon the robe of his mantle and it tore.
28 And Shmuel said to him, אֱלֹהִים has torn the malchut of Yisrael from you this yom and has given it to a neighbor of yours, that is better than you.
29 And also the Strength of Yisrael will not lie nor repent: for He is not a man that He should repent.
30 Then he said, I have sinned: yet esteem me now, I beg you, before the zechanim of my people and before Yisrael and make teshuvah with me, that I may worship אֱלֹהִים your Ahlohim.
31 So Shmuel made teshuvah with Shaul; and then Shaul worshipped אֱלֹהִים .
32 Then said Shmuel, Bring here to me Agag the melech of the Amalekites. And Agag came to him with delight. And Agag said, Surely the bitterness of death is past.
33 And Shmuel said, As your sword has made women childless, so shall your eema be childless among women. And Shmuel cut Agag in pieces before אֱלֹהִים in Gilgal.
34 Then Shmuel went to Ramah; and Shaul went up to his bayit to Givat of Shaul.
35 And Shmuel came no more to see Shaul until the yom of his death: nevertheless Shmuel mourned for Shaul: and אֱלֹהִים regretted that He had made Shaul melech over kol Yisrael.

16 And אֱלֹהִים said to Shmuel, How long will you mourn for Shaul, seeing I have rejected him from reigning over kol Yisrael? Fill your horn with oil and go, I will send you to Yishai the Beth-Lechemite: for I have provided for Me a melech from among his sons.

2 And Shmuel said, How can I go? If Shaul will hear, he will kill me. And אֱלֹהִים said, Take a heifer with you and say, I have come to sacrifice to אֱלֹהִים .

3 And call Yishai to the sacrifice and I will show you what you shall do: and you shall anoint for Me the very one whom I name to you.

4 And Shmuel did that which **אִיָּהוָה** spoke and came to Beth-Lechem. And the zechanim of the town trembled at his coming and said, Are you coming in shalom?

5 And he said, In shalom: I have come to sacrifice to **אִיָּהוָה** : set yourselves apart and come with me to the sacrifice. And he set apart Yishai and his sons and called them to the sacrifice.

6 And it came to pass, when they had come, that he looked on Eliav and said, Surely **אִיָּהוָה** 's anointed is before Him.

7 But **אִיָּהוָה** said to Shmuel, Look not on his appearance, or on his height; because I have refused him: for **אִיָּהוָה** sees not as mankind sees; for mankind looks on the outward appearance, but **אִיָּהוָה** looks on the lev.

8 Then Yishai called Aviniadav and made him pass before Shmuel. And he said, Neither has **אִיָּהוָה** chosen this one.

9 Then Yishai made Shammah to pass by. And he said, Neither has **אִיָּהוָה** chosen this one.

10 Again, Yishai made seven of his sons to pass before Shmuel. And Shmuel said to

Yishai, **אִיָּהוָה** has not chosen any of these.

11 And Shmuel said to Yishai, Are all your children here? And he said, There remains yet the youngest and, see, he keeps the sheep. And Shmuel said to Yishai, Send and get him: for we will not sit down until he comes here.

12 And he sent and brought him in. Now he was dark-skinned and reddish, with beauty of eyes and tov to the sight. And **אִיָּהוָה** said, Arise and anoint him: for this one is he.

13 Then Shmuel took the horn of oil and anointed him in the midst of his brothers: and The Ruach of אִיָּאָה came upon Dawid from that yom forward. So Shmuel rose up and went to Ramah.

14 But The Ruach of אִיָּאָה departed from Shaul and an evil ruach from אִיָּאָה troubled him.

15 And Shaul's avadim said to him, See now, an evil ruach from Ahlohim troubles you.

16 Let our master now command your avadim, which are before you, to seek out a man, who is a skilled player on a harp: and it shall come to pass, when the evil ruach from Ahlohim is upon you, that he shall play with his hand and you shall be well.

17 And Shaul said to his avadim, Provide me now a man that can play well and bring him to me.

18 Then answered one of the avadim and said, See, I have seen a son of Yishai the Beth-Lechemite, that is skilled in playing and a mighty brave man and a man of war and prudent in all matters and a handsome person and אִיָּאָה is with him.

19 So Shaul sent messengers to Yishai and said, Send me Dawid your son, which is with the sheep.

20 And Yishai took a donkey loaded with lechem and a bottle of wine and a goat and sent them by Dawid his son to Shaul.

21 And Dawid came to Shaul and stood before him: and he loved him greatly; and he became his armor-bearer.

22 And Shaul sent to Yishai, saying, Let Dawid, stand before me; for he has found chen in my sight.

23 And it came to pass, when the evil ruach from Ahlohim was upon Shaul, that Dawid took a harp and played with his hand: so Shaul was refreshed and was well and the evil ruach departed from him.

17 Now the Plishtim gathered together their armies to battle and were gathered together at Sokhoh, which belongs to Yahudah and camped between Sokhoh and Azekah, in Ephes-Dammim.

2 And Shaul and the men of Yisrael were gathered together and camped by the Valley of Elah and began the battle in battle against the Plishtim. 3 And the Plishtim stood on a har on the one side and Yisrael stood on a har on the other side: and there was a valley between them.

4 And there went out a champion out of the camp of the Plishtim, named Golyat, of Gat, whose height was four cubits and a span.

5 And he had a helmet of bronze upon his head and he was armed with a coat of scaled armor; and the weight of the coat was five thousand shekels of bronze.

6 And he had shin guards of bronze upon his legs and a spear of bronze between his shoulders.

7 And the shaft of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and his shield-bearer went before him.

8 And he stood and shouted to the armies of Yisrael and said to them, Why are you come out to set yourselves in battle? Am not I a Plishti and you avadim to Shaul? Choose a man from among you and let him come down to me.

9 If he is able to fight with me and to kill me, then will we be your avadim: but if I prevail against him and kill him, then shall you be our avadim and serve us.

10 And the Plishti said, I defy the armies of Yisrael this yom; give me a man that we may fight together.

11 When Shaul and kol Yisrael heard the words of the Plishti, they were dismayed and greatly afraid.

12 Now Dawid was the son of the Ephrathite of Beth-Lechem Yahudah, whose name was Yishai; and he had eight sons: and in the yamim of Shaul, the man Yishai was old and advanced in years.

13 And the three eldest sons of Yishai went and followed Shaul to the battle: and the names of his three sons that went to the battle were Eliav the bachor and next to him Aviniadav and the third Shammah.

14 And Dawid was the youngest: and the three eldest followed Shaul.

15 But Dawid went and returned from Shaul to feed his abba's sheep at Beth-Lechem.

16 And the Plishti drew near boker and evening and presented himself for forty yamim.

17 And Yishai said to Dawid his son, Take now for your brothers an ephah of this parched grain and these ten loaves and run to the camp to your brothers;

18 And carry these ten cheeses to the leader of their thousand and look and see how your brothers are doing and bring back news.

19 Now Shaul and they and all the men of Yisrael, were in the Valley of Elah, fighting with the Plishtim.

20 And Dawid rose up early in the boker and left the sheep with a guardian and took the items and went, as Yishai had commanded him; and he came to the trench, as the host was going forth to the fight and shouted for the battle.

21 For Yisrael and the Plishtim were dressed for battle, army against army.

22 And Dawid left his supplies in the hand of the guardian of the supplies and ran into the army and came and greeted his brothers.

23 And as he talked with them, see, there came up the champion, the Plishti of Gat, Golyat by name,

out of the armies of the Plishtim and spoke the same threatening words: and Dawid heard them.

24 And all the men of Yisrael, when they saw the man, fled from him and were heavy with fear.

25 And the men of Yisrael said, Have you seen this man that has come up? Surely to defy Yisrael he is come up: and it shall be, that the man who kills him, the melech will enrich him with great riches and will give him his daughter and make his abba's bayit receive exemptions in Yisrael.

26 And Dawid spoke to the men that stood by him, saying, What shall be done to the man that kills this Plishti and takes away the reproach from Yisrael? For who is this Plishti, not made brit milah, that he should defy the armies of the living Ahlohim ?

27 And the people answered him after this manner, saying, So shall it be done to the man that kills him.

28 And Eliav his eldest brother heard when he spoke to the men; and Eliav's anger was lit against Dawid and he said, Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride and the evil of your lev; for you have come down that you might watch the battle.

29 And Dawid said, What have I now done? I was just talking.

30 And he turned from him toward another and spoke after the same manner: and the people answered him again after the former manner.

31 And when the words were heard that Dawid spoke, they repeated them before Shaul: and he sent for him.

32 And Dawid said to Shaul, Let no man's lev fail because of him; your eved will go and fight with this Plishti.

33 And Shaul said to Dawid, You are not able to go against this Plishti to fight with him: for you are but a youth and he is a man of war from his youth.

34 And Dawid said to Shaul, Your eved kept his abba's sheep and there came a lion and a bear and took a lamb out of the flock:

35 And I went out after him and smote him and delivered it out of his mouth: and when he arose against me, I caught him by his beard and smote him and killed him.

36 Your eved killed both the lion and the bear: and this Plishti not in brit milah, shall be as one of them, seeing he has defied the armies of the living Ahlohim.

37 Dawid said moreover, אֱלֹהִים that delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Plishti. And Shaul said to Dawid, Go and אֱלֹהִים be with you.

38 And Shaul armed Dawid with his armor and he put a helmet of bronze upon his head; also he armed him with a coat of armor.

39 And Dawid girded his sword upon his armor and he began to go; but stopped for he had not tried them. And Dawid said to Shaul, I cannot go with these; for I have not tried them. And Dawid took them off.

40 And he took his staff in his hand and chose five smooth stones out of the brook and put them in a shepherd's bag which he had, even in a pouch; and his sling was in his hand: and he drew near to the Plishti.

41 And the Plishti came on and drew near to Dawid; and the man that bore the shield went before him.

42 And when the Plishti looked around and saw Dawid, he despised him: for he was but a youth and

dark-skinned and ruddy and of a handsome appearance.

43 And the Plishti said to Dawid, Am I a dog; that you come to me with sticks? And the Plishti cursed Dawid by his pagan ahlohim.

44 And the Plishti said to Dawid, Come to me and I will give your flesh to the fowls of the air and to the beasts of the field.

45 Then said Dawid to the Plishti, You come to me with a sword and with a spear and with a shield: but I come to you in the Name of יהוה Tzevaot, the Ahlohim of the armies of Yisrael, whom you have defied.

46 This yom will יהוה deliver you into my hand; and I will smite you and take your head from you; and I will give the dead bodies of the armies of the Plishtim this yom to the fowls of the air and to the wild beasts of the earth; that all the earth may know that Yisrael has Ahlohim.

47 And all this kehilla shall know that יהוה saves not with sword and spear: for the battle is יהוה 's and He will give you into our hands.

48 And it came to pass, when the Plishti arose and came and drew near to meet Dawid, that Dawid hurried and ran toward the army to meet the Plishti.

49 And Dawid put his hand in his bag and took a stone and slung it and smote the Plishti in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So Dawid prevailed over the Plishti with a sling and with a stone and smote the Plishti and killed him; but there was no sword in the hand of Dawid.

51 Therefore Dawid ran and stood over the Plishti and took his sword and drew it out of the sheath and killed him and cut off his head with it. And when the Plishtim saw that their champion was dead, they fled.

52 And the men of Yisrael and of Yahudah arose, and shouted and pursued the Plishtim, as far as the valley, to the gates of Ekron. And the wounded of the Plishtim fell down by the derech to Shaaraim, even to Gat and to Ekron.

53 And the children of Yisrael returned from chasing after the Plishtim and they plundered their tents.

54 And Dawid took the head of the Plishti and brought it to Yahrushalayim; but he put his armor in his tent.

55 And when Shaul saw Dawid go forth against the Plishti, he said to Avner, the leader of the army, Avner, whose son is this youth? And Avner said, As your chayim lives, O melech, I cannot tell.

56 And the melech said, Find out whose son the young man is.

57 And as Dawid returned from the slaughter of the Plishti, Avner took him and brought him before Shaul with the head of the Plishti in his hand.

58 And Shaul said to him, Whose son are you, young man? And Dawid answered, I am the son of your eved Yishai the Beth-Lechemite.

18 And it came to pass, when he had made an end of speaking to Shaul, that the chayim of Yonathan was knit with the chayim of Dawid and Yonathan loved him as his own chayim.

2 And Shaul took him that yom and would not let him go home to his abba's bayit.

3 Then Yonathan and Dawid made a brit because he loved him as his own chayim.

4 And Yonathan stripped himself of the robe that was upon him and gave it to Dawid and his garments, even to his sword and to his bow and to his girdle.

5 And Dawid went out wherever Shaul sent him and behaved himself wisely: and Shaul set him over the

men of war and he was accepted in the sight of all the people and also in the sight of Shaul's avadim.

6 And it came to pass as they came, when Dawid had returned from the slaughter of the Plishti, that the women came out of all cities of Yisrael, singing and dancing, to meet melech Shaul, with tambourines, with simcha and with instruments of music.

7 And the women sang as they played and said, Shaul has killed his thousands and Dawid his tens of thousands.

8 And Shaul was very angry and the saying displeased him; and he said, They have ascribed to Dawid ten thousands and to me they have ascribed only thousands: and what can he have more but the malchut itself?

9 And Shaul eyed Dawid carefully from that yom and forward.

10 And it came to pass the next yom, that the evil ruach from Ahlohim came upon Shaul and he prophesied evil in the midst of the bayit: and Dawid played the harp with his hand, as at other times: and there was a javelin in Shaul's hand.

11 And Shaul cast the javelin; for he said, I will smite Dawid even to the wall with it. And Dawid withdrew from his presence twice.

12 And Shaul was afraid of Dawid because אִי־אֵל was with him and had departed from Shaul.

13 Therefore Shaul removed Dawid from his presence and made him his leader over a thousand; and he went out and came in before the people.

14 And Dawid behaved himself wisely in all his halachot; and אִי־אֵל was with him.

15 So when Shaul saw that Dawid behaved himself very wisely, he was afraid of him.

16 But kol Yisrael and Yahudah loved Dawid, because he went out and came in before them.

17 And Shaul said to Dawid, See my eldest daughter Merav, I will give her to you as an isha: only be brave for me and fight אִיִּזְרָאֵל 's battles. For Shaul said, Let not my hand kill him, but let the hand of the Plishtim kill him.

18 And Dawid said to Shaul, Who am I? And what is my chayim, or my abba's mishpacha in Yisrael, that I should be son-in-law to the melech?

19 But it came to pass at the time when Merav Shaul's daughter should have been given to Dawid, that she was given to Adriel the Meholathite as his isha.

20 And Michal Shaul's daughter loved Dawid: and they told Shaul and the thing pleased him.

21 And Shaul said, I will give him to her, that she may be a trap to him and that the hand of the Plishtim may be against him. So Shaul said to Dawid a second time, You shall this yom be my son-in-law.

22 And Shaul commanded his avadim, saying, Commune with Dawid secretly and say, See, the melech delights in you and all his avadim love you: now therefore be the melech's son-in-law.

23 And Shaul's avadim spoke those words in the ears of Dawid. And Dawid said, Does it seem to you a small thing to be a melech's son-in-law, seeing that I am a poor man and lightly esteemed?

24 And the avadim of Shaul told him, saying, In this manner did Dawid react.

25 And Shaul said, This shall you say to Dawid, The melech desires no dowry, but only a hundred foreskins of the Plishtim, to be avenged of the melech's enemies. But Shaul thought to kill Dawid by the hands of the Plishtim.

26 And when his avadim told Dawid these words, it pleased Dawid well to be the melech's son-in-law: and the yamim were not expired.

27 So Dawid arose and went, he and his men and killed of the Plishtim two hundred men; and Dawid brought their foreskins and they gave them all to the melech, that he might be the melech's son-in-law.

And Shaul gave him Michal his daughter as an isha.

28 And Shaul saw and knew that אִרְבָּז was with Dawid and that Michal Shaul's daughter loved him.

29 And Shaul was yet even more afraid of Dawid; and Shaul became Dawid's enemy continually.

30 Then the rulers of the Plishtim went forth: and it came to pass, after they went forth, that Dawid behaved himself more wisely than all the avadim of Shaul; so that his name came to be very precious.

19 And Shaul spoke to Yonathan his son and to all his avadim, that they should kill Dawid.

2 But Yonathan Shaul's son delighted much in Dawid: and Yonathan told Dawid, saying, Shaul my abba seeks to kill you: now therefore, I beg you, take heed until the boker and stay in a secret place and hide yourself:

3 And I will go out and stand beside my abba in the field where you are and I will commune with my abba about you and what I see, that I will tell you.

4 And Yonathan spoke tov of Dawid to Shaul his abba and said to him, Let not the melech sin against his eved, against Dawid because he has not sinned against you and because his works towards you have been very tov:

5 For he did take his chayim into his hands and killed the Plishti and אִרְבָּז brought a great deliverance for kol Yisrael: you saw it and did gilah: why then will you sin against innocent dahm, to kill Dawid without a cause?

6 And Shaul listened to the voice of Yonathan: and Shaul swore, As אִי־אֵז lives, he shall not be killed.

7 And Yonathan called Dawid and Yonathan showed him all those things. And Yonathan brought Dawid to Shaul and he was in his presence, as in times past.

8 And there was war again: and Dawid went out and fought with the Plishtim and killed them with a great slaughter; and they fled from him.

9 And the evil ruach from אִי־אֵז was upon Shaul again, as he sat in his bayit with his javelin in his hand: and Dawid played the harp with his hand.

10 And Shaul sought to smite Dawid even to the wall with the javelin; but he slipped away out of Shaul's presence and he smote the javelin into the wall: and Dawid fled and escaped that lyla.

11 Shaul also sent messengers to Dawid's bayit, to watch him and to kill him in the boker: and Michal Dawid's isha told him, saying, If you save not your chayim tonight, tomorrow you shall be killed.

12 So Michal let Dawid down through a window: and he went and fled and escaped.

13 And Michal took a bayit idol and laid it in the bed and put a pillow of goats' hair in place of his head and covered it with a cloth.

14 And when Shaul sent messengers to take Dawid, she said, He is sick.

15 And Shaul sent the messengers again to see Dawid, saying, Bring him up to me in the bed, that I may kill him.

16 And when the messengers had come in, see, there was an image in the bed, with a pillow of goats' hair in place of his head.

17 And Shaul said to Michal, Why have you deceived me so and sent away my enemy, that he has escaped? And Michal answered Shaul, He said to me, Let me go; why should I kill you?

18 So Dawid fled and escaped and came to Shmuel in Ramah and told him all that Shaul had done to him. And he and Shmuel went and dwelt in Naioth.

19 And it was told Shaul, saying, See, Dawid is at Naioth in Ramah.

20 And Shaul sent messengers to take Dawid: and when they saw the group of the neviim prophesying and Shmuel standing as appointed over them, The Ruach of Ahlohim was upon the messengers of Shaul and they also prophesied.

21 And when it was told Shaul, he sent other messengers and they prophesied likewise. And Shaul sent messengers again the third time and they prophesied also.

22 Then he also went to Ramah and came to a great well that is in Sechu: and he asked and said, Where are Shmuel and Dawid? And one said, See, they are at Naioth in Ramah.

23 And he went there to Naioth in Ramah: and The Ruach of Ahlohim was upon him also and he went on and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also and prophesied before Shmuel in like manner and lay down naked all that yom and all that lyla. Which is why they say, Is Shaul also among the neviim?

20 And Dawid fled from Naioth in Ramah and came and said before Yonathan, What have I done? What is my iniquity? And what is my sin before your abba, that he seeks my chayim?

2 And he said to him, Ahlohim forbid; you shall not die: see, my abba will do nothing either great, or small, but that he will show it me: and why should my abba hide this thing from me? It is not so.

3 And Dawid swore moreover and said, Your abba certainly knows that I have found chen in your eyes;

and he said, Let not Yonathan know this, lest he be grieved: but truly as אִיִּיִּי lives and as your chayim lives, there is but a step between me and death.

4 Then said Yonathan to Dawid, Whatever your chayim desires, I will even do it for you.

5 And Dawid said to Yonathan, See, tomorrow is the chodesh and I should be sitting with the melech to eat: but let me go, that I may hide myself in the field until the third yom at evening.

6 If your abba misses me at all, then say, Dawid earnestly asked leave of me that he might run to Beth-Lechem his city: for there is a yearly sacrifice there for all the mishpacha.

7 If he says this, It is well; your eved shall have shalom: but if he be very angry, then be sure that evil is determined by him.

8 Therefore you shall deal kindly with your eved; for you have brought your eved into a brit of אִיִּיִּי with you: nevertheless, if there be in me iniquity, kill me yourself; for why should you bring me to your abba?

9 And Yonathan said, Far be it from you: for if I knew certainly that evil were determined by my abba to come upon you, then would I not tell it to you?

10 Then said Dawid to Yonathan, Who shall tell me? Or, what if your abba answers you sharply?

11 And Yonathan said to Dawid, Come and let us go out into the field. And they went out both of them into the field.

12 And Yonathan said to Dawid, O אִיִּיִּי Ahlohim of Yisrael be my witness, when I have sought for my abba sometime tomorrow, or the third yom and, see, if there be tov towards Dawid and I then send not to you and show it to you;

13 Then אִיִּיִּי do so and much more to Yonathan: but if it pleases my abba to do you evil, then I will show it to you and send you away, that you may go

in shalom: and אֱלֹהִים be with you, as He has been with my abba.

14 And you shall, while yet I live, show me the chesed of אֱלֹהִים ; that I die not:

15 And also you shall not cut off your chesed to my bayit le-olam-va-ed: when אֱלֹהִים has cut off all the enemies of Dawid from the face of the earth.

16 So Yonathan made a brit, so his bayit would flourish with Beit Dawid, saying, Let אֱלֹהִים take vengeance against Dawid's enemies.

17 And Yonathan caused Dawid to swear again because he loved him: for he loved him as he loved his own chayim.

18 Then Yonathan said to Dawid, Tomorrow is chodesh: and you shall be missed because your seat will be empty.

19 And when you have stayed three yamim, then you shall go down quickly and come to the place where you hid yourself and shall remain by the stone Ezel.

20 And I will shoot three arrows on the side of the stone, as though I shot at a mark.

21 And, see, I will send a lad, saying, Go, find the arrows. If I expressly say to the lad, See, the arrows are on this side of you, take them; then come out: for there is shalom to you and no hurt; as אֱלֹהִים lives.

22 But if I say this to the young man, See, the arrows are beyond you; then go your derech: for אֱלֹהִים has sent you away.

23 And as touching the matter which you and I have spoken of, see, אֱלֹהִים is witness between you and me le-olam-va-ed.

24 So Dawid hid himself in the field: and when the chodesh had come, the melech sat down to eat.

25 And the melech sat upon his seat, as at other times, even upon a seat by the wall: and Yonathan

arose and Avner sat by Shaul's side and Dawid's place was empty.

26 Nevertheless Shaul spoke not anything that yom: for he thought, Something has happened to him, he is not clean; surely he is not clean.

27 And it came to pass on the next yom, which was the second yom of the chodesh, that Dawid's place was empty: and Shaul said to Yonathan his son, Why did not the son of Yishai come to eat, neither yesterday, nor today?

28 And Yonathan answered Shaul, Dawid earnestly asked my permission to go to Beth-Lechem:

29 And he said, Let me go, I ask you; for our mishpacha has a sacrifice in the city; and my brother, he has commanded me to be there: and now, if I have found chen in your eyes, let me go, I ask you and see my brothers. Therefore he came not to the melech's shulchan.

30 Then Shaul's anger was lit against Yonathan and he said to him, You son of the perverse rebellious woman, do not I know that you have chosen the son of Yishai to your own shame and to the shame of your eema's nakedness?

31 For as long as the son of Yishai lives upon the earth, you shall not be established, in your malchut. And now send and get him for me, for he shall surely die.

32 And Yonathan answered Shaul his abba and said to him, Why shall he be killed? What has he done?

33 And Shaul cast a javelin at him to smite him: by which Yonathan knew that it was determined by his abba to kill Dawid.

34 So Yonathan arose from the shulchan in fierce anger and did eat no food the second yom of the chodesh: for he was grieved for Dawid because his abba had done him shame.

35 And it came to pass in the boker, that Yonathan went out into the field at the time appointed with Dawid and a little lad with him.

36 And he said to his lad, Run and find out where the arrows that I shoot will land. And as the lad ran, he shot an arrow beyond him.

37 And when the lad had come to the place of the arrow which Yonathan had shot, Yonathan shouted out to the lad and said, Is not the arrow beyond you?

38 And Yonathan shouted after the lad, Hurry, hurry, stay not. And Yonathan's lad gathered up the arrows and came to his master.

39 But the lad knew not any thing: only Yonathan and Dawid knew the matter.

40 And Yonathan gave his artillery to his lad and said to him, Go, carry them to the city.

41 And as soon as the lad had gone, Dawid arose out of a place toward the south and fell on his face to the ground and bowed himself three times: and they kissed one another and wept one with another, but Dawid wept more.

42 And Yonathan said to Dawid, Go in shalom, since we have sworn both of us in the Name of אֱלֹהֵינוּ , saying, אֱלֹהֵינוּ is witness between me and you and between my zera and your zera le-olam-va-ed. And he arose and departed: and Yonathan went into the city.

21 Then came Dawid to Nov to Achimelech the kohen: and Achimelech was afraid at the meeting with Dawid and said to him, Why are you alone and no man with you?

2 And Dawid said to Achimelech the kohen, The melech has commanded me a word and has said to me, Let no man know any thing of the business about which I send you and what I have

to another of him in dances, saying, Shaul has killed his thousands and Dawid his ten thousands?

12 And Dawid laid up these words in his lev and was very afraid of Achish the melech of Gat.

13 And he changed his behavior before them and pretended to be crazy in their hands and scratched on the doors of the gate and let his saliva fall down upon his beard.

14 Then said Achish to his avadim, Look, you see the man is crazy: why then have you brought him to me?

15 Have I need of crazy men, that you have brought this fellow to play the crazy man in my presence? Shall this fellow even come into my bayit?

22 Dawid therefore departed from there and escaped to the cave Adullam: and when his brothers and all his abba's bayit heard it, they went down there to him.

2 And every one that was in distress and every one that was in debt and every one that was discontented, gathered themselves to him; and he became a leader over them: and there were with him about four hundred men.

3 And Dawid went there to Mitzpah of Moav: and he said to the melech of Moav, Let my abba and my eema, I ask you, come forth and be with you, until I know what Ahlohim will do for me.

4 And he brought them before the melech of Moav: and they dwelt with him all the while that Dawid was in the stronghold.

5 And the navi Gad said to Dawid, Do not stay in the stronghold; depart and get into the land of Yahudah. Then Dawid departed and came into the forest of Hareth.

6 When Shaul heard that Dawid was discovered and the men that were with him - now Shaul stayed

in Givat under an eytz in Ramah, having his spear in his hand and all his avadim were standing around him;

7 Then Shaul said to his avadim that stood around him, Shema now, you Benyamites; will the son of Yishai give every one of you fields and vineyards and make you all captains of thousands and captains of hundreds?

8 All of you have conspired against me and there is none that has showed me that my son has made a pact with the son of Yishai and there is none of you that is sorry for me, or showed to me that my son has stirred up my eved against me, to lie in wait, as at this yom.

9 Then answered Doeg the Edomite, which was set over the avadim of Shaul and said, I saw the son of Yishai coming to Nov, to Achimelech the son of Achituv.

10 And he inquired of אִי אֵלָּהּ for him and gave him food and gave him the sword of Golyat the Plishti.

11 Then the melech sent to call Achimelech the kohen, the son of Achituv and all his abba's bayit, the kohanim that were in Nov: and they came all of them to the melech.

12 And Shaul said, Shema now, you son of Achituv. And he answered, Hinayne, my master.

13 And Shaul said to him, Why have you conspired against me, you and the son of Yishai, in that you have given him lechem and a sword and have inquired of Ahlohim for him, that he should rise against me, to lie in wait, as at this yom?

14 Then Achimelech answered the melech and said: And who is so faithful among all your avadim as Dawid, which is the melech's son-in-law and goes at your bidding and is honorable in your bayit?

15 Did I then begin to inquire of Ahlohim for him? Be it far from me: let not the melech impute anything to

his eved, nor to all the bayit of my abba: for your eved knew nothing of all this, not a little, not a lot.

16 And the melech said, You shall surely die, Achimelech, you and all your abba's bayit.

17 And the melech said to the footmen that stood around him, Turn and kill the kohanim of אֲרֵיָאֵל ; because their hand also is with Dawid and because they knew when he fled and did not show it to me. But the avadim of the melech would not put forth their hand to fall upon the kohanim of אֲרֵיָאֵל .

18 And the melech said to Doeg, Turn you and fall upon the kohanim. And Doeg the Edomite turned and he fell upon the kohanim and killed on that yom eighty-five persons that did wear a linen shoulder garment.

19 And Nov, the city of the kohanim, Doeg smote with the edge of the sword, both men and women, children and those nursing and cattle and donkeys and sheep, with the edge of the sword.

20 And one of the sons of Achimelech the son of Achituv, named Aviathar, escaped and fled after Dawid.

21 And Aviathar showed Dawid that Shaul had killed אֲרֵיָאֵל 's kohanim.

22 And Dawid said to Aviathar, I knew it that yom, when Doeg the Edomite was there, that he would surely tell Shaul: I have caused the death of all the persons of your abba's bayit.

23 Stay with me, fear not: for he that seeks my chayim seeks your chayim: but with me you shall be safe.

23 Then they told Dawid, saying, See, the Plishtim fight against Keilah and they rob the threshing floors.

2 Therefore Dawid inquired of אֲדָמָה , saying, Shall I go and smite these Plishtim? And אֲדָמָה said to Dawid, Go and smite the Plishtim and save Keilah.

3 And Dawid's men said to him, See, we are afraid here in Yahudah: how much more then if we come to Keilah against the armies of the Plishtim?

4 Then Dawid inquired of אֲדָמָה yet again. And אֲדָמָה answered him and said, Arise, go down to Keilah, for I will deliver the Plishtim into your hand.

5 So Dawid and his men went to Keilah and fought with the Plishtim and brought away their cattle and smote them with a great slaughter. So Dawid saved the inhabitants of Keilah.

6 And it came to pass, when Aviathar the son of Achimelech fled to Dawid at Keilah, that he came down with a shoulder garment in his hand.

7 And it was told Shaul that Dawid was come to Keilah. And Shaul said, Ahlohim has delivered him into my hand; for he is shut in, by entering into a town that has gates and bars.

8 And Shaul called all the people together to war, to go down to Keilah, to besiege Dawid and his men.

9 And Dawid knew that Shaul secretly plotted mischief against him; and he said to Aviathar the kohen, Bring here the shoulder garment.

10 Then said Dawid, O אֲדָמָה Ahlohim of Yisrael, Your eved has certainly heard that Shaul seeks to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? Will Shaul come down, as Your eved has heard? O אֲדָמָה Ahlohim of Yisrael, I beseech You, tell Your eved. And אֲדָמָה said, He will come down.

12 Then said Dawid, Will the men of Keilah deliver me and my men into the hand of Shaul? And אֲדָמָה said, They will deliver you up.

13 Then Dawid and his men, who were about six hundred, arose and departed out of Keilah and went

wherever they could go. And it was told Shaul that Dawid had escaped from Keilah; and he ceased to go forth.

14 And Dawid stayed in the wilderness in strongholds and remained in a har in the wilderness of Zif. And Shaul sought him every yom, but Ahlohim delivered him not into his hand.

15 And Dawid saw that Shaul had come out to seek his chayim: and Dawid was in the wilderness of Zif in the forest.

16 And Yonathan Shaul's son arose and went to Dawid at the forest and strengthened his hand in Ahlohim.

17 And he said to him, Fear not: for the hand of Shaul my abba shall not find you; and you shall be melech over Yisrael and I shall be next to you; and that also Shaul my abba knows.

18 And the two of them made a brit before אֱלֹהִים : and Dawid stayed in the forest and Yonathan went to his bayit.

19 Then came up the Zifites to Shaul to Givat, saying, Does not Dawid hide himself with us in strongholds in the forest, in the hill of Hachilah, which is on the south of Yeshimon?

20 Now therefore, O melech, come down according to all the desire of your chayim to come down; and our part shall be to deliver him into the melech's hand.

21 And Shaul said, Blessed are you of אֱלֹהִים ; for you have rachamim on me.

22 Go, I ask you, prepare yet further and know and see his place where his hide-out is and who has seen him there: for it is told to me that he deals very subtly.

23 See therefore and take da'at of all the hiding places where he hides himself and come again to me with the certainty of his place and I will go with

you: and it shall come to pass, if he is in the land, that I will search him out throughout all the thousands of Yahudah.

24 And they arose and went to Zif before Shaul: but Dawid and his men were in the wilderness of Maon, in the plain on the south of Yeshimon.

25 Shaul also and his men went to seek him. And they told Dawid: therefore he came down into a rock and stayed in the wilderness of Maon. And when Shaul heard that, he pursued after Dawid in the wilderness of Maon.

26 And Shaul went on this side of the har and Dawid and his men on the other side of the har: and Dawid made a rapid getaway to get away for fear of Shaul; for Shaul and his men surrounded Dawid and his men to take them.

27 But there came a messenger to Shaul, saying, Hurry and get back and come, for the Plishtim have invaded the land.

28 So Shaul returned from pursuing after Dawid and went against the Plishtim; therefore they called that place Sela-HaMachlekot.

29 And Dawid went up from there and dwelt in strongholds at En-Gedi.

24 And it came to pass, when Shaul had returned from following the Plishtim, that it was told him, saying, See, Dawid is in the wilderness of En-Gedi.

2 Then Shaul took three thousand chosen men out of kol Yisrael and went to seek Dawid and his men upon the rocks of the wild goats.

3 And he came to the sheep enclosures and on the derech, there was a cave; and Shaul went in to relieve himself: and Dawid and his men remained in the far ends of the cave.

4 And the men of Dawid said to him, See the yom of which אִיִּי said to you, See, I will deliver your

enemy into your hand, that you may do to him as it shall seem to you. Then Dawid arose and cut off the corner of Shaul's robe privately.

5 And it came to pass afterward, that Dawid's lev smote him because he had cut off Shaul's robe.

6 And he said to his men, אֲנִי אֲסִיר אֶת יָדִי מִלְּפָנָיו כִּי אֲנִי יָדָעְתִּי כִּי אֲנִי אֲסִיר אֶת יָדִי מִלְּפָנָיו כִּי אֲנִי יָדָעְתִּי כִּי אֲנִי יָדָעְתִּי .

7 So Dawid stopped his avadim with these words and allowed them not to rise against Shaul. But Shaul rose up out of the cave and went on his derech.

8 Dawid also arose afterward and went out of the cave and shouted after Shaul, saying, My master the melech. And when Shaul looked behind him, Dawid stooped with his face to the earth and bowed himself.

9 And Dawid said to Shaul, Why do you listen to men's words, saying, See, Dawid seeks your hurt?

10 See, this yom your eyes have seen how אֲנִי אֲסִיר אֶת יָדִי מִלְּפָנָיו has delivered you today into my hand in the cave: and some urged me to kill you: but my eye spared you; and I said, I will not put forth my hand against my master; for he is אֲנִי אֲסִיר אֶת יָדִי מִלְּפָנָיו 's anointed.

11 Moreover, my abba, see the corner of your robe in my hand: for in that I cut off the corner of your robe and killed you not, now you know and see that there is neither evil nor transgression in my hand and I have not sinned against you; yet you hunt my chayim to take it.

12 אֲנִי אֲסִיר אֶת יָדִי מִלְּפָנָיו judge between us and אֲנִי אֲסִיר אֶת יָדִי מִלְּפָנָיו avenge me from you: but my own hand shall not be upon you.

13 As says the mishle of the ancients, Wickedness proceeds from the wicked: but my hand shall not be upon you.

14 After whom is the melech of Yisrael come out?
After whom do you pursue? After a dead dog, or
after a flea?

15 אִי־אִי therefore is Shophet and He will judge
between me and you and see and I will plead my
cause, to be delivered out of your hand.

16 And it came to pass, when Dawid had made an
end of speaking these words to Shaul, that Shaul
said, Is this your voice, my son Dawid? And Shaul
lifted up his voice and wept.

17 And he said to Dawid, You are more tzadik than
I: for you have rewarded me tov, whereas I have
rewarded you evil.

18 And you have showed me this yom how that you
have dealt well with me: seeing that when
אִי־אִי had delivered me into your hand, you killed
me not.

19 For if a man finds his enemy, will he let him go
away whole? Therefore אִי־אִי reward you tov for
what you have done to me this yom.

20 And now, see, I know well that you shall surely
be melech and that the malchut of Yisrael shall be
established in your hand.

21 Swear now therefore to me by אִי־אִי , that you
will not cut off my zera after me and that you will not
destroy my name out of my abba's bayit.

22 And Dawid swore to Shaul. And Shaul went
home; but Dawid and his men went up to the
stronghold.

25 And Shmuel died; and all the Yisraelites were
gathered together and lamented him and buried him
in his bayit at Ramah. And Dawid arose and went
down to the wilderness of Paran.

2 And there was a man in Maon, whose
possessions were in Carmel; and the man was very
great and he had three thousand sheep and a

thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Naval; and the name of his isha Avigail: and she was a woman of tov binah and of a beautiful appearance: but the man was hardened and evil in his doings; and he was of the bayit of Kalev.

4 And Dawid heard in the wilderness that Naval did shear his sheep.

5 And Dawid sent out ten young men and Dawid said to the young men, Get up to Carmel and go to Naval and greet him in my name:

6 And say to him that lives in prosperity, Shalom be both to you and shalom be to your bayit and shalom be to all that you have.

7 And now I have heard that you have shearers: now your shepherds that were with us, we hurt them not, neither was there anything missing to them, all the while they were in Carmel.

8 Ask your young men and they will tell you. So let the young men find chen in your eyes: for we come in a tov yom: give, I ask you, whatever comes to your hand to your avadim and to your son Dawid.

9 And when Dawid's young men came, they spoke to Naval according to all those words in the name of Dawid and waited.

10 And Naval answered Dawid's avadim and said, Who is Dawid? And who is the son of Yishai? There are many avadim nowadays that break away every man from his master.

11 Shall I then take my lechem and my mayim and my food that I have killed for my shearers and give it to men, whom I know not from where they are?

12 So Dawid's young men turned their derech and went again and came and told him all those sayings.

13 And Dawid said to his men, Put on every man his sword. And they put on every man his sword; and Dawid also put on his sword: and there went up after Dawid about four hundred men; and two hundred stayed by the baggage.

14 But one of the young men told Avigail, Naval's isha, saying, See, Dawid sent messengers out of the wilderness to greet our master; and he railed at them.

15 But the men were very tov to us and we were not hurt, neither did we miss anything, as long as we were accompanying them, when we were in the fields:

16 They were like a wall to us both by lyla and yom, all the time we were with them keeping the sheep.

17 Now therefore know and consider what you will do; for evil is determined against our master and against all his household: for he is such a son of Beliyaal, that a man cannot even speak to him.

18 Then Avigail hurried and took two hundred loaves and two bottles of wine and five sheep made ready and five measures of parched grain and a hundred clusters of raisins and two hundred cakes of figs and laid them on donkeys.

19 And she said to her avadim, Go before me and I will come after you. But she told it not to her husband Naval.

20 And it was so, as she rode on the donkey, that she came down under the cover of the hill and, see, Dawid and his men came down toward her; and she met them.

21 Now Dawid had said, Surely for nothing have I kept all that this fellow has in the wilderness, so that nothing was missed of all that pertained to him: and he has repaid me evil for tov.

22 Let Ahlohim do this and even more to the enemies of Dawid, if I leave even one adult man to him by the boker ohr.

23 And when Avigail saw Dawid, she hurried and got off the donkey and fell before Dawid on her face and bowed herself to the ground,

24 And fell at his feet and said, Upon me, my master, upon me let this iniquity be: and let your female eved, I beg you, speak in your hearing and hear the words of your female eved.

25 Let not my master, I beg you, regard this man of Beliyaal, even Naval: for as his name is, so is he; Naval is his name and folly is with him: but I your female eved did not see the young men of my master, whom you did send.

26 Now therefore, my master, as אֱלֹהִים lives and as your being lives, seeing אֱלֹהִים has withheld you from coming to shed dahm and from avenging yourself with your own hand, now let your enemies and they that seek evil to my master, be as Naval.

27 And now this blessing that your female eved has brought to my master, let it even be given to the young men that follow my master.

28 I beg you, forgive the trespass of your female eved: for אֱלֹהִים will certainly make my master a sure and secure bayit; because my master fights the battles of אֱלֹהִים and evil has not been found in you all your yamim.

29 Yet a man has risen to pursue you and to seek your chayim: but the chayim of my master shall be bound in the bundle of chayim with אֱלֹהִים your Ahlohim; and the beings of your enemies, them shall he sling out, as out of the middle of a sling.

30 And it shall come to pass, when אֱלֹהִים shall have done to my master according to all the tov that He has spoken concerning you and shall have appointed you ruler over Yisrael;

31 That this shall bring no grief to you, no offence of lev to my master, either that you have shed dahm without cause, or that my master has avenged himself: but when אֱלֹהִים shall have dealt well with my master, then remember your female eved.

32 And Dawid said to Avigail, Blessed be אֱלֹהִים Ahlohim of Yisrael, who sent you this yom to meet me:

33 And blessed is your advice and blessed are you, who have kept me this yom from coming to shed dahm and from avenging myself with my own hand.

34 For in very deed, as אֱלֹהִים Ahlohim of Yisrael lives, who has kept me back from hurting you, except you had hurried and come to meet me, surely there had not been left to Naval by the boker ohr any man.

35 So Dawid received from her hand that which she had brought him and said to her, Go up in shalom to your bayit. See, I have listened to your voice and have accepted your whole person.

36 And Avigail came to Naval; and, see, he held a feast in his bayit, like the feast of a melech; and Naval's lev was cheerful within him, for he was very drunk: therefore she told him nothing, at all, until the boker ohr.

37 But it came to pass in the boker, when Naval was sober and his isha had told him these things that his lev died within him; and he became as a stone lev.

38 And it came to pass about ten yamim after that אֱלֹהִים smote Naval, so that he died.

39 And when Dawid heard that Naval was dead, he said, Barchu-et- אֱלֹהִים , who has pleaded the cause of my reproach from the hand of Naval and has kept his eved from doing evil: for אֱלֹהִים has returned the wickedness of Naval upon his own head: And Dawid

sent and communicated with Avigail, to take her to him as an isha.

40 And when the avadim of Dawid had come to Avigail to Carmel, they spoke to her, saying, Dawid sent us to you to take you to him as his isha.

41 And she arose and bowed herself on her face to the earth and said, See, let your female eved be an eved to wash the feet of the avadim of my master.

42 And Avigail hurried and arose and rode upon a donkey, with five young women of hers that went after her; and she went after the messengers of Dawid and became his isha.

43 Dawid also took Achinoam of Yezreel; and they were also both of them his wives. 44 But Shaul had given Michal his daughter, Dawid's isha, to Phalti the son of Layish, which was of Gallim.

26 And the Zifites came to Shaul to Givat, saying, Does not Dawid hide himself in the hill of Hachilah, which is before Yeshimon?

2 Then Shaul arose and went down to the wilderness of Zif, having three thousand chosen men of Yisrael with him, to seek Dawid in the wilderness of Zif.

3 And Shaul camped in the hill of Hachilah, which is before Yeshimon, along the derech. But Dawid stayed in the wilderness and he saw that Shaul came after him into the wilderness.

4 Dawid therefore sent out spies and understood that Shaul had come indeed.

5 And Dawid arose and came to the place where Shaul had camped: and Dawid beheld the place where Shaul lay and Avner the son of Ner, the leader of his army: and Shaul lay in the trench and the people camped around him.

6 Then answered Dawid and said to Achimelech the Hittite and to Avishai the son of Tzaruyah, brother to

Yoav, saying, Who will go down with me to Shaul to the camp? And Avishai said, I will go down with you.
7 So Dawid and Avishai came to the people by lyla: and, see, Shaul lay sleeping within the camp and his spear stuck in the ground at his head: but Avner and the people lay around him.

8 Then said Avishai to Dawid, Ahlohim has delivered your enemy into your hand this yom: now therefore let me smite him, I ask you, with the spear even to the earth at once and I will not smite him the second time.

9 And Dawid said to Avishai, Destroy him not: for who can stretch forth his hand against אִישׁ אֵלֹהִים 's anointed and be guiltless?

10 Dawid said furthermore, As אִישׁ אֵלֹהִים lives, אִישׁ אֵלֹהִים shall smite him; or his yom shall come to die; or he shall descend into battle and perish.

11 But אִישׁ אֵלֹהִים forbid that I should stretch forth my hand against אִישׁ אֵלֹהִים 's anointed: but, I ask you, take now the spear that is at his head and the jug of mayim and let us go.

12 So Dawid took the spear and the jug of mayim from Shaul's head and they got away and no man saw it, nor knew it, neither was awakened: for they were all asleep; because a deep sleep from אִישׁ אֵלֹהִים had fallen upon them.

13 Then Dawid went over to the other side and stood on the top of a hill far off; a great space being between them:

14 And Dawid shouted to the people and to Avner the son of Ner, saying, Don't you answer, Avner? Then Avner answered and said, Who are you that shouts at the melech?

15 And Dawid said to Avner, Are not you a brave man? And who is like you in Yisrael? Why then have you not guarded your master the melech? For there

came one of the people in to destroy the melech your master.

16 This thing is not tov that you have done. As אִיִּשׁ lives, you are worthy to die because you have not guarded your master, אִיִּשׁ 's anointed. And now see where the melech's spear is and the jug of mayim that was at his head.

17 And Shaul knew Dawid's voice and said, Is this your voice, my son Dawid? And Dawid said, It is my voice, my master, O melech.

18 And he said, Why does my master still pursue after his eved? For what have I done? Or, what evil is in my hand?

19 Now therefore, I beg you, let my master the melech hear the words of his eved. If אִיִּשׁ has stirred you up against me, let Him accept an offering: but if they are the children of men, cursed are they before אִיִּשׁ; for they have driven me out this yom from abiding in the inheritance of אִיִּשׁ, saying, Go, serve other ahlohim.

20 Now therefore, let not my dahm fall to the earth before the face of אִיִּשׁ: for the melech of Yisrael is come out to seek a flea, as when one does hunt a partridge in the mountains.

21 Then said Shaul, I have sinned: return, my son Dawid: for I will no more do you harm because my chayim was precious in your eyes this yom: see, I have played the fool and have greatly strayed.

22 And Dawid answered and said, See the melech's spear! Let one of the young men come over and get it.

23 אִיִּשׁ render to every man his tzedakah and his faithfulness: for אִיִּשׁ delivered you into my hand today, but I would not stretch forth my hand against 's anointed.

24 And, see, as your chayim was much valued this yom in my eyes, so let my chayim be much valued

in the eyes of אֱלֹהִים and let Him deliver me out of all tribulation.

25 Then Shaul said to Dawid, Blessed are you, my son Dawid: you shall both do great things and also shall prevail. So Dawid went on his derech and Shaul returned to his place.

27 And Dawid said in his lev, I shall now perish one yom by the hand of Shaul: there is nothing better for me than that I should speedily escape into the land of the Plishtim; so that Shaul shall give up searching for me, to seek me anymore in any of the borders of Yisrael: so shall I escape out of his hand.

2 And Dawid arose and he passed over with the six hundred men that were with him to Achish, the son of Maoch, melech of Gat.

3 And Dawid dwelt with Achish at Gat, he and his men, every man with his household, even Dawid with his two wives, Achinoam the Yezreelitess and Avigail the Carmelitess, Naval's isha.

4 And it was told Shaul that Dawid had fled to Gat: and he sought no more again for him.

5 And Dawid said to Achish, If I have now found chen in your eyes, let them give me a place in some town in the country, that I may dwell there: for why should your eved dwell in the malchut city with you?

6 Then Achish gave him Ziklag that yom: so Ziklag belongs to the melechim of Yahudah to this yom.

7 And the time that Dawid dwelt in the country of the Plishtim was a full year and four chodashem.

8 And Dawid and his men went up and invaded the Geshurites and the Gezrites and the Amalekites: for those pagan goyim were the old inhabitants of the land, as you head to Shur, even to the land of Mitzrayim.

9 And Dawid smote the land and left neither man nor woman alive and took away the sheep and the

cattle and the donkeys and the camels and the apparel and returned and came to Achish.

10 And Achish said, Where have you made a raid today? And Dawid said, Against the south of Yahudah and against the south of the Yerahmeelites and against the south of the Kenites.

11 And Dawid saved neither man nor woman alive, to bring news to Gat, saying, Lest they should tell on us, saying, So did Dawid and so will be his behavior all the while he dwells in the country of the Plishtim.

12 And Achish believed Dawid, saying, He has made his people Yisrael utterly to hate him; therefore he shall be my eved le-olam-va-ed.

28 And it came to pass in those yamim, that the Plishtim gathered their armies together for warfare, to fight with Yisrael. And Achish said to Dawid, You know of course, that you shall go out with me to battle, you and your men.

2 And Dawid said to Achish, Surely you shall know what your eved can do. And Achish said to Dawid, Therefore will I make you guardian of my head le-olam-va-ed.

3 Now Shmuel was dead and kol Yisrael had lamented him and buried him in Ramah, even in his own city. And Shaul had put away those that had familiar ruachim and the wizards, out of the land.

4 And the Plishtim gathered themselves together and came and camped in Shunem: and Shaul gathered kol Yisrael together and they camped in Gilvoa.

5 And when Shaul saw the host of the Plishtim, he was afraid and his lev greatly trembled.

6 And when Shaul inquired of אִפְּרָיִם and אִפְּרָיִם answered him not, neither by dreams nor by Urim, nor by neviim.

7 Then said Shaul to his avadim, Seek for me a woman who is a medium, that I may go to her and inquire of her. And his avadim said to him, See, there is a woman that is a medium at Endor.

8 And Shaul disguised himself and put on other clothes and he went and two men with him and they came to the woman by lyla: and he said, I ask you, divine for me by a familiar ruach and bring me up, the one I shall name to you.

9 And the woman said to him, See, you know what Shaul has done, how he has cut off the mediums and the wizards, out of the land: why then do you lay a trap for my chayim, to cause me to die?

10 And Shaul swore to her by אֱלֹהֵי אֲדָמָה , saying, As אֱלֹהֵי אֲדָמָה lives, there shall no punishment happen to you for this thing.

11 Then said the woman, Whom shall I bring up to you? And he said, Bring me up Shmuel.

12 And when the woman saw Shmuel, she shouted with a loud voice: and the woman spoke to Shaul, saying, Why have you deceived me? For you are Shaul.

13 And the melech said to her, Be not afraid: what did you see? And the woman said to Shaul, I saw a ruach ascending out of the earth.

14 And he said to her, What does he look like? And she said, An old man comes up; and he is covered with a mantle. And Shaul perceived that it was Shmuel and he stooped with his face to the ground and bowed himself.

15 And Shmuel said to Shaul, Why have you disturbed my rest, to bring me up? And Shaul answered, I am heavy distressed; for the Plishtim make war against me and Ahlohim has departed from me and answers me no longer, neither by neviim, nor by dreams: therefore I have called you, that you may make known to me what I shall do.

16 Then said Shmuel, Why then do you ask of me, seeing אִיִּזְרָאֵל has departed from you and has become your enemy?

17 And אִיִּזְרָאֵל has done to you, as He spoke by me: for אִיִּזְרָאֵל has torn the malchut out of your hand and given it to your neighbor, even to Dawid:

18 Because you obeyed not the voice of אִיִּזְרָאֵל, nor executed His fierce wrath upon Amalek, therefore has אִיִּזְרָאֵל done this thing to you this yom.

19 Moreover אִיִּזְרָאֵל will also deliver Yisrael with you into the hand of the Plishtim: and tomorrow you and your sons will be with me: אִיִּזְרָאֵל also shall deliver the armies of Yisrael into the hand of the Plishtim.

20 Then Shaul fell immediately on the earth and was very afraid because of the words of Shmuel: and there was no strength in him, for he had eaten no lechem all the yom and all the lyla.

21 And the woman came to Shaul and saw that he was heavily troubled and said to him, See, your female eved has obeyed your voice and I have put my chayim in my hands and have listened to your words which you spoke to me.

22 Now therefore, I beg you, Shema also to the voice of your female eved and let me set a piece of lechem before you; and eat, that you may have strength, when you go on your derech.

23 But he refused and said, I will not eat. But his avadim, together with the woman, compelled him; and he listened to their voice. So he arose from the earth and sat upon the bed.

24 And the woman had a fat calf in the bayit; and she hurried and killed it and took flour and kneaded it and did bake matzah from it:

25 And she brought it before Shaul and before his avadim; and they did eat. Then they rose up and went away that lyla.

29 Now the Plishtim gathered together all their armies to Aphek: and the Yisraelites camped by a fountain that is in Yezreel.

2 And the rulers of the Plishtim passed on by hundreds and by thousands: but Dawid and his men passed on in the rear guard with Achish.

3 Then said the rulers of the Plishtim, What are these Ivrim doing here? And Achish said to the rulers of the Plishtim, Is not this Dawid, the eved of Shaul the melech of Yisrael, which has been with me these yamim and these years and I have found no fault in him since he came to me until this yom?

4 And the rulers of the Plishtim were angry with him; and the rulers of the Plishtim said to him, Make this fellow return, that he may go again to his place which you have appointed him and let him not go down with us to battle, lest in the battle he be an adversary to us: for how can he reconcile himself to his master? Except with the heads of these our men?

5 Is not this Dawid, of whom they sang one to another in dances, saying, Shaul killed his thousands and Dawid his ten thousands?

6 Then Achish called Dawid and said to him, Surely, as אִי־אֵלֹהִים lives, you have been a tzadik and your going out and your coming in with me in the army is tov in my sight: for I have not found evil in you since the yom of your coming to me to this yom; nevertheless the other rulers' opinion is not favorable of you.

7 So now return and go in shalom, that you displease not the rulers of the Plishtim.

8 And Dawid said to Achish, But what have I done? And what have you found wrong in your eved as long as I have been with you to this yom, that I may

not go fight against the enemies of my master the melech?

9 And Achish answered and said to Dawid, I know that you are as tov in my sight, as a malach of Ahlohim: nevertheless the rulers of the Plishtim have said, He shall not go up with us to the battle.

10 So now rise up early in the boker with your master's avadim that have come with you: and as soon as you are up early in the boker and have ohr, depart.

11 So Dawid and his men rose up early to depart in the boker, to return into the land of the Plishtim. And the Plishtim went up to Yezreel.

30 And it came to pass, when Dawid and his men were come to Ziklag on the third yom, that the Amalekites had invaded the south and Ziklag and smitten Ziklag and burned it with fire;

2 And had taken the women captives, that were there: they killed not any, either great, or small, but carried them away and went on their derech.

3 So Dawid and his men came to the city and, see, it was burned with fire; and their wives and their sons and their daughters, were taken captives.

4 Then Dawid and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And Dawid's two wives were taken captives, Achinoam the Yezreelitess and Avigail the isha of Naval the Carmelite.

6 And Dawid was greatly distressed; for the people spoke of stoning him because the chayim of all the people was grieved, every man for his sons and for his daughters: but Dawid encouraged himself in

אִתּוֹ his Ahlohim.

7 And Dawid said to Aviathar the kohen, Achimelech's son, I ask you, bring me here the shoulder garment. And Aviathar brought there the shoulder garment to Dawid.

8 And Dawid inquired of אַחִימֵלֵךְ , saying, Shall I pursue after this troop? Shall I overtake them? And He answered him, Pursue, for you shall surely overtake them and without fail recover all.

9 So Dawid went, he and the six hundred men who were with him and came to the brook Besor, where those that were left behind stayed.

10 But Dawid pursued, he and four hundred men: for two hundred stayed behind, who were so weak that they could not go over the brook Besor.

11 And they found a Mitzri in the field and brought him to Dawid and gave him lechem and he did eat; and they made him drink mayim;

12 And they gave him a piece of a cake of figs and two clusters of raisins: and when he had eaten, his ruach came again to him: for he had not eaten lechem, nor drunk any mayim, three yamim and three laylot.

13 And Dawid said to him, To whom do you belong? Where are you from? And he said, I am a young man of Mitzrayim, an eved to an Amalekite; and my master left me because three yamim ago I fell sick.

14 We made an invasion upon the south of the Cherethites and upon the border that belongs to Yahudah and upon the south of Kalev; and we burned Ziklag with fire.

15 And Dawid said to him, Can you bring me down to this troop? And he said, Swear to me by Ahlohim, that you will neither kill me, nor deliver me into the hands of my master and I will bring you down to this troop.

16 And when he had brought him down, see, they were spread abroad upon all the land, eating and

drinking and dancing because of all the great spoil that they had taken out of the land of the Plishtim and out of the land of Yahudah.

17 And Dawid smote them from the twilight, even to the evening of the next yom: and there escaped not a man of them, except four hundred young men, who rode upon camels and fled.

18 And Dawid recovered all that the Amalekites had carried away: and Dawid rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken from them: Dawid recovered all.

20 And Dawid took all the flocks and the herds, which they drove before those other cattle and said, This is Dawid's spoil.

21 And Dawid came to the two hundred men, who were so weak that they could not follow Dawid, whom they had made to stay at the brook Besor: and they went forth to meet Dawid and to meet the people that were with him: and when Dawid came near to the people, he greeted them.

22 Then answered all the wicked men and the men of Beliyaal, of those that went with Dawid and said, Because they went not with us, we will not give them anything of the spoil that we have recovered, except to every man his isha and his children, that they may go away and depart.

23 Then said Dawid, You shall not do so, my brothers, with that which אלהים has given us, who has preserved us and delivered the troop that came against us into our hand.

24 For who will listen to you in this matter? But as the part is for those that went down to the battle, so shall the part be for those that stayed by the baggage: they shall also share the spoil.

25 And it was so from that yom forward, that he made it a statute and an ordinance for Yisrael to this yom.

26 And when Dawid came to Ziklag, he sent some things from the spoil to the zechanim of Yahudah, even to his chaverim, saying, See a present for you from the spoil of the enemies of אֲרָאֵל ;

27 To them which were in Beth-El and to them which were in south Ramot and to them which were in Yattir,

28 And to them which were in Aroer and to them that were in Siphmoth and to them that were in Eshtemoa,

29 And to them which were in Rachal and to them that were in the cities of the Yerachmeelites and to them that were in the cities of the Kenites,

30 And to them that were in Hormah and to them that were in Chor-Ashan and to them that were in Athach,

31 And to them that were in Chebron and to all the places where Dawid himself and his men had been traveling.

31 Now the Plishtim fought against Yisrael: and the men of Yisrael fled from before the Plishtim and fell down killed in Har Gilboa.

2 And the Plishtim overtook Shaul and his sons; and the Plishtim killed Yonathan and Aviniadav and Malchi-Shua, Shaul's sons.

3 And the battle was strong against Shaul and the archers hit him; so he was heavily wounded by the archers.

4 Then said Shaul to his armor-bearer, Draw your sword and thrust me through with it, lest these not in brit milah come and thrust me through and abuse me. But his armor-bearer would not, for he was very

afraid. Therefore Shaul took a sword and fell upon it himself.

5 And when his armor-bearer saw that Shaul was dead, he fell likewise upon his sword and died with him.

6 So Shaul died and his three sons and his armor-bearer and all his men, that same yom together.

7 And when the men of Yisrael that were on the other side of the valley and they that were on the other side of the Yarden River, saw that the men of Yisrael fled and that Shaul and his sons were dead, they forsook their cities and fled; and the Plishtim came and dwelt in them.

8 And it came to pass on the next yom, when the Plishtim came to strip the killed, that they found Shaul and his three sons fallen in Har Gilboa.

9 And they cut off his head and stripped off his armor and sent word into the land of the Plishtim around, to publish it in the bayit of their idols and among the people.

10 And they put his armor in the bayit of Ashtaroth: and they fastened his gooff to the wall of Beth-Shan.

11 And when the inhabitants of Yavesh-Gilad heard of that which the Plishtim had done to Shaul;

12 All the brave men arose and went all lyla and took the gooff of Shaul and the bodies of his sons from the wall of Beth-Shan and came to Yavesh and burned them there.

13 And they took their bones and buried them under an eytz at Yavesh and fasted shiva seven yamim. X

Second Samuel-Shmuel

Bet

Shmuel Bet To Our Forefathers Yisrael

1 Now it came to pass after the death of Shaul, when Dawid had returned from the slaughter of the Amalekites and Dawid had stayed two yamim in Ziklag;

2 It came even to pass on the third yom, that, see, a man came out of the camp from Shaul with his clothes torn, with earth upon his head: and so it was, when he came to Dawid, that he fell to the earth and prostrated himself.

3 And Dawid said to him, Where do you come from? And he said to him, Out of the camp of Yisrael I have escaped.

4 And Dawid said to him, How went the matter? I ask you, tell me. And he answered, The people are fleeing from the battle and many of the people also are fallen and are dead; and Shaul and Yonathan his son are dead also.

5 And Dawid said to the young man that told him, How do you know you that Shaul and Yonathan his son are dead?

6 And the young man that told him said, By chance I was on Har Gilboa and I saw, Shaul leaned upon his spear; and, see, the mirkavot and horsemen overtook him.

7 And when he looked behind him, he saw me and called to me. And I answered, Here am I.

8 And he said to me, Who are you? And I answered him; I am an Amalekite.

9 And he said to me again, Stand, I beg you, over me and slay me: for anguish has come upon me, but my chayim is still in me.

10 So I stood beside him and killed him because I was sure that he could not live after he had fallen: and I took the keter that was upon his head and the bracelet that was on his arm and have brought them here to my master.

11 Then Dawid took hold of his own clothes and tore them and likewise all the men that were with him:

12 And they mourned and wept and fasted until evening, for Shaul and for Yonathan his son and for the people of אִיִּזְרָאֵל and for kol beit Yisrael; because they had fallen by the sword.

13 And Dawid said to the young man that told him, Where are you from? And he answered, I am the son of a ger, an Amalekite.

14 And Dawid said to him, How were you not afraid to stretch forth your hand to destroy אִיִּזְרָאֵל 's anointed?

15 And Dawid called one of the young men and said, Go near and fall upon him. And he smote him so that he died.

16 And Dawid said to him, Your dahm be upon your head; for your mouth has testified against yourself, saying, I have slain אִיִּזְרָאֵל 's anointed.

17 And Dawid lamented with this lamentation over Shaul and over Yonathan his son:

18 Also he ordered The Bow to be taught to the children of Yahudah: see, it is written in Sefer Yahshar.

19 The beauty of Yisrael is slain upon your high places: how are the mighty fallen!

20 Tell it not in Gat, publish it not in the streets of Ashkelon; lest the daughters of the Plishtim have

gilah, lest the daughters of those not in brit milah triumph.

21 You mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty lays rejected, the shield of Shaul, without the anointing oil.

22 From the dahm of the slain, from the fat of the mighty, the bow of Yonathan did not return and the sword of Shaul did not return empty of dahm.

23 Shaul and Yonathan were lovely and pleasant in their lives and in their death they were not divided: they were swifter than eagles; they were stronger than lions.

24 You daughters of Yisrael, weep over Shaul, who clothed you in scarlet, along with other delights, who put ornaments of gold upon your clothes.

25 How are the mighty fallen in the midst of the battle! O Yonathan, you were slain in your high places.

26 I am distressed for you, my brother Yonathan: very pleasant have you been to me: your ahava to me was wonderful, surpassing the ahava of women.

27 How are the mighty fallen and the weapons of war perished!

2 And it came to pass after this, that Dawid inquired of אִיִּזְרָאֵל, saying, Shall I go up into any of the cities of Yahudah? And אִיִּזְרָאֵל said to him, Go up. And Dawid said, Where shall I go up? And He said, Unto Chebron.

2 So Dawid went up there and his two wives also, Ahinoam the Yizreelitess and Avigail the widow of Naval the Carmelite.

3 And his men that were with him did Dawid bring up, every man with his household: and they dwelt in the cities of Chebron.

4 And the men of Yahudah came and there they anointed Dawid melech over Beit Yahudah. And they told Dawid, saying, That the men of Yavesh-Gilad were those that buried Shaul.

5 And Dawid sent messengers to the men of Yavesh-Gilad and said to them, Blessed are you of אִיִּים that you have showed this chesed to your master, even to Shaul and have buried him.

6 And now אִיִּים show chesed and emet to you: and I also will repay you this tov because you have done this thing.

7 Therefore now let your hands be strengthened and be brave: for your master Shaul is dead and also Beit Yahudah has anointed me melech over them.

8 But Avner the son of Ner, captain of Shaul's army, took Ish-Bosheth the son of Shaul and brought him over to Machanayim;

9 And made him melech over Gilad and over the Ashurites, and over Yezreel and over Efrayim and over Benjamin and over kol Yisrael.

10 Ish-Bosheth Shaul's son was forty years old when he began to reign over Yisrael and reigned two years. But Beit Yahudah followed Dawid.

11 And the time that Dawid was melech in Chebron over Beit Yahudah was seven years and six chodashem.

12 And Avner the son of Ner and the avadim of Ish-Bosheth the son of Shaul, went out from Machanayim to Giveon.

13 And Yoav the son of Tzuruyah and the avadim of Dawid, went out and met together by the pool of Giveon: and they sat down, the one on the one side of the pool and the other on the other side of the pool.

14 And Avner said to Yoav, Let the young men now arise and compete before us. And Yoav said, Let them arise.

15 Then there arose and went over by number twelve of Benyamin, which pertained to Ish-Bosheth the son of Shaul and twelve of the avadim of Dawid.

16 And each one grasped his opponent by the head and thrust his sword in his opponent's side; so they fell down together: so that place was called Helkath-Hazzurim, which is in Giveon.

17 And there was a very fierce battle that yom; and Avner was beaten and the men of Yisrael, before the avadim of Dawid.

18 And there were three sons of Tzuruyah there, Yoav and Avishai and Asahel: and Asahel was as fast as a desert gazelle.

19 And Asahel pursued after Avner; and in going he turned not to the right hand, nor to the left from following Avner.

20 Then Avner looked behind him and said, Are you Asahel? And he answered, I am.

21 And Avner said to him, Turn aside to your right hand, or to your left and lay hold on one of the young men and take his armor. But Asahel would not turn aside from following after him.

22 And Avner said again to Asahel, Turn aside from following me: why should I smite you to the ground? How then could I face Yoav your brother?

23 However he refused to turn aside: so Avner with the blunt end of the spear smote him under the stomach, so that the spear came out through his back; and he fell down there and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 Yoav also and Avishai pursued after Avner: and the shemesh went down when they were come to

the hill of Ammah, that lies before Giah by the derech of the wilderness of Giveon.

25 And the children of Benjamin gathered themselves together behind Avner and became one troop and took their stand on the top of a hill.

26 Then Avner called to Yoav and said, Shall the sword devour le-olam-va-ed? Don't you know that it will be bitter in the latter end? How long shall it be then? And when are you going to tell the people to return from following their brothers?

27 And Yoav said, As Ahlohim lives, unless you had spoken up, surely not until boker would the people have quit from following their brothers.

28 So Yoav blew a shofar and all the people stood still and pursued after Yisrael no more, neither fought they anymore.

29 And Avner and his men walked all that lyla through the plain and passed over the Yarden River and went through all Bithron and they came to Machanayim.

30 And Yoav returned from following Avner: and when he had gathered all the people together, there lacked of Dawid's avadim nineteen men and Asahel.

31 But the avadim of Dawid had killed from Benjamin, even of Avner's men, so that three hundred sixty men died.

32 And they took up Asahel and buried him in the tomb of his abba, which was in Beth-Lechem. And Yoav and his men went all lyla and they came to Chebron at daybreak.

3 Now there was a long war between Beit Shaul and Beit Dawid: but Dawid grew stronger and stronger and Beit Shaul grew weaker and weaker.
2 And to Dawid were sons born in Chebron: and his bachor was Amnon, of Ahinoam the Yizreelitess;

3 And his second, Chileav, of Avigail the widow of Naval the Carmelite; and the third, Avshalom the son of Maacah the daughter of Talmai melech of Geshur;

4 And the fourth, Adoniyah the son of Haggit; and the fifth, Shephatyah the son of Avital;

5 And the sixth, Yithream, by Eglah Dawid's isha. These were born to Dawid in Chebron.

6 And it came to pass, while there was war between Beit Shaul and Beit Dawid, that Avner made himself strong for Beit Shaul.

7 And Shaul had a concubine, whose name was Ritzpah, the daughter of Ayah: and Ish-Bosheth said to Avner, Why have you gone in to my abba's concubine?

8 Then was Avner very angry at the words of Ish-Bosheth and said, Am I a dog's head, that belongs to Yahudah? This yom I do show chesed to Beit Shaul your abba, to his brothers and to his chaverim and have not allowed you to fall into the hand of Dawid and yet you now charge me today with a sin concerning this woman.

9 So do Ahlohim to Avner and more also, if I do not perform all that אֱלֹהִים has sworn to Dawid, in his service,

10 To transfer the malchut from Beit Shaul and to set up kesay Dawid over Yisrael and over Yahudah, from Dan even to Be-er-Sheva.

11 And he could not answer Avner a word again because he feared him.

12 And Avner sent messengers to Dawid on his behalf, saying, Whose is this land? Saying also, Make your brit with me and, see, my hand shall be with you, to bring kol Yisrael to you.

13 And he said, Very well; I will make a brit with you: but one thing I require of you and that is, that you

shall not see my face, until you first bring Michal Shaul's daughter, when you come to see my face.

14 And Dawid sent messengers to Ish-Bosheth Shaul's son, saying, Deliver to me my isha Michal, whom I engaged in exchange for a hundred foreskins of the Plishtim.

15 And Ish-Bosheth sent and took her from her husband, even from Paltiel the son of Layish.

16 And her husband went with her along weeping behind her to Bahurim. Then said Avner to him, Go, return. And he returned.

17 And Avner had communication with the zechanim of Yisrael, saying, You sought for Dawid in times past to be melech over you:

18 Now then do it: for אִיִּזְרָאֵל has spoken of Dawid, saying, By the hand of My eved Dawid I will save My people Yisrael out of the hand of the Plishtim and out of the hand of all their enemies.

19 And Avner also spoke in the ears of Benyamin: and Avner went also to speak in the ears of Dawid in Chebron all that seemed tov to Yisrael and that seemed tov to the whole bayit of Benyamin.

20 So Avner came to Dawid to Chebron and twenty men with him. And Dawid made Avner and the men that were with him a feast.

21 And Avner said to Dawid, I will arise and go and will gather kol Yisrael to my master the melech, that they may make a brit with you and that you may reign over all that your lev desires. And Dawid sent Avner away; and he went in shalom.

22 And, See, the avadim of Dawid and Yoav came from a raid and brought in a great spoil with them: but Avner was not with Dawid in Chebron; for he had sent him away and he was gone in shalom.

23 When Yoav and all the army that was with him had come, they told Yoav, saying, Avner the son of

Ner came to the melech and he has sent him away and he is gone in shalom.

24 Then Yoav came to the melech and said, What have you done? See, Avner came to you; why is it that you have sent him away and he is gone in shalom?

25 Don't you know Avner the son of Ner; that he came to deceive you and to know your going out and your coming in and to know all that you do.

26 And when Yoav had come out from Dawid, he sent messengers after Avner, who brought him again from the well of Sirah: but Dawid did not know it.

27 And when Avner returned to Chebron, Yoav took him aside in the gate to speak with him quietly and smote him there under the stomach, that he died, for the dahm of Asahel his brother.

28 And afterward when Dawid heard of it, he said, my malchut and I are guiltless before אף־אז le-olam-va-ed from the dahm of Avner the son of Ner:

29 Let it rest on the head of Yoav and on all his abba's bayit; and let there not fail from the bayit of Yoav one that has an issue, or that is a leper, or that leans on a staff, or that falls on the sword, or that lacks lechem.

30 So Yoav and Avishai his brother killed Avner because he had slain their brother Asahel at Giveon in the battle.

31 And Dawid said to Yoav and to all the people that were with him, Tear your clothes and gird yourselves with sackcloth and mourn over Avner. And melech Dawid himself followed the coffin.

32 And they buried Avner in Chebron: and the melech lifted up his voice and wept at the grave of Avner; and all the people wept.

33 And the melech lamented over Avner and said, Should Avner have died as a fool dies?

34 Your hands were not bound, nor your feet put into fetters: as a man falls before wicked men, so fell you. And all the people wept again over him.

35 And when all the people came to cause Dawid to eat food while it was yet yom, Dawid swore, saying, So do Ahlohim to me and more also, if I taste lechem, or anything else, until the shemesh is down.

36 And all the people took notice of it and it pleased them: and whatever the melech did pleased all the people.

37 For all the people and kol Yisrael understood that yom that it was not the desire of the melech to slay Avner the son of Ner.

38 And the melech said to his avadim, Don't you know that there is a sar and a great man fallen this yom in Yisrael?

39 And I am weak today, though I am anointed melech; and these men the sons of Tzuruyah are too harsh for me: אַף אַף shall reward the doer of evil according to his wickedness.

4 And when Shaul's son heard that Avner was dead in Chebron, his hands were feeble and all the Yisraelites were troubled.

2 And Shaul's son had two men that were officers of bands: the name of the one was Baanah and the name of the other Rechav, the sons of Rimmon a Beerothite, of the children of Benyamin: for Beeroth also was counted with Benyamin:

3 And the Beerothites fled to Gittayim and are sojourners there until this yom.

4 And Yonathan, Shaul's son, had a son that was lame of his feet. He was five years old when the news came of Shaul and Yonathan out of Yezreel and his nurse took him and fled: and it came to

pass, as she hurried to flee, that he fell and became lame. And his name was Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechav and Baanah, went and came about the midday to the bayit of Ish-Bosheth, who lay on a bed at noon.

6 And they came there into the midst of the bayit, pretending as though they would have gotten wheat; and they smote him under the stomach: and Rechav and Baanah his brother escaped.

7 For when they came into the bayit, he lay on his bed in his bedchamber and they smote him and killed him and beheaded him and took his head and got away through the plain all lyla.

8 And they brought the head of Ish-Bosheth to Dawid in Chebron and said to the melech, See the head of Ish-Bosheth the son of Shaul your enemy, who sought your chayim; and אִי־אִי has avenged my master the melech this yom of Shaul and of his zera.

9 And Dawid answered Rechav and Baanah his brother, the sons of Rimmon the Beerothite and said to them, As אִי־אִי lives, who has redeemed my chayim out of all adversity,

10 When one told me, saying, See, Shaul is dead, thinking to have brought tov news, I took hold of him and killed him in Ziklag, who thought that I would have given him a reward for his news:

11 How much more, when wicked men have slain a tzadik person in his own bayit upon his bed? Shall I not therefore now require his dahm at your hand and take you away from the earth?

12 And Dawid commanded his young men and they killed them and cut off their hands and their feet and hanged them up over the pool in Chebron. But they took the head of Ish-Bosheth and buried it in the tomb of Avner in Chebron.

5 Then came all the tribes of Yisrael to Dawid at Chebron and spoke, saying, See, we are your bone and your flesh.

2 Also in times past, when Shaul was melech over us, you were he that led out and brought in Yisrael: and אִיִּזְרָאֵל said to you, you shall feed My people Yisrael and you shall be a ruler over Yisrael.

3 So all the zechanim of Yisrael came to the melech to Chebron; and melech Dawid made a brit with them in Chebron before אִיִּזְרָאֵל: and they anointed Dawid melech over kol Yisrael.

4 Dawid was thirty years old when he began to reign, and he reigned forty years.

5 In Chebron he reigned over Yahudah seven years and six chodashem: and in Yahrushalayim he reigned thirty-three years over kol Yisrael and kol Yahudah.

6 And the melech and his men went to Yahrushalayim to the Yevusites, the inhabitants of the land: who spoke to Dawid, saying, Except you take away the blind and the lame, you shall not come in here: and they said, Dawid cannot come in here.

7 Nevertheless Dawid took the stronghold of Tzion: the same is the city of Dawid.

8 And Dawid said on that yom, Whoever goes up to the gutter and smites the Yevusites and the lame and the blind, that hate Dawid's chayim, he shall become chief and captain. Therefore they said, The blind and the lame shall not come into the bayit.

9 So Dawid dwelt in the fort and called it the city of Dawid. And Dawid built around it from Millo on inward.

10 And Dawid went on and grew great and אֱלֹהִים Ahlohim Tzevaot was with him.

11 And Chiram melech of Tzor sent messengers to Dawid and cedar eytzim and carpenters and masons: and they built Dawid a bayit.

12 And Dawid perceived that אֲרָאָה had established him as melech over kol Yisrael and that he had exalted his malchut for his people Yisrael's sake.

13 And Dawid took more concubines and wives out of Yahrushalayim, after he had come from Chebron: and there were yet more sons and daughters born to Dawid.

14 And these are the names of those that were born to him in Yahrushalayim; Shammua and Shovav and Natan and Shlomo,

15 Ivhar also and Elishua and Nepheg and Yaphia,

16 And Elishama and Eliada and Eliphalet.

17 But when the Plishtim heard that they had anointed Dawid melech over Yisrael, all the Plishtim came up to seek Dawid; and Dawid heard of it and went down to the fort.

18 The Plishtim also came and spread out in the Valley of Refayim.

19 And Dawid inquired of אֲרָאָה, saying, Shall I go up to the Plishtim? Will You deliver them into my hand? And אֲרָאָה said to Dawid, Go up: for I will no doubt deliver the Plishtim into your hand.

20 And Dawid came to Ba'al-Peratzim and Dawid smote them there and said, אֲרָאָה has broken forth upon my enemies before me, as the breach of mayim. Therefore he called the name of that place Ba'al-Peratzim.

21 And there they left their idols and Dawid and his men burned them.

22 And the Plishtim came up yet again and spread out in the Valley of Refayim.

23 And when Dawid inquired of אֲרָאָה, He said, You shall not go up; but turn around behind them and come upon them in front of the mulberry eytzim.

24 And let it be, when you hear the sound of a movement in the tops of the mulberry eytzim, that then you shall become strong; for then shall אֱלֹהִים go out before you, to smite the army of the Plishtim.
25 And Dawid did so, as אֱלֹהִים had commanded him; and smote the Plishtim from Geva until you come to Gazer.

6 Again, Dawid gathered together all the chosen men of Yisrael, thirty thousand.

2 And Dawid arose and went with all the people that were with him from Ba-Ale of Yahudah, to bring up from there the Ark of Ahlohim, whose name is called by the Name of אֱלֹהִים Tzevaot that dwells between the cheruvim.

3 And they set the Ark of Ahlohim upon a new cart and brought it out of the bayit of Avinadav that was in Givat: and Uzzah and Achyo, the sons of Avinadav, drove the new cart.

4 And they brought it out of the bayit of Avinadav that was at Givat, accompanying the Ark of Ahlohim: and Achyo went before the Ark.

5 And Dawid and all Beit Yisrael played and danced before אֱלֹהִים on all kinds of instruments made of fir wood, even on harps and on psalteries and on timbrels and on cornets and on cymbals.

6 And when they came to Nachon's threshing floor, Uzzah put forth his hand to the Ark of Ahlohim and took hold of it, for the ox had broken loose from the harness.

7 And the anger of אֱלֹהִים was lit against Uzzah; and Ahlohim smote him there for his error; and there he died by the Ark of Ahlohim.

8 And Dawid was displeased because אֱלֹהִים had made a breach upon Uzzah: and he called the name of the place Peretz-Uzzah to this yom.

9 And Dawid was afraid of אֱלֹהִים that yom and said, How shall the Ark of אֱלֹהִים come to me?

10 So Dawid would not remove the Ark of אֱלֹהִים to him into the city of Dawid: but Dawid carried it into the bayit of Oved-Edom the Gittite.

11 And the Ark of אֱלֹהִים continued in the bayit of Oved-Edom the Gittite three chodashem: and אֱלֹהִים blessed Oved-Edom and his entire household.

12 And it was told melech Dawid, saying, אֱלֹהִים has blessed the bayit of Oved-Edom and all that pertains to him because of the Ark of Ahlohim. So Dawid went and brought up the Ark of Ahlohim from the bayit of Oved-Edom into the city of Dawid with simcha.

13 And it was so, that when they that bore the Ark of אֱלֹהִים had gone six paces, he sacrificed oxen and fatlings.

14 And Dawid danced before אֱלֹהִים with all his might; and Dawid was girded with a linen shoulder garment.

15 So Dawid and kol Beit Yisrael brought up the Ark of אֱלֹהִים with shouting and with the sound of the shofar.

16 And as the Ark of אֱלֹהִים came into the city of Dawid, Michal Shaul's daughter looked through a window and saw melech Dawid leaping and dancing before אֱלֹהִים; and she despised him in her lev.

17 And they brought in the Ark of אֱלֹהִים and set it in its place, in the midst of the tent that Dawid had pitched for it: and Dawid offered burnt offerings and shalom offerings before אֱלֹהִים.

18 And as soon as Dawid had made an end of offering burnt offerings and shalom offerings, he blessed the people in the Name of אֱלֹהִים Tzevaot.

19 And he dealt among all the people, even among the whole multitude of Yisrael; to each one, both women and men, he gave a container of wine, a tov

piece of meat and a fine loaf of lechem. So all the people departed every one to his bayit.

20 Then Dawid returned to bless his household.

And Michal the daughter of Shaul came out to meet Dawid and said, How beautiful was the melech of Yisrael today, who uncovered himself today in the eyes of the female avadim, as one of the am ha-aretz shamelessly uncovers himself!

21 And Dawid said to Michal, It was before אֲדָמָה, who chose me before your abba and before all his bayit, to appoint me ruler over the people of אֲדָמָה, over Yisrael: therefore will I play before אֲדָמָה.

22 And I will yet be more abased than this and will be base in my own sight: and of the female avadim that you have spoken of, from them shall I have kavod.

23 Therefore Michal the daughter of Shaul had no child to the yom of her death.

7 And it came to pass, when the melech sat in his bayit and אֲדָמָה had given him shalom all around from all his enemies;

2 That the melech said to Natan the navi, See now, I dwell in a bayit of cedar, but the Ark of Ahlohim dwells within curtains.

3 And Natan said to the melech, Go, do all that is in your lev; for אֲדָמָה is with you.

4 And it came to pass that lyla, that The Word of אֲדָמָה came to Natan, saying,

5 Go and tell My eved Dawid, This says אֲדָמָה, Shall you build Me a Bayit for Me to dwell in?

6 For I have not dwelt in any bayit since the time that I brought up the children of Yisrael out of Mitzrayim, even to this yom, but have moved about in tents.

7 In all the places where I have moved with all the children of Yisrael did I ever speak a Word to any of

the tribes of Yisrael, whom I commanded to feed My people Yisrael, saying, Why did you not build Me a bayit of cedar?

8 Now therefore so shall you say to My eved Dawid, This says אֱלֹהֵינוּ Tzevaot, I took you from the sheepfold, from following the sheep, to be ruler over My people, over Yisrael:

9 And I was with you wherever you went and have cut off all your enemies out of your sight and have made you a great name, like the name of the great men that are in the earth.

10 Moreover I will appoint a place for My people Yisrael and will plant them, that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them anymore, as before;

11 Even from the time that I commanded shophtim to rule over My people Yisrael and have now caused you to rest from all your enemies. Also אֱלֹהֵינוּ declared to you that He will make you a bayit.

12 And when your yamim are fulfilled and you shall rest with your ahvot, I will set up your zera after you, which shall proceed out of your loins and I will establish his malchut.

13 He shall build a bayit for My Name and I will establish the kesay of his malchut le-olam-va-ed.

14 I will be his Abba and he shall be My Son. If he could commit Torah violations, I would chasten him with the rod of men and with the stripes of the children of men:

15 But My rachamim shall not depart away from Him, as I took it from Shaul, whom I put away before you.

16 And your bayit and your malchut shall be established le-olam-va-ed before you; your kesay shall be established le-olam-va-ed.

17 According to all these words and according to all this vision, so did Natan speak to Dawid.

18 Then went melech Dawid in and sat before אלהים and he said, Who am I, O Master אלהים ? And what is my bayit, that You have brought me this far?

19 And this was yet a small thing in Your sight, O Master אלהים; but You have spoken also of Your eved's bayit for a great while to come. And is this the manner of man, O Master אלהים ?

20 And what can Dawid say more to You? For You, Master אלהים, know Your eved.

21 For Your Word's sake and according to Your own lev, have You done all these great things, to make Your eved know them.

22 Therefore You are great, O אלהים Ahlohim: for there is none like You, neither is there any ahlahim beside You, according to all that we have heard with our ears.

23 And what one nation on the earth is like Your people, like Yisrael, whom Ahlohim went to redeem as a people to Himself and to make for Himself a Name, and to do for Yourself great and awesome things, for Your land, before Your people, whom You redeemed from Mitzrayim, from the goyim and their ahlahim ?

24 For You have confirmed for Yourself Your people Yisrael to be a people to You le-olam-va-ed: and You, אלהים, have become their Ahlohim.

25 And now, O אלהים Ahlohim, the Word that You have spoken concerning Your eved and concerning his bayit, to establish it le-olam-va-ed and now do as You have said.

26 And let Your Name be magnified le-olam-va-ed, saying, אלהים Tzevaot is the Ahlohim over Yisrael: and let the bayit of Your eved Dawid be established before You.

27 For You, O אלהים Tzevaot, Ahlohim of Yisrael, have revealed to Your eved, saying, I will build You a bayit: therefore has Your eved found it in his lev to make this tefillah to You.

28 And now, O Master אלהים, You are The Ahlohim and Your Words are emet and You have promised this tov to Your eved:

29 Therefore now let it please You to bless the bayit of Your eved, that it may continue le-olam-va-ed before You: for You, O Master אלהים, have spoken it: and with Your bracha let the bayit of Your eved be blessed le-olam-va-ed.

8 And after this it came to pass, that Dawid smote the Plishtim and subdued them: and Dawid took Metheg-Ammah out of the hand of the Plishtim.

2 And he smote Moav and measured them with a line, causing them to lie down on the ground; with two lines he measured those to be put to death and with one complete line those to be kept alive. And so the Moavites became Dawid's avadim and brought gifts.

3 Dawid smote also Hadadezer, the son of Rehov, melech of Tzovah, as he went to recover his border at the River Euphrates.

4 And Dawid took from him a thousand mirkavot and seven hundred horsemen and twenty thousand footmen: and Dawid destroyed all the mirkavah horses, but reserved from them one hundred mirkavot.

5 And when the Arameans of Dameshek came to help Hadadezer melech of Tzovah, Dawid killed twenty two thousand Aramean men.

6 Then Dawid put governors in Aram of Dameshek: and the Arameans became avadim to Dawid and brought gifts. And אלהים preserved Dawid wherever he went.

7 And Dawid took the shields of gold that were on the avadim of Hadadezer and brought them to Yahrushalayim.

8 And from Betah and from Berothai, cities of Hadadezer, melech Dawid took much bronze.

9 When Toi melech of Hamath heard that Dawid had killed the entire army of Hadadezer,

10 Then Toi sent Yoram his son to melech Dawid, to greet him and to bless him because he had fought against Hadadezer and killed him: for Hadadezer had wars with Toi. And Yoram brought with him vessels of silver and vessels of gold and vessels of brass:

11 That melech Dawid did dedicate to אֱלֹהֵי, with the silver and gold that he had dedicated from all goyim that he subdued;

12 Of Aram and of Moav and of the children of Ammon and of the Plishtim and of Amalek and of the spoil of Hadadezer, son of Rehov, melech of Tzovah.

13 And Dawid made a name for himself when he returned from smiting the Arameans in the Valley of Salt, being eighteen thousand men.

14 And he put governors in Edom; throughout all Edom he put governors and all those of Edom became Dawid's avadim. And אֱלֹהֵי preserved Dawid wherever he went.

15 And Dawid reigned over kol Yisrael; and Dawid executed mishpat and tzedakah to all his people.

16 And Yoav the son of Tzuruyah was over the army; and Yahushaphat the son of Ahilud was recorder;

17 And Tzadok the son of Achituv and Achimelech the son of Aviathar, were the kohanim; and Serayahu was the Sopher;

18 And Benyahu the son of Yahoyada was over both the Cherethites and the Pelethites; and Dawid's sons were princes.

9 And Dawid said, Is there yet any that is left of Beit Shaul, that I may show him chesed for Yonathan's sake?

2 And there was of Beit Shaul an eved whose name was Tziva. And when they had called him to Dawid, the melech said to him, Are you Tziva? And he said, your eved is he.

3 And the melech said, Is there not yet any left of Beit Shaul, that I may show the chesed of Ahlohim to him? And Tziva said to the melech, Yonathan has yet a son, who is lame on his feet.

4 And the melech said to him, Where is he? And Tziva said to the melech, See, he is in the bayit of Machir, the son of Ammiel, in Lo-Devar.

5 Then melech Dawid sent and fetched him out of the bayit of Machir, the son of Ammiel, from Lo-Devar.

6 Now when Mephibosheth, the son of Yonathan, the son of Shaul, had come to Dawid, he fell on his face and prostrated himself. And Dawid said, Mephibosheth. And he answered, See your eved!

7 And Dawid said to him, Fear not: for I will surely show you chesed for Yonathan your abba's sake and will restore to you all the land of Shaul your abba; and you shall eat lechem at my shulchan continually.

8 And he bowed himself and said, What is your eved, that you should look upon such a dead dog as I am?

9 Then the melech called to Tziva, Shaul's eved and said to him, I have given to your master's son all that pertains to Shaul and to all his bayit.

10 You therefore and your sons and your avadim, shall work the land for him and you shall bring in the fruits, that your master's son may have food to eat: but Mephibosheth your master's son shall eat lechem always at my shulchan. Now Tziva had fifteen sons and twenty avadim.

11 Then said Tziva to the melech, According to all that my master the melech has commanded his eved, so shall your eved do. As for Mephibosheth, said the melech, he shall eat at my shulchan, as one of the melech's sons.

12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the bayit of Tziva were avadim to Mephibosheth.

13 So Mephibosheth dwelt in Yahrushalayim: for he did eat continually at the melech's shulchan; and was lame on both his feet.

10 And it came to pass after this, that the melech of the children of Ammon died and Hanun his son reigned in his place.

2 Then said Dawid, I will show chesed to Hanun the son of Nachash, as his abba showed chesed to me. And Dawid sent to comfort him by the hand of his avadim concerning his abba. And Dawid's avadim came into the land of the children of Ammon.

3 And the princes of the children of Ammon said to Hanun their master, Do you think that Dawid does esteem your abba, in that he has sent comforters to you? Has not Dawid rather sent his avadim to you, to search the city and to spy it out, to overthrow it?

4 So Hanun took Dawid's avadim and shaved off one half of their beards and cut off their garments in the middle, even to their buttocks and sent them away.

5 When they told it to Dawid, he sent to meet them because the men were greatly ashamed: and the

melech said, Stay at Yericho until your beards be grown and then return.

6 And when the children of Ammon saw that they had become a stench before Dawid, the children of Ammon sent and hired the Arameans of Beth-Rehov and the Arameans of Zova, twenty thousand footmen and of melech Maacah a thousand men and of Ish-Tov twelve thousand men.

7 And when Dawid heard of it, he sent Yoav and all the army of the mighty men.

8 And the children of Ammon came out and put themselves in battle in array at the entering in of the gate: and the Arameans of Zova and of Rehov and Ish-Tov and Maacah, were by themselves in the field.

9 When Yoav saw that the battle was against him in front and behind, he chose of all the choice men of Yisrael and put them in array against the Arameans:

10 And the rest of the people he delivered into the hand of Avishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Arameans are too strong for me, then you shall help me: but if the children of Ammon are too strong for you, then I will come and help you.

12 Be of great courage and let us show strength for our people and for the cities of our Ahlohim: and אִתְּכֶם do that which seems tov to Him.

13 And Yoav drew near and the people that were with him, to the battle against the Arameans: and they fled before him.

14 And when the children of Ammon saw that the Arameans had fled, then they fled also before Avishai and entered into the city. So Yoav returned from the children of Ammon and came to Yahrushalayim.

15 And when the Arameans saw that they were killed before Yisrael, they gathered themselves together.

16 And Hadarezer sent and brought out the Arameans that were beyond the river: and they came to Helam; and Shovach the captain of the army of Hadarezer went before them.

17 And when it was told to Dawid, he gathered kol Yisrael together and passed over the Yarden River and came to Helam. And the Arameans set themselves in array against Dawid and fought with him.

18 And the Arameans fled before Yisrael; and Dawid killed the men of the seven hundred mirkavot of the Arameans and forty thousand horsemen and smote Shovach the captain of their army, who died there.

19 And when all the melechim that were avadim to Hadarezer saw that they were killed before Yisrael, they made shalom with Yisrael and served them. So the Arameans feared to help the children of Ammon anymore.

11 And it came to pass, at the return of the year, at the time when melechim go forth to battle, that Dawid sent Yoav and his avadim with him and kol Yisrael; and they destroyed the children of Ammon and besieged Ravah. But Dawid stayed still at Yahrushalayim.

2 And it came to pass one evening, that Dawid arose from his bed and walked upon the roof of the melech's bayit: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And Dawid sent and asked about the woman. And one said, Is not this Bat-Sheva, the daughter of Eliam, the isha of Uriyah the Hittite?

4 And Dawid sent messengers and took her; and she came in to him and he lay with her; for she was purified from her uncleanness: and she returned to her bayit.

5 And the woman conceived and sent and told Dawid and said, I am with child.

6 And Dawid sent to Yoav, saying, Send me Uriyah the Hittite. And Yoav sent Uriyah to Dawid.

7 And when Uriyah came to him, Dawid demanded of him how Yoav did and how the people did and how the war was going.

8 And Dawid said to Uriyah, Go down to your bayit and wash your feet. And Uriyah departed out of the melech's bayit and there followed him a gift of food from the melech.

9 But Uriyah slept at the door of the melech's bayit with all the avadim of his master and went not down to his bayit.

10 And when they had told Dawid, saying, Uriyah went not down to his bayit, Dawid said to Uriyah, Didn't you come from your journey? Why then did you not go down to your bayit?

11 And Uriyah said to Dawid, The Ark and Yisrael and Yahudah, still stay in tents; and my master Yoav and the avadim of my master, are encamped in the open fields; shall I then go into my bayit, to eat and to drink and to lie with my isha? As you live and as your chayim lives, I will not do this thing.

12 And Dawid said to Uriyah, Stay here today also and tomorrow I will let you depart. So Uriyah stayed in Yahrushalayim that yom and the next.

13 And when Dawid had called him, he did eat and drink before him; and he made him drunk: and at evening he went out to lie on his bed with the avadim of his master, but did not go down to his bayit.

14 And it came to pass in the boker, that Dawid wrote a letter to Yoav and sent it by the hand of Uriyah.

15 And he wrote in the letter, saying, Put Uriyah in the front of the hottest battle and then abandon him, that he may be killed and die.

16 And it came to pass, when Yoav observed the city that he assigned Uriyah to a place where he knew that brave men were.

17 And the men of the city went out and fought with Yoav: and there fell some of the people of the avadim of Dawid; and Uriyah the Hittite died also.

18 Then Yoav sent and told Dawid all the things concerning the war;

19 And commanded the messenger, saying, When you have made an end of telling the matters of the war to the melech,

20 And if it so be that the melech's anger arise and he says to you, Why did you approach so near to the city when you fought? Did you not know they would shoot from the wall?

21 The same people who smote Avimelech the son of Yeruveth? Did not a woman cast a piece of a millstone upon him from the wall that he died in Thebez? Why did you go near the wall? Then you shall say, Your eved Uriyah the Hittite is dead also.

22 So the messenger went and came and showed Dawid all that Yoav had sent him for.

23 And the messenger said to Dawid, Surely the men prevailed against us and came out to us into the field and we were upon them even to the entering of the gate.

24 And the shooters shot from off the wall upon your avadim; and some of the melech's avadim are dead and your eved Uriyah the Hittite is dead also.

25 Then Dawid said to the messenger, This shall you say to Yoav, Let not this thing displease you, for

the sword devours one as well as another: make your battle stronger against the city and overthrow it: and encourage him.

26 And when the isha of Uriyah heard that Uriyah her husband was dead, she mourned for her husband.

27 And when the mourning was past, Dawid sent and fetched her to his bayit and she became his isha and bore him a son. But the thing that Dawid had done displeased אֱלֹהִים.

12 And אֱלֹהִים sent Natan to Dawid. And he came to him and said to him, There were two men in one city; the one rich and the other poor.

2 The rich man had exceedingly many flocks and herds:

3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished: and it grew up together with him and with his children; it did eat of his own food and drank of his own cup and lay in his bosom and was to him as a daughter.

4 And there came a traveler to the rich man and he spared to take of his own flock and of his own herd, to dress for the traveling man that had come to him; but took the poor man's lamb and prepared it for the man that had come to him.

5 And Dawid's anger was greatly lit against the man; and he said to Natan, As אֱלֹהִים lives, the man that has done this thing shall surely die:

6 And he shall restore the lamb fourfold because he did this thing and because he had no rachamim.

7 And Natan said to Dawid, You are the man. This says אֱלֹהִים Ahlohim of Yisrael, I anointed you melech over Yisrael and I delivered you out of the hand of Shaul;

8 And I gave you your master's bayit and your master's wives into your bosom and gave you Beit

Yisrael and Beit Yahudah; and if that had been too little, I would moreover have given to you much more.

9 Why have you despised the commandment of אֱלֹהִים, to do evil in His sight? You have killed Uriyah the Hittite with the sword and have taken his isha to be your isha and have slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from your bayit; because you have despised Me and have taken the isha of Uriyah the Hittite to be your isha.

11 This says אֱלֹהִים, See, I will raise up evil against you out of your own bayit and I will take your wives before your eyes and give them to your neighbor and he shall lie with your wives publicly in the sight of the shemesh.

12 For you did it secretly: but I will do this thing before kol Yisrael and before the shemesh.

13 And Dawid said to Natan, I have sinned against אֱלֹהִים. And Natan said to Dawid, אֱלֹהִים has put away your sin; you shall not die.

14 However because by this deed you have given great occasion to the enemies of אֱלֹהִים to blaspheme, the child also that is born to you shall surely die.

15 And Natan departed to his bayit. And אֱלֹהִים struck the child that Uriyah's isha bore to Dawid and it was very sick.

16 Dawid therefore sought Ahlohim for the child; and Dawid fasted and went in and lay all lyla upon the earth.

17 And the zechanim of his bayit arose and went to him, to raise him up from the earth: but he would not, neither did he eat lechem with them.

18 And it came to pass on the seventh yom, that the child died. And the avadim of Dawid feared to tell

him that the child was dead: for they said, See, while the child was yet alive, we spoke to him and he would not listen to our voice: how will he then react, if we tell him that the child is dead?

19 But when Dawid saw that his avadim whispered, Dawid perceived that the child was dead: therefore Dawid said to his avadim, Is the child dead? And they said, He is dead.

20 Then Dawid arose from the earth and washed and anointed himself and changed his clothes and came into the Bayit of אֶל־אֱלֹהִים and worshipped: then he came to his own bayit; and when he asked, they set food before him and he did eat.

21 Then said his avadim to him, What thing is this that you have done? You did fast and weep for the child, while he was alive; but when the child was dead, you did rise and eat food.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether Ahlohim will grant me unmerited chen that the child may live?

23 But now he is dead, why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

24 And Dawid comforted Bat-Sheva his isha and went in to her and lay with her: and she bore a son and he called his name Shlomo: and אֶל־אֱלֹהִים loved him.

25 And he sent by the hand of Natan the navi; and he called his name Yediyah because of אֶל־אֱלֹהִים.

26 And Yoav fought against Ravah of the children of Ammon and took the royal city.

27 And Yoav sent messengers to Dawid and said, I have fought against Ravah and have taken the city of Mayim.

28 Now therefore gather the rest of the people together and encamp against the city and take it: lest I take the city and it be called after my name.

29 And Dawid gathered all the people together and went to Ravah and fought against it and took it.

30 And he took their melech's keter from off his head, the weight of it was a talent of gold with the precious stones: and it was set on Dawid's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that were there and put them under saws and under instruments of iron and under axes of iron and made them pass through the brickworks: and so he did to all the cities of the children of Ammon. So Dawid and all the people returned to Yahrushalayim.

13 And it came to pass after this, that Avshalom the son of Dawid had a beautiful sister, whose name was Tamar; and Amnon the son of Dawid loved her. 2 And Amnon was so troubled, that he became sick for his sister Tamar; for she was a virgin; and Amnon thought it improper for him to do anything to her.

3 But Amnon had a chaver, whose name was Yonadah, the son of Shimeah Dawid's brother: and Yonadah was a very wise man.

4 And he said to him, Why are you, being the melech's son, becoming thinner from yom to yom? Will you not tell me? And Amnon said to him, I love Tamar, my brother Avshalom's sister.

5 And Yonadah said to him, Lay down on your bed and make yourself sick: and when your abba comes to see you, say to him, I ask you, let my sister Tamar come and give me food and prepare the food in my sight, that I may see it and eat it from her hand.

6 So Amnon lay down and made himself sick: and when the melech had come to see him, Amnon said to the melech, I ask you, let Tamar my sister come and make me a couple of cakes in my sight, that I may eat from her hand.

7 Then Dawid sent home to Tamar, saying, Go now to your brother Amnon's bayit and make him food.

8 So Tamar went to her brother Amnon's bayit; and he was lying down. And she took flour and kneaded it and made cakes in his sight and did bake the cakes.

9 And she took a pan and poured them out before him; but he refused to eat. And Amnon said, Have all men leave me. And every man went out from him.

10 And Amnon said to Tamar, Bring the food into the bedroom, that I might eat from your hand. And Tamar took the cakes that she had made and brought them into the bedroom to Amnon her brother.

11 And when she had brought them to him to eat, he grabbed her and said to her, Come lie with me, my sister.

12 And she answered him, No, my brother, do not force me, for no such thing is to be done in Yisrael: do not do this wickedness.

13 And I, how then shall I ever cause my shame to depart? And as for you, you shall be as one of the fools in Yisrael. Now therefore, I beg you, speak to the melech; for he will not withhold me from you.

14 But he would not listen to her voice: but, being stronger than her, forced her and lay with her.

15 Then Amnon hated her exceedingly; so that the hatred with which he hated her was even greater than the ahava with which he had loved her. And Amnon said to her, Arise and get out of here.

16 And she said to him, There is no cause: this evil in sending me away is greater than the other evil that you did to me. But he would not listen to her.

17 Then he called his eved that served him and said, Put now this woman out of my room and bolt the door after her.

18 And she had a garment of diverse colors upon her: for with such robes were the melech's daughters that were virgins dressed. Then his eved brought her out and bolted the door after her.

19 And Tamar put ashes on her head and tore her garment of diverse colors that was on her and laid her hand on her head and went away crying.

20 And Avshalom her brother said to her, Has Amnon your brother been with you? But hold now your silence, my sister: he is your brother; regard not this thing. So Tamar remained desolate and horrified in her brother Avshalom's bayit.

21 But when melech Dawid heard of all these things, he was very angry. But he would not inflict pain on his son Amnon's ruach because he loved him, since he was his bachor.

22 And Avshalom spoke to his brother Amnon neither tov nor bad: for Avshalom hated Amnon because he had forced his sister Tamar to lie with him.

23 And it came to pass after two full years, that Avshalom had sheepshearers in Ba'al-Hatzor, which is next to Efrayim: and Avshalom invited all the melech's sons.

24 And Avshalom came to the melech and said, See now, your eved has sheepshearers; let the melech, I ask you and his avadim go with your eved.

25 And the melech said to Avshalom, No, my son, let us not all now go, lest we be a burden to you. And he pressured him: however he would not go, but blessed him.

26 Then said Avshalom, If not, I beg you, let my brother Amnon go with us. And the melech said to him, Why should he go with you?

27 But Avshalom pressured him so that he let Amnon and all the melech's sons go with him.

28 Now Avshalom had commanded his avadim, saying, Take note now when you see Amnon's lev drunk with wine and when I say to you, Smite Amnon; then kill him, fear not: have not I commanded you? Be courageous and be brave.

29 And the avadim of Avshalom did to Amnon as Avshalom had commanded. Then all the melech's sons arose and every man got up upon his mule and fled.

30 And it came to pass, while they were on the derech, that news came to Dawid, saying, Avshalom has slain all the melech's sons and there is not one of them left.

31 Then the melech arose and tore his garments and lay on the earth; and all his avadim stood by with their clothes torn.

32 And Yonadav, the son of Shimeah Dawid's brother, answered and said, Let not my master suppose that they have slain all the young men the melech's sons; for Amnon only is dead: for by the order of Avshalom this has been determined from the yom that he forced his sister Tamar.

33 Now therefore let not my master the melech take the thing to his lev, to think that all the melech's sons are dead: for Amnon only is dead.

34 But Avshalom fled. And the young man that kept the guard lifted up his eyes and looked and, see, there came many people by the derech of the hillside behind him.

35 And Yonadav said to the melech, See, the melech's sons come: as your eved said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, see, the melech's sons came and lifted up their voice and wept: and the melech also and all his avadim wept very hard.

37 But Avshalom fled and went to Talmi, the son of Ammihud, melech of Geshur. And Dawid mourned for his son every yom.

38 So Avshalom fled and went to Geshur and was there three years.

39 And the chayim of melech Dawid longed to go forth to Avshalom: for he was comforted concerning Amnon because he was dead.

14 Now Yoav the son of Tzuruyah perceived that the melech's lev was longing for Avshalom.

2 And Yoav sent to Tekoah and fetched there a wise woman and said to her, I ask you, feign yourself to be a mourner and put on now mourning clothes and anoint not yourself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the melech and speak in this manner to him. So Yoav put the words in her mouth.

4 And when the woman of Tekoah spoke to the melech, she fell on her face to the ground and did prostrate herself and said, Help, O melech.

5 And the melech said to her, What bothers you? And she answered, I am indeed a widow woman and my husband is dead.

6 And your female eved had two sons and they two strove together in the field and there was none to part them, but the one smote the other and killed him.

7 And, see, the whole mishpacha has risen against your female eved and they said, Deliver him that smote his brother, that we may kill him, for the chayim of his brother whom he killed; and we will destroy the heir also: and so they shall quench my

spark of chayim which is left and shall not leave to my husband a name nor a remnant upon the earth.

8 And the melech said to the woman, Go to your bayit and I will give orders concerning you.

9 And the woman of Tekoah said to the melech, My master, O melech, the Torah violations be on me and on my abba's bayit: and the melech and his kesay be guiltless.

10 And the melech said, Whoever says anything to you, bring him to me and he shall not touch you anymore.

11 Then said she, I beg you, let the melech remember אֱלֹהִים your Ahlohim, that you would not allow the revengers of dahm to destroy anymore, lest they destroy my son. And he said, As אֱלֹהִים lives, there shall not one hair of your son fall to the earth.

12 Then the woman said, Let your female eved, I ask you, speak one more word to my master the melech. And he said, Go ahead.

13 And the woman said, Why then have you thought such a thing against the people of Ahlohim ? For the melech does speak this thing as one who is at fault, in that the melech does not bring home again his banished.

14 For we will surely die and are as mayim spilled on the ground, which cannot be gathered up again; neither does Ahlohim respect any person: yet he devises means, that his banished be not cast out from Him.

15 Now therefore that I have come to speak of this thing to my master the melech, it is because the people have made me afraid: and your female eved said, I will now speak to the melech; it may be that the melech will perform the request of his female eved.

16 For the melech will listen, to deliver his female eved out of the hand of the man that would destroy me and my son together out of the inheritance of Ahlohim

17 Then your female eved said, The word of my master the melech shall now be comfortable: for as a heavenly malach of Ahlohim, so is my master the melech to discern tov and bad: therefore אִתְּךָ your Ahlohim will be with you.

18 Then the melech answered and said to the woman, Hide it not from me, I ask you, the thing that I shall ask you. And the woman said, Let my master the melech now speak.

19 And the melech said, Is not the hand of Yoav with you in all this? And the woman answered and said, As your chayim lives, my master the melech, none can turn to the right hand, or to the left from anything that my master the melech has spoken: for your eved Yoav, he ordered me and he put all these words in the mouth of your female eved:

20 To change the appearance of the matter has your eved Yoav done this thing: and my master is wise, according to the chochmah of a heavenly malach of Ahlohim, to know all things that are in the earth.

21 And the melech said to Yoav, See now, I have done this thing: go therefore and bring the young man Avshalom again.

22 And Yoav fell to the ground on his face and bowed himself and thanked the melech: and Yoav said, Today your eved knows that I have found chen in your sight, my master, O melech, in that the melech has fulfilled the request of his eved.

23 So Yoav arose and went to Geshur and brought Avshalom back to Yahrushalayim.

24 And the melech said, Let him turn to his own bayit and let him not see my face. So Avshalom

returned to his own bayit and saw not the melech's face.

25 But in kol Yisrael there was none to be so much esteemed as Avshalom for his beauty: from the sole of his foot even to the keter of his head there was no blemish in him.

26 And when he cut his hair, for it was at every year's end that he cut it: because the hair was long on him, therefore he cut it: he weighed the hair of his head at two hundred shekels after the melech's weight.

27 And to Avshalom there were born three sons and one daughter, whose name was Tamar: she was a woman of a beautiful countenance.

28 So Avshalom dwelt two full years in Yahrushalayim and saw not the melech's face.

29 Therefore Avshalom sent for Yoav, to have sent him to the melech; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said to his avadim, See, Yoav's field is near me and he has barley there; go and set it on fire. And Avshalom's avadim set the field on fire.

31 Then Yoav arose and came to Avshalom to his bayit and said to him, Why have your avadim set my field on fire?

32 And Avshalom answered Yoav, See, I sent to you, saying, Come here, that I may send you to the melech, to say, Why am I come from Geshur? It would have been tov for me to be there still: now therefore let me see the melech's face; and if there be any Torah violations in me, let him kill me.

33 So Yoav came to the melech and told him: and when he had called for Avshalom, he came to the melech and bowed himself on his face to the ground

before the melech: and the melech kissed Avshalom.

15 And it came to pass after this, that Avshalom prepared mirkavot and horses and fifty men to run before him.

2 And Avshalom rose up early and stood beside the derech of the gate: and it was so, that when any man that had a controversy and came to the melech for mishpat, then Avshalom called to him and said, Of what city are you? And he said, Your eved is of one of the tribes of Yisrael.

3 And Avshalom said to him, See, your matters are tov and right; but there is no man authorized of the melech to hear you.

4 Avshalom said moreover, If I were made shophet in the land, every man who had any suit, or cause might come to me and I would bring him mishpat!

5 And it was so, that when any man came near to him to do him kavod, he put forth his hand and took him and kissed him.

6 And in this manner did Avshalom to kol Yisrael that came to the melech for mishpat: so Avshalom stole the levavot of the men of Yisrael.

7 And it came to pass after four years, that Avshalom said to the melech, I ask you, let me go and pay my vow, which I have vowed to אֶרְכָּב, in Chebron.

8 For your eved vowed a vow while I stayed at Geshur in Aram, saying, If אֶרְכָּב shall bring me again indeed to Yahrushalayim, then I will serve אֶרְכָּב.

9 And the melech said to him, Go in shalom. So he arose and went to Chebron.

10 But Avshalom sent spies throughout all the tribes of Yisrael, saying, As soon as you hear the sound of the shofar, then you shall say, Avshalom reigns in Chebron.

11 And with Avshalom went two hundred men out of Yahrushalayim, that were called; and they went unsuspecting and they knew not any thing.

12 And Avshalom sent for Ahithophel the Gilonite, Dawid's counselor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually who were with Avshalom.

13 And there came a messenger to Dawid, saying, The levavot of the men of Yisrael are with Avshalom.

14 And Dawid said to all his avadim that were with him at Yahrushalayim, Arise and let us flee; for otherwise we shall not escape from Avshalom: let's hurry to depart, lest he overtake us suddenly and bring evil upon us and destroy the city with the edge of the sword.

15 And the melech's avadim said to the melech, See; your avadim are ready to do whatever my master the melech shall appoint.

16 And the melech went forth and his entire household after him. And the melech left ten women, who were concubines, to keep the bayit.

17 And the melech went forth and all the people after him and stayed in a place that was far off.

18 And all his avadim passed on with him; and all the Cherethites and all the Pelethites and all the Gittites, six hundred men that came after him from Gat, passed on before the melech.

19 Then said the melech to Ittai the Gittite, Why do you also go with us? Return to your place and stay with the melech: for you are a ger and also an exile from your own place.

20 Whereas you came just yesterday, should I this yom make you go up and down with us? Seeing I go where I have to, return and go back with your brothers: rachamim and emet be with you.

21 And Ittai answered the melech and said, As אִי־אִי־נָּ lives and as my master the melech lives, surely in whatever place my master the melech shall be, whether in death, or chayim, even there also will your eved be.

22 And Dawid said to Ittai, Go and pass over. And Ittai the Gittite passed over and all his men and all the little ones that were with him.

23 And all the country wept with a loud voice and all the people passed over: the melech also himself passed over the brook Kidron and all the people passed over, toward the derech of the wilderness.

24 And see Tzadok also and all the Lewiym were with him, bearing the Ark of the Testimony of Ahlohim: and they put down the Ark of Ahlohim; and Aviathar went up, until all the people had done passing out of the city.

25 And the melech said to Tzadok, Carry back the Ark of Ahlohim into the city: if I shall find chen in the eyes of אִי־אִי־נָּ, He will bring me again and show me both it and His dwelling:

26 But if He says, I have no delight in you; see, hinayne, let Him do to me as seems tov to Him.

27 The melech said also to Tzadok the kohen, Are not you a seer? Return into the city in shalom with your two sons with you; Achimaatz your son and Yonathan the son of Aviathar.

28 See, I will stay in the plain of the wilderness, until there comes word from you to inform me.

29 Tzadok therefore and Aviathar carried the Ark of Ahlohim again to Yahrushalayim: and they stayed there.

30 And Dawid went up by the ascent of Har of Olives and wept as he went up and had his head covered, and he went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up.

31 And one told Dawid, saying, Ahithophel is among the conspirators with Avshalom. And Dawid said, O אִי־אִי־נָא, I make tefillah to You; turn the counsel of Ahithophel into foolishness.

32 And it came to pass, that when Dawid was come to the top-The Skull of the har, where he worshipped Ahlohim, see, Chushi the Archite came to meet him with his coat torn and earth upon his head:

33 To whom Dawid said, If you pass on with me, then you shall be a burden to me:

34 But if you return to the city and say to Avshalom, I will be your eved, O melech; as I have been your abba's eved now will I be your eved: then I may defeat the counsel of Ahithophel.

35 And have you not there with you Tzadok and Aviathar the kohanim? Therefore it shall be, that whatever thing you shall hear out of Avshalom's bayit, you shall tell it to Tzadok and Aviathar the kohanim.

36 See, they have there with them their two sons, Achimaatz Tzadok's son and Yonathan Aviathar's son; and by them you shall send to me everything that you can hear.

37 So Chushi Dawid's chaver came into the city and Avshalom came into Yahrushalayim.

16 And when Dawid was a little past the top of the hill, see, Tziva the eved of Mephibosheth met him, with a couple of donkeys saddled and upon them two hundred loaves of lechem and one hundred bunches of raisins and one hundred summer fruits and a bottle of wine.

2 And the melech said to Tziva, What is the purpose for all these? And Tziva said, The donkeys are for the melech's household to ride on; and the lechem and summer fruit for the young men to eat; and the

wine that such as be faint in the wilderness may drink.

3 And the melech said: And where is your master's son? And Tziva said to the melech, See, he stays at Yahrushalayim: for he said, Today shall Beit Yisrael restore to me the malchut of my abba.

4 Then said the melech to Tziva, See; all that pertains to Mephibosheth is now yours. And Tziva said, I humbly beseech you that I may find chen in your sight, my master, O melech.

5 And when melech Dawid came to Bachurim, see, there came out a man of the mishpacha of Beit Shaul, whose name was Shimei, the son of Gera: he came forth and cursed still as he came.

6 And he cast stones at Dawid and at all the avadim of melech Dawid: and all the people and all the mighty men were on his right hand and on his left.

7 And Shimei said when he cursed, Come out, come out, you bloody man; you man of Beliyaal:

8 אִי־אִי has returned upon you all the dahm of Beit Shaul, in whose place you have reigned; and אִי־אִי has delivered the malchut into the hand of Avshalom your son: and, see, you are taken in your mischief because you are a bloody man.

9 Then said Avishai the son of Tzuruyah to the melech, Why should this dead dog curse my master the melech? Let me go over, I beg you and take off his head.

10 And the melech said, What have I to do with you, you sons of Tzuruyah? So let him curse because אִי־אִי has said to him, Curse Dawid. Who shall then say, Why did this happen?

11 And Dawid said to Avishai and to all his avadim, See, my son, who came out of my loins, seeks my chayim: so how much more than that can this Benyamite do? Leave him alone and let him curse; for אִי־אִי has ordered him.

12 It may be that אִיִּזְרָאֵל will look on my affliction and that אִיִּזְרָאֵל will repay me tov for his cursing this yom.

13 And as Dawid and his men went by the derech, Shimei went along on the hill's side opposite him and cursed as he went and threw stones at him and cast dust.

14 And the melech and all the people that were with him, became weary and refreshed themselves there.

15 And Avshalom and all the people, the men of Yisrael, came to Yahrushalayim and Ahithophel with him.

16 And it came to pass, when Chushi the Archite, Dawid's chaver, was come to Avshalom that Chushi said to Avshalom, Le-chayim to the melech, Le-chayim to the melech.

17 And Avshalom said to Chushi, Is this your chesed to your chaver? Why didn't you go with your chaver?

18 And Chushi said to Avshalom, No; but whom אִיִּזְרָאֵל and this people and all the men of Yisrael, choose, his will I be and with him will I stay.

19 And again, whom should I serve? Should I not serve in the presence of his son? As I have served in your abba's presence, so will I be in your presence.

20 Then said Avshalom to Ahithophel, Give your counsel; what we shall do?

21 And Ahithophel said to Avshalom, Go in to your abba's concubines, which he has left to keep the bayit; and kol Yisrael shall hear that you are abhorred by your abba: then shall the hands of all that are with you be strong.

22 So they spread Avshalom a tent upon the top of the bayit; and Avshalom went in to his abba's concubines in the sight of kol Yisrael.

23 And the counsel of Ahithophel, which he advised in those yamim, was as if a man had inquired of the Words of Ahlohim: so was all the advice of Ahithophel both with Dawid and with Avshalom.

17 Moreover Ahithophel said to Avshalom, Let me now choose out twelve thousand men and I will arise and pursue after Dawid this lyla:

2 And I will come upon him while he is weary and weak-handed and will make him afraid: and all the people that are with him shall flee; and I will smite the melech only:

3 And I will bring back all the people to you: when all the people return except the man whom you seek; then all the people shall be in shalom.

4 And the saying pleased Avshalom well and all the zechanim of Yisrael.

5 Then said Avshalom, Call now Chushi the Archite also and let us hear likewise what he says.

6 And when Chushi had come to Avshalom, Avshalom spoke to him, saying, Ahithophel has spoken after this manner: shall we do what he advises? If not, tell me.

7 And Chushi said to Avshalom, The counsel that Ahithophel has given is not tov at this time.

8 For, said Chushi, you know your abba and his men, that they are mighty men and they are bitter, as a bear robbed of her cubs in the field: and your abba is a man of war and will not be staying with the people.

9 See, he is hidden now in some pit, or in some other place: and it will come to pass, when some of them are overthrown at the start, that whoever hears it will say, There is a slaughter among the people that follow Avshalom.

10 And he also that is brave, whose lev is as the lev of a lion, shall utterly melt: for kol Yisrael knows that

your abba is a mighty man and those who are with him are brave men.

11 Therefore I advise that kol Yisrael be gathered to you, from Dan even to Be-er-Sheva, as the sand that is by the sea for multitude; and that you go to battle yourself in their midst.

12 So shall we come upon him in some place where he shall be found and we will fall upon him as the dew falls on the ground: and of him and of all the men that are with him there shall not be left even one.

13 Moreover, if he has gone into a city, then shall kol Yisrael bring ropes to that city and we will draw it into the river, until there is not one small stone found there.

14 And Avshalom and all the men of Yisrael said, The counsel of Chushi the Archite is better than the counsel of Ahithophel. For אִי־אִזַּר had appointed to defeat the tov counsel of Ahithophel, to the intent that אִי־אִזַּר might bring evil upon Avshalom.

15 Then said Chushi to Tzadok and to Aviathar the kohanim, This and this did Ahithophel counsel Avshalom and the zechanim of Yisrael; and this and this have I advised.

16 Now therefore send quickly and tell Dawid, saying, Stay not this lyla in the plains of the wilderness, but quickly pass over; lest the melech be swallowed up and all the people that are with him.

17 Now Yonathan and Achimaatz stayed by En-Rogel; so they might not be seen coming into the city: and a female eved went and told them; and they went and told melech Dawid.

18 Nevertheless a youth saw them and told Avshalom: but they went both of them away quickly and came to a man's bayit in Bachurim, which had a well in its court; where they went down into it.

19 And the woman took and spread a covering over the well's mouth and spread ground grain on it; and the thing was not known.

20 And when Avshalom's avadim came to the woman to the bayit, they said, Where are Achimaatz and Yonathan? And the woman said to them, They have gone over the brook of mayim. And when they had sought and could not find them, they returned to Yahrushalayim.

21 And it came to pass, after they had departed, that they came up out of the well and went and told melech Dawid and said to Dawid, Arise and pass quickly over the mayim: for this is what Ahithophel advised against you.

22 Then Dawid arose and all the people that were with him and they passed over the Yarden River: by the boker ohr not even one of them had not gone over the Yarden River.

23 And when Ahithophel saw that his counsel was not followed, he saddled his donkey and arose and came home to his bayit, to his city and put his household in order and hanged himself and died and was buried in the tomb of his abba.

24 Then Dawid came to Machanayim. And Avshalom passed over the Yarden River, he and all the men of Yisrael with him.

25 And Avshalom made Amasa captain of the army instead of Yoav: which Amasa was a man's son, whose name was Ithra a Yisraelite, that went in to Avigail the daughter of Nachash, sister to Tzuruyah Yoav's eema.

26 So Yisrael and Avshalom camped in the land of Gilad.

27 And it came to pass, when Dawid was come to Machanayim, that Shovi the son of Nachash of Ravah of the children of Ammon and Machir the son

of Ammiel of Lo-Devar and Barzillai the Giladi of Rogelim,

28 Brought beds and basins and earthen vessels and wheat and barley and flour and parched grain and beans and lentils and parched pulse,

29 And honey and butter and sheep and cheese of cows, for Dawid and for the people that were with him, to eat: for they said, The people are hungry and weary and thirsty, in the wilderness.

18 And Dawid numbered the people that were with him and set officers of thousands and officers of hundreds over them.

2 And Dawid sent out a third part of the people under the hand of Yoav and a third part under the hand of Avishai the son of Tzuruyah, Yoav's brother and a third part under the hand of Ittai the Gittite. And the melech said to the people, I will surely go forth with you myself also.

3 But the people answered, You shall not go forth: for if we flee away, they will not care about us; neither if half of us die, will they care about us: but now you are worth ten thousand of us: therefore now it is better that you support us out of the city.

4 And the melech said to them, What seems to you best I will do. And the melech stood beside the gate and all the people came out by hundreds and by thousands.

5 And the melech commanded Yoav and Avishai and Ittai, saying, Deal gently for my sake with the young man, even with Avshalom. So all the people heard when the melech gave all the officers orders concerning Avshalom.

6 So the people went out into the field against Yisrael: and the battle was in the forest of Efrayim;

7 There the people of Yisrael were slain before the avadim of Dawid and there was there a great slaughter that yom of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and the forest devoured more people that yom than the sword devoured.

9 And Avshalom met the avadim of Dawid. And Avshalom rode upon a mule and the mule went under the thick branches of a great oak and his head caught hold of the oak and he was hung up between the shamayim and the earth; and the mule that was under him went away.

10 And a certain man saw it and told Yoav and said, See, I saw Avshalom hung in an oak.

11 And Yoav said to the man that told him: And, you saw him, why then did you not smite him there to the ground? And I would have given you ten shekels of silver and a belt.

12 And the man said to Yoav, Though I should receive a thousand shekels of silver in my hand, yet would I not put forth my hand against the melech's son: for in our hearing the melech charged you and Avishai and Ittai, saying, Beware that none touch the young man Avshalom.

13 Otherwise I would have brought falsehood into my own chayim: for there is no matter hidden from the melech and you yourself would have set yourself against me.

14 Then said Yoav, I won't waste time here with you. And he took three spears in his hand and thrust them through the lev of Avshalom, while he was still alive in the midst of the oak.

15 And ten young men that bore Yoav's armor also surrounded and smote Avshalom and killed him.

16 And Yoav blew the shofar and the people returned from pursuing after Yisrael: for Yoav held back the people.

17 And they took Avshalom and cast him into a great pit in the forest and laid a very great heap of stones upon him: and kol Yisrael fled every one to his tent.

18 Now Avshalom in his lifetime had taken and built up for himself a pillar, which is in the melech's valley: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called to this yom, Avshalom's Monument.

19 Then said Achimaatz the son of Tzadok, Let me now run and bear the melech news, how that אִיִּזְרָאֵל has avenged him of his enemies.

20 And Yoav said to him, You shall not bear news this yom, but you shall bear news another yom: but this yom you shall bear no news because the melech's son is dead.

21 Then said Yoav to the Kushi, Go tell the melech what you have seen. And the Kushi bowed himself to Yoav and ran.

22 Then said Achimaatz the son of Tzadok yet again to Yoav, Why should not I run too after the Kushi. And Yoav said, Why will you run, my son, seeing that you have no news to bring you a reward?

23 But, said he, what is the difference, let me run. And he said to him, Run. Then Achimaatz ran by the derech of the plain and overtook Kushi.

24 And Dawid sat between the two gates: and the watchmen went up to the roof over the gate to the wall; and lifted up his eyes and looked and saw a man running alone.

25 And the watchman cried and told the melech. And the melech said, If he is alone, there is news in his mouth. And he came closer and drew near.

26 And the watchman saw another man running: and the watchman called to the gatekeeper and

said, See another man is running alone. And the melech said, He also brings news.

27 And the watchman said, I think the running of the first is like the running of Achimaatz the son of Tzadok. And the melech said, He is a tov man and comes with tov news.

28 And Achimaatz called and said to the melech, All is well. And he fell down to the earth upon his face before the melech and said, Blessed be אלהים your Ahlohim, who has delivered up the men that lifted up their hand against my master the melech.

29 And the melech said, Is the young man Avshalom safe? And Achimaatz answered, When Yoav sent the melech's eved and me your eved, I saw a great tumult, but I knew not what it was.

30 And the melech said to him, Turn aside and stand here. And he turned aside and stood still.

31 And, see, the Kushi came; and the Kushi said, There is news, my master the melech: for אלהים has avenged you this yom of all them that rose up against you.

32 And the melech said to the Kushi, Is the young man Avshalom safe? And the Kushi answered, The enemies of my master the melech and all that rise against you to do you hurt, be as that young man is.

33 And the melech was much moved and went up to the bedroom over the gate and wept: and as he went, this he said, Oy my son Avshalom, my son, my son Avshalom! Would to Ahlohim I had died for you, O Avshalom, my son, my son!

19 And it was told Yoav, See, the melech weeps and mourns for Avshalom.

2 And the victory that yom was turned into mourning for all the people: for the people heard that yom how the melech was grieved for his son.

3 And the people concealed themselves that yom as they returned back into the city, as people who are ashamed flee in battle.

4 But the melech covered his face and the melech cried with a loud voice, Oy my son Avshalom, Oy Avshalom, my son, my son!

5 And Yoav came into the bayit to the melech and said, You have put to shame this yom all your avadim, who have saved your chayim and the chayim of your sons and of your daughters and the chayim of your wives and the chayim of your concubines;

6 In that you loved your enemies and hated your chaverim. For you have declared this yom, that you regard neither your princes, or avadim: for this yom I perceive, that if Avshalom had lived and all of us had died this yom, then it would have pleased you well.

7 Now therefore arise, go forth and speak comfortably to your avadim: for I swear by אף אף, if you go not forth, there will not stay one man with you this lyla: and that will be worse to you than all the evil that befell you from your youth until now.

8 Then the melech arose and sat in the gate. And they told to all the people, saying, See, the melech does sit in the gate. And all the people came before the melech: for Yisrael had fled every man to his tent.

9 And all the people were at strife throughout all the tribes of Yisrael, saying, The melech saved us out of the hand of our enemies and he delivered us out of the hand of the Plishtim; but now he is fled out of the land for Avshalom.

10 And Avshalom, whom we anointed over us, is dead in battle. Now therefore why are you silent about bringing the melech back?

11 And melech Dawid sent to Tzadok and to Aviathar the kohanim, saying, Speak to the zechanim of Yahudah, saying, Why are you the last to bring the melech back to his bayit? Seeing the talk of kol Yisrael has come to the melech, even to his bayit.

12 You are my brothers, you are my bones and my flesh: why then are you the last to bring back the melech?

13 And say to Amasa, Are you not of my bone and of my flesh? Ahlohim do so to me and more also, if you are not captain of the army before me continually in place of Yoav.

14 And he bowed the lev of all the men of Yahudah, even as the lev of one man; so that they sent this word to the melech, Return and all your avadim.

15 So the melech returned and came to the Yarden River. And Yahudah came to Gilgal, to go to meet the melech, to accompany the melech over the Yarden River.

16 And Shimei the son of Gera, a Benyamite, who was of Bachurim, hurried and came down with the men of Yahudah to meet melech Dawid.

17 And there were a thousand men of Benjamin with him and Tziva the eved of the bayit of Shaul and his fifteen sons and his twenty avadim with him; and they went over the Yarden River before the melech.

18 And they built rafts to bring over the melech's household and to do what he thought tov. And Shimei the son of Gera fell down before the melech, as he crossed over the Yarden River;

19 And said to the melech, Let not my master impute Torah violations to me, neither remember that which your eved did perversely the yom that my master the melech went out of Yahrushalayim, that the melech should take it to his lev.

20 For your eved does know that I have sinned: therefore, see, I have come today as the first of all of Beit Yoseph to go down to meet my master the melech.

21 But Avishai the son of Tzuruyah answered and said, Shall not Shimei be put to death for this because he cursed אֲדָמָה 's anointed?

22 And Dawid said, What have I to do with you, you sons of Tzuruyah, that you should this yom be adversaries to me? Shall there any man be put to death this yom in Yisrael? For do not I know that I am this yom melech over Yisrael?

23 Therefore the melech said to Shimei, You shall not die. And the melech swore to him.

24 And Mephibosheth the son of Shaul came down to meet the melech and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the yom the melech departed until the yom he came again in shalom.

25 And it came to pass, when he had come to Yahrushalayim to meet the melech, that the melech said to him, Why did you not go with me, Mephibosheth?

26 And he answered, My master, O melech, my eved deceived me: for your eved said, I will saddle myself a donkey, that I may ride on it and go to the melech; because your eved is lame.

27 And he has slandered your eved to my master the melech; but my master the melech is as a heavenly malach of Ahlohim: do therefore what is tov in your eyes.

28 For all of my abba's bayit were but dead men before my master the melech: yet did you set your eved among them that did eat at your own shulchan. What right therefore have I yet to cry anymore to the melech?

29 And the melech said to him, Why speak you anymore of your matters? I have said, You and Tziva divide the land.

30 And Mephibosheth said to the melech, Yes, let him take all, forasmuch as my master the melech has come again in shalom to his own bayit.

31 And Barzillai the Giladi came down from Rogelim and went over the Yarden River with the melech, to accompany him over the Yarden River.

32 Now Barzillai was a very aged man, even eighty years old: and he had provided the melech provisions while he lay at Machanayim, for he was a very rich man.

33 And the melech said to Barzillai, Come over with me and I will feed you with me in Yahrushalayim.

34 And Barzillai said to the melech, How long have I to live, that I should go up with the melech to Yahrushalayim?

35 I am this yom eighty years old: and can I discern between tov and evil? Can your eved taste what I eat, or what I drink? Can I hear anymore the voice of singing men and singing women? Why then should your eved be still a burden to my master the melech?

36 Your eved can hardly cross over the Yarden River with the melech: and why should the melech repay me with such a reward?

37 Let your eved, I beg you, turn back again, that I may die in my own city and be buried by the grave of my abba and of my eema. But see your eved Chimham; let him go over with my master the melech; and do to him what shall seem tov to you.

38 And the melech answered, Chimham shall go over with me and I will do to him that which shall seem tov to you: and whatever you shall require of me, that will I do for you.

39 And all the people went over the Yarden River. And when the melech had come over, the melech kissed Barzillai and blessed him; and he returned to his own place.

40 Then the melech went on to Gilgal and Chimham went on with him: and all the people of Yahudah accompanied the melech and also half the people of Yisrael.

41 And, see, all the men of Yisrael came to the melech and said to the melech, Why have our brothers the men of Yahudah stolen you away and have brought the melech and his household and all Dawid's men with him, over the Yarden River?

42 And all the men of Yahudah answered the men of Yisrael, Because the melech is a near relative to us! Why then are you angry about this matter? Have we eaten at all at the melech's expense? Or, has he given us any special gift?

43 And the men of Yisrael answered the men of Yahudah and said, We have ten parts in the melech and we have also more right in Dawid than you: why then did you despise us, was it not our advice first to bring back our melech? And the words of the men of Yahudah were fiercer than the words of the men of Yisrael.

20 And there happened to be there a man of Beliyaal, whose name was Sheva, the son of Bichri, a Benyamite: and he blew a shofar and said, We have no part in Dawid, neither have we any inheritance in the son of Yishai: every man back to his tents, Yisrael.

2 So every man of Yisrael went up from following after Dawid and followed Sheva the son of Bichri: but the men of Yahudah clung to their melech, from the Yarden River even to Yahrushalayim.

3 And Dawid came to his bayit at Yahrushalayim; and the melech took the ten women his concubines, whom he had left to look after the bayit and put them in a protected bayit and fed them, but went not in to them. So they were shut up to the yom of their death, living in widowhood.

4 Then said the melech to Amasa, Assemble the men of Yahudah within three yamim and be here present.

5 So Amasa went to assemble the men of Yahudah: but he stayed longer than the set time that he had appointed him.

6 And Dawid said to Avishai, Now shall Sheva the son of Bichri do us more harm than did Avshalom: take you your master's avadim and pursue after him, lest he get for himself fortified cities and escapes us.

7 And there went out after him Yoav's men and the Cherethites and the Pelethites and all the mighty men: and they went out of Yahrushalayim, to pursue after Sheva the son of Bichri.

8 When they were at the great stone that is in Giveon, Amasa went before them. And Yoav's garment that he had put on was girded to him and upon it a girdle with a sword attached to his loins in the sheath; and as he went forward it fell out.

9 And Yoav said to Amasa, Shalom, my brother? And Yoav took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Yoav's hand: so he smote him with it in the stomach and shed out his insides to the ground and struck him not again; and he died. So Yoav and Avishai his brother pursued after Sheva the son of Bichri.

11 And one of Yoav's men stood by him and said, He that favors Yoav and is also for Dawid, let him follow Yoav.

12 And Amasa wallowed in dahm in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field and cast a garment upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Yoav, to pursue after Sheva the son of Bichri.

14 And he went through all the tribes of Yisrael to Avel and to Beth-Maachah and all the Berites: and they were gathered together and went also after him.

15 And they came and besieged him in Avel of Beth-Maachah and they cast up a siege mound against the city and it stood in the trench: and all the people that were with Yoav battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Shema, listen; Please say to Yoav, Come near here, so that I may speak with you.

17 And when he was come near to her, the woman said, Are you Yoav? And he answered, I am he.

Then she said to him, Hear the words of your female eved. And he answered, I do listen.

18 Then she spoke, saying, In former times, they said, They shall surely ask counsel at Avel: and so all matters were ended.

19 I am one of those that are peaceful and faithful in Yisrael: you seek to destroy a city and an eema in Yisrael: why will you swallow up the inheritance of אֶפְרַיִם ?

20 And Yoav answered and said, Far be it, far be it from me, that I should swallow up, or destroy you, or your city.

21 That's not the issue: but a man of Har Efrayim, Sheva the son of Bichri by name, has lifted up his hand against the melech, even against Dawid:

deliver him only and I will depart from the city. And the woman said to Yoav, See, his head shall be thrown to you over the wall.

22 Then the woman went to all the people in her chochmah. And they cut off the head of Sheva the son of Bichri and cast it out to Yoav. And he blew a shofar and they returned from the city, every man to his tent. And Yoav returned to Yahrushalayim to the melech.

23 Now Yoav was over all the army of Yisrael: and Benyahu the son of Yahoyada was over the Cherethites and over the Pelethites:

24 And Adoram was over the tribute: and Yahushaphat the son of Ahilud was recorder:

25 And Shewa was Sopher: and Tzadok and Aviathar were the kohanim:

26 And Aza also the Yairite was a kohen to Dawid.

21 Then there was a famine in the yamim of Dawid three years, year after year; and Dawid inquired of אֱלֹהִים. And אֱלֹהִים answered, It is for Shaul and for his bloody bayit because he killed the Giveonites.

2 And the melech called the Giveonites and said to them now the Giveonites were not of the children of Yisrael, but of the remnant of the Amorites; and the children of Yisrael had sworn to them: and Shaul sought to slay them in his zeal for the children of Yisrael and Yahudah .

3 Therefore Dawid said to the Giveonites, What shall I do for you? And how shall I make the keporah that you may bless the inheritance of אֱלֹהִים ?

4 And the Giveonites said to him, We will have no silver, or gold from Shaul, nor from his bayit; neither for us shall you kill any man in Yisrael. And he said, What you shall say, that will I do for you.

5 And they answered the melech, The man that consumed us and that devised against us that we should be destroyed from remaining in any of the coasts of Yisrael,

6 Let seven men of his sons be delivered to us and we will hang them up to אֲפֶיֶז in Givat of Shaul, whom אֲפֶיֶז did choose. And the melech said, I will give them.

7 But the melech spared Mephibosheth, the son of Yonathan the son of Shaul because of אֲפֶיֶז 's oath that was between them, between Dawid and Yonathan the son of Shaul.

8 But the melech took the two sons of Ritzpah the daughter of Ayah, whom she bore to Shaul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Shaul, whom she brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites and they hanged them in the hill before אֲפֶיֶז: and they fell all seven together and were put to death in the yamim of harvest, in the first yamim, in the beginning of the barley harvest.

10 And Ritzpah the daughter of Ayah took sackcloth and spread it for her upon the rock, from the beginning of harvest until mayim dropped upon them out of the shamayim and allowed neither the birds of the air to rest on them by yom, nor the beasts of the field by lyla.

11 And it was told Dawid what Ritzpah the daughter of Ayah, the concubine of Shaul, had done.

12 And Dawid went and took the bones of Shaul and the bones of Yonathan his son from the men of Yavesh-Gilad, who had stolen them from the street of Beth-Shan, where the Plishtim had hanged them, when the Plishtim had slain Shaul in Gilboa:

13 And he brought up from there the bones of Shaul and the bones of Yonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Shaul and Yonathan his son they buried in the country of Benyamin in Tzelah, in the tomb of Kish his abba: and they performed all that the melech commanded. And after that Ahlohim heard the tefillah for the land.

15 Moreover the Plishtim had war again with Yisrael; and Dawid went down and his avadim with him and fought against the Plishtim: and Dawid grew weary.

16 And Yishbo-Benov, who was one of the sons of the giant, the weight of whose spear weighed three hundred shekels of bronze in weight, he being girded with a new sword, thought he had slain Dawid.

17 But Avishai the son of Tzuruyah helped him and smote the Plishti and killed him. Then the men of Dawid swore to him, saying, You shall go no more out with us to battle, that you quench not the ohr of Yisrael.

18 And it came to pass after this, that there was again a battle with the Plishtim at Gov: then Sivechai the Hushathite killed Saph, who was of the sons of the giant.

19 And there was again a battle in Gov with the Plishtim, where Elchanan the son of Yaare-Oregim, a Beth-Lechemite, killed the brother of Golyat the Gittite, the staff of whose spear was like a weaver's beam.

20 And there was a battle in Gat again, where was a man of great stature, that had on every hand six fingers and on every foot six toes, twenty-four in total; and he also was born to the giant.

21 And when he defied Yisrael, Yonathan the son of Shimea the brother of Dawid killed him.

22 These four were born to the giant in Gat and fell by the hand of Dawid and by the hand of his avadim.

22 And Dawid spoke to אֱלֹהֵי אֲדָמָה the words of this shir in the yom that אֱלֹהֵי אֲדָמָה had delivered him out of the hand of all his enemies and out of the hand of Shaul:

2 And he said, אֱלֹהֵי אֲדָמָה is my Rock and my Fortress and my Deliverer;

3 The Ahlohim of my Rock; in Him will I trust: He is my shield and the horn of my OSWHY, my High Tower and my Refuge, my Savior; You save me from violence.

4 I will call on אֱלֹהֵי אֲדָמָה, who is worthy to be praised: so shall I be saved from my enemies.

5 When the waves of death surrounded me, the floods of wicked men made me afraid;

6 The sorrows of Sheol surrounded me; the snares of death were before me;

7 In my distress I called upon אֱלֹהֵי אֲדָמָה and cried to my Ahlohim: and He did listen to my voice out of His Hekal and my cry did enter into His ears.

8 Then the earth shook and trembled; the foundations of the shamayim moved and shook because He was angry.

9 There went up a smoke out of His nostrils and devouring fire out of His mouth: coals were lit by it.

10 He bowed the shamayim also and came down; and darkness was under His feet.

11 And He rode upon a cheruv and did fly: and He was seen upon the wings of the wind.

12 And He made darkness as pavilions around Him, dark mayim and thick clouds of the skies.

13 Through the brightness before Him were coals of fire lit.

14 אֱלֹהִים thundered from the shamayim and the Most High uttered His voice.

15 And He sent out arrows and scattered them; lightning and thwarted them.

16 And the channels of the sea appeared; the foundations of the olam were discovered, at the rebuking of אֱלֹהִים, at the blast of The Ruach of His nostrils.

17 He sent from above, He took me; He drew me out of many mayim;

18 He delivered me from my strong enemy and from them that hated me: for they were too strong for me.

19 They confronted me in the yom of my calamity: but אֱלֹהִים was my support.

20 He brought me forth also into a large place: He delivered me because He delighted in me.

21 אֱלֹהִים rewarded me according to my tzedakah: according to the cleanness of my hands has He repaid me.

22 For I have kept the halacha of אֱלֹהִים and have not wickedly departed from my Ahlohim.

23 For all His mishpatim were before me: and as for His chukim, I did not depart from them.

24 I was also upright before Him and have kept myself from Torah violations.

25 Therefore אֱלֹהִים has repaid me according to my tzedakah; according to my cleanness in His eyes.

26 With those showing rachamim, You will show Yourself with rachamim and with the tzadik man, You will show Yourself tzadik.

27 With the pure, You will show Yourself pure; and with the perverse You will show Yourself twisted.

28 And the afflicted people you will save: but Your eyes are upon the proud, that You may bring them down.

29 For You are my Lamp, O אֱלֹהִים: and אֱלֹהִים will lighten my darkness.

30 For by You I have run through a troop: by my Ahlohim have I leaped over a wall.

31 As for El, His derech is perfect; The Word of אלהים is tried: He is a shield to all those that trust in Him.

32 For who is El, except אלהים ? And who is A Rock, except our Ahlohim ?

33 El is my strength and power: and He makes my derech perfect.

34 He makes my feet like the feet of deer: and sets me upon my high places.

35 He teaches my hands to make war; so that a bow of steel is broken by my arms.

36 You have also given me the shield of YourOSWHY: and Your gentleness has made me great.

37 You have enlarged my steps under me; so that my feet did not slip.

38 I have pursued my enemies and destroyed them; and returned not again until I had consumed them.

39 And I have consumed them and wounded them, so that they could not rise: yes, they are fallen under my feet.

40 For You have girded me with strength to battle: them that rose up against me have You subdued under me.

41 You have also given me the necks of my enemies, that I might destroy them that hate me.

42 They looked, but there was none to save; even to אלהים, but He answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the dirt of the street and did spread them abroad.

44 You also have delivered me from the strivings of my people, You have kept me to be head of the heathen goyim: a people whom I knew not shall serve me.

45 Strangers shall submit themselves to me: as soon as they hear, they shall be obedient to me.

46 Strangers shall fade away and they shall be restrained from their derachot.

47 אֱלֹהֵי אֲבֹתַי lives; and blessed be my Rock; and exalted is the Ahlohim of The Rock of my Yahusha.

48 El who avenges me and who brings down the peoples under me,

49 And who brings me forth from my enemies: You also have lifted me up on high above them that rose up against me: You have delivered me from the violent man.

50 Therefore I will give hodu to You, O אֱלֹהֵי אֲבֹתַי, among the heathen and I will sing tehillot to Your Name.

51 He is the Tower of salvation for His melech: and shows rachamim to His anointed, to Dawid and to his zera le-olam-va-ed.

23 Now these are the last words of Dawid. Dawid the son of Yishai said and the man who was raised up on high, the anointed of the Ahlohim of Yaakov and the sweet psalmist of Yisrael, said,

2 The Ruach of אֱלֹהֵי אֲבֹתַי spoke by me and His Word was on my tongue.

3 The Ahlohim of Yisrael said, The Rock of Yisrael spoke to me, He that rules over men must be just, ruling in the fear of Ahlohim.

4 And he shall be as the ohr of the boker, when the shemesh rises, even a boker without clouds, as the tender grass springing out of the earth by clear shining after rain.

5 Although my bayit be not so with El; yet He has made with me an everlasting brit, ordered me in all sure things: for this is all for my salvation and all for my desire; He will not allow others to grow.

6 The sons of Beliyaal shall be all of them as thorns thrust away because they cannot be taken with hands:

7 But the man that shall touch them must be fortified with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

8 These are the names of the mighty men whom Dawid had: The Tachmonite that sat in the seat, chief among the officers; the same was Adino the Eznite: he lifted up his spear against eight hundred, whom he killed at one time.

9 And after him was El-Azar the son of Dodo the Ahohite, one of the three mighty men with Dawid, when they defied the Plishtim that were there gathered together to battle, when the men of Yisrael had gone up:

10 He arose and smote the Plishtim until his hand was weary and his hand clung to the sword: and אִי־אִזָּר brought a great victory that yom; and the people returned after him only to spoil.

11 And after him was Shammah the son of Ahge the Ararite. And the Plishtim were gathered together into a company, where there was a piece of ground full of lentils: and the people fled from the Plishtim.

12 But he stood in the midst of the ground and defended it and killed the Plishtim: and אִי־אִזָּר brought a great victory.

13 And three of the valiant men went down and came to Dawid in the harvest time to the cave of Adullam: and the troop of the Plishtim camped in the Valley of Refayim.

14 And Dawid was then in a stronghold and the watch-post of the Plishtim was then in Beth-Lechem.

15 And Dawid longed and said, Oh that one would give me drink from the mayim of the well of Beth-Lechem, which is by the gate!

16 And the three mighty men broke through the army of the Plishtim and drew mayim out of the well of Beth-Lechem, that was by the gate and took it and brought it to Dawid: nevertheless he would not drink it, but poured it out to אִיִּיִּי.

17 And he said, Be it far from me, O אִיִּיִּי, that I should do this: is not this the dahm of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did these three mighty men.

18 And Avishai, the brother of Yoav, the son of Tzuruyah, was first among three. And he lifted up his spear against three hundred and killed them and had a name among three.

19 Was he not most honorable of the three? Therefore he was their captain: but he did not come to the first three.

20 And Benanyahu the son of Yahuyadah, the son of a brave man, of Kavzeel, who had done many acts, he killed two men like lions of Moav: he went down also and killed a lion in the midst of a pit in the time of snow:

21 And he killed a Mitzri, an impressive man: and the Mitzri had a spear in his hand; but he went down to him with a staff and plucked the spear out of the Mitzri's hand and killed him with his own spear.

22 These things did Benanyahu of Yahuyadah and had the name among three mighty men.

23 He was more honorable than the thirty, but he attained not to the first three. And Dawid set him over his guard.

24 Asah-El the brother of Yoav was one of the thirty; Elchanan the son of Dodo of Beth-Lechem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Eyra the son of Ikkesh the Tekoite,

27 Avi-Ezer the Anethothite, Mevunnai the Hushathite,
28 Tzalmon the Ahohite, Maharai the Netophathite,
29 Helev the son of Baanah, a Netophathite, Ittai the son of Rivai out of Givah of the children of Benjamin,
30 Benayahu the Pirathonite, Hiddai of the brooks of Gaash,
31 Avi-Alvon the Arvathite, Azmaveth the Barhumite,
32 Elyahva the Shaalvonite, of the sons of Yashen, Yonathan,
33 Shammah the Hararite, Ahyam the son of Sharar the Hararite,
34 Eliphelet the son of Ahasvai, the son of the Maachathite, Eliyam the son of Ahithophel the Gilonite,
35 Hetzrai the Carmelite, Paarai the Arvite,
36 Yigal the son of Natan of Tzovah, Bani the Gadite,
37 Tzelek the Ammonite, Nacharai the Be-erothite, armor-bearer to Yoav the son of Tzuruyah,
38 Eyra the Yithrite, Garev a Yithrite,
39 And Uriyah the Hittite: thirty-seven in all.

24 And again the anger of אֱלֹהִים was lit against Yisrael and He moved Dawid against them to say, Go, number Yisrael and Yahudah
2 For the melech said to Yoav the captain of the army, who was with him, Go now through all the tribes of Yisrael, from Dan even to Be-er-Sheva and number the people, that I may know the number of the people.
3 And Yoav said to the melech, Now even if אֱלֹהִים your Ahlohim adds to the people, a hundredfold more than there are, so that the eyes of my master the melech may see it: why does my master the melech delight in this thing?

4 Nevertheless the melech's word prevailed against Yoav and against the officers of the army. And Yoav and the officers of the army went out from the presence of the melech, to number the people of Yisrael.

5 And they passed over the Yarden River and camped in Aroer, on the right side of the city that lies in the midst of the river of Gad and toward Yazer:

6 Then they came to Gilad and to the land of Tahtim-Hodshi; and they came to Dan-Yaan and around to Tzidon,

7 And came to the stronghold of Tzor and to all the cities of the Hivites and of the Kanaanites: and they went out to the south of Yahudah, even to Be-er-Sheva.

8 So when they had gone through all the land, they came to Yahrushalayim at the end of nine chodashem and twenty yamim.

9 And Yoav gave the sum of the number of the people to the melech: and there were in Yisrael eight hundred thousand brave men that drew the sword; and the men of Yahudah were five hundred thousand men.

10 And Dawid's lev convicted him after he had numbered the people. And Dawid said to אֱלֹהִים, I have sinned greatly in what I have done: and now, I beseech you, O אֱלֹהִים, take away the Torah violations of Your eved; for I have done very foolishly.

11 For when Dawid was up in the boker, The Word of אֱלֹהִים came to the navi Gad, Dawid's seer, saying,

12 Go and say to Dawid, This says אֱלֹהִים, I offer you three things; choose one of them, that I may do it to you.

13 So Gad came to Dawid and told him and said to him, Shall seven years of famine come to you in your land? Or, will you flee three chodashem before your enemies, while they pursue you? Or, will you that there be three yamim' pestilence in your land? Now advise me and see what answer I shall return to Him that sent me.

14 And Dawid said to Gad, I am in a great trouble now: let us fall now into the Hand of אֱלֹהִים, for His rachamim are great: and let me not fall into the hand of man.

15 So אֱלֹהִים sent a pestilence upon Yisrael from the boker even to the time appointed: and there died of the people from Dan even to Be-er-Sheva seventy thousand men.

16 And when The Malach stretched out His hand upon Yahrushalayim to destroy it, אֱלֹהִים relented of the evil and said to The Malach that destroyed the people, It is enough: now stop Your hand. And The Malach-אֱלֹהִים was by the threshing place of Aravnah the Yevusite.

17 And Dawid spoke to אֱלֹהִים when he saw The Heavenly Malach that smote the people and said, See, I have sinned and I have done wickedly: but these sheep, what have they done? Let Your hand, I beg you, be against me and against my abba's bayit.

18 And Gad came that yom to Dawid and said to him, Go up, raise an altar to אֱלֹהִים on the threshing floor of Aravnah the Yevusite.

19 And Dawid, according to the saying of Gad, went up as אֱלֹהִים commanded.

20 And Aravnah looked and saw the melech and his avadim coming toward him: and Aravnah went out and bowed himself before the melech with his face upon the ground.

21 And Aravnah said, Why is my master the melech come to his eved? And Dawid said, To buy the threshing floor from you, to build an altar to אלהים, that the plague may be stopped from among the people.

22 And Aravnah said to Dawid, Let my master the melech take and offer up what seems tov to him: see, here are cattle for burnt sacrifice and threshing instruments and other instruments of the cattle for wood.

23 All these things O Melech, Aravnah gives to the melech. And Aravnah said to the melech, May אלהים your Ahlohim accept you.

24 And the melech said to Aravnah, No; but I will surely buy it from you at a price: neither will I offer burnt offerings to אלהים my Ahlohim of that which costs me nothing. So Dawid bought the threshing floor and the cattle for fifty shekels of silver.

25 And Dawid built there an altar to אלהים and offered burnt offerings and shalom offerings. So אלהים answered the tefillot for the land and the plague was stopped from Yisrael. X

First Kings-Melechim

Aleph

To Our Forefathers Yisrael

1 Now melech Dawid was old and advanced in years; and they covered him with clothes, but he could not get warm.

2 Therefore his avadim said to him, Let there be sought for my master the melech a young virgin: and let her stand before the melech and let her cherish him and let her lie in your bosom, that my master the melech may be warm.

3 So they sought for a lovely young woman throughout all the borders of Yisrael and found Avishag a Shunammite and brought her to the melech.

4 And the young woman was very lovely and cherished the melech and was a chaver to him: but the melech knew her not.

5 Then Adoniyah the son of Haggit exalted himself, saying, I will be melech: and he prepared mirkavot and horsemen and fifty men to run before him.

6 And his abba had not rebuked him at any time in saying, Why have you done this? And he also was a very handsome man; and his eema bore him after Avshalom.

7 And he conferred with Yoav the son of Tzeruyah and with Aviathar the kohen: and they supported Adoniyah and helped him.

8 But Tzadok the kohen and Benayahu the son of Yahoyada and Natan the navi and Shimei and Rei

and the mighty men who belonged to Dawid, were not with Adoniyah.

9 And Adoniyah offered sheep and oxen and fat cattle by the stone of Zocheleth, which is by En-Rogel and called all his brothers the melech's sons and all the men of Yahudah the melech's avadim:

10 But Natan the navi and Benayahu and the mighty men and Shlomo his brother, he did not call.

11 Natan then spoke to Bat-Sheva the eema of Shlomo, saying, Have you not heard that Adoniyah the son of Haggit has become melech and Dawid our master does not know it?

12 Now therefore come, let me, I ask you, give you advice, that you may save your own chayim and the chayim of your son Shlomo.

13 Go to melech Dawid and say to him, Did you not, my master, O melech, swear to your female eved, saying, Certainly Shlomo your son shall reign after me and he shall sit upon my kesay? Why then does Adoniyah reign?

14 See, while you yet talk there with the melech, I also will come in after you and confirm your words.

15 And Bat-Sheva went in to the melech into the bedroom: and the melech was very old; and Avishag the Shunammite was serving the melech.

16 And Bat-Sheva bowed and did obeisance to the melech. And the melech said, What do you want?

17 And she said to him, My master, you swore by אלהים your Ahlohim to your female eved, saying, Certainly Shlomo your son shall reign after me and he shall sit upon my kesay.

18 And now, see, Adoniyah reigns; and now, my master the melech, you don't even know it.

19 And he has sacrificed oxen and fat cattle and sheep in abundance and has called all the sons of the melech and Aviathar the kohen and Yoav the

captain of the army: but Shlomo your eved has he not called.

20 And you, my master, O melech, the eyes of kol Yisrael are upon you, that you should tell them who shall sit on the kesay of my master the melech after him.

21 Otherwise it shall come to pass, when my master the melech shall die with his ahvot, that I and my son Shlomo shall be considered as sinners.

22 And, see, while she yet talked with the melech, Natan the navi also came in.

23 And they told the melech, saying, See Natan the navi is here. And when he had come in before the melech, he bowed himself before the melech with his face to the ground.

24 And Natan said, My master, O melech, Did you say, Adoniyah shall reign after me and he shall sit upon my kesay?

25 For he is gone down this yom and has sacrificed oxen and fat cattle and sheep in abundance and has called all the melech's sons and the captains of the army and Aviathar the kohen; and, see, they eat and drink before him and say, Le-Chayim melech Adoniyah.

26 But me, even me your eved and Tzadok the kohen and Benayahu the son of Yahoyada and your eved Shlomo, all of us has he not called.

27 Is this thing done by my master the melech and you have not showed it to him, who should sit on the kesay of my master the melech after him?

28 Then melech Dawid answered and said, Call Bat-Sheva. And she came into the melech's presence and stood before the melech.

29 And the melech swore and said, As אלהים lives, that has redeemed my being out of all distress,

30 Even as I swore to you by אלהים Ahlohim of Yisrael, saying, Certainly Shlomo your son shall

reign after me and he shall sit upon my kesay in my place; even so will I certainly do again this yom.

31 Then Bat-Sheva bowed with her face to the earth and did prostrate herself before the melech and said, Let my master melech Dawid live le-olam-va-ed.

32 And melech Dawid said, Call me Tzadok the kohen and Natan the navi and Benayahu the son of Yahoyada. And they came before the melech.

33 The melech also said to them, Take with you the avadim of your master and have Shlomo my son ride upon my own mule and bring him down to Gihon:

34 And let Tzadok the kohen and Natan the navi anoint him there melech over Yisrael: and blow with the shofar and say, Let melech Shlomo live.

35 Then you shall come up after him, that he may come and sit upon my kesay; for he shall be melech in my place: and I have appointed him to be ruler over Yisrael and over Yahudah.

36 And Benayahu the son of Yahoyada answered the melech and said, Ahmein: אֲמֵן Ahlohim of my master the melech says so too.

37 As אֲמֵן has been with my master the melech, even so let Him be with Shlomo and make his kesay greater than the kesay of my master melech Dawid.

38 So Tzadok the kohen and Natan the navi and Benayahu the son of Yahoyada and the Cherethites and the Pelethites, went down and had Shlomo to ride upon melech Dawid's mule and brought him to Gihon.

39 And Tzadok the kohen took a horn of oil out of the Mishkan and anointed Shlomo. And they blew the shofar; and all the people said, Let melech Shlomo live.

40 And all the people came up after him and the people played the flutes and had gilah with great simcha, so that the earth was split with their noise.

41 And Adoniyah and all the guests that were with him heard it as they had finished eating. And when Yoav heard the sound of the shofar, he said, Why is this noise of the city in an uproar?

42 And while he yet spoke, see, Yonathan the son of Aviathar the kohen came: and Adoniyah said to him, Come in; for you are a brave man and bring tov news.

43 And Yonathan answered and said to Adoniyah, Truly our master melech Dawid has made Shlomo melech.

44 And the melech has sent with him Tzadok the kohen and Natan the navi and Benayahu the son of Yahoyada and the Cherethites and the Pelethites and they have caused him to ride upon the melech's mule:

45 And Tzadok the kohen and Natan the navi have anointed him melech in Gihon: and they have gone up from there having gilah, so that the city rang again. This is the noise that you have heard.

46 And now Shlomo sits on the kesay of the malchut.

47 And moreover the melech's avadim came to bless our master melech Dawid, saying, Ahlohim make the name of Shlomo better than your name and make his kesay greater than your kesay. And the melech bowed himself upon the bed.

48 And also the melech said, Blessed be אלהים Ahlohim of Yisrael, who has given one to sit on my kesay this yom, my eyes even seeing it.

49 And all the guests that were with Adoniyah were afraid and rose up and went every man his derech.

50 And Adoniyah feared because of Shlomo and arose and went and took hold of the horns of the altar.

51 And it was told Shlomo, saying, See, Adoniyah fears melech Shlomo: for, see, he has caught hold on the horns of the altar, saying, Let melech Shlomo swear to me today that he will not kill his eved with the sword.

52 And Shlomo said, If he will show himself a worthy man, there shall not a hair of his fall to the earth: but if wickedness shall be found in him, he shall die.

53 So melech Shlomo sent and they brought him down from the altar. And he came and bowed himself to melech Shlomo: and Shlomo said to him, Go to your bayit.

2 Now the yamim of Dawid's death drew near; and he commanded Shlomo his son, saying,

2 I go the derech of all the earth: be strong therefore and show yourself a man;

3 And shomer the command of אלהים your Ahlohim, to have your halacha in His halachot, to keep His chukim and His mishpatim and His testimonies, as it is written in the Torah of Moshe, that you may prosper in all that you do and wherever you go:

4 That אלהים may continue His Word which He spoke concerning me, saying, If your children take heed to their halacha, to have their halacha before Me in emet with all their lev and with all their being saying, there shall not cease from you a man to sit on the kesay of Yisrael.

5 Moreover you know also what Yoav the son of Tzeruyah did to me and also what he did to the two captains of the hosts of Yisrael, to Avner the son of Ner and to Amasa the son of Yether, whom he killed and shed the dahm of war in a time of shalom and

put the dahm of war upon his belt that was around his loins and on his sandals that were on his feet.

6 Do therefore according to your chochmah and let not his gray hair go down to Sheol in shalom.

7 But show chesed to the sons of Barzillai the Giladi and let them be of those that eat at your shulchan: for so they came to me when I fled because of Avshalom your brother.

8 And, see, you have with you Shimei the son of Gera, a Benyamite of Bachurim, who cursed me with a hard curse in the yom when I went to Machanayim: but he came down to meet me at the River Yarden and I swore to him by אֱלֹהֵי, saying, I will not put you to death with the sword.

9 So now do not hold him guiltless: for you are a wise man and know what you ought to do to him; but his gray head bring down to Sheol with dahm.

10 So Dawid slept with his ahvot and was buried in the city of Dawid.

11 And the yamim that Dawid reigned over Yisrael were forty years: seven years he reigned in Chebron and thirty-three years he reigned in Yahrushalayim.

12 Then Shlomo sat upon the kesay of Dawid his abba; and his malchut was established greatly.

13 And Adoniyah the son of Haggit came to Bat-Sheva the eema of Shlomo. And she said, Do you come in shalom? And he said, In shalom.

14 He said moreover, I have something to say to you. And she said, Go ahead.

15 And he said, You know that the malchut was mine and that kol Yisrael looked to me, that I should reign. But the malchut has turned around and has become my brother's: for it was his from אֱלֹהֵי.

16 And now I ask one request of you, do not deny me. And she said to him, Say it.

17 And he said, Speak, I ask, to Shlomo the melech, for he will not say no to you, that he give me Avishag the Shunammite as my isha.

18 And Bat-Sheva said, Well; I will speak for you to the melech.

19 Bat-Sheva therefore went to melech Shlomo, to speak to him for Adoniyah. And the melech rose up to meet her and bowed himself to her and sat down on his kesay and had a kesay set for the melech's eema; and she sat on his right hand.

20 Then she said, I desire one small request from you; I'll ask you and do not tell me no. And the melech said to her, Ask on, my eema: for I will not say no to you.

21 And she said, Let Avishag the Shunammite be given to Adoniyah your brother to be his isha.

22 And melech Shlomo answered and said to his eema: And why do you ask about Avishag the Shunammite for Adoniyah? Ask for him the malchut also; for he is my elder brother; and why don't you ask for the malchut for Aviathar the kohen also and for Yoav the son of Tzeruyah.

23 Then melech Shlomo swore by אלהים, saying, Ahlohim do so to me and more also, if Adoniyah has not spoken this request against his own chayim.

24 Now therefore, as אלהים lives, who has established me and set me on the kesay of Dawid my abba and who has made me a bayit, as He promised, Adoniyah shall be put to death this yom.

25 And melech Shlomo sent Benayahu the son of Yahoyada; and he killed him so that he died.

26 And to Aviathar the kohen said the melech, Go to Anathoth, to your own fields; for you are worthy of death: but I will not at this time put you to death because you bore the Ark of The Master אלהים before Dawid my abba and because you have been afflicted in all that my abba was afflicted.

27 So Shlomo expelled Aviathar from being kohen to אִיִּיתָר; that he might fulfill The Word of אִיִּיתָר, which He spoke concerning the bayit of Eli in Shiloh.

28 Then news came to Yoav: for Yoav had followed after Adoniyah, though he did not follow after Avshalom. And Yoav fled to the Mishkan of אִיִּיתָר and took hold of the horns of the altar.

29 And it was told melech Shlomo that Yoav was fled to the Mishkan of אִיִּיתָר; and, see, he is by the altar. Then Shlomo sent Benayahu the son of Yahoyada, saying, Go and kill him.

30 And Benayahu came to the Mishkan of אִיִּיתָר and said to him, This says the melech, Come out. And he said, No; but I will die here. And Benayahu brought the melech word again, saying, This said Yoav and so he answered me.

31 And the melech said to him, Do as he has said and fall upon him and bury him; that you may take away the innocent dahm, which Yoav shed, from me and from the bayit of my abba.

32 And אִיִּיתָר shall return his dahm upon his own head, who fell upon two men more tzadik and better than he and killed them with the sword, my abba Dawid not knowing about it, Avner the son of Ner, captain of the army of Yisrael and Amasa the son of Yether, captain of the army of Yahudah.

33 Their dahm shall therefore return upon the head of Yoav and upon the head of his zera le-olam-va-ed: but upon Dawid and upon his zera and upon his bayit and upon his kesay, shall there be shalom le-olam-va-ed from אִיִּיתָר.

34 So Benayahu the son of Yahoyada went up and fell upon him and killed him: and he was buried in his own bayit in the wilderness.

35 And the melech put Benayahu the son of Yahoyada in his place over the army: and Tzadok

the kohen did the melech put in the place of Aviathar.

36 And the melech sent and called for Shimei and said to him, Build a bayit in Yahrushalayim and dwell there and go not out from there anywhere.

37 For it shall be, that on the yom you go out and pass over the brook Kidron, you shall know for certain that you shall surely die: your dahm shall be upon your own head.

38 And Shimei said to the melech, The saying is tov: as my master the melech has said, so will your eved do. And Shimei dwelt in Yahrushalayim many yamim.

39 And it came to pass at the end of three years, that two of the avadim of Shimei ran away to Achish son of Maachah melech of Gat. And they told Shimei, saying, See, your avadim are in Gat.

40 And Shimei arose and saddled his donkey and went to Gat to Achish to seek his avadim: and Shimei went out and brought his avadim from Gat.

41 And it was told Shlomo that Shimei had gone from Yahrushalayim to Gat and had come back.

42 And the melech sent and called for Shimei and said to him, Did I not make you to swear by אֱלֹהֵי אֲשׁוּר and warned you, saying, Know for certain, on the yom you go out and walk abroad anywhere, that you shall surely die? And you said to me, The word that I have heard is tov.

43 Why then have you not kept the oath to אֱלֹהֵי אֲשׁוּר and the commandment that I have commanded you?

44 The melech said moreover to Shimei, You know all the wickedness that your lev is aware of, that you did to Dawid my abba: therefore אֱלֹהֵי אֲשׁוּר shall return your wickedness upon your own head;

45 And melech Shlomo shall be blessed and the kesay of Dawid shall be established before אֱלֹהִים le-olam-va-ed.

46 So the melech commanded Benayahu the son of Yahoyada; who went out and fell upon him, so that he died. And the malchut was established in the hand of Shlomo.

3 And Shlomo became son in law to Pharaoh melech of Mitzrayim and took Pharaoh's daughter and brought her into the city of Dawid, until he had made an end of building his own bayit and the Bayit of אֱלֹהִים and the wall of Yahrushalayim all around.

2 Only the people sacrificed in the high places because there was no bayit built for the Name of אֱלֹהִים, before those yamim.

3 And Shlomo loved אֱלֹהִים, walking in the chukim of Dawid his abba: only he sacrificed and burned incense in the high places.

4 And the melech went to Giveon to sacrifice there; for that was the great high place: a thousand burnt offerings did Shlomo offer upon that altar.

5 In Giveon אֱלֹהִים appeared to Shlomo in a dream by lyla: and Ahlohim said, Ask what I shall give you.

6 And Shlomo said, You have showed to Your eved Dawid my abba great chesed, as he had his halacha before You in emet and in tzedakah and in uprightness of lev; and You have kept for him this great chesed, that You have given him a son to sit on his kesay, as it is this yom.

7 And now, O אֱלֹהִים my Ahlohim, You have made Your eved melech instead of Dawid my abba: and I am like a little child: I know not how to go out, or come in.

8 And Your eved is in the midst of Your people that You have chosen, a great people that cannot be numbered nor counted for multitude.

9 So give Your eved a lev of binah to judge Your people, that I may discern between tov and bad: for who is able to judge this Your great people?

10 And the words pleased אֱלֹהִים, that Shlomo had asked this thing.

11 And Ahlohim said to him, Because you have asked this thing and have not asked for yourself long chayim; neither have asked riches for yourself, nor have asked for the chayim of your enemies; but have asked for yourself binah to discern mishpat;

12 See, I have done according to your words: see, I have given you a wise lev of binah; so that there was none like you before you, neither after you shall any arise like you.

13 And I have also given you that which you have not asked, both riches and kavod: so that there shall not be any among the melechim like you all your yamim.

14 And if you will have your halacha in My halachot, to keep My chukim and My mitzvoth, as your abba Dawid did, then I will lengthen your yamim.

15 And Shlomo awoke; and see; it was a dream. And he came to Yahrushalayim and stood before the Ark of the Testimony of אֱלֹהִים and offered up burnt offerings and offered shalom offerings and made a feast for all his avadim.

16 Then came two women, that were harlots, to the melech and stood before him.

17 And the one woman said, O my master, this woman and I dwell in one bayit; and I was delivered of a child with her in the bayit.

18 And it came to pass the third yom after I gave birth, that this woman gave birth also: and while we were together; there was no ger with us in the bayit, except the two of us in the bayit.

19 And this woman's child died in the lyla; because she lay on it.

20 And she arose at midnight and took my son from beside me, while your female eved slept and laid it in her bosom and laid her dead child in my bosom.

21 And when I rose in the boker to nurse my child, see, it was dead: but when I had considered it in the boker, see, it was not my son, which I did bear.

22 And the other woman said, No; but the living is my son and the dead is your son. And this said, No; but the dead is your son and the living is my son.

This they spoke before the melech.

23 Then said the melech, The one says, This is my son that lives and your son is the dead one: and the other says, No; but your son is the dead son and my son is the living.

24 And the melech said, Bring me a sword. And they brought a sword before the melech.

25 And the melech said, Divide and cut the living child in two and give half to the one eema and half to the other eema.

26 Then spoke the woman of the living child to the melech, for her rachamim within her for her son and she said, O my master, I'll give her the living child and in no derech kill it. But the other said, Let it be neither mine, or yours, but kill it and divide it.

27 Then the melech answered and said, Give her the living child and in no derech kill it: she is its eema.

28 And kol Yisrael heard of the mishpat that the melech had issued; and they feared the melech: for they saw that the chochmah of Ahlohim was in him, to do mishpat.

4 So melech Shlomo was melech over kol Yisrael.

2 And these were the rulers which he had; Azaryahu the son of Tzadok the kohen,

3 Elihoreph and Achiyah, the sons of Shisha, sophrim; Yahushaphat the son of Ahilud, the recorder.

4 And Benayahu the son of Yahoyada was over the army: and Tzadok and Aviathar were the kohanim:

5 And Azaryahu the son of Natan was over the officers: and Zavud the son of Natan was principal kohen and the melech's chaver:

6 And Ahishar was over the household: and Adoniram the son of Avda was over the compulsory labor.

7 And Shlomo had twelve officers over kol Yisrael, which provided food for the melech and his household: each man made provision for one chodesh a year.

8 And these are their names: The son of Hur, in Har Efrayim:

9 The son of Dekar, in Makaz and in Shaalvim and Beth-Shemesh and Elon-Beth-Chanan:

10 The son of Chesed, in Aruvoth; to him pertained Sochoh and all the land of Chepher:

11 The son of Avinadav, in all the region of Dor; which had Taphath the daughter of Shlomo as isha:

12 Baana the son of Ahilud; to him pertained Taanach and Megiddo and all Beth-Shean, which is by Zartanah beneath Yezreel, from Beth-Shean to Avel-Meholah, even to the place that is beyond Yokneam:

13 The son of Gever, in Ramot-Gilad; to him pertained the towns of Yair the son of Menasheh, which are in Gilad; to him also pertained the region of Argov, which is in Bashan, sixty great cities with walls and bronze bars:

14 Ahinadav the son of Iddo had Machanayim:

15 Achimaatz was in Naphtali; he also took Basmath the daughter of Shlomo to isha:

16 Baanah the son of Chushi was in Asher and in Aloth:

17 Yahushaphat the son of Paruah, in Yissachar:

18 Shimei the son of Elah, in Benyamin:

19 Gever the son of Uri was in the country of Gilad, in the country of Sichon melech of the Amorites and of Og melech of Bashan; and he was the only officer who was in the land.

20 Yahudah and Yisrael were many, as the sand that is by the sea in multitude, eating and drinking and making simcha.

21 And Shlomo reigned over all malchutim from the river to the land of the Plishtim and to the border of Mitzrayim: they brought presents and served Shlomo all the yamim of his chayim.

22 And Shlomo's provision for one yom was thirty measures of fine flour and sixty measures of meal,

23 Ten fatted cattle and twenty cattle out of the pastures and a hundred sheep, besides deer and gazelles and roebucks and fatted fowl.

24 For he had dominion over the entire region on this side of the river, from Tiphseh even to Azzah, over all the melechim on this side of the river: and he had shalom on all sides all around him.

25 And Yahudah and Yisrael dwelt safely, every man under his vine and under his fig eytz, from Dan even to Be-er-Sheva, all the yamim of Shlomo.

26 And Shlomo had forty thousand stalls of horses for his mirkavot and twelve thousand horsemen.

27 And those officers provided food for melech Shlomo and for all that came to melech Shlomo's shulchan, every man in his chodesh: they lacked nothing.

28 Barley also and straw for the horses and steeds they brought to the place where the officers were, every man according to his command.

29 And Ahlohim gave Shlomo chochmah and binah in great abundance and largeness of lev, even as the sand that is on the seashore.

30 And Shlomo's chochmah excelled the chochmah of all the children of the east country and all the chochmah of Mitzrayim.

31 For he was wiser than all men; than Ethan the Ezrahite and Heman and Chalcol and Darda, the sons of Machol: and his fame was in all goyim all around.

32 And he spoke three thousand mishle: and his shirim were one thousand five.

33 And he spoke with da'at about eytzim, from the cedar eytz that is in Levanon even to the hyssop that springs out of the wall: he spoke also of beasts and of fowls and of creeping things and of fishes with great chochmah.

34 And there came from all goyim to hear the chochmah of Shlomo, from all the melechim of the olam, who had heard of his chochmah.

5 And Chiram melech of Tzor sent his avadim to Shlomo; for he had heard that they had anointed him melech in the place of his abba: for Chiram always had an ahava for Dawid.

2 And Shlomo sent to Chiram, saying,

3 You know how that Dawid my abba could not build a Bayit to the Name of אלהים his Ahlohim for the wars which were around him on every side, until אלהים put them under the soles of his feet.

4 But now אלהים my Ahlohim has given me rest on every side, so that there is neither adversary nor evil incident.

5 And, see, I purpose to build a Bayit to the Name of אלהים my Ahlohim, as אלהים spoke to Dawid my abba, saying, Your son, whom I will set upon your

kesay in your place, he shall build a Bayit to My Name.

6 So now command that they cut me cedar eytzim out of Levanon; and my avadim shall be with your avadim and to you will I pay wages for your avadim according to all that you shall appoint. For you know that there is not among us any that has the skill to cut timber like the Tzidonians.

7 And it came to pass, when Chiram heard the words of Shlomo, that he had great gilah and said, Blessed be אֱלֹהֵינוּ this yom, who has given to Dawid a wise son over this great people.

8 And Chiram sent to Shlomo, saying, I have considered the message that you sent to me: and I will do all your desire concerning timber of cedar and concerning the cypress logs.

9 My avadim shall bring them down from Levanon to the sea: and I will convey them by sea in floats to the place that you shall appoint me and will cause them to be unloaded there and you shall receive them: and you shall accomplish my desire, by giving food for my household.

10 So Chiram gave Shlomo cedar eytzim and cypress logs according to all his desire.

11 And Shlomo gave Chiram twenty thousand measures of wheat for food to his household and twenty measures of pure oil: this Shlomo gave to Chiram every year.

12 And אֱלֹהֵינוּ gave Shlomo chochmah, as He promised him: and there was shalom between Chiram and Shlomo and the two made a brit together.

13 And melech Shlomo raised compulsory labor out of kol Yisrael; and the compulsory labor was thirty thousand men.

14 And he sent them to Levanon ten thousand a chodesh in turns: a chodesh they were in Levanon

made narrow ledges all around, so that the beams should not be fastened in the walls of the Bayit.

7 And the Bayit, when it was being built, was built of finished stone made ready before it was brought there: so that there was neither hammer nor axe nor any tool of iron heard in the Bayit, while it was being built.

8 The door for the middle room was on the right side of the Bayit: and they went up with winding stairs into the middle side rooms and out of the middle into the third.

9 So he built the Bayit and finished it; and paneled the Bayit with beams and boards of cedar.

10 And then he built side rooms against all the Bayit, five cubits high: and they rested on the Bayit with cedar beams.

11 And The Word of אֲדֹנָי came to Shlomo, saying,
12 Concerning this Bayit which you are building, if you will have your halacha in My chukim and execute My mishpatim and keep all My mitzvoth to have your halacha in them, then will I perform My Word with you, which I spoke to Dawid your abba:

13 And I will dwell among the children of Yisrael and will not forsake My people Yisrael.

14 So Shlomo built the Bayit and finished it.

15 And he built the walls of the Bayit within with boards of cedar, both the floor of the Bayit and the walls to the ceiling: and he paneled them on the inside with wood and he paneled the floor of the Bayit with planks of cypress.

16 And he built twenty cubits at the rear of the Bayit, from the floor to the walls with boards of cedar: he even built it inside the partition to be the Most-Kadosh-Place.

17 And the Bayit, that is, the Hekal before it, was forty cubits long.

18 And the cedar of the Bayit within was carved with ornaments and open flowers: all was cedar; there was no stone seen.

19 And the Speaking Place he prepared in the Bayit within, to put there the Ark of the Testimony of אֲרֹן.

20 And the Speaking Place in the front was twenty cubits in length and twenty cubits in width and twenty cubits in the height: and he overlaid it with pure gold; and so covered the altar which was of cedar.

21 So Shlomo overlaid the Bayit within with pure gold: and he made a partition by the chains of gold before the Speaking Place; and he overlaid it with gold.

22 And the whole Bayit he overlaid with gold, until he had finished all the Bayit: also the whole altar that was by the Speaking Place he overlaid with gold.

23 And within the Speaking Place he made two cheruvim from olive eytz, each ten cubits high.

24 And five cubits was the one wing of the cheruv and five cubits the other wing of the cheruv: from the uttermost part of the one wing to the uttermost part of the other were ten cubits.

25 And the other cheruv was ten cubits: both the cheruvim were of one measure and one size.

26 The height of the one cheruv was ten cubits, as was the other cheruv.

27 And he set the cheruvim inside the inner Bayit: and they stretched out the wings of the cheruvim, so that the wing of the one touched one wall and the wing of the other cheruv touched the other wall; and their wings touched one another in the midst in the middle of the room.

28 And he overlaid the cheruvim with gold.

29 And he carved all the walls of the Bayit all around with carved figures of cheruvim and palm eytzim and open flowers, inside and outside.

30 And the floor of the Bayit he overlaid with gold, inside and outside.

31 And for the entrance of the Speaking Place he made doors of olive eytz: the lintel and side posts were a fifth part of the wall.

32 The two doors also were of olive eytz; and he carved upon them carvings of cheruvim and palm eytzim and open flowers and overlaid them with gold, and spread gold upon the cheruvim and upon the palm eytzim.

33 So also he made for the door of the Hekal posts of olive eytz, a fourth part of the wall.

34 And the two doors were of cypress eytz: the two leaves of the one door folded and the two leaves of the other door were folded.

35 And he carved on them cheruvim and palm eytzim and open flowers: and covered them with gold laid upon the carved work.

36 And he built the inner court with three rows of cut stone and a row of cedar beams.

37 In the fourth year was the foundation of the Bayit of אֶרְבָּא laid, in the second chodesh;

38 And in the eleventh year, in the eighth chodesh, was the Bayit finished in all its details and according to all its plans. So he took seven years to build it.

7 And Shlomo was building his own bayit for thirteen years and he finished his bayit.

2 He built also the bayit of the forest of Levanon; the length was a hundred cubits and the width fifty cubits and the height thirty cubits, with four rows of cedar pillars, with cedar beams on the pillars.

3 And it was paneled with cedar above the beams that were on forty-five pillars, fifteen in a row.

4 And there were windows in three rows and window was opposite window in three tiers.

5 And all the doors and doorposts had square frames and window was opposite window three times.

6 And he made the porch of pillars; the length was fifty cubits and the width thirty cubits: and the porch was in front of them: and the other pillars and the roof was in front of them.

7 Then he made a hall for the kesay where he might judge, even the hall of mishpat: and it was paneled with cedar from one side of the floor to the other.

8 And his bayit where he lived had another courtyard within the hall, which was of like work. Shlomo also made a bayit for Pharaoh's daughter, whom he had taken as his isha, just like his.

9 All these were of costly stones, according to the measures of cut stones, cut with saws, inside and outside, even from the foundation to the coping and so on the outside towards the great courtyard.

10 And the foundation was of costly stones, large stones of ten cubits and stones of eight cubits.

11 And above were costly stones, cut stones to size and cedars.

12 And the great courtyard all around was with three rows of cut stones and a row of cedar beams, both for the inner court of the Bayit of אֶלֶל and for the porch of the Bayit.

13 And melech Shlomo sent and fetched Chiram out of Tzor.

14 He was a widow's son of the tribe of Naphtali and his abba was a man of Tzor, a worker in brass: and he was filled with chochmah and binah and skilled to work all works in brass. And he came to melech Shlomo and did all his work.

15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits measured the circumference of each one.

16 And he made two capitals of cast brass, to set upon the tops of the pillars: the height of the one capital was five cubits and the height of the other capital was five cubits:

17 And a network of carved ornaments and wreaths of chain work, for the capitals that were on the top of the pillars; seven for the one capital and seven for the other capital.

18 And he made the pillars and two rows all around above the one network, to cover the capitals that were at the top, with pomegranates: and he did also the same for the other capital.

19 And the capitals that were upon the top of the pillars were of bulging work shaped like lilies in the hall, four cubits.

20 And the capitals upon the two pillars had pomegranates also above, by the bulge next to the network: and the pomegranates were two hundred in rows all around on each of the capitals.

21 And he set up the pillars in the porch of the Hekal: and he set up the right pillar and called the name of it Yahchin: and he set up the left pillar and he called the name of it Boaz.

22 And upon the top of the pillars was lily work: so the work of the pillars was finished.

23 And he made a cast basin, ten cubits from the one brim to the other: it was circular all around and the height was five cubits: and a line of thirty cubits measured around it.

24 And under the brim of it all around there were ornaments compassing it, ten in a cubit, all around the basin: the ornaments were cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north and three looking toward the west and three looking toward the south and three looking toward the east: and the basin was set above upon them and all their back parts were inward.

26 And it was a handbreadth thick and its brim was made like the brim of a cup, with flowers of lilies: it contained two thousand gallons of mayim.

27 And he made ten stands of brass; four cubits was the length of one base and four cubits the width and three cubits the height of it.

28 And the work of the stands was like this: they had side panels and the side panels were between the frames:

29 And on the side panels that were between the frames were lions, oxen and cheruvim: and upon the frames there was a pedestal above: and beneath the lions and oxen were certain additions made of thin work.

30 And every base had four bronze wheels and plates of brass: and the four feet had support; under the laver were cast supports, at the side of every addition.

31 And the opening of it within the capital above was a cubit: but the opening was round after the work of the base, a cubit and a half: and also on the opening of it were engravings with their panels, foursquare, not round.

32 And under the side panels were four wheels; and the axle pins of the wheels were joined to the base: and the height of a wheel was a cubit and a half a cubit.

33 And the work of the wheels was like the work of a mirkavah wheel: their axle pins and their rims and their hubs and their spokes, were all cast.

34 And there were four supports to the four corners of one base: and the supports were of the very base itself.

35 And at the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges and the side panels were the same.

36 For on the plates of the ledges and on the side panels, he engraved cheruvim, lions and palm eytzim, according to the proportion of every one and additions all around.

37 After this manner he made the ten stands: all of them had one casting, one measure and one size.

38 Then he made ten basins of brass: one laver contained forty gallons: and every laver was four cubits: and upon every one of the ten stands one laver.

39 And he put five stands on the right side of the bayit and five on the left side of the bayit: and he set the basin on the right side of the bayit eastward facing south.

40 And Chiram made the basins and the shovels and the bowls. So Chiram made an end of doing all the work that he made for melech Shlomo for the Bayit of אֶת־אֶת־:

41 The two pillars and the two bowls of the capitals that were on the top of the two pillars; and the two networks, to cover the two bowls of the capitals which were upon the top of the pillars;

42 And four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowls of the capitals that were on top of the pillars;

43 And the ten stands and ten basins on the stands;

44 And one basin and twelve oxen under the basin;

45 And the pots and the shovels and the bowls: and all these vessels, which Chiram made for melech

Shlomo for the Bayit of אֲרָזָיִם, were of polished brass.

46 In the plain of the Yarden did the melech cast them, in the clay ground between Sukkot and Tzarthan.

47 And Shlomo left all the vessels unweighted because they were too many: neither was the weight of the brass sought for.

48 And Shlomo made all the vessels that pertained to the Bayit of אֲרָזָיִם: the altar of gold and the shulchan of gold, on which the Lechem ha Panayim was,

49 And the menorot of pure gold, five on the right side and five on the left, before the Speaking Place, with the flowers and the lamps and the tongs of gold,

50 And the bowls and the saucers and the basins and the spoons and the censers of pure gold; and the hinges of gold, both for the doors of the inner Bayit, the Most-Kadosh-Place and for the doors of the Bayit of the Hekal.

51 So was finished all the work that melech Shlomo made for the Bayit of אֲרָזָיִם. And Shlomo brought in the things which Dawid his abba had dedicated; even the silver and the gold and the vessels, did he put in the treasury of the Bayit of אֲרָזָיִם

8 Then Shlomo assembled the zechanim of Yisrael and all the heads of the tribes, the chief of the ahvot of the children of Yisrael, to melech Shlomo in Yahrushalayim, that they might bring up the Ark of the Testimony of אֲרָזָיִם out of the city of Dawid, which is Tzion.

2 And all the men of Yisrael assembled themselves to melech Shlomo at the moed in the seventh chodesh.

3 And all the zechanim of Yisrael came and the kohanim took up the Ark.

4 And they brought up the Ark of אֱלֹהֵינוּ and the tent of meeting and all the kadosh vessels that were in the tent, even those did the kohanim and the Lewiym bring up.

5 And melech Shlomo and all the kehilla of Yisrael, that were assembled to him, who were with him before the Ark, sacrificed sheep and oxen, that could not be counted, or numbered for multitude.

6 And the kohanim brought in the Ark of the Testimony of אֱלֹהֵינוּ to its place, into the Speaking Place of the Bayit, to the Most-Kadosh-Place, even under the wings of the cheruvim.

7 For the cheruvim spread out their two wings over the place of the Ark and the cheruvim covered the Ark and the poles of it above.

8 And the poles extended so that the ends of the poles were seen sticking out into the Kadosh-Place in front of the Speaking Place, but they were not seen from outside: and they are there to this yom.

9 There was nothing in the Ark except the two tablets of stone, which Moshe put there at Horev, when אֱלֹהֵינוּ made a brit with the children of Yisrael, when they came out of the land of Mitzrayim.

10 And it came to pass, when the kohanim were come out of the Kadosh-Place, that the cloud filled the Bayit of אֱלֹהֵינוּ,

11 So that the kohanim could not stand to serve because of the cloud: for the tifereth of אֱלֹהֵינוּ had filled the Bayit of אֱלֹהֵינוּ.

12 Then Shlomo said, אֱלֹהֵינוּ said that He would dwell in the thick dark cloud.

13 I have surely built You a Bayit to dwell in, a settled place for You to stay in le-olam-va-ed.

14 And the melech turned his face around and blessed all the kehilla of Yisrael: while all the kehilla of Yisrael stood;

15 And he said, Barchu-et-אלהים Ahlohim of Yisrael, who spoke with His mouth to Dawid my abba and has with His hand fulfilled it, saying,

16 Since the yom that I brought out My people Yisrael out of Mitzrayim, I chose no city out of all the tribes of Yisrael to build a Bayit, that My Name might be there; but I chose Dawid to be over My people Yisrael.

17 And it was in the lev of Dawid my abba to build a Bayit for the Name of אלהים Ahlohim of Yisrael.

18 And אלהים said to Dawid my abba, Because it was in your lev to build a Bayit for My Name, you did do well that it was in your lev.

19 Nevertheless you shall not build the Bayit; but your son that shall come out of your loins, he shall build the Bayit to My Name.

20 And אלהים has performed His Word that He spoke and I have risen up in the place of Dawid my abba and sit on the kesay of Yisrael, as אלהים promised and have built a Bayit for the Name of אלהים Ahlohim of Yisrael.

21 And I have set there a place for the Ark, in which is the brit of אלהים, that He made with our ahvot, when He brought them out of the land of Mitzrayim.

22 And Shlomo stood before the altar of אלהים in the presence of all the kehilla of Yisrael and spread out his hands toward the shamayim:

23 And he said, אלהים Ahlohim of Yisrael, there is no ahlahim like You, in the shamayim above, or on earth beneath, who keeps His brit and chesed with Your avadim that have their halacha before You with all their lev:

24 Who has kept with Your eved Dawid my abba what You promised him: You spoke also with Your

mouth and have fulfilled it with Your hand, as it is this yom.

25 Therefore now, אלהים Ahlohim of Yisrael, keep with Your eved Dawid my abba what You promised him, saying, There shall not fail for you to have a man in My sight to sit on the kesay of Yisrael; so that your children take heed to their halachot, that they have their halacha before Me as you have had your halacha before Me.

26 And now, O Ahlohim of Yisrael let Your Word, I ask You, be verified, which You spoke to Your eved Dawid my abba.

27 But will Ahlohim indeed dwell on the earth? See, the shamayim and the shamayim of shamayim cannot contain You; how much less this Bayit that I have built?

28 Yet have respect to the tefillah of Your eved and to his supplication, O אלהים my Ahlohim, to listen to the cry and to the tefillah, which Your eved prays before You today:

29 That Your eyes may be open toward this Bayit lyla and yom, even toward the place of which You have said, My Name shall be there: that You may listen to the tefillah which Your eved shall make towards this place.

30 And listen to the supplication of Your eved and of Your people Yisrael, when they shall make tefillah towards this place: and listen in the shamayim Your dwelling place: and when You hear, forgive.

31 If any man trespass against his neighbor and an oath be laid upon him to cause him to swear and the oath comes before Your altar in this Bayit:

32 Then hear in the shamayim and act and judge Your avadim, condemning the wicked, to bring his halacha upon his head; and justifying the tzadik, to give him according to his tzedakah.

33 When Your people Yisrael are smitten down before an enemy because they have sinned against You and shall turn again to You and confess Your Name, and make tefillah and make supplication to You in this Bayit:

34 Then hear in the shamayim and forgive the sin of Your people Yisrael and bring them again to the land which You gave to their ahvot.

35 When the shamayim are shut up and there is no rain because they have sinned against You; if they make tefillah towards this place and confess Your Name, and turn from their sin, when You afflict them:

36 Then hear in the shamayim and forgive the sin of Your avadim and of Your people Yisrael, so that You teach them the tov halacha in which they should have their halacha and give rain upon Your land, which You have given to Your people for an inheritance.

37 If there is famine in the land, if there is pestilence, mildew, blight, locust, or if there are grasshoppers; when their enemy besieges them in the land of their cities; with any plague, or any sickness;

38 If any tefillah, or supplication is made by any man, or by all Your people Yisrael, with every man knowing the plague of his own lev and shall spread out his hands toward this Bayit:

39 Then hear in the shamayim Your dwelling place and forgive and act and give to every man according to his halachot, whose lev You know; for You, even You alone, know the levavot of all the children of men;

40 That they may fear You all the yamim that they live in the land that You gave to our ahvot.

41 Moreover concerning a ger, that is not of Your people Yisrael, but comes out of a far country for Your Name's sake;

42 For they shall hear of Your great Name, and of Your strong hand and of Your outstretched Arm; when he shall come and make tefillah toward this Bayit;

43 Hear in the shamayim Your dwelling place and do according to all that the ger calls to You for: so all people of the earth may know Your Name, to fear You, as do Your people Yisrael; and that they may know that this Bayit, which I have built, is called by Your Name.

44 If Your people go out to battle against their enemy, wherever You shall send them and shall make tefillah to אֱלֹהֵינוּ towards the city which You have chosen and toward the Bayit that I have built for Your Name:

45 Then hear in the shamayim their tefillah and their supplication and maintain their cause.

46 If they sin against You (for there is no man that sins not) and You are angry with them and deliver them to the enemy, so that they carry them away captive to the land of the enemy, far and near;

47 Yet if they shall turn back in their lev in the land where they were carried captives and repent and make supplication to You in the land of those that carried them captives, saying, We have sinned and have done perversely, we have committed wickedness,

48 And so return to You with all their lev and with all their being, in the land of their enemies, that led them away captive and make tefillah to You toward their land, which You gave to their ahvot, the city which You have chosen and the Bayit which I have built for Your Name;

49 Then hear their tefillah and their supplication in the shamayim Your dwelling place and maintain their cause,

50 And forgive Your people that have sinned against You and all their transgressions in which they have transgressed against You and give them rachamim before those who carried them captive, that they may have rachamim on them:

51 For they are Your people and Your inheritance, which You brought out of Mitzrayim, from the midst of the furnace of iron:

52 That Your eyes may be open to the supplication of Your eved and to the supplication of Your people Yisrael, to listen to them in all that they call for to You.

53 For You did separate them from among all the peoples of the earth, to be Your inheritance, as You spoke by the hand of Moshe Your eved, when You brought our ahvot out of Mitzrayim, O Melech אֱלֹהֵינוּ.

54 And it was so, that when Shlomo had made an end of praying all of this tefillah and supplication to אֱלֹהֵינוּ, he arose from before the altar of אֱלֹהֵינוּ, from kneeling on his knees with his hands spread up to the shamayim.

55 And he stood and blessed all the kehilla of Yisrael with a loud voice, saying,

56 Barchu-et-אֱלֹהֵינוּ, that has given rest to His people Yisrael, according to all that He promised: there has not failed even one word of all His tov promise, which He promised by the hand of Moshe His eved.

57 אֱלֹהֵינוּ our Ahlohim be with us, as He was with our ahvot: let Him not leave us, nor forsake us:

58 That He may incline our levavot to Him, to have our halacha in all His halachot and to keep His mitzvoth and His chukim and His mishpatim, which He commanded our ahvot.

59 And let these my words, with which I have made supplication before אלהים, be near to אלהים our Ahlohim yom and lyla, that He maintain the cause of His eved and the cause of His people Yisrael at all times, as the matters of the future shall require:

60 That all the people of the earth may know that אלהים is Ahlohim and that there is none else.

61 Let your lev therefore be perfect with אלהים our Ahlohim, to have your halacha in His chukim and to keep His mitzvot, as at this yom.

62 And the melech and kol Yisrael with him, offered sacrifices before אלהים.

63 And Shlomo offered a sacrifice of shalom offerings, which he offered to אלהים, twenty two thousand oxen and one hundred twenty thousand sheep. So the melech and all the children of Yisrael dedicated the Bayit of אלהים.

64 The same yom did the melech hallow the middle of the court that was in front of the Bayit of אלהים: for there he offered burnt offerings and meat offerings and the fat of the shalom offerings: because the bronze altar that was before אלהים was too little to receive the burnt offerings and meat offerings and the fat of the shalom offerings.

65 And at that time Shlomo held a moed and kol Yisrael with him, a great kehilla, from the entrance of Hamath to the river of Mitzrayim, before אלהים our Ahlohim, for fourteen yamim.

66 On the eighth yom he sent the people away: and they blessed the melech and went to their tents with simcha and gilah of lev for all the tov that אלהים had done for Dawid His eved and for Yisrael His people.

9 And it came to pass, when Shlomo had finished the building of the Bayit of אלהים and the melech's bayit and all Shlomo's desire which he was pleased to do;

2 That אֱלֹהִים appeared to Shlomo the second time, as He had appeared to him at Gibeon.

3 And אֱלֹהִים said to him, I have heard your tefillah and your supplication, that you have made before Me: I have set apart this Bayit, which you have built, to put My Name there le-olam-va-ed; and My eyes and My lev shall be there perpetually.

4 And if you will have your halacha before Me, as Dawid your abba had his halacha, in integrity of lev and in uprightness, to do according to all that I have commanded you and will keep My chukim and My mishpatim:

5 Then I will establish the kesay of your malchut over Yisrael le-olam-va-ed, as I promised to Dawid your abba, saying, There shall not cease for you a man to sit upon the kesay of Yisrael.

6 But if you shall turn away from following Me, you, or your children and will not keep My mitzvoth and My chukim which I have set before you, but will go and serve other ahlaim and worship them:

7 Then will I cut off Yisrael out of the land which I have given them; and this Bayit, which I have set apart for My Name, will I cast out of My sight; and Yisrael shall be a mishle and a mockery among all peoples:

8 And at this Bayit, which is exalted, every one that passes by it shall be astonished and shall hiss; and they shall say, Why has אֱלֹהִים done this to this land and to this Bayit?

9 And they shall answer, Because they forsook אֱלֹהִים their Ahlohim, who brought their ahvot out of the land of Mitzrayim and have taken hold of other ahlaim and have worshipped them and served them: therefore has אֱלֹהִים brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Shlomo had built the two houses, the Bayit of אֶת־אֶת־אֶת and the melech's bayit,

11 Chiram the melech of Tzor had furnished Shlomo with cedar eytzim and cypress eytzim and with gold, according to all his desire, that melech Shlomo gave Chiram twenty cities in the land of Galil.

12 And Chiram came out from Tzor to see the cities that Shlomo had given him; and they pleased him not.

13 And he said, What cities are these that you have given me, my brother? And he called them the land of Cavul to this yom.

14 And Chiram sent to the melech one hundred twenty talents of gold.

15 And this is the reason of the compulsory labor which melech Shlomo raised; to build the Bayit of אֶת־אֶת־אֶת and his own bayit and Millo and the wall of Yahrushalayim and Hatzor and Megiddo and Gezer.

16 For Pharaoh melech of Mitzrayim had gone up and taken Gezer and burned it with fire and slain the Kanaanites that dwelt in the city and gave it for a present to his daughter, Shlomo's isha.

17 And Shlomo built Gezer and lower Beth-Horon.

18 And Baalath and Tadmor in the wilderness, in the land,

19 And all the cities of storage that Shlomo had and cities for his mirkavot and cities for his horsemen and that which Shlomo desired to build in Yahrushalayim and in Levanon and in all the land of his dominion.

20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites and Yevusites, which were not of the children of Yisrael,

21 Their children that were left after them in the land, whom the children of Yisrael were not able

utterly to destroy; upon those did Shlomo place in compulsory labor until this yom.

22 But of the children of Yisrael did Shlomo make no avadim: but they were men of war and his avadim and his rulers and his captains and rulers of his mirkavot and his horsemen.

23 These were the chief of the officers that were over Shlomo's work, five hundred fifty, who had rule over the people that labored in the work.

24 But Pharaoh's daughter came up out of the city of Dawid to her bayit which Shlomo had built for her: then did he build Millo.

25 And three times in a year did Shlomo offer burnt offerings and shalom offerings upon the altar which he built to אֱלֹהֵי אֲשֶׁרָה and he burned incense upon the altar that was before אֱלֹהֵי אֲשֶׁרָה. So he finished the Bayit.

26 And melech Shlomo made a navy of ships in Etzyon-Gever, which is beside Eilat, on the shore of the Yam Suf, in the land of Edom.

27 And Chiram sent in the navy his avadim, shipmen that had da'at of the sea, with the avadim of Shlomo.

28 And they came to Ophir and fetched from there gold, four hundred twenty talents and brought it to melech Shlomo.

10 And when the Malqa of Sheva heard of the fame of Shlomo concerning the Name of אֱלֹהֵי אֲשֶׁרָה, she came to test him with hard questions.

2 And she came to Yahrushalayim with a very great company, with camels that bore spices and very much gold and precious stones: and when she had come to Shlomo, she communed with him of all that was in her lev.

3 And Shlomo answered all her questions: there was not anything hidden from the melech, which he told her not.

4 And when the Malqa of Sheva had seen all Shlomo's chochmah and the Bayit that he had built,
5 And the meat at his shulchan and the sitting of his avadim and the service of his waiters and their attire and his cupbearers and his burnt offerings which he offered in the Bayit of אִיִּשָׁא; there was no more ruach in her.

6 And she said to the melech, It was an emet report that I heard in my own land of your acts and of your chochmah.

7 But I believed not the words, until I came and my eyes have seen it: and, see, not even the half of your greatness was told to me: your chochmah and prosperity exceeds the fame which I heard.

8 Favored are your men, favored are these, your avadim, who stand continually before you and that hear your chochmah.

9 Barchu-et-אִיִּשָׁא your Ahlohim, who delighted in you, to set you on the kesay of Yisrael: because אִיִּשָׁא loved Yisrael le-olam-va-ed, therefore He made you melech, to do mishpat and justice.

10 And she gave the melech one hundred twenty talents of gold and of spices very many and precious stones: there came no more such an abundance of spices as those which the Malqa of Sheva gave to melech Shlomo.

11 And the navy also of Chiram, that brought gold from Ophir, brought in from Ophir a great amount of sandalwood and precious stones.

12 And the melech made of the sandalwood pillars for the Bayit of אִיִּשָׁא and for the melech's bayit, harps also and lyres for singers: there came no such sandalwood before, nor were any seen to this yom.

13 And melech Shlomo gave to the Malqa of Sheva all her desire, whatever she asked, besides that which Shlomo gave her of his royal bounty. So she returned and went to her own country, she and her avadim.

14 Now the weight of gold that came to Shlomo in one year was six hundred sixty six talents of gold.

15 Beside that he had much from the merchants and from the profit from traders and from all the melechim of Arabia and from the governors of the country.

16 And melech Shlomo made two hundred large shields of beaten gold: six hundred shekels of gold went into one shield.

17 And he made three hundred shields of beaten gold; three pounds of gold went into one shield: and the melech put them in the bayit of the forest of Levanon.

18 Moreover the melech made a great kesay of ivory and overlaid it with the best gold.

19 The kesay had six steps and the top of the kesay was round in the back: and there were armrests on either side on the place of the seat and two lions stood beside the armrests.

20 And twelve lions stood one on each side of the six steps: there was not any like it made in any malchut.

21 And all melech Shlomo's drinking vessels were of gold and all the vessels of the Bayit of the forest of Levanon were of pure gold; none were of silver: for silver was counted as nothing in the yamim of Shlomo.

22 For the melech had at sea a navy of Tarshish with the navy of Chiram: once every three years came the navy of Tarshish, bringing gold and silver, ivory and apes and peacocks.

23 So melech Shlomo exceeded all the melechim of the earth for riches and for chochmah.

24 And all the earth came to Shlomo, to hear his chochmah, which Ahlohim had put in his lev.

25 And they brought every man his present, vessels of silver and vessels of gold and garments and armor and spices, horses and mules year by year.

26 And Shlomo gathered together mirkavot and horsemen: and he had a thousand four hundred mirkavot and twelve thousand horsemen, whom he stationed in the cities for mirkavot and with the melech at Yahrushalayim.

27 And the melech made silver as common in Yahrushalayim as stones and cedars to be as plenty as the sycamore eytzim that are on the plain.

28 And Shlomo had horses brought out of Mitzrayim and the melech's merchants received a commission on the items they bought.

29 And a mirkavah came up and went out of Mitzrayim for six hundred shekels of silver and a horse for a hundred fifty: and so for all the melechim of the Hittites and for the melechim of Aram, did they bring them out by their own trading.

11 But melech Shlomo loved many strange

women, together with the daughter of Pharaoh, women of the Moavites, Ammonites, Edomites, Tzidonians and Hittites;

2 Of the goyim concerning which אִתְּכֶם said to the children of Yisrael, You shall not go in to them, neither shall they come in to you: for surely they will turn away your lev after their ahlahim : Shlomo clung to these in ahava.

3 And he had seven hundred wives, princesses and three hundred concubines: and his wives turned away his lev.

4 For it came to pass, when Shlomo was old, that his wives turned away his lev after other ahlahim : and his lev was not perfect with אלהים his Ahlohim, as was the lev of Dawid his abba.

5 For Shlomo went after Ashtoreth the mighty one of the Tzidonians and after Milcom the abomination of the Ammonites.

6 And Shlomo did evil in the sight of אלהים and did not follow after אלהים fully, as did Dawid his abba.

7 Then Shlomo built a high place for Chemosh, the abomination of Moav, in the hill that is before Yahrushalayim and for Molech, the abomination of the children of Ammon.

8 And likewise he did for all his strange wives, who burned incense and sacrificed to their ahlahim .

9 And אלהים was angry with Shlomo because his lev was turned from אלהים Ahlohim of Yisrael, who had appeared to him twice,

10 And had commanded him concerning this thing; that he should not go after other ahlahim : but he kept not that which אלהים commanded.

11 And אלהים said to Shlomo, Seeing that this is done by you and you have not kept My brit and My chukim, which I have commanded you, I will surely tear the malchut from you and will give it to your eved.

12 Nevertheless, in your yamim I will not do it for Dawid your abba's sake: but I will tear it out of the hand of your son.

13 However I will not tear away all the malchut; but will give one tribe to your son for Dawid My eved's sake and for Yahrushalayim's sake which I have chosen.

14 And אלהים stirred up an adversary to Shlomo, Hadad the Edomite: he was of the melech's zera in Edom.

15 For it came to pass, when Dawid was in Edom and Yoav the captain of the army had gone up to bury the dead, after he had smitten every male in Edom that,

16 For six chodashem Yoav remained there with kol Yisrael, until he had cut off every male in Edom:

17 That Hadad fled, he and certain Edomites of his abba's avadim with him, to go into Mitzrayim; Hadad being yet a little child.

18 And they arose out of Midyan and came to Paran: and they took men with them out of Paran and they came to Mitzrayim, to Pharaoh melech of Mitzrayim; who gave him a bayit and appointed him food and gave him land.

19 And Hadad found great chen in the sight of Pharaoh, so that he gave him as an isha the sister of his own isha, the sister of Tahpenes the malqa.

20 And the sister of Tahpenes bore him Genuvath his son, whom Tahpenes nursed in Pharaoh's bayit: and Genuvath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Mitzrayim that Dawid slept with his ahvot and that Yoav the captain of the army was dead, Hadad said to Pharaoh, Let me depart, that I may go to my own country.

22 Then Pharaoh said to him, But what have you lacked with me, that, see, you seek to go to your own country? And he answered, Nothing: but let me go anyway.

23 And Ahlohim stirred up another adversary, Rezon the son of El-Yadah, who fled from his master Hadadezer melech of Tzovah:

24 And he gathered men to him and became captain over a band, when Dawid killed them of Tzovah: and they went to Dameshek and dwelt there and reigned in Dameshek.

25 And he was an adversary to Yisrael all the yamim of Shlomo, beside the mischief that Hadad did: and he abhorred Yisrael and reigned over Aram.

26 And Yahravam the son of Nevat, an Ephrathite from Efrayim of Tzereda, Shlomo's eved, whose eema's name was Tzeruah, a widow woman, even he lifted up his hand against the melech.

27 And this was the reason that he lifted up his hand against the melech: Shlomo built Millo and repaired the breaches of the city of Dawid his abba.

28 And the man Yahravam was a mighty man of valor: and Shlomo seeing the young man that he was industrious, made him ruler over all the compulsory labor of Beit Yoseph.

29 And it came to pass at that time when Yahravam went out of Yahrushalayim, that the navi Achiyah the Shilonite met him on the derech; and he had prepared himself with a new garment; and the two were alone in the field:

30 And Achiyah grabbed the new garment that was on him and tore it into twelve pieces:

31 And he said to Yahravam, Take for yourself ten pieces: for this says אלהים, the Ahlohim of Yisrael, See, I will tear the malchut out of the hand of Shlomo and will give ten tribes to you:

32 But he shall have one tribe for My eved Dawid's sake and for Yahrushalayim's sake, the city which I have chosen out of all the tribes of Yisrael:

33 Because they have forsaken Me and have worshipped Ashtoreth the false ahlahim of the Tzidonians, Chemosh the ahlahim of the Moavites and Milcom the ahlahim of the children of Ammon and have not kept their halacha in My halachot, to do that which is right in My eyes and to keep My chukim and My mishpatim, as did Dawid his abba.

34 But I will not take the whole malchut out of his hand: but I will make him sar all the yamim of his chayim for Dawid My eved's sake, whom I chose because he kept My mitzvoth and My chukim:

35 But I will take the malchut out of his son's hand and will give it to you, even ten tribes.

36 And to his son will I give one tribe, that Dawid My eved may have an ohr always before Me in Yahrushalayim, the city which I have chosen for Me to put My Name there.

37 And I will take you and you shall reign according to all that your being desires and you shall be melech over Yisrael.

38 And it shall be, if you will listen to all that I command you and will have your halacha in My halachot and do what is right in My sight, to keep My chukim and My mitzvoth, as Dawid My eved did; that I will be with you and build you a sure bayit, as I built for Dawid and will give Yisrael to you.

39 And I will for this afflict the zera of Dawid, but not le-olam-va-ed.

40 Shlomo sought therefore to kill Yahravam. And Yahravam arose and fled into Mitzrayim, to Shishak melech of Mitzrayim and was in Mitzrayim until the death of Shlomo.

41 And the rest of the acts of Shlomo and all that he did and his chochmah, are they not written in the Scroll of the Acts of Shlomo?

42 And the time that Shlomo reigned in Yahrushalayim over kol Yisrael was forty years.

43 And Shlomo slept with his ahvot and was buried in the city of Dawid his abba: and Rechavam his son reigned in his place.

12 And Rechavam went to Shechem: for kol Yisrael had come to Shechem to make him melech.

2 And it came to pass, when Yahravam the son of Nevat, who was yet in Mitzrayim, heard of it because he had fled from the presence of melech Shlomo and Yahravam dwelt in Mitzrayim,

3 That they sent and called him. And Yahravam and all the kehilla of Yisrael came and spoke to Rechavam, saying,

4 Your abba made our yoke hard: now therefore make the compulsory labor of your abba and his heavy yoke that he put upon us, lighter and we will serve you.

5 And he said to them, Depart for three yamim, then come back to me. And the people departed.

6 And melech Rechavam consulted with the zechanim that stood before Shlomo his abba while he still lived and said, How do you advise that I may answer this people?

7 And they spoke to him, saying, If you will be an eved to this people this yom and will serve them and answer them and speak tov words to them, then they will be your avadim le-olam-va-ed.

8 But he forsook the counsel of the zechanim, which they had given him and consulted with the young men with whom he had grown up and who stood before him:

9 And he said to them, What counsel do you give that we may answer this people, who have spoken to me, saying, Make the yoke which your abba did put upon us lighter?

10 And the young men that had grown up with him spoke to him, saying, This shall you say to this people that spoke to you, saying, Your abba made our yoke heavy, but you make it lighter on us; this shall you say to them, My little finger shall be thicker than my abba's loins.

11 And now my abba did lay on you a heavy yoke, yet I will add to your yoke: my abba has chastised

you with whips, but I will chastise you with scorpions.

12 So Yahravam and all the people came to Rechavam the third yom, as the melech had appointed, saying, Come back to me again on the third yom,

13 And the melech answered the people roughly and forsook the zechanim's counsel that they gave him;

14 And spoke to them after the counsel of the young men, saying, My abba made your yoke heavy and I will add to your yoke: my abba also chastised you with whips, but I will chastise you with scorpions.

15 So the melech did not listen to the people, for the cause was from אִי־אֵל, that He might perform His saying, which אִי־אֵל spoke by Achiyah the Shilonite to Yahravam the son of Nevat.

16 So when kol Yisrael saw that the melech listened not to them, the people answered the melech, saying, What portion have we in Beit Dawid? Neither have we an inheritance in the son of Yishai: to your tents, O Yisrael: now see to your own bayit, Dawid. So Yisrael departed to their tents.

17 But as for the children of Yisrael who dwelt in the cities of Yahudah, Rechavam reigned over them.

18 Then melech Rechavam sent Adoram, who was over the compulsory labor; and kol Yisrael stoned him with stones, that he died. Therefore melech Rechavam hurried to get into his mirkavah, to flee to Yahrushalayim.

19 So Yisrael rebelled against Beit Dawid to this yom.

20 And it came to pass, when kol Yisrael heard that Yahravam had returned, that they sent and called him to the kehilla and made him melech over kol Yisrael: there was none that followed Beit Dawid, except the tribe of Yahudah only.

21 And when Rechavam was come to Yahrushalayim, he assembled all of Beit Yahudah, with the tribe of Benyamin, one hundred eighty thousand chosen men, who were warriors, to fight against Beit Yisrael, to return the malchut again to Rechavam the son of Shlomo.

22 But The Word of Ahlohim came to Shemayah the man of Ahlohim, saying,

23 Speak to Rechavam, the son of Shlomo, melech of Yahudah and to all of Beit Yahudah and Benyamin and to the rest of the people, saying,

24 This says אֱלֹהִים, You shall not go up, nor fight against your brothers the children of Yisrael: return every man to his bayit; for this thing is from Me. They heard and obeyed The Word of אֱלֹהִים and returned, according to The Word of אֱלֹהִים.

25 Then Yahravam rebuilt Shechem in Har Efrayim and dwelt there; and went out from there and rebuilt Penu-El.

26 And Yahravam said in his lev, Now shall the malchut return to Beit Dawid:

27 If this people goes up to do sacrifice in the Bayit of אֱלֹהִים at Yahrushalayim, then shall the lev of this people return again to their master, even to Rechavam melech of Yahudah and they shall kill me and go again to Rechavam melech of Yahudah.

28 So the melech took counsel and made two calves of gold and said to them, It is too much for you to go up to Yahrushalayim: see your ahlahim , O Yisrael, that brought you up out of the land of Mitzrayim.

29 And he set one in Beth-El and the other he put in Dan.

30 And this thing became a sin: for the people went to worship before one, or the other, even in Dan.

31 And he made a bayit of idols and made kohanim from the am-ha-aretz, who were not from the sons of Lewi.

32 And Yahravam ordained a moed in the eighth chodesh, on the fifteenth yom of the chodesh, like the moed that is in Yahudah, and he offered upon the altar. He did the same in Beth-El, sacrificing to the calves that he had made: and he placed and appointed in Beth-El the kohanim of the idol temples, which he had made.

33 So he offered upon the altar which he had made in Beth-El the fifteenth yom of the eighth chodesh, even in the chodesh which he had devised from his own lev; and ordained a moed to the children of Yisrael: and he offered upon the altar and burned incense.

13 And, see, there came a man of Ahlohim out of Yahudah by The Word of אֱלֹהִים to Beth-El: and Yahravam stood by the altar to burn incense.

2 And he cried against the altar by The Word of אֱלֹהִים and said, O altar, altar, this says אֱלֹהִים; See, a child shall be born to Beit Dawid, Yoshiyahu by name; and upon you O altar shall he offer the kohanim of the high places that burn incense upon you and men's bones shall be burned upon you.

3 And he gave an ot the same yom, saying, This is the ot that אֱלֹהִים has spoken; See, the altar shall be torn and the ashes that are upon it shall be poured out.

4 And it came to pass, when melech Yahravam heard the saying of the man of Ahlohim, who had cried against the altar in Beth-El, that he put out his hand from the altar, saying, Lay hold on him. And his hand, which he put out against him, dried up, so that he could not pull it in again to himself.

5 The altar also was torn and the ashes poured out from the altar, according to the ot that the man of Ahlohim had given by The Word of אִיִּזְרָאֵל.

6 And the melech answered and said to the man of Ahlohim, Seek for me before the face of אִיִּזְרָאֵל your Ahlohim and make tefillah for me, that my hand may be restored to me again. And the man of Ahlohim sought אִיִּזְרָאֵל and the melech's hand was restored to him again and became as it was before.

7 And the melech said to the man of Ahlohim, Come home with me and refresh yourself and I will give you a reward.

8 And the man of Ahlohim said to the melech, If you will give me half your bayit, I will not go in with you, neither will I eat lechem nor drink mayim in this place:

9 For so was it commanded me by The Word of אִיִּזְרָאֵל, saying, Eat no lechem, nor drink mayim nor return by the same derech that you came.

10 So he went another derech and returned not by the derech that he came to Beth-El.

11 Now there dwelt an old navi in Beth-El; and his sons came and told him all the works that the man of Ahlohim had done that yom in Beth-El: the words which he had spoken to the melech, which they told also to their abba.

12 And their abba said to them, Which derech did he go? For his sons had seen what derech the man of Ahlohim went, who came from Yahudah.

13 And he said to his sons, Saddle for me the donkey. So they saddled the donkey for him: and he rode on it,

14 And went after the man of Ahlohim and found him sitting under an oak: and he said to him, Are you the man of Ahlohim that came from Yahudah? And he said, I am.

15 Then he said to him, Come home with me and eat lechem.

16 And he said, I may not return with you, nor go in with you: neither will I eat lechem nor drink mayim with you in this place:

17 For it was said to me by The Word of אֱלֹהִים, You shall eat no lechem nor drink mayim there, or turn again to go by the derech that you came.

18 He said to him, I am a navi also as you are; and a heavenly malach spoke to me by The Word of אֱלֹהִים, saying, Bring him back with you into your bayit, that he may eat lechem and drink mayim. But he lied to him.

19 So he went back with him and did eat lechem in his bayit and drank mayim.

20 And it came to pass, as they sat at the shulchan, that The Word of אֱלֹהִים truly came to the navi that brought him back:

21 And he cried to the man of Ahlohim that came from Yahudah, saying, This says אֱלֹהִים, Forasmuch as you have disobeyed the mouth of אֱלֹהִים and have not kept the commandment which אֱלֹהִים your Ahlohim commanded you,

22 But came back and have eaten lechem and drunk mayim in the place, of which אֱלֹהִים did say to you, Eat no lechem and drink no mayim; your gooff shall not come to the tomb of your ahvot.

23 And it came to pass, after he had eaten lechem and after he had drunk, that he saddled the donkey, for the navi whom he had brought back.

24 And when he had gone, a lion met him in the derech and killed him: and his gooff was cast in the derech and the donkey stood by it, the lion also stood by the gooff.

25 And, see, men passed by and saw the gooff cast in the derech and the lion standing by the gooff: and

they came and told it in the city where the old navi dwelt.

26 And when the navi that brought him back from the derech heard about it, he said, It is the man of Ahlohim, who was disobedient to The Word of אִיִּי. Therefore אִיִּי has delivered him to the lion, which has torn him and slain him, according to The Word of אִיִּי, which He spoke to him.

27 And he spoke to his sons saying; Saddle for me the donkey. And they saddled it.

28 And he went and found his gooff cast in the derech and the donkey and the lion standing by the gooff: the lion had not eaten the gooff, nor torn the donkey.

29 And the navi took up the gooff of the man of Ahlohim and laid it upon the donkey and brought it back: and the old navi came to the city, to mourn and to bury him.

30 And he laid his gooff in his own grave; and they mourned over him, saying, Oy, oy, my brother!

31 And it came to pass, after he had buried him, that he spoke to his sons, saying, When I am dead, then bury me in the tomb in which the man of Ahlohim is buried; lay my bones beside his bones:

32 For the saying that he cried by The Word of אִיִּי against the altar in Beth-El and against all the houses and the temples of idols which are in the cities of Shomron, shall surely come to pass.

33 After this thing Yahravam returned not from his evil halacha, but made again from the am-ha-aretz, kohanim for the high places: whoever wished to be one, he ordained him and they became one of the kohanim of the temple of idols.

34 And this thing became sin to Beit Yahravam, even to cut it off and to destroy it from off the face of the earth.

14 At that time Aviyah the son of Yahravam fell sick.

2 And Yahravam said to his isha, Arise, I beg you and disguise yourself, that you won't be known to be the isha of Yahravam; and go to Shiloh: see, there is Achiyah the navi, who told me that I should be melech over this people.

3 And take with you ten loaves and cakes and a jar of honey and go to him: he shall tell you what shall become of the child.

4 And Yahravam's isha did so and arose and went to Shiloh and came to the bayit of Achiyah. But Achiyah could not see; for his eyes were failing by reason of his age.

5 And אִיִּיִּי said to Achiyah, See, the isha of Yahravam comes to ask a thing from you for her son; for he is sick: this and this shall you say to her: for it shall be, when she comes in, that she shall pretend to be another woman.

6 And it was so, when Achiyah heard the sound of her feet as she came in at the door, that he said, Come in, isha of Yahravam; why do you pretend to be someone else? For I am sent to you with some heavy news.

7 Go, tell Yahravam, This says אֱלֹהִים Ahlohim of Yisrael, Since I exalted you from among the people and made you ruler over My people Yisrael,

8 And tore the malchut away from Beit Dawid and gave it you: and yet you have not been as My eved Dawid, who kept My mitzvoth and who followed Me with all his lev, to do that only which was right in My eyes;

9 But have done evil above all that were before you: for you have gone and made other ahlahim and molded images, to provoke Me to anger and have cast Me behind your back:

10 Therefore, see, I will bring evil upon Beit Yahravam and will cut off from Yahravam every male and him that possesses authority in Yisrael and will take away the remnant of Beit Yahravam, as a man takes away dung, until it be all gone.

11 Whoever dies of Yahravam's bayit in the city shall the dogs eat; and whoever dies in the field shall the fowls of the air eat: for אֱלֹהִים has spoken it.

12 Arise therefore, go to your own bayit: and when your feet enter into the city, the child shall die.

13 And kol Yisrael shall mourn for him and bury him: for only him from Yahravam's bayit shall come to Sheol, because in him there is found some tov thing towards אֱלֹהִים Ahlohim of Yisrael in the bayit of Yahravam.

14 Moreover אֱלֹהִים shall raise up a melech over Yisrael, who shall cut off Beit Yahravam this yom. But it does not matter now!

15 For אֱלֹהִים shall smite Yisrael, as a reed is shaken in the mayim and He shall root up Yisrael out of this tov land, which He gave to their ahvot and shall scatter them beyond the river, because they have made their groves, provoking אֱלֹהִים to anger.

16 And He shall give Yisrael up because of the sins of Yahravam, who did sin and who made kol Yisrael to sin.

17 And Yahravam's isha arose and departed and came to Tirtzah: and when she came to the threshold of the door, the child died:

18 And they buried him; and kol Yisrael mourned for him, according to The Word of אֱלֹהִים, which He spoke by the hand of His eved Achiyah the navi.

19 And the rest of the acts of Yahravam, how he waged war and how he reigned, see, they are written in the Scroll of Divre HaYamim about the melechim of Yisrael.

20 And the yamim that Yahravam reigned were twenty-two years: and he slept with his ahvot and Nadav his son reigned in his place.

21 And Rechavam the son of Shlomo reigned in Yahudah. Rechavam was forty-one years old when he began to reign and he reigned seventeen years in Yahrushalayim, the city that אֱלֹהִים did choose out of all the tribes of Yisrael, to put His Name there. And his eema's name was Naamah an Ammonitess.

22 And Yahudah did evil in the sight of אֱלֹהִים and they provoked Him to zeal with their sins which they had committed, above all that their ahvot had done.

23 For they also built themselves temples for idols and pillars and Asherim, on every high hill and under every green eytz.

24 And there were also Sodomites in the land: and they did according to all the abominations of the goyim that אֱלֹהִים cast out before the children of Yisrael.

25 And it came to pass in the fifth year of melech Rechavam, that Shishak melech of Mitzrayim came up against Yahrushalayim:

26 And he took away the treasures of the Bayit of אֱלֹהִים and the treasures of the melech's bayit; he even took away all: and he took away all the shields of gold which Shlomo had made.

27 And melech Rechavam made in their place bronze shields and committed them to the hands of the chief of the guard, who guarded the door of the melech's bayit.

28 And it was so, when the melech went into the Bayit of אֱלֹהִים, that the guard brought them and brought them back into the guards' room.

29 Now the rest of the acts of Rechavam and all that he did, are they not written in the Scroll of Divre HaYamim about the melechim of Yahudah?

30 And there was war between Rechavam and Yahravam all their yamim.

31 And Rechavam slept with his ahvot and was buried with his ahvot in the city of Dawid. And his eema's name was Naamah an Ammonitess. And Aviyam his son reigned in his place.

15 Now in the eighteenth year of melech

Yahravam the son of Nevat, Aviyam reigned over Yahudah.

2 Three years he reigned in Yahrushalayim. And his eema's name was Maachah, the daughter of Avishalom.

3 And he had his halacha in all the sins of his abba, which he had done before him: and his lev was not perfect with אלהים his Ahlohim, as the lev of Dawid his abba.

4 Nevertheless for Dawid's sake did אלהים his Ahlohim give him a lamp in Yahrushalayim, to set up his son after him and to establish Yahrushalayim:

5 Because Dawid did that which was right in the eyes of אלהים and turned not aside from anything that He commanded him all the yamim of his chayim, except only in the matter of Uriyah the Hittite.

6 And there was war between Rechavam and Yahravam all the yamim of his chayim.

7 Now the rest of the acts of Aviyam and all that he did, are they not written in the Scroll of Divre HaYamim about the melechim of Yahudah? And there was war between Aviyam and Yahravam.

8 And Aviyam slept with his ahvot; and they buried him in the city of Dawid: and Asa his son reigned in his place.

9 And in the twentieth year of Yahravam melech of Yisrael, Asa reigned over Yahudah.

10 And forty-one years he reigned in Yahrushalayim. And his eema's name was Maachah, the daughter of Avishalom.

11 And Asa did that which was right in the eyes of אֱלֹהִים, as did Dawid his abba.

12 And he took away the Sodomites out of the land and removed all the idols that his ahvot had made.

13 And also Maachah his eema, even her he removed from being malqa because she had made an idol in a grove; and Asa destroyed her idol and burned it by the brook Kidron.

14 But the high places were not removed: nevertheless Asa's lev was perfect with אֱלֹהִים all his yamim.

15 And he brought in the things that his abba had dedicated and the things which he himself had dedicated, into the Bayit of אֱלֹהִים, silver and gold and vessels.

16 And there was war between Asa and Ba-Asha melech of Yisrael all their yamim.

17 And Ba-Asha melech of Yisrael went up against Yahudah and rebuilt Ramah, that he might not allow any to go out, or come in to Asa melech of Yahudah.

18 Then Asa took all the silver and the gold that were left in the treasures of the Bayit of אֱלֹהִים and the treasures of the melech's bayit and delivered them into the hand of his avadim: and melech Asa sent them to Ben-Hadad, the son of Tavrimon, the son of Hetzion, melech of Aram, that dwelt at Dameshek, saying,

19 There is a brit between me and you and between my abba and your abba: see, I have sent to you a present of silver and gold; come and break your brit with Ba-Asha melech of Yisrael, that he may depart from me.

20 So Ben-Hadad listened to melech Asa and sent the captains of the armies which he had against the cities of Yisrael and smote Lyon and Dan and Avel-Beth-Maachah and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Ba-Asha heard of it, that he stopped the rebuilding of Ramah and dwelt in Tirtzah.

22 Then melech Asa made a proclamation throughout all Yahudah; none was exempted: and they took away the stones of Ramah and the timber, with which Ba-Asha had built; and melech Asa rebuilt with them Geva of Benyamin and Mitzpah.

23 The rest of all the acts of Asa and all his might and all that he did and the cities which he built, are they not written in the Scroll of Divre HaYamim about the melechim of Yahudah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his ahvot and was buried with his ahvot in the city of Dawid his abba and Yahushaphat his son reigned in his place.

25 And Nadav the son of Yahravam began to reign over Yisrael in the second year of Asa melech of Yahudah and reigned over Yisrael two years.

26 And he did evil in the sight of אלהים and had his halacha in the halacha of his abba and in his sin that he made Yisrael to sin.

27 And Ba-Asha the son of Achiyah, of the bayit of Yissachar, conspired against him; and Ba-Asha smote him at Givethon, which belonged to the Plishtim; for Nadav and kol Yisrael laid siege to Givethon.

28 Even in the third year of Asa melech of Yahudah did Ba-Asha kill him and reigned in his place.

29 And it came to pass, when he reigned, that he smote all of Beit Yahravam; he left not to Yahravam any offspring that breathed, until he had destroyed

him, according to the saying of אֱלֹהִים, which He spoke by His eved Achiyah the Shilonite:

30 Because of the sins of Yahravam which he sinned and which he made Yisrael sin, by his provocation by which he provoked אֱלֹהִים Ahlohim of Yisrael to anger.

31 Now the rest of the acts of Nadav and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

32 And there was war between Asa and Ba-Asha melech of Yisrael all their yamim.

33 In the third year of Asa melech of Yahudah began Ba-Asha the son of Achiyah to reign over kol Yisrael in Tirtzah, twenty-four years.

34 And he did evil in the sight of אֱלֹהִים and had his halacha in the halacha of Yahravam and in his sin by which he made Yisrael to sin.

16 Then The Word of אֱלֹהִים came to Yahu the son of Hanani against Ba-Asha, saying,

2 Forasmuch as I exalted you out of the dust and made you sar over My people Yisrael; and you have had your halacha in the derech of Yahravam and have made My people Yisrael to sin, to provoke Me to anger with their sins;

3 See, I will take away the posterity of Ba-Asha and the posterity of his bayit; and will make your bayit like the bayit of Yahravam the son of Nevat.

4 Him that dies of Ba-Asha in the city shall the dogs eat; and him that dies of Ba-Asha in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Ba-Asha and what he did and his might, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

6 So Ba-Asha slept with his ahvot and was buried in Tirtzah: and Elah his son reigned in his place.

7 And also by the hand of the navi Yahu the son of Hanani came The Word of אֱלֹהִים against Ba-Asha and against his bayit, even for all the evil that he did in the sight of אֱלֹהִים, in provoking Him to anger with the work of his hands, in being like Beit Yahravam; and because he killed him.

8 In the twenty-sixth year of Asa melech of Yahudah began Elah the son of Ba-Asha to reign over Yisrael in Tirtzah, two years.

9 And his eved Zimri, captain of half his mirkavot, conspired against him, as he was in Tirtzah, drinking himself drunk in the bayit of Arza, steward of his bayit in Tirtzah.

10 And Zimri went in and smote him and killed him, in the twenty-seventh year of Asa melech of Yahudah and reigned in his place.

11 And it came to pass, when he began to reign, as soon as he sat on his kesay, that he killed all the bayit of Ba-Asha: he left him not one male, neither any of his relatives, nor of his chaverim.

12 So Zimri destroyed all the bayit of Ba-Asha, according to The Word of אֱלֹהִים, which he spoke against Ba-Asha by Yahu the navi,

13 For all the sins of Ba-Asha and the sins of Elah his son, by which they sinned and by which they made Yisrael to sin, in provoking אֱלֹהִים Ahlohim of Yisrael to anger with their worthless deeds.

14 Now the rest of the acts of Elah and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

15 In the twenty-seventh year of Asa melech of Yahudah did Zimri reign seven yamim in Tirtzah. And the people were encamped against Givethon, which belonged to the Plishtim.

16 And the people that were encamped heard it said, Zimri has conspired and has also slain the melech: therefore kol Yisrael made Omri, the

captain of the army, melech over Yisrael that yom in the camp.

17 And Omri went up from Givethon and kol Yisrael with him and they besieged Tirtzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the melech's bayit and burned the melech's bayit over him with fire and died,

19 For his sins which he sinned in doing evil in the sight of אלהים, in walking in the halacha of Yahravam and in his sin which he did, to make Yisrael to sin.

20 Now the rest of the acts of Zimri and his treason that he made, are they not written in the Scroll of the Divre HaYamim of the melechim of Yisrael?

21 Then were the people of Yisrael divided into two parts: half of the people followed Tivni the son of Ginath, to make him melech; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tivni the son of Ginath: so Tivni died and Omri reigned.

23 In the thirty-first year of Asa melech of Yahudah began Omri to reign over Yisrael, twelve years: six years he reigned in Tirtzah.

24 And he bought the hill Shomron from Shemer for two talents of silver and built on the hill and called the name of the city that he built, after the name of Shemer, owner of the hill, Shomron.

25 But Omri did evil in the eyes of אלהים and did worse than all that were before him.

26 For he had his halacha in all the halacha of Yahravam the son of Nevat and in his sin by which he made Yisrael to sin, to provoke אלהים Ahlohim of Yisrael to anger with their worthless deeds.

27 Now the rest of the acts of Omri that he did and his might that he showed, are they not written in the

Scroll of the Divre HaYamim about the melechim of Yisrael?

28 So Omri slept with his ahvot and was buried in Shomron: and Achav his son reigned in his place.

29 And in the thirty-eighth year of Asa melech of Yahudah began Achav the son of Omri to reign over Yisrael: and Achav the son of Omri reigned over Yisrael in Shomron twenty-two years.

30 And Achav the son of Omri did evil in the sight of אֱלֹהִים, above all that were before him.

31 And it came to pass, as if it had been a small thing for him to have his halacha in the sins of Yahravam the son of Nevat, that he took as his isha Isavel the daughter of Etba'al melech of the Tzidonians and went and served Ba'al, and worshipped him.

32 And he reared up an altar for Ba'al in the bayit of Ba'al, which he had built in Shomron.

33 And Achav made a grove; and Achav did more to provoke אֱלֹהִים Ahlohim of Yisrael to anger than all the melechim of Yisrael that were before him.

34 In his yamim Hiel the Bethelite did rebuild Yericho: he laid the foundation of it with Aviram his bachor and set up the gates of it with his youngest son Seguv, according to The Word of אֱלֹהִים, which He spoke by Yahusha the son of Nun.

17 And Eliyahu the Tishbite, who was of the inhabitants of Gilad, said to Achav, As אֱלֹהִים Ahlohim of Yisrael lives, before whom I stand, there shall not be dew nor rain these years, without my word.

2 And The Word of אֱלֹהִים came to him, saying,

3 Get away from here and turn eastward and hide yourself by the brook Cherit, that flows into the River Yarden.

4 And it shall be, that you shall drink of the brook; and I have commanded the ravens to feed you there.

5 So he went and did according to The Word of אֱלֹהִים: for he went and dwelt by the brook Cherit, that flows into the River Yarden.

6 And the ravens brought him lechem and meat in the boker and lechem and meat in the evening; and he drank from the brook.

7 And it came to pass after a while, that the brook dried up because there had been no rain in the land.

8 And The Word of אֱלֹהִים came to him, saying,

9 Arise, go to Tzaraphat, which belongs to Tzidon and dwell there: see, I have commanded a widow woman there to sustain you.

10 So he arose and went to Tzaraphat. And when he came to the gate of the city, see, the widow woman was there gathering sticks, and he called to her and said, Get me, I ask you, a little mayim in a vessel, that I may drink.

11 And as she was going to get it, he called to her and said, Bring me please, a morsel of lechem in your hand.

12 And she said, As אֱלֹהִים your Ahlohim lives, I have not lechem, except a handful of flour in a bin and a little oil in a jar and I am gathering two sticks, that I may go in and prepare it for my son and me, so that we may eat it and then die.

13 And Eliyahu said to her, Fear not; go and do as you have said: but make me a little lechem first and bring it to me and after that make some for yourself and for your son.

14 For this says אֱלֹהִים Ahlohim of Yisrael, The bin of flour shall not waste away, neither shall the jar of oil run dry, until the yom that אֱלֹהִים sends rain upon the earth.

15 And she went and did according to the saying of Eliyahu: and she and he and her bayit, did eat many yamim.

16 And the bin of flour wasted not, neither did the jar of oil fail, according to The Word of אֱלֹהִים, which He spoke by Eliyahu.

17 And it came to pass after these things that the son of the woman who owned the bayit, fell sick; and his sickness was so severe, that there was no breath left in him.

18 And she said to Eliyahu, What have I to do with you, O man of Ahlohim ? Have you come to me to call my sin to remembrance and to kill my son?

19 And he said to her, Give me your son. And he took him out of her bosom and carried him up into an upper room, where he was staying and laid him on his own bed.

20 And he cried to אֱלֹהִים and said, O אֱלֹהִים my Ahlohim; have You also brought evil upon the widow with whom I sojourn, by killing her son?

21 And he stretched himself upon the child three times and cried to אֱלֹהִים and said, O אֱלֹהִים my Ahlohim, I make tefillah, let this child's chayim come into him again.

22 And אֱלֹהִים heard the voice of Eliyahu and the chayim of the child came into him again and he revived.

23 And Eliyahu took the child and brought him down out of the upper room into the bayit and delivered him to his eema: and Eliyahu said, See, your son lives.

24 And the woman said to Eliyahu, Now; by this, I know that you are a man of Ahlohim and that The Word of אֱלֹהִים in your mouth is emet.

18 And it came to pass after many yamim, that The Word of אֱלֹהִים came to Eliyahu in the third year,

saying, Go, show yourself to Achav; and I will send rain upon the earth.

2 And Eliyahu went to show himself to Achav. And there was a severe famine in Shomron.

3 And Achav called Ovadyah, who was the governor of his bayit. Now Ovadyah feared אֱלֹהִים greatly:

4 For it was, when Isavel cut down the neviim of אֱלֹהִים, that Ovadyah took a hundred neviim and hid them by fifty in a cave and fed them with lechem and mayim.

5 And Achav said to Ovadyah, Go into the land, to all fountains of mayim and to all brooks: perhaps we may find grass to save the horses and mules alive, that we lose not all the livestock.

6 So they divided the land between them to pass throughout it: Achav went one derech by himself and Ovadyah went another derech by himself.

7 And as Ovadyah was on his derech, see, Eliyahu met him: and he knew him and fell on his face and said, Is that you my master Eliyahu?

8 And he answered him, I am: go, tell your master, See, Eliyahu is here.

9 And he said, What have I sinned, that you would deliver your eved into the hand of Achav, to kill me?

10 As אֱלֹהִים your Ahlohim lives, there is no nation, or malchut, where my master has not sent to seek you: and when they said, He is not there; he made the malchut and nation take an oath, that they did not find you.

11 And now you say, Go, tell your master; See, Eliyahu is here.

12 And it shall come to pass, as soon as I am gone from you, that The Ruach of אֱלֹהִים shall take you somewhere I know not; and so when I come and tell Achav and he cannot find you, he shall kill me: but I your eved have feared אֱלֹהִים from my youth.

13 Was it not told my master what I did when Isavel killed the neviim of אֱלֹהִים, how I hid a hundred men of אֱלֹהִים 's neviim by fifty in a cave and fed them with lechem and mayim?

14 And now you say, Go, tell your master; See, Eliyahu is here: and he shall kill me.

15 And Eliyahu said, As אֱלֹהִים Tzevaot lives, before whom I stand, I will surely show myself to him today.

16 So Ovadyah went to meet Achav and told him: and Achav went to meet Eliyahu.

17 And it came to pass, when Achav saw Eliyahu, that Achav said to him, Are you he that troubles and disturbs Yisrael?

18 And he answered, I have not troubled Yisrael; but you and your abba's bayit, in that you have forsaken the mitzvot, the Torah of אֱלֹהִים and you have followed Ba'alim.

19 Now therefore send and gather to me kol Yisrael to Har Carmel and the neviim of Ba'al four hundred fifty and the neviim of the Asherah four hundred, who eat at Isavel's shulchan.

20 So Achav sent to all the children of Yisrael and gathered the neviim together to Har Carmel.

21 And Eliyahu came to all the people and said, How long do you keep hopping between two opinions? If אֱלֹהִים is Ahlohim, follow Him: but if Ba'al, then follow him. And the people answered him not a word.

22 Then said Eliyahu to the people, I alone, remain a navi of אֱלֹהִים; but Ba'al's neviim are four hundred fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves and cut it in pieces and lay it on wood and put no fire under: and I will prepare the other bullock and lay it on wood and put no fire under:

24 And you call on the name of your ahlahim and I will call on the Name of אלהים: and the Ahlohim that answers by fire; let Him be Ahlohim. And all the people answered and said, It is well spoken.

25 And Eliyahu said to the neviim of Ba'al, Choose one bullock for yourselves and prepare it first; for you are many; and call on the name of your ahlahim, but put no fire under it.

26 And they took the bullock which was given them and they prepared it and called on the name of Ba'al from boker even until noon, saying, O lord-Ba'al, listen to us. But there was no voice, nor any that answered. And they leaped upon the altar that was made.

27 And it came to pass at noon, that Eliyahu mocked them and said, Cry louder: for he is an ahlahim; either he is talking, or he is busy, or he is on a journey, or perhaps he sleeps and must be awakened.

28 And they cried louder and cut themselves after their rules with knives and spears, until the dahm gushed out upon them.

29 And it came to pass, when midday was past and they prophesied until the time of the offering of the maariv sacrifice, that there was neither voice, nor any to answer, nor any that paid attention.

30 And Eliyahu said to all the people, Come near to me. And all the people came near to him. And he repaired the altar of אלהים that was broken down.

31 And Eliyahu took twelve stones, according to the number of the tribes of the sons of Yaakov, to whom The Word of אלהים came, saying, Yisrael shall be your name:

32 And with the stones he built an altar in the Name of אלהים: and he made a trench around the altar, as large as would contain two seahs of zera.

33 And he put the wood in order and cut the bullock in pieces and laid them down on the wood and said, Fill four barrels with mayim and pour it on the burnt sacrifice and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the mayim ran all around the altar; and he filled the trench also with mayim.

36 And it came to pass at the time of the offering of the maariv sacrifice, that Eliyahu the navi came near and said, אֱלֹהִים Ahlohim of Avraham, Yitzchak and of Yisrael, let it be known this yom that You are Ahlohim in Yisrael and that I am Your eved and that I have done all these things at Your Word.

37 Answer me, O אֱלֹהִים, answer me, that this people may know that You are אֱלֹהִים Ahlohim and that You have restored their lev back again.

38 Then the fire of אֱלֹהִים fell and consumed the burnt sacrifice and the wood and the stones and the dust and licked up the mayim that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, אֱלֹהִים, He is The Ahlohim; אֱלֹהִים, He is The Ahlohim.

40 And Eliyahu said to them, Take the neviim of Ba'al; let not one of them escape. And they took them: and Eliyahu brought them down to the brook Kishon and killed them there.

41 And Eliyahu said to Achav, Get up, eat and drink, for there is a sound of abundance of rain.

42 So Achav went up to eat and to drink. And Eliyahu went up to the top of Carmel; and he cast himself down upon the earth and put his face between his knees,

43 And said to his eved, Go up now, look toward the sea. And he went up and looked and said, There is

not a speck of rain. And seven times he said, Go again.

44 And it came to pass the seventh time, that he said, See, there arises a little cloud out of the sea, like a man's hand. And he said, Go up and say to Achav, Prepare your mirkavah and go down, before the rain stops you.

45 And meanwhile it came to pass, that the shamayim were black with clouds and wind and there was a great rain. And Achav rode and went to Yezreel.

46 And the Hand of אֱלֹהִים was on Eliyahu; and he girded up his loins and ran before Achav to the entrance of Yezreel.

19 And Achav told Isavel all that Eliyahu had done and also how he had slain all the neviim with the sword.

2 Then Isavel sent a messenger to Eliyahu, saying, So let ahlahim do to me and more also, if I make not your chayim as the chayim of one of them by tomorrow about this time.

3 And when he saw that, he arose and ran for his chayim and came to Be-er-Sheva, which belongs to Yahudah and left his eved there.

4 But he himself went a yom's journey into the wilderness and came and sat down under a juniper eytz: and he requested for himself that he might die; and said, I have had enough; now, O אֱלֹהִים, take away my chayim; for I am not better than my ahvot.

5 And as he lay and slept under a juniper eytz, see, a heavenly malach touched him and said to him, Arise and eat.

6 And he looked and, see, there was a cake of lechem baked on the coals and a jar of mayim at his head. And he did eat and drink and lay down again.

7 And the Heavenly Malach of אֱלֹהִים came again the second time and touched him and said, Arise and eat because the journey is too great for you.

8 And he arose and did eat and drink and went in the strength of that food forty yamim and forty laylot to Horev Senai the har of Ahlohim.

9 And he came there to a cave and stayed there; and, see, The Word of אֱלֹהִים came to him and He said to him, What are you doing here, Eliyahu?

10 And he said, I have been very zealous for אֱלֹהִים Ahlohim Tzevaot, but the children of Yisrael have forsaken Your brit, thrown down Your altars and slain Your neviim with the sword. Now I alone am left; and they seek my chayim, to take it away.

11 And He said, Go out and stand upon the har before אֱלֹהִים and, see, אֱלֹהִים passed by and a great and strong wind tore at the mountains and broke in pieces the rocks before אֱלֹהִים; but אֱלֹהִים was not in the wind: and after the wind an earthquake; but אֱלֹהִים was not in the earthquake:

12 And after the earthquake a fire, but אֱלֹהִים was not in the fire: and after the fire a still small voice.

13 And it was so, when Eliyahu heard it, that he wrapped his face in his mantle and went out and stood at the entrance of the cave. And, see, there came a voice to him and said, What are you doing here, Eliyahu?

14 And he said, I have been very zealous for אֱלֹהִים Ahlohim Tzevaot: because the children of Yisrael have forsaken Your brit, thrown down Your altars and slain Your neviim with the sword; and I alone am left; and they seek my chayim, to take it away.

15 And אֱלֹהִים said to him, Go, return on your derech to the wilderness of Dameshek: and when you come, anoint Haza-El to be melech over Aram:

16 And Yahu the son of Nimshi shall you anoint to be melech over Yisrael: and Elisha the son of

Shaphat of Avel-Mecholah shall you anoint to be navi in your place.

17 And it shall come to pass, that him that escapes the sword of Haza-El shall Yahu kill: and him that escapes from the sword of Yahu shall Elisha kill.

18 Yet I have left for Myself seven thousand in Yisrael, all the knees that have not bowed to Ba'al-the lord and every mouth that has not kissed him.

19 So he departed from there and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he along with the twelfth: and Eliyahu passed by him and cast his mantle upon him.

20 And he left the oxen and ran after Eliyahu and said, Let me, I beg you, kiss my abba and my eema and then I will follow you. And he said to him, Go and turn back again: for what have I done to you?

21 And he returned back to him and took a yoke of oxen and killed them and boiled their flesh with the instruments of the oxen and gave to the people and they did eat. Then he arose and went after Eliyahu and became his eved.

20 And Ben-Hadad the melech of Aram gathered all his army together: and there were thirty-two other melechim with him and horses and mirkavot: and he went up and besieged Shomron and warred against it.

2 And he sent messengers to Achav melech of Yisrael into the city and said to him, This says Ben-Hadad,

3 Your silver and your gold is mine; your wives also and your children, even the best of all, are mine.

4 And the melech of Yisrael answered and said, My master, O melech, according to your saying, I am yours and all that I have.

5 And the messengers came again and said, This speaks Ben-Hadad, saying, Although I have sent to you, saying, You shall deliver to me your silver and your gold and your wives and your children;

6 Yet I will send my avadim to you tomorrow about this time and they shall search your bayit and the houses of your avadim; and it shall be, that whatever is valued in your eyes, they shall put it in their hand and take it away.

7 Then the melech of Yisrael called all the zechanim of the land and said, Please know and see how this man seeks mischief: for he sent to me for my wives and for my children and for my silver and for my gold; and I did not refuse.

8 And all the zechanim and all the people said to him, Shema not to him, nor consent.

9 So he said to the messengers of Ben-Hadad, Tell my master the melech, All that you did send for to your eved the first time I will do: but this thing I may not do. And the messengers departed and brought him word again.

10 And Ben-Hadad sent to him and said, The ahlahim do so to me and more also, if the dust of Shomron shall be enough as handfuls for all the people that follow me.

11 And the melech of Yisrael answered and said, Tell him, Let not him that puts on his armor boast like one that puts it off.

12 And it came to pass, when Ben-Hadad heard this message, as he was drinking, along with the melechim in booths, that he said to his avadim, Set yourselves in array. And they set themselves in array against the city.

13 And, see, there came a navi to Achav melech of Yisrael, saying, This says אֱלֹהִים, Have you seen all this great multitude? See, I will deliver it in to your hand this yom; and you shall know that I AM אֱלֹהִים.

14 And Achav said, By whom? And he said, This says אִי־אִי, Even by the young men of the rulers of the provinces. Then he said, Who shall order the battle? And he answered, You.

15 Then he numbered the young men of the rulers of the provinces and they were two hundred thirty two: and after them he numbered all the people, even all the children of Yisrael, being seven thousand.

16 And they went out at noon. But Ben-Hadad was drinking himself drunk in the booths, he and the melechim, the thirty-two melechim that helped him.

17 And the young men of the rulers of the provinces went out first; and Ben-Hadad sent out and they told him, saying, There are men coming out of Shomron.

18 And he said, If they come out for shalom, take them alive; or if they come out for war, take them alive.

19 So these young men of the rulers of the provinces came out of the city and the army that followed them.

20 And they killed every one his man: and the Arameans fled; and Yisrael pursued them: and Ben-Hadad the melech of Aram escaped on a horse with the horsemen.

21 And the melech of Yisrael went out and smote the horses and mirkavot and killed the Arameans with a great slaughter.

22 And the navi came to the melech of Yisrael and said to him, Go, strengthen yourself and know and see what you do: for at the turn of the year the melech of Aram will come up against you again.

23 And the avadim of the melech of Aram said to him, Their ahlahim are ahlahim of the hills; therefore they were stronger than us; but let us fight against them in the plain and surely we shall be stronger than them.

24 And do this thing, Take the melechim away, every man out of his place and put officers in their places:

25 And number an army, like the army that you have lost, horse for horse and mirkavah for mirkavah: and we will fight against them in the plain and surely we shall be stronger than them. And he listened to their voice and did so.

26 And it came to pass at the turn of the year, that Ben-Hadad numbered the Arameans and went up to Aphek, to fight against Yisrael.

27 And the children of Yisrael were numbered and were all present and went against them: and the children of Yisrael camped before them like two little flocks of goats; but the Arameans filled the country.

28 And there came a man of Ahlohim and spoke to the melech of Yisrael and said, This says אֱלֹהִים, Because the Arameans have said, אֱלֹהִים is Ahlohim of the hills, but He is not Ahlohim of the valleys, therefore will I deliver all this great multitude into your hand and you shall know that I AM אֱלֹהִים.

29 And they camped opposite each other seven yamim. And so it was, that in the seventh yom the battle was started: and the children of Yisrael killed of the Arameans a hundred thousand footmen in one yom.

30 But the rest fled to Aphek, into the city and there a wall fell upon twenty seven thousand of the men that were left. And Ben-Hadad fled and came into the city, into an inner bedroom.

31 And his avadim said to him, See now, we have heard that the melechim of Beit Yisrael are merciful melechim: let us, I ask you, put sackcloth on our loins and ropes upon our heads and go out to the melech of Yisrael: perhaps he will save your chayim.

32 So they girded sackcloth on their loins and put ropes around their heads and came to the melech of Yisrael and said, Your eved Ben-Hadad says, I beg you, let me live. And he said, Is he yet alive? He is my brother.

33 Now the men did diligently observe whether anything would come from him and quickly grasped it: and they said, Your brother Ben-Hadad. Then he said, Go, bring him. Then Ben-Hadad came out to him; and caused him to come up into the mirkavah.

34 And Ben-Hadad said to him, The cities, which my abba took from your abba, I will restore; and you shall build streets for yourself in Dameshek, as my abba made in Shomron. Then said Achav, I will send you away with this brit. So he made a brit with him and sent him away.

35 And a certain man of the sons of the neviim said to his neighbor by The Word of אִיִּי, Smite me, please. And the man refused to smite him.

36 Then said he to him, Because you have not obeyed the voice of אִיִּי, see, as soon as you are departed from me, a lion shall kill you. And as soon as he had departed from him, a lion found him and killed him.

37 Then he found another man and said, Smite me, please. And the man smote him, so that in smiting he wounded him.

38 So the navi departed and waited for the melech on a road and disguised himself with ashes upon his face.

39 And as the melech passed by, he cried to the melech: and he said, Your eved went out into the midst of the battle; and, see, a man came over and brought a man to me and said, Guard this man: if by any means he is missing, then shall your chayim be for his chayim, or else you shall pay a talent of silver.

40 And as your eved was busy here and there, he left. And the melech of Yisrael said to him, Your mishpat is right; you yourself have decided it.

41 And he quickly removed the ashes away from his face; and the melech of Yisrael discerned that he was one of the neviim.

42 And he said to him, This says אֱלֹהִים, Because you have let go out of your hand a man whom I appointed to utter destruction, therefore your chayim shall go for his chayim and your people for his people.

43 And the melech of Yisrael went to his bayit bitter and displeased and came to Shomron.

21 And it came to pass after these things, that Navoth the Yezreelite had a vineyard, which was in Yezreel, near by the palace of Achav melech of Shomron.

2 And Achav spoke to Navoth, saying, Give me your vineyard, that I may have it for a gan of herbs because it is near to my bayit: and I will give you for it a better vineyard; or if it seems tov to you, I will give you its worth in silver.

3 And Navoth said to Achav, אֱלֹהִים forbid, that I should give the inheritance of my ahvot to you.

4 And Achav came into his bayit bitter and displeased because of the word which Navoth the Yezreelite had spoken to him: for he had said, I will not give you the inheritance of my ahvot. And he lay down upon his bed and turned his face and would eat no food.

5 But Isavel his isha came to him and said to him, Why is your ruach so sad, that you eat no lechem?

6 And he said to her, Because I spoke to Navoth the Yezreelite and said to him, Give me your vineyard for money; or else, if it pleases you, I will give you

another vineyard for it: and he answered, I will not give you my vineyard.

7 And Isavel his isha said to him, Do you now govern the malchut of Yisrael? Arise and eat lechem and let your lev be in simcha: I will give you the vineyard of Navoth the Yezreelite.

8 So she wrote letters in Achav's name and sealed them with his seal and sent the letters to the zechanim and to the nobles that were in the city, dwelling with Navoth.

9 And she wrote in the letters, saying, Proclaim a fast and set Navoth at the head of the people:

10 And set two men, sons of Beliyaal, before him, to bear witness against him, saying, You did blaspheme ahlahim and the melech. And then carry him out and stone him, that he may die.

11 And the men of his city, even the zechanim and the nobles who were the inhabitants in his city, did as Isavel had sent to them and as it was written in the letters that she had sent to them.

12 They proclaimed a fast and set Navoth at the head of the people.

13 And there came in two men, children of Beliyaal, and sat before him: and the men of Beliyaal witnessed against him, even against Navoth, in the presence of the people, saying, Navoth did blaspheme ahlahim and the melech. Then they carried him out of the city and stoned him with stones, that he died.

14 Then they sent to Isavel, saying, Navoth is stoned and is dead.

15 And it came to pass, when Isavel heard that Navoth was stoned and was dead, that Isavel said to Achav, Arise, take possession of the vineyard of Navoth the Yezreelite, which he refused to give you for money: for Navoth is not alive, but dead.

16 And it came to pass, when Achav heard that Navoth was dead, that Achav rose up to go down to the vineyard of Navoth the Yezreelite, to take possession of it.

17 And The Word of אֱלֹהִים came to Eliyahu the Tishbite, saying,

18 Arise, go down to meet Achav melech of Yisrael, who is in Shomron: see, he is in the vineyard of Navoth, where he has gone down to possess it.

19 And you shall speak to him, saying, This says אֱלֹהִים, Have you killed and also taken possession? And you shall speak to him, saying, This says אֱלֹהִים, In the place where dogs licked the dahm of Navoth shall dogs lick your dahm, even your.....

20 And Achav said to Eliyahu, Have you found me, O my enemy? And he answered, I have found you: because you have sold yourself to work evil in the sight of אֱלֹהִים.

21 See, I will bring evil upon you and will consume your descendants and will cut off from Achav every male, both him that is shut up and him that is left in Yisrael,

22 And will make your bayit like Beit Yahravam the son of Nevat and like the bayit of Ba-Asha the son of Achiyah, for the provocation by which you have provoked Me to anger and made Yisrael to sin.

23 And of Isavel also spoke אֱלֹהִים, saying, The dogs shall eat Isavel by the wall of Yezreel.

24 Him that dies of Achav in the city the dogs shall eat; and him that dies in the field shall the fowls of the air eat.

25 But there was none like Achav, who did sell himself to work wickedness in the sight of אֱלֹהִים, whom Isavel his isha stirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom אֱלֹהִים cast out before the children of Yisrael.

27 And it came to pass, when Achav heard those words, that he tore his clothes and put sackcloth upon his flesh and fasted and lay in sackcloth and went mourning.

28 And The Word of אֱלֹהִים came to Eliyahu the Tishbite, saying,

29 Do you see how Achav humbled himself before Me? Because he humbled himself before Me, I will not bring the evil in his yamim: but in his son's yamim will I bring the evil upon his bayit.

22 And they continued three years without war between Aram and Yisrael.

2 And it came to pass in the third year, that Yahushaphat the melech of Yahudah came down to the melech of Yisrael.

3 And the melech of Yisrael said to his avadim, You know that Ramot in Gilad is ours and we are silent and yet we do not take it away from the hand of the melech of Aram?

4 And he said to Yahushaphat, Will you go with me to battle to Ramot-Gilad? And Yahushaphat said to the melech of Yisrael, I am as you are, my people as your people, my horses as your horses.

5 And Yahushaphat said to the melech of Yisrael, Inquire, for The Word of אֱלֹהִים today.

6 Then the melech of Yisrael gathered the neviim together, about four hundred men and said to them, Shall I go against Ramot-Gilad to battle, or shall I refrain? And they said, Go up; for אֱלֹהִים shall deliver it into the hand of the melech.

7 And Yahushaphat said, Is there not here a navi of אֱלֹהִים besides these that we might inquire of him also?

8 And the melech of Yisrael said to Yahushaphat, There is yet one man, Michayah the son of Yimlah, by whom we may inquire from אֱלֹהִים: but I hate him;

for he does not prophesy tov concerning me, but only evil. And Yahushaphat said, Let not the melech say so.

9 Then the melech of Yisrael called an officer and said, Hurry and bring here Micahyah the son of Yimlah.

10 And the melech of Yisrael and Yahushaphat the melech of Yahudah sat each on his kesay, having put on their robes, in a threshing floor at the entrance of the Gate of Shomron; and all the neviim prophesied before them.

11 And Tzedkayahu the son of Kenaanah made horns of iron: and he said, This says אֲרָמֵי, With these shall you push the Arameans, until you have consumed them.

12 And all the neviim prophesied the same, saying, Go up to Ramot-Gilad and prosper: for אֲרָמֵי shall deliver it into the melech's hand.

13 And the messenger that was gone to call Micahyah spoke to him, saying, See now, the words of the neviim declare tov to the melech with one accord: let your word, I ask you, be like the words of one of them and speak that which is tov.

14 And Micahyah said, As אֲרָמֵי lives, what אֲרָמֵי says to me, that will I speak.

15 So he came to the melech. And the melech said to him, Michayah, shall we go against Ramot-Gilad to battle, or shall we refrain? And he answered him, Go and prosper: for אֲרָמֵי shall deliver it into the hand of the melech.

16 And the melech said to him, How many times shall I make you swear that you tell me nothing but that which is emet in the Name of אֲרָמֵי ?

17 And he said, I saw kol Yisrael scattered upon the hills, as sheep that have not a shepherd: and אֲרָמֵי said, These have no master: let them return every man to his bayit in shalom.

18 And the melech of Yisrael said to Yahushaphat, Did I not tell you that he would prophesy evil concerning me?

19 And he said, Hear therefore The Word of אִיִּזְבָּבֶל: I saw אִיִּזְבָּבֶל sitting on His kesay and all the armies of the shamayim standing by Him on His Right Hand and on His left.

20 And אִיִּזְבָּבֶל said, Who shall persuade Achav, that he may go up and fall at Ramot-Gilad? And one said one thing and another said another thing.

21 And there came forward an unclean ruach and stood before אִיִּזְבָּבֶל and said, I will entice him.

22 And אִיִּזְבָּבֶל said to him, In what method? And he said, I will go out and I will be a lying ruach in the mouth of all his neviim. And He said, You shall persuade him and prevail also: go out and do so.

23 Now therefore, see, אִיִּזְבָּבֶל has put a lying ruach in the mouth of all these your neviim, but אִיִּזְבָּבֶל has spoken evil concerning you.

24 But Tzedkayahu the son of Kenaanah went near and smote Michayah on the cheek and said, Which derech did The Ruach of אִיִּזְבָּבֶל go from me to speak to you?

25 And Michayah said, See, you shall see in that yom, when you shall go into an inner room to hide yourself.

26 And the melech of Yisrael said, Take Michayah and carry him back to Amon the governor of the city and to Yoash the melech's son,

27 And say, This says the melech, Put this fellow in the prison and feed him with the lechem of affliction and with the mayim of affliction, until I come in shalom.

28 And Michayah said, If you return at all in shalom, אִיִּזְבָּבֶל has not spoken by me. And he said, Shema, O people, every one of you.

29 So the melech of Yisrael and Yahushaphat the melech of Yahudah went up to Ramot-Gilad.

30 And the melech of Yisrael said to Yahushaphat, I will disguise myself and enter into the battle; but you put on your robes. And the melech of Yisrael disguised himself and went into the battle.

31 But the melech of Aram commanded his thirty-two captains that had rule over his mirkavot, saying, Fight neither with small nor great, but only with the melech of Yisrael.

32 And it came to pass, when the captains of the mirkavot saw Yahushaphat, that they said, Surely it is the melech of Yisrael. And they turned aside to fight against him: and Yahushaphat cried out.

33 And it came to pass, when the captains of the mirkavot perceived that it was not the melech of Yisrael, they turned back from pursuing him.

34 And a certain man drew a bow aimlessly and smote the melech of Yisrael between the armor and the breastplate; therefore he said to the driver of his mirkavah, Turn around and carry me out of the battle; for I am wounded.

35 And the battle increased that yom: and the melech was propped up in his mirkavah against the Arameans and died at evening: and the dahm ran out of the wound into the midst of the mirkavah.

36 And there went a proclamation throughout the army at sundown, saying, Every man to his city and every man to his own country.

37 So the melech died and was brought to Shomron; and they buried the melech in Shomron.

38 And one washed his mirkavah in the pool of Shomron; and the dogs licked up his dahm; and the whores washed in it; according to The Word of אִיִּזְרָאֵל which He spoke.

39 Now the rest of the acts of Achav and all that he did and the ivory bayit which he made and all the

cities that he built, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

40 So Achav slept with his ahvot; and Achazyahu his son reigned in his place.

41 And Yahushaphat the son of Asa began to reign over Yahudah in the fourth year of Achav melech of Yisrael.

42 Yahushaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Yahrushalayim. And his eema's name was Azuvah the daughter of Shilhi.

43 And he had his halacha in all the derachot of Asa his abba; he turned not aside from it, doing that which was right in the eyes of אלהים: nevertheless the temples of idols were not taken away; for the people still offered sacrifices and burned incense in the temples of idols.

44 And Yahushaphat made shalom with the melechim of Yisrael.

45 Now the rest of the acts of Yahushaphat and his might that he showed and how he waged war, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

46 And the remnant of the Sodomites, which remained in the yamim of his abba Asa, he took out of the land.

47 There was then no melech in Edom: a deputy was melech.

48 Yahushaphat made ships of Tarshish to go to Ophir for gold: but they went not, for the ships were broken at Etzyon-Gever.

49 Then said Achazyahu the son of Achav to Yahushaphat, Let my avadim go with your avadim in the ships. But Yahushaphat would not consent.

50 So Yahushaphat slept with his ahvot and was buried with his ahvot in the city of Dawid his abba: and Yoram his son reigned in his place.

51 Achazyahu the son of Achav began to reign over Yisrael in Shomron the seventeenth year of Yahushaphat melech of Yahudah and reigned two years over Yisrael.

52 And he did evil in the sight of אלהים and had his halacha in the derech of his abba and in the derech of his eema and in the derech of Yahravam the son of Nevat, who made Yisrael to sin:

53 For he served Ba'al and worshipped him and provoked to anger אלהים Ahlohim of Yisrael, according to all that his abba had done. Ahmein. X

Second Kings-Melechim

Bet

To Our Forefathers Yisrael

1 Then Moav rebelled against Yisrael after the death of Achav.

2 And Achazyahu fell down through a lattice in his upper room that was in Shomron and was sick: and he sent messengers and said to them, Go, inquire of Ba'al-Zevuv the ahalahim of Ekron whether I shall be healed of this disease.

3 But a Heavenly Malach of אֱלֹהִים said to Eliyahu the Tishbite, Arise, go up to meet the messengers of the melech of Shomron and say to them, Is it because there is no Ahlohim in Yisrael, that you go to inquire of Ba'al-Zevuv the ahlahim of Ekron?

4 Now therefore this says אֱלֹהִים, You shall not come down from that bed on which you have gone up, but shall surely die. And Eliyahu departed.

5 And when the messengers turned back to him, he said to them, Why have you now come back?

6 And they said to him, There came a man up to meet us and said to us, Go, turn back to the melech that sent you and say to him, This says אֱלֹהִים, Is it because there is no Ahlohim in Yisrael, that you sent to inquire of Ba'al-Zevuv the ahlahim of Ekron? Therefore you shall not come down from that bed on which you have gone up, but shall surely die.

7 And he said to them, What kind of man was he who came up to meet you and told you these words?

8 And they answered him, He was a hairy man and dressed with a girdle of leather around his loins.

And he said, It is Eliyahu the Tishbite.

9 Then the melech sent to him a captain of fifty with his fifty. And he went up to him: and, see, he sat on the top of a hill. And he spoke to him, You man of Ahlohim, the melech has said, Come down.

10 And Eliyahu answered and said to the captain of fifty, If I be a man of Ahlohim, then let fire come down from the shamayim and consume you and your fifty. And fire came down from the shamayim and consumed him and his fifty.

11 Again also he sent to him another captain of fifty with his fifty. And he answered and said to him, O man of Ahlohim, this has the melech said, Come down quickly.

12 And Eliyahu answered and said to them, If I be a man of Ahlohim, let fire come down from the shamayim and consume you and your fifty. And the fire of Ahlohim came down from the shamayim and consumed him and his fifty.

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up and came and fell on his knees before Eliyahu and pleaded with him and said to him, O man of Ahlohim, I beg you, let my chayim and the chayim of these fifty of your avadim, be precious in your sight.

14 See, there came fire down from the shamayim and burned up the two captains of the former fifties with their fifties: therefore let my chayim now be precious in your sight.

15 And The Malach-אֱלֹהִים said to Eliyahu, Go down with him: be not afraid of him. And he arose and went down with him to the melech.

16 And he said to him, This says אֱלֹהִים, Since you have sent messengers to inquire of Ba'al-Zevuv the ahlahim of Ekron, is it because there is no Ahlohim

in Yisrael to inquire of His Word? Therefore you shall not come down off that bed on which you have gone up, but shall surely die.

17 So he died according to The Word of אֱלִיָּהוּ which Eliyahu had spoken. And Yahoram reigned in his place in the second year of Yahoram the son of Yahushaphat melech of Yahudah; because he had no son.

18 Now the rest of the acts of Achazyahu that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

2 And it came to pass, when אֱלִיָּהוּ would take up Eliyahu into the shamayim by a whirlwind, that Eliyahu went with Elisha from Gilgal.

2 And Eliyahu said to Elisha, Stay here, I ask you; for אֱלִיָּהוּ has sent me to Beth-El. And Elisha said to him, As אֱלִיָּהוּ lives and as your being lives, I will not leave you. So they went down to Beth-El.

3 And the sons of the neviim that were at Beth-El came forth to Elisha and said to him, Do you know that אֱלִיָּהוּ will take away your master from being over you today? And he said, Ken, I know it; hold you your silence.

4 And Eliyahu said to him, Elisha, stay here, I ask you; for אֱלִיָּהוּ has sent me to Yericho. And he said, As אֱלִיָּהוּ lives and as your being lives, I will not leave you. So they came to Yericho.

5 And the sons of the neviim that were at Yericho came to Elisha and said to him, Do you know that אֱלִיָּהוּ will take away your master from being over you today? And he answered, Ken; I know it; be silent!

6 And Eliyahu said to him, Stay here, I ask you, for אֱלִיָּהוּ has sent me to Yarden. And he said, As אֱלִיָּהוּ lives and as your being lives, I will not leave you. And the two went on.

7 And fifty men of the sons of the neviim went and stood far off to view: and the two of them stood by Yarden.

8 And Eliyahu took his mantle and wrapped it together and struck the mayim and they were divided here and there, so that the two of them went over on dry ground.

9 And it came to pass, when they had gone over, that Eliyahu said to Elisha, Ask me what I shall do for you, before I am taken away from you. And Elisha said, I ask you, let a double portion of your ruach be upon me.

10 And he said, You have asked a hard thing: nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so.

11 And it came to pass, as they still went on and talked, that, see, there appeared a mirkavah of fire and horses of fire and separated them; and Eliyahu went up by a whirlwind into the shamayim.

12 And Elisha saw it and he cried, My abba, my abba, the Mirkavah of Yisrael and their horsemen. And he saw him no more: and he took hold of his own clothes and tore them in two pieces.

13 He took up also the mantle of Eliyahu that fell from him and went back and stood by the bank of the Yarden;

14 And he took the mantle of Eliyahu that fell from him and struck the mayim and said, Where is אלהים Ahlohim of Eliyahu? And when he also had struck the mayim, they parted here and there: and Elisha went over.

15 And when the sons of the neviim who were at Yericho saw him, they said, The ruach of Eliyahu does rest on Elisha. And they came to meet him and bowed themselves to the ground before him.

16 And they said to him, See now, there are with your avadim fifty strong men; let them go, we ask you and seek your master: if perhaps The Ruach of אֱלֹהִים has taken him up and cast him upon some har, or into some valley. And he said, You shall not send anyone.

17 And when they urged him until he was ashamed, he relented and said, Send. They sent therefore fifty men; and they sought him for three yamim, but found him not.

18 And when they came again to him, for he tarried at Yericho, he said to them, Did I not say to you, Go not?

19 And the men of the city said to Elisha, See, We ask you, the situation of this city is pleasant, as my master sees: but the mayim is spoiled and the ground barren.

20 And he said, Bring me a new bowl and put salt in it. And they brought it to him.

21 And he went forth to the spring of the mayim and cast the salt in there and said, This says אֱלֹהִים, I have healed these mayim; there shall not be from them anymore death, or barren land.

22 So the mayim were healed to this yom, according to the saying of Elisha which he spoke.

23 And he went up from there to Beth-El: and as he was going up by the derech, there came forth little children out of the city and mocked him and said to him, Go up, you bald head; go up, you bald head.

24 And he turned back and looked on them and cursed them in the Name of אֱלֹהִים. And there came forth two female bears out of the woods and tore up forty-two of the children.

25 And he went from there to Har Carmel and from there he returned to Shomron.

3 And Yahoram son of Achav began to reign over Yisrael at Shomron in the eighteenth year of Yahushaphat melech of Yahudah and reigned twelve years.

2 And he worked evil in the sight of אֱלֹהִים; but not like his abba and like his eema: for he put away the image of Ba'al that his abba had made.

3 Nevertheless he cleaved to the sins of Yahravam the son of Nevat, who made Yisrael to sin; he departed not from them.

4 And Mesha melech of Moav was a sheep-breeder and rendered to the melech of Yisrael a hundred thousand lambs and a hundred thousand rams, with the wool.

5 But it came to pass, when Achav was dead, that the melech of Moav rebelled against the melech of Yisrael.

6 And melech Yahoram went out of Shomron the same time and numbered kol Yisrael.

7 And he went and sent to Yahushaphat the melech of Yahudah, saying, The melech of Moav has rebelled against me: will you go with me against Moav to battle? And he said, I will go up: I am as you are, my people as your people and my horses as your horses.

8 And he said, Which derech shall we go up? And he answered, The derech that goes through the wilderness of Edom.

9 So the melech of Yisrael went and the melech of Yahudah and the melech of Edom: and they went a journey of seven yamim: and there was no mayim for the armies and for the cattle that followed them.

10 And the melech of Yisrael said, Oy vey! אֱלֹהִים has called these three melechim together, to deliver them into the hand of Moav!

11 But Yahushaphat said, Is there not here a navi of אֱלֹהִים that we may inquire of אֱלֹהִים through him?

And one of the melech of Yisrael's avadim answered and said, Elisha the son of Shaphat is here, who poured mayim on the hands of Eliyahu.

12 And Yahushaphat said, The Word of אֱלֹהִים is with him. So the melech of Yisrael and Yahushaphat and the melech of Edom went down to him.

13 And Elisha said to the melech of Yisrael, What have I to do with you? Go to the neviim of your abba and to the neviim of your eema. And the melech of Yisrael said to him, No: for אֱלֹהִים has called these three melechim together, to deliver them into the hand of Moav.

14 And Elisha said, As אֱלֹהִים Tzevaot lives, before whom I stand, surely, were it not that I regard and respect the presence of Yahushaphat the melech of Yahudah, I would not even look at you, nor see you.

15 But now bring me a harpist. And it came to pass, when the harpist played, that the Hand of אֱלֹהִים came upon him.

16 And he said, This says אֱלֹהִים, Make this valley full of ditches.

17 For this says אֱלֹהִים, You shall not see wind, neither shall you see rain; yet that valley shall be filled with mayim, that you may drink, both you and your cattle and your beasts.

18 And this is but a minor thing in the sight of אֱלֹהִים: He will also deliver the Moavites into your hand.

19 And you shall kill every fortified city and every choice city and shall cut down every tov eytz and stop all wells of mayim and ruin every tov piece of land with stones.

20 And it came to pass in the boker, when the grain offering was offered, that, see, there came mayim by the derech of Edom and the country was filled with mayim.

21 And when all the Moavites heard that the melechim were come up to fight against them, they gathered all that were able to put on armor and the older ones also and stood in the border.

22 And they rose up early in the boker and the shemesh shone upon the mayim and the Moavites saw the mayim on the other side as red as dahm:

23 And they said, This is dahm: the melechim are surely killed and they have killed one another: now therefore, Moav, go to the spoil.

24 And when they came to the camp of Yisrael, the Yisraelites rose up and killed the Moavites, so that they fled before them: but they went forward smiting the Moavites, even into their country.

25 And they beat down the cities and on every tov piece of land cast every man his stone and filled it; and they stopped all the wells of mayim and cut all the tov eytzim: only in Kir-Haraseth they left the stones; but the stone slingers went around it and destroyed it.

26 And when the melech of Moav saw that the battle was too heavy for him, he took with him seven hundred men that drew swords, to break through even to the melech of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his place and offered him as a burnt offering upon the wall. And there was great indignation against Yisrael: and they departed from him and returned to their own land.

4 Now there cried a certain woman of the wives of the sons of the neviim to Elisha, saying, Your eved my husband is dead; and you know that your eved did fear אִי־אֵל: and the creditor has come to take my two sons to be avadim.

2 And Elisha said to her, What shall I do for you? Tell me, what have you in the bayit? And she said, Your female eved has nothing in the bayit, except a pot of oil.

3 Then he said, Go and borrow vessels everywhere from all your neighbors, even empty vessels; do not get just a few.

4 And when you have returned, you shall shut the door behind you and behind your sons and shall pour out into all those vessels and you shall set aside those that are full.

5 So she went from him and shut the door behind her and behind her sons, who brought the vessels to her; and she poured them out.

6 And it came to pass, when the vessels were full, that she said to her son, Bring me another vessel. And he said to her, There are no more vessels. And the oil ceased.

7 Then she came and told the man of Ahlohim. And he said, Go, sell the oil and pay your debt and live off of the rest with your children.

8 And it came to be on a yom, that Elisha passed to Shunem, where there was a wealthy prominent woman; and she constrained him to eat lechem. And so it was, that as often as he passed by, he turned in there to eat lechem.

9 And she said to her husband, See now, I perceive that this is a kadosh man of Ahlohim, who passes by us continually.

10 Let us make a little room, I ask you, on the wall; and let us put for him there a bed and a shulchan and a stool and a candlestick: and it shall be, when he comes to us, that he shall stay there.

11 And it came to be one yom, that he came there and he went into the room and lay there.

12 And he said to Gehazi his eved, Call this Shunammite. And when he had called her, she stood before him.

13 And he said to his eved, Say now to her, See, you have troubled yourself for us with all this care; what is to be done for you? Would you like to be mentioned to the melech, or to the captain of the armies? And she answered; I dwell among my own people.

14 And he said, What then is to be done for her? And Gehazi answered, Truly she has no child and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season, according to the times of chayim, you shall embrace a son. And she said, No, my master, man of Ahlohim, please do not lie to your female eved.

17 And the woman conceived and bore a son at that season that Elisha had said to her, according to the times of chayim.

18 And when the child was grown, it came to pass, that he went out to his abba who was with the reapers.

19 And he said to his abba, My head, my head. And he said to a lad, Carry him to his eema.

20 And when he had taken him and brought him to his eema, he sat on her knees until noon and then died.

21 And she went up and laid him on the bed of the man of Ahlohim and shut the door behind him and went out.

22 And she called to her husband and said, Send me, I ask you, one of the young men and one of the donkeys, that I may run to the man of Ahlohim and come again.

23 And he said, Why will you go to him today? It is neither chodesh, nor Shabbat. And she said, All shall be well.

24 Then she saddled a donkey and said to her eved, Drive and go forward; and do not slow down, unless I tell you to.

25 So she went and came to the man of Ahlohim to Har Carmel. And it came to pass, when the man of Ahlohim saw her far off, that he said to Gehazi his eved, See, over there is that Shunammite:

26 Run now, I tell you, to meet her and say to her, Is it well with you? Is it well with your husband? Is it well with the child? And she answered, All is well.

27 And when she came to the man of Ahlohim on the hill, she caught him by the feet: but Gehazi came near to push her away. And the man of Ahlohim said, Leave her alone; for her being is troubled within her and אֱלֹהִים has hidden it from me and has not told me.

28 Then she said, Did I desire a son from my master? Did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up your loins and take my staff in your hand and go your derech: if you meet any man, greet him not; and if any man greet you, do not answer him. Go and lay my staff upon the face of the child.

30 And the eema of the child said, As אֱלֹהִים lives and as your being lives I will not leave you. And he arose and followed her.

31 And Gehazi passed on before them and laid the staff upon the face of the child; but there was neither voice, nor hearing. Therefore he went again to meet him and told him, saying, The child is not awake.

32 And when Elisha had come into the bayit, see, the child was dead and laid upon his bed.

33 He went in therefore and shut the door behind the two of them and made tefillah to אֵלֹהִים.

34 And he went up and lay on top of the child and put his mouth upon his mouth and his eyes upon his eyes and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child grew warm.

35 Then he returned and walked in the bayit back and forth; and went up again and stretched himself upon him: and the child sneezed seven times and the child opened his eyes.

36 And he called Gehazi and said, Call this Shunammite. So he called her. And when she had come in to him, he said, Pick up your son.

37 Then she went in and fell at his feet and bowed herself to the ground and picked up her son and went out.

38 And Elisha came again to Gilgal: and there was a famine in the land; and the sons of the neviim were sitting before him: and he said to his eved, Put on the large pot and cook pottage for the sons of the neviim.

39 And one went out into the field to gather herbs and found a wild vine and gathered from there wild cucumbers that filled his lap and came and shredded them into the pot of pottage: for they did not know what they were.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out and said, O man of Ahlohim, there is death in the pot. And they could not eat it.

41 But he said, Then bring flour. And he cast it into the pot; and he said, Pour it out for the people, that they may eat. And there was no harm in the pot.

42 And there came a man from Ba'al-Shalisha and brought the man of Ahlohim lechem of the bikkurim, twenty loaves of barley and full ears of grain in his

knapsack. And he said; Give to the people that they may eat.

43 And his eved said, How, should I set this before a hundred men? He said again, Give the people that they may eat: for this says אִיִּזְרָאֵל, They shall eat and shall leave leftovers.

44 So he set it before them and they did eat and had leftovers, according to The Word of אִיִּזְרָאֵל.

5 Now Naaman, captain of the armies of the melech of Aram, was a great man with his master and honorable because through him אִיִּזְרָאֵל had given deliverance to Aram: he was also a mighty man and brave, but he was a leper.

2 And the Arameans had gone out on raids and had taken away captive from the land of Yisrael a little maid; and she waited on Naaman's isha.

3 And she said to her mistress, I wish before Ahlohim that my master was with the navi that is in Shomron! For he would heal him of his leprosy.

4 And one went in and told his master, saying, This is what the maid said that is of the land of Yisrael.

5 And the melech of Aram said, Go enter and I will send a letter to the melech of Yisrael. And he departed and took with him ten talents of silver and six thousand pieces of gold and ten changes of raiment.

6 And he brought the letter to the melech of Yisrael, saying, Now when this letter has come to you, see, I have sent Naaman my eved to you, that you may heal him of his leprosy.

7 And it came to pass, when the melech of Yisrael had read the letter, that he tore his clothes and said, Am I Ahlohim, to kill and to make alive, that this man does send to me to heal a man of his leprosy?

Therefore consider, I ask you and see how he seeks to start a quarrel against me.

8 And it was so, when Elisha the man of Ahlohim had heard that the melech of Yisrael had torn his clothes that he sent to the melech, saying, Why have you torn your clothes? Let him come now to me and he shall know that there is a navi in Yisrael.

9 So Naaman came with his horses and with his mirkavah and stood at the door of the bayit of Elisha.

10 And Elisha sent a messenger to him, saying, Go and wash in the Yarden River seven times and your flesh shall be restored and you shall be clean.

11 But Naaman was angry and went away and said, See, I thought, He will surely come out to me and stand and call on the Name of אלהים his Ahlohim and wave his hand over the place and heal the leprosy.

12 Are not Avana and Pharpar, rivers of Dameshek, better than all the mayim of Yisrael? May I not wash in them and be clean? So he turned and went away in a rage.

13 And his avadim came near and spoke to him and said, My abba, if the navi had told you do some great matter, should you not have done it? How much rather then, when he says to you, Wash and be clean?

14 Then he went down and dipped himself seven times in the Yarden River, according to the saying of the man of Ahlohim: and his flesh was restored like the flesh of a little child and he was clean.

15 And he returned to the man of Ahlohim, with all his company and came and stood before him: and he said, See, now I know that there is no ahlahim in all the earth, but in Yisrael: now therefore, I beg you, take a bracha from your eved.

16 But he said, As אלהים lives, before whom I stand, I will receive nothing. And he urged him to take it; but he refused.

17 And Naaman said, Shall there not then, I beg you, be given to your eved two mule loads of earth? For your eved will from now on offer neither burnt offering nor sacrifice to any other ahlahim , but to אלהים.

18 In this thing אלהים pardon your eved, that when my master the melech goes into the bayit of Rimmon to worship there and he leans on my hand and I bow myself in the bayit of Rimmon: when I bow down myself in the bayit of Rimmon, let אלהים pardon your eved in this thing.

19 And he said to him, Go in shalom. So he departed from him a little distance.

20 But Gehazi, the eved of Elisha the man of Ahlohim, said, See, my master has spared Naaman this Aramean, in not receiving from his hands that which he brought: but, as אלהים lives, I will run after him and take something from him.

21 So Gehazi pursued after Naaman. And when Naaman saw him running after him, he got down from the mirkavah to meet him and said, Is all well?

22 And he said, All is well. My master has sent me, saying, See, just now there have come to me from Har Efrayim two young men from the sons of the neviim: give them, I ask you, a talent of silver and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him and bound two talents of silver in two bags, with two changes of garments and laid them upon two of his avadim; and they bore them before him.

24 And when he came to a secret place, he took them from their hand and stored them in the bayit: and he let the men go and they departed.

25 But he went in and stood before his master. And Elisha said to him, Where are you coming from Gehazi? And he said, Your eved went nowhere.

26 And he said to him, Did not my lev go with you, when the man turned again from his mirkavah to meet you? Is it a time to receive silver and to receive garments and oliveyards and vineyards and sheep and oxen and men avadim and female avadim?

27 The leprosy therefore of Naaman shall cleave to you and to your zera le-olam-va-ed. And he went out from his presence a leper as white as snow.

6 And the sons of the neviim said to Elisha, See now, the place where we dwell with you is too small for us.

2 Let us go, we ask you, to the Yarden and take there every man a beam and let us make us a place there, where we may dwell. And he answered, Go!

3 And one said, Be content, I ask you and go with your avadim. And he answered, I will go.

4 So he went with them. And when they came to the Yarden, they cut down wood.

5 But as one was cutting a beam, the axe head fell into the mayim: and he cried and said, Oy vey! Master! For it was borrowed.

6 And the man of Ahlohim said, Where did it fall? And he showed him the place. And he cut down a stick and cast it in there; and the iron did swim.

7 Therefore said he, Pick it up. And he put out his hand and took it.

8 Then the melech of Aram warred against Yisrael and took counsel with his avadim, saying, In such and such a place shall be my camp.

9 And the man of Ahlohim sent to the melech of Yisrael, saying, Beware that you pass not at this place; for there the Arameans have come down.

10 And the melech of Yisrael sent to the place where the man of Ahlohim told him and warned him

of and saved himself there, more than once, or twice.

11 Therefore the lev of the melech of Aram was very troubled for this thing; and he called his avadim and said to them, Will you not show me which of us is a traitor for the melech of Yisrael?

12 And one of his avadim said, None, my master, O melech: but Elisha, the navi that is in Yisrael, tells the melech of Yisrael the words that you speak in your bedroom.

13 And he said, Go and spy where he is, that I may send and get him. And it was told him, saying, See, he is in Dothan.

14 Therefore, he sent there horses and mirkavot and great armies: and they came by lyla and surrounded the city.

15 And when the eved of the man of Ahlohim had risen early and gone forth, see, armies surrounded the city both with horses and mirkavot. And his eved said to him, Oy vey! My master! What shall we do?

16 And he answered, Fear not: for those that are with us are more than those that are with them.

17 And Elisha made tefillah and said, אֲנִי אֶפְתֹּחַ; I ask open his eyes, that he may see. And אֲנִי אֶפְתֹּחַ opened the eyes of the young man; and he saw: and, see, the har was full of horses and mirkavot of fire all around Elisha.

18 And when they came down to him, Elisha made tefillah to אֲנִי אֶפְתֹּחַ and said, Destroy this people, I ask you, with blindness. And he destroyed them with blindness according to the word of Elisha.

19 And Elisha said to them, This is not the derech, neither is this the city: follow me and I will bring you to the man whom you seek. But he led them to Shomron.

20 And it came to pass, when they were come into Shomron, that Elisha said, אֲנִי אֶפְתֹּחַ, open the eyes of

these men, that they may see. And אִרְצֵי opened their eyes and they saw; and, see, they were in the midst of Shomron.

21 And the melech of Yisrael said to Elisha, when he saw them, My abba, shall I kill them? Shall I kill them?

22 And he answered, You shall not kill them: would you kill those whom you have taken captive with your sword and with your bow? Set lechem and mayim before them, that they may eat and drink and go to their master.

23 And he prepared great provision for them: and when they ate and drank, he sent them away and they went to their master. So the bands of Aramean raiders came no more into the land of Yisrael.

24 And it came to pass after this, that Ben-Hadad melech of Aram gathered all his armies and went up and besieged Shomron.

25 And there was a great famine in Shomron: and, see, they besieged it, until a donkey's head was sold for eighty pieces of silver and the fourth part of a pint of dove's dropping for five pieces of silver.

26 And as the melech of Yisrael was passing by upon the wall, there cried a woman to him, saying, Help, my master, O melech.

27 And he said, If אִרְצֵי does not help you, how shall I help you? From the threshing floor, or from the winepress?

28 And the melech said to her, What bothers you? And she answered, This woman said to me, Give me your son, that we may eat him today and we will eat my son tomorrow.

29 So we boiled my son and did eat him: and I said to her on the next yom, Give your son, that we may eat him: and she has hidden her son.

30 And it came to pass, when the melech heard the words of the woman, that he tore his clothes; and

he passed by upon the wall and the people looked and, see, he had sackcloth on his gooff underneath.

31 Then he said, Ahlohim do so and more also to me, if the head of Elisha the son of Shaphat shall stay on him this yom.

32 But Elisha sat in his bayit and the zechanim sat with him; and the melech sent a man ahead of him: but before the messenger came to him, he said to the zechanim, See how this son of a murderer has been sent to take away my head? Look, when the messenger comes, shut the door and hold him back at the door: is not the sound of his master's feet behind him?

33 And while he yet talked with them, see, the messenger came down to him: and he said, See, this evil is from אֲרָמָז; why should I wait for אֲרָמָז any longer?

7 Then Elisha said, Hear The Word of אֲרָמָז; This says אֲרָמָז, Tomorrow about this time shall a measure of fine flour be sold for a shekel and two measures of barley for a shekel, in the gate of Shomron.

2 Then a master on whose hand the melech leaned answered the man of Ahlohim and said, See, if אֲרָמָז would make windows in the shamayim, would this thing be? And he said, See, you shall see it with your eyes, but shall not eat of it.

3 And there were four leprous men at the entrance of the gate: and they said one to another, Why do we sit here until we die?

4 If we say, We will enter into the city, then the famine is in the city and we shall die there: and if we sit still here, we die also. Now therefore come and let us fall to the armies of the Arameans: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go to the camp of the Arameans: and when they were come to the outskirts of the camp of Aram, see, there was no man there.

6 For אִרְאֵז had made the armies of the Arameans to hear a noise of mirkavot and a noise of horses, even the noise of great armies: and they said one to another, Look, the melech of Yisrael has hired against us the melechim of the Hittites and the melechim of the Mitzrim, to come upon us.

7 Therefore they arose and fled in the twilight and left their tents and their horses and their donkeys, even the camp as it was and fled for their chayim.

8 And when these lepers came to the outskirts of the camp, they went into one tent and did eat and drink and carried there silver and gold and raiment and went and hid it; and came again and entered into another tent and carried there also and went and hid it.

9 Then they said one to another, We do not well: this yom is a yom of tov tidings and we hold our silence: if we stay until the boker ohr, some mischief will come upon us: now therefore come, that we may go and tell the melech's household.

10 So they came and called to the porter of the city: and they told them, saying, We came to the camp of the Arameans and, see, there was no man there, neither voice of man, but horses tied and donkeys tied and the tents as they were.

11 And he called the porters; and they told it to the melech's bayit within.

12 And the melech arose in the lyla and said to his avadim, I will now show you what the Arameans have done to us. They know that we are hungry; therefore they have gone out of the camp to hide themselves in the field, saying, When they come out

of the city, we shall catch them alive and get into the city.

13 And one of his avadim answered and said, Let some take, I ask you, five of the horses that remain, which are left in the city, see, they are as all the multitude of Yisrael that are left in it: see, I say, they are even as all the multitude of the Yisraelites that are consumed: and let us send and see.

14 They took therefore two mirkavah with horses; and the melech sent them in the direction of the Arameans, saying, Go and see.

15 And they went after them to the Yarden: and, see, all the derech was full of garments and vessels, which the Arameans had cast away in their haste. And the messengers returned and told the melech.

16 And the people went out and spoiled the tents of the Arameans. So a measure of fine flour was sold for a shekel and two measures of barley for a shekel, according to The Word of אֱלֹהִים.

17 And the melech appointed the officer on whose hand he leaned to have the charge of the gate: and the people trampled him in the gate and he died, as the man of Ahlohim had said, who spoke when the melech came down to him.

18 And it came to pass as the man of Ahlohim had spoken to the melech, saying, Two measures of barley for a shekel and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Shomron:

19 And that master answered the man of Ahlohim and said, Now, see, if אֱלֹהִים should make windows in the shamayim, should such a thing be? And he said, See, you shall see it with your eyes, but shall not eat of it.

20 And so it came to be for him: for the people trampled him in the gate and he died.

8 Then spoke Elisha to the woman, whose son he had restored to chayim, saying, Arise and go with your household and sojourn wherever you can sojourn: for אִתָּךְ has called for a famine; and it shall also come upon the land for seven years.

2 And the woman arose and obeyed the saying of the man of Ahlohim: and she went with her household and sojourned in the land of the Plishtim seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Plishtim: and she went forth to cry to the melech for her bayit and for her land.

4 And the melech talked with Gehazi the eved of the man of Ahlohim, saying, Tell me, I ask you, all the great things that Elisha has done.

5 And it came to pass, as he was telling the melech how he had restored a dead gooff to chayim, that, see, the woman, whose son he had restored to chayim, cried to the melech for her bayit and for her land. And Gehazi said, My master, O melech, this is the woman and this is her son, whom Elisha restored to chayim.

6 And when the melech asked the woman, she told him. So the melech appointed to her a certain officer, saying, Restore all that was hers and all the fruits of the field since the yom that she left the land, even until now.

7 And Elisha came to Dameshek; and Ben-Hadad the melech of Aram was sick; and it was told to him, saying, The man of Ahlohim has come here.

8 And the melech said to Haza-El, Take a present in your hand and go, meet the man of Ahlohim and inquire of אִתָּךְ by him, saying, Shall I be healed from this disease?

9 So Haza-El went to meet him and took a present with him, even of every tov thing of Dameshek, forty camels' loads and came and stood before him and said, Your son Ben-Hadad melech of Aram has sent me to you, saying, Shall I be healed from this disease?

10 And Elisha said to him, Go, say to him, You will certainly be healed: but אֱלֹהִים has showed me that he shall surely die.

11 And he stared at him, until he was ashamed: and the man of Ahlohim wept.

12 And Haza-El said, Why does my master weep? And he answered, Because I know the evil that you will do to the children of Yisrael: their strongholds will you set on fire and their young men will you slay with the sword and will dash their children and rip up their women with child.

13 And Haza-El said, But what, is your eved a dog, that he should do this great thing to Yisrael? And Elisha answered, אֱלֹהִים has showed me that you shall be melech over Aram.

14 So he departed from Elisha and came to his master; who said to him, What did Elisha say to you? And he answered; He told me that you should surely be healed.

15 And it came to pass the next yom, that he took a thick cloth and dipped it in mayim and spread it on his face, so that he died: and Haza-El reigned in his place.

16 And in the fifth year of Yahuram the son of Achav melech of Yisrael, Yahushaphat being then melech of Yahudah, Yahuram the son of Yahushaphat melech of Yahudah began to reign.

17 Thirty-two years old was he when he began to reign; and he reigned eight years in Yahrushalayim.

18 And he had his halacha in the derech of the melechim of Yisrael, as did Beit Achav: for the

daughter of Achav was his isha: and he did evil in the sight of אֱלֹהִים.

19 Yet אֱלֹהִים would not destroy Yahudah for Dawid His eved's sake, as He promised him to give him always an ohr and his children le-olam-va-ed.

20 In his yamim Edom revolted from under the hand of Yahudah and made a melech over themselves.

21 So Yahuram went over to Zair and all the mirkavot with him: and he rose by lyla and killed the Edomites who surrounded him and the captains of the mirkavot: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Yahudah to this yom. Then Livnah revolted at the same time.

23 And the rest of the acts of Yahuram and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

24 And Yahuram slept with his ahvot and was buried with his ahvot in the city of Dawid: and Achazyahu his son reigned in his place.

25 In the twelfth year of Yahuram the son of Achav melech of Yisrael did Achazyahu the son of Yahuram melech of Yahudah begin to reign.

26 Achazyahu was twenty-two years of age when he began to reign; and he reigned one year in Yahrushalayim. And his eema's name was Athalyah, the daughter of Omri melech of Yisrael.

27 And he had his halacha in the derech of Beit Achav and did evil in the sight of אֱלֹהִים, as did Beit Achav: for he was the son-in-law of Beit Achav.

28 And he went with Yahuram the son of Achav to the war against Haza-El melech of Aram in Ramot-Gilad; and the Arameans wounded Yahuram.

29 And melech Yahuram went back to be healed in Yezreel from the wounds that the Arameans had given him at Ramah, when he fought against Haza-El melech of Aram. And Achazyahu the son of

Yahuram melech of Yahudah went down to see Yahuram the son of Achav in Yezreel because he was sick.

- 9 And Elisha the navi called one of the sons of the neviim and said to him, Gird up your loins and take this flask of oil in your hand and go to Ramot-Gilad:
2 And when you come there, look for Yahu the son of Yahushaphat the son of Nimshi and go in and make him rise up from among his brothers and carry him to an inner room;
3 Then take the flask of oil and pour it on his head and say, This says אֱלֹהִים, I have anointed you melech over Yisrael. Then open the door and flee and stay not.
4 So the young man, even the young man the navi, went to Ramot-Gilad.
5 And when he came, see, the captains of the armies were sitting; and he said, I have a message for you, O commander. And Yahu said, For which one of us? And he said, For you, O commander.
6 And he arose and went into the bayit; and he poured the oil on his head and said to him, This says אֱלֹהִים Ahlohim of Yisrael; I have anointed you melech over the people of אֱלֹהִים, even over Yisrael.
7 And you shall destroy Beit Achav your master, that I may avenge the dahm of My avadim the neviim and the dahm of all the avadim of אֱלֹהִים, at the hands of Isavel.
8 For the whole bayit of Achav shall perish: and I will cut off from Achav every male and him that is shut up and left in Yisrael:
9 And I will make Beit Achav like Beit Yahravam the son of Nevat and like Beit Baasha the son of Achiyah:

10 And the dogs shall eat Isavel in the portion of Yezreel and there shall be none to bury her. And he opened the door and fled.

11 Then Yahu came forth to the avadim of his master: and one said to him, Is all well? Why did this crazy man come to you? And he said to them, You know the man and his communication.

12 And they said, That's a lie! Tell us now. And he said, This and this he spoke to me, saying, This says אִי־אֵל, I have anointed you melech over Yisrael.

13 Then they hurried and took every man his garment and put it under him on the top of the stairs and blew with shofars, saying, Yahu is melech.

14 So Yahu the son of Yahushaphat the son of Nimshi conspired against Yahuram. Now Yahuram had kept Ramot-Gilad, he and kol Yisrael because of Haza-El melech of Aram.

15 But melech Yahuram had returned to be healed in Yezreel from the wounds that the Arameans had given him, when he fought with Haza-El melech of Aram. And Yahu said, If this is your desire, then let none go forth nor escape out of the city to go to tell it in Yezreel.

16 So Yahu rode in a mirkavah and went to Yezreel; for Yahuram lay there. And Achazyahu melech of Yahudah had come down to see Yahuram.

17 And there stood a watchman on the tower in Yezreel and he saw the company of Yahu as he came and said, I see a company. And Yahuram said, Take a horseman and go meet them and let him say, Is it in shalom?

18 So there went one on horseback to meet him and said, This says the melech, Is it in shalom? And Yahu said, What have you to do with shalom? Get behind me and follow me. And the watchman told,

saying, The messenger came to them, but he did not come back.

19 Then he sent out a second on horseback, who came to them and said, This says the melech, Is it in shalom? And Yahu answered, What have you to do with shalom? Get behind me and follow me;

20 And the watchman told, saying, He came even to them and does not return: and the driving is like the driving of Yahu the son of Nimshi; for he drives furiously.

21 And Yahuram said, Make ready. And his mirkavah was made ready. And Yahuram melech of Yisrael and Achazyahu melech of Yahudah went out, each in his mirkavah and they went out against Yahu and met him in the field of Navoth the Yezreelite.

22 And it came to pass, when Yahuram saw Yahu, that he said, Is it in shalom, Yahu? And he answered, What shalom, as long as the whoredoms of your eema Isavel and her witchcrafts are so many?

23 And Yahuram turned his hands and fled and said to Achazyahu, There is treachery, O Achazyahu.

24 And Yahu drew a bow with his full strength and killed Yahuram between his arms and the arrow went out at his lev and he sunk down in his mirkavah.

25 Then said Yahu to Bidkar his captain, Take up and cast him in the portion of the field of Navoth the Yezreelite: for remember how that, when we rode together after Achav his abba, אֲחָאָב laid this burden upon him;

26 Surely I have seen yesterday the dahm of Navoth and the dahm of his sons, says אֲחָאָב; and I will repay you in this field, says אֲחָאָב. Now therefore take and cast him into the flat of ground, according to The Word of אֲחָאָב.

27 But when Achazyahu the melech of Yahudah saw this, he fled by the derech of the gan-bayit. And Yahu followed after him and said, kill him also in the mirkavah. And they did so at the going up to Gur, which is by Yivleam. And he fled to Megiddo and died there.

28 And his avadim carried him in a mirkavah to Yahrushalayim and buried him in his tomb with his ahvot in the city of Dawid.

29 And in the eleventh year of Yahuram the son of Achav began Achazyahu to reign over Yahudah.

30 And when Yahu had come to Yezreel, Isavel heard of it; and she painted her face and adorned her head and looked out a window.

31 And as Yahu entered in at the gate, she said, Has Zimri shalom, who killed his master?

32 And he lifted up his face to the window and said, Who is on my side? Who? And there looked down at him two, or three eunuchs.

33 And he said, Throw her down. So they threw her down: and some of her dahm was sprinkled on the wall and on the horses: and he trampled her under foot.

34 And when he had come in, he did eat and drink and said, Go, see now this cursed woman and bury her: for she is a melech's daughter.

35 And they went to bury her: but they found no more than her skull and the feet and the palms of her hands.

36 Therefore they came again and told him. And he said, This is The Word of אִיִּי, which He spoke by His eved Eliyahu the Tishbite, saying, In the portion of Yezreel shall dogs eat the flesh of Isavel:

37 And the carcass of Isavel shall be as dung upon the face of the field in the portion of Yezreel; so that they shall not even be able to say, This is Isavel.

10 And Achav had seventy sons in Shomron. And

Yahu wrote letters and sent to Shomron, to the rulers of Yezreel, to the zechanim and to them that brought up Achav's children, saying,

2 Now as soon as this letter comes to you, seeing your master's sons are with you and there are with you mirkavot and horses, a fortified city also and armor;

3 Choose the best and most upright of your master's sons and set him on his abba's kesay and fight for your master's bayit.

4 But they were exceedingly afraid and said, See, two melechim stood not before him: how then shall we stand?

5 And he that was over the bayit and he that was over the city, the zechanim also and the guardians of the children, sent to Yahu, saying, We are your avadim and will do all that you shall tell us; we will not keter any melech; do what is tov in your eyes.

6 Then he wrote a letter the second time to them, saying, If you are for me and if you will listen to my voice, take the heads of the men your master's sons and come to me to Yezreel tomorrow at this time. Now the melech's sons, being seventy persons, were with the great men of the city, who brought them up.

7 And it came to pass, when the letter came to them, that they took the melech's sons and killed seventy persons and put their heads in baskets and sent them to Yezreel.

8 And there came a messenger and told him, saying, They have brought the heads of the melech's sons. And he said, Lay them in two heaps at the entrance of the gate until the boker.

9 And it came to pass in the boker, that he went out and stood and said to all the people, You are tzadik:

see, I conspired against my master and killed him:
but who killed all these?

10 Know now that there shall fall to the earth
nothing of The Word of אֱלֹהִים, which אֱלֹהִים spoke
concerning Beit Achav: for אֱלֹהִים has done that
which He spoke by His eved Eliyahu.

11 So Yahu killed all that remained of Beit Achav in
Yezreel and all his great men and his relatives and
his kohanim, until he left him none remaining.

12 And he arose and departed and came to
Shomron. And on the derech he destroyed the bayit
of idols.

13 And Yahu met with the brothers of Achazyahu
melech of Yahudah and said, Who are you? And
they answered, We are the brothers of Achazyahu;
and we go down to greet the children of the melech
and the children of the queen.

14 And he said, Take them alive. And they took
them alive and killed them at the pit of the shearing
bayit, even forty-two men; neither did he leave any
of them.

15 And when he had departed there, he met
Yehonadav the son of Rechav coming to meet him:
and he saluted him and said to him, Is your lev right,
as my lev is with your lev? And Yehonadav
answered, It is. If it is, give me your hand. And he
gave him his hand; and he took him up to him into
the mirkavah.

16 And he said, Come with me and see my zeal for
אֱלֹהִים. So they made him ride in his mirkavah.

17 And when he came to Shomron, he killed all that
remained to Achav in Shomron, until he had
destroyed him, according to the saying of אֱלֹהִים,
which He spoke by Eliyahu.

18 And Yahu gathered all the people together and
said to them, Achav served Ba'al a little; but Yahu
shall serve him much.

19 Now therefore call to me all the neviim of Ba'al, all his avadim and all his kohanim; let none be missing: for I have a great sacrifice to do to Ba'al; whoever shall be missing, he shall not live. But Yahu did it deceptively, to the intent that he might destroy the worshippers of Ba'al.

20 And Yahu said, Proclaim a solemn meeting for Ba'al. And they proclaimed it.

21 And Yahu sent through kol Yisrael: and all the worshippers of Ba'al came, so that there was not a man left that did not come. And they came into the bayit of Ba'al; and the bayit of Ba'al was full from one end to another.

22 And he said to him that was over the wardrobe, Bring forth garments for all the worshippers of Ba'al. And he brought them forth garments.

23 And Yahu and Yehonadav the son of Rechav, went into the bayit of Ba'al and said to the worshippers of Ba'al, Search and look that there are here with you none of the avadim of אֱלֹהִים, but the worshippers of Ba'al only.

24 And when they went in to offer sacrifices and burnt offerings, Yahu appointed eighty men outside and said, If any of the men whom I have brought into your hands escapes, he that lets him go, his chayim shall be in place of the chayim of him that escaped.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Yahu said to the guard and to the officers, Go in and slay them; let none come forth. And they killed them with the edge of the sword; and the guard and the officers cast them out and went to the city of the bayit of Ba'al.

26 And they brought forth the images out of the bayit of Ba'al and burned them.

27 And they broke down the image of Ba'al and broke down the bayit of Ba'al and made it a latrine to this yom.

28 In this manner Yahu destroyed Ba'al out of Yisrael.

29 However from the sins of Yahravam the son of Nevat, who made Yisrael to sin, Yahu departed not from after them, from the golden calves that were in Beth-El and that were in Dan.

30 And אֱלֹהִים said to Yahu, Because you have done well in executing that which is tzadik in My eyes and have done to Beit Achav according to all that was in My lev, your children until the fourth generation shall sit on the kesay of Yisrael.

31 But Yahu took no heed to have his halacha in the Torah of אֱלֹהִים Ahlohim of Yisrael with all his lev: for he departed not from the sins of Yahravam, who made Yisrael to sin.

32 In those yamim אֱלֹהִים began to cut Yisrael short: and Haza-El killed them in all the borders of Yisrael;

33 From Yarden eastward, all the land of Gilad, the Gadites and the Reuvenites and the Menashshehites, from Aroer, which is by the River Arnon, even Gilad and Bashan.

34 Now the rest of the acts of Yahu and all that he did and all his might, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

35 And Yahu slept with his ahvot: and they buried him in Shomron. And Yahuachaz his son reigned in his place.

36 And the time that Yahu reigned over Yisrael in Shomron was twenty-eight years.

11 And when Athalyah the eema of Achazyahu saw that her son was dead, she arose and destroyed all the malchut offspring.

2 But Yehosheva, the daughter of melech Yahuram, sister of Achazyahu, took Yoash the son of Achazyahu and stole him from among the melech's sons that were killed; and they hid him and his nurse, in the bedroom from Athalyah, so that he was not killed.

3 And he was with her hidden in the Bayit of אֶלֶל six years. And Athalyah did reign over the land.

4 And the seventh year Yahuyadah sent and got the rulers over hundreds, with the captains and the guard and brought them to him into the Bayit of אֶלֶל and made a brit with them and took an oath from them in the Bayit of אֶלֶל and showed them the melech's son.

5 And he commanded them, saying, This is the thing that you shall do; A third part of you that enter in on The Shabbat shall even be guards of the melech's bayit;

6 And a third part shall be at the Gate of Sur; and a third part at the gate behind the guard: so shall you keep the watch of the bayit; that it is not broken down.

7 And two parts of all that go forth on The Shabbat, even they shall keep the watch of the Bayit of אֶלֶל for the melech.

8 And you shall surround the melech all around, every man with his weapons in his hand: and he that comes inside the ranks, let him be killed: and be with the melech as he goes out and as he comes in.

9 And the captains over the hundreds did according to all things that Yahuyadah the kohen commanded: and they took every man his men that were to come in on The Shabbat, with them that should go out on The Shabbat and came to Yahuyadah the kohen.

10 And to the captains over hundreds did the kohen give melech Dawid's spears and shields, that were in the Bayit of אִיזְרָאֵל.

11 And the guard stood, every man with his weapons in his hand, all around the melech, from the right corner of the Bayit to the left corner of the Bayit, along by the altar of the Bayit.

12 And he brought forth the melech's son and put the keter upon him and gave him the testimony; and they made him melech and anointed him; and they clapped their hands and said, Le-Chayim to the melech.

13 And when Athalyah heard the noise of the guards and of the people, she came to the people into the Bayit of אִיזְרָאֵל.

14 And when she looked, see, the melech stood by a pillar, as the manner was and the princes and the trumpeters by the melech and all the people of the land rejoiced and blew with shofars: and Athalyah tore her clothes and cried, Treason! Treason!

15 But Yahuyadah the kohen commanded the captains of the hundreds, the officers of the armies and said to them, Taker her away outside the ranks: and whoever follows her kill with the sword. For the kohen had said, Let her not be killed in the Bayit of אִיזְרָאֵל.

16 And they laid hands on her; and she went by the derech that the horses came into the melech's bayit: and there was she killed.

17 And Yahuyadah made a brit between אִיזְרָאֵל and the melech and the people that they should be אִיזְרָאֵל 's people; between the melech also and the people.

18 And all the people of the land went into the bayit of Ba'al and broke it down; his altars and his images they broke in pieces fully and killed Mattan the

pagan kohen of Ba'al before the altars. And the kohen appointed officers over the Bayit of אֶלֶל. 19 And he took the rulers over hundreds and the captains and the guard and all the people of the land; and they brought down the melech from the Bayit of אֶלֶל and came by the derech of the gate of the guard to the melech's bayit. And he sat on the kesay of the melechim.

20 And all the people of the land rejoiced and the city was in shalom: and they killed Athalyah with the sword next to the melech's bayit.

21 Seven years old was Yoash when he began to reign.

12 In the seventh year of Yahu, Yoash began to reign; and forty years he reigned in Yahrushalayim. And his eema's name was Tzivyah of Be-er-Sheva.

2 And Yoash did that which was right in the sight of אֶלֶל all his yamim in which Yahuyadah the kohen instructed him.

3 But the temples of idols were not taken away: the people still sacrificed and burned incense in the temples of idols.

4 And Yoash said to the kohanim, All the silver of the dedicated things that is brought into the Bayit of אֶלֶל, even the silver of every one's assessment the silver that every man has is assessed and all the silver that comes into any man's lev to freely bring into the Bayit of אֶלֶל:

5 Let the kohanim take for themselves, every man from his chaver: and let them repair the damages of the bayit, wherever any damage shall be found.

6 But it was so, that in the twenty-third year of melech Yoash the kohanim had not repaired the damages of the Bayit.

7 Then melech Yoash called for Yahuyadah the kohen and the other kohanim and said to them,

Why did you not repair the damages of the Bayit?
Now therefore receive no more silver from your chaverim, but deliver it for the repairing of the Bayit.

8 And the kohanim consented to receive no more silver from the people, neither to repair the damages of the Bayit.

9 But Yahuyadah the kohen took a chest and bore a hole in the lid of it and set it beside the altar, on the right side as one comes into the Bayit of אֶרֶץ: and the kohanim that kept the door put in it all the silver that was brought into the Bayit of אֶרֶץ.

10 And it was so, when they saw that there was much silver in the chest, that the melech's Sopher and the Kohen HaGadol came up and they put it in bags and took the silver that was found in the Bayit of אֶרֶץ.

11 And they gave the silver, being weighed, into the hands of them that did the work; who had the oversight of the Bayit of אֶרֶץ: and they paid it out to the carpenters and builders, who worked upon the Bayit of אֶרֶץ,

12 And to masons and cutters of stone and to buy timber and hewed stone to repair the damages of the Bayit of אֶרֶץ and for all that was laid out for the Bayit to repair it.

13 However there were not made for the Bayit of אֶרֶץ bowls of silver, snuffers, basins, shofars, any vessels of gold, or vessels of silver, from the silver that was brought into the Bayit of אֶרֶץ:

14 But they gave that to the workmen and repaired with it the Bayit of אֶרֶץ.

15 Moreover they did not ask for an accounting from the men, into whose hand they delivered the silver to be paid to the workmen: for they dealt faithfully.

16 The silver for the trespass offerings and the silver for the sin offerings were not brought into the Bayit of אֶרֶץ: it belonged to the kohanim.

17 Then Haza-El melech of Aram went up and fought against Gat and took it: and Haza-El set his face to go up to Yahrushalayim.

18 And Yoash melech of Yahudah took all the kadosh things that Yahushaphat and Yahuram and Achazyahu, his ahvot, melechim of Yahudah, had dedicated and his own kadosh things and all the gold that was found in the treasures of the Bayit of אֱלֹהִים and in the melech's bayit and sent it to Haza-El melech of Aram: and he went away from Yahrushalayim.

19 And the rest of the acts of Yoash and all that he did, are they not written in the Scroll of the Divre HaYamim of the melechim of Yahudah?

20 And his avadim arose and made a conspiracy and killed Yoash in the bayit of Millo that goes down to Silla.

21 For Yozachar the son of Shimath and Yahuzavad the son of Shomer, his avadim, killed him and he died; and they buried him with his ahvot in the city of Dawid: and Amatsyah his son reigned in his place.

13 In the twenty-third year of Yoash the son of Achazyahu melech of Yahudah, Yahuachaz the son of Yahu began to reign over Yisrael in Shomron and reigned seventeen years.

2 And he did that which was evil in the sight of אֱלֹהִים and followed the sins of Yahravam the son of Nevat, who made Yisrael to sin; he departed not from them.

3 And the anger of אֱלֹהִים was lit against Yisrael and He delivered them into the hand of Haza-El melech of Aram and into the hand of Ben-Hadad the son of Haza-El, all their yamim.

4 And Yahuachaz sought אֲרָמָא and אֲרָמָא listened to him: for He saw the oppression of Yisrael because the melech of Aram oppressed them.

5 And אֲרָמָא gave Yisrael a savior, so that they went out from under the hand of the Arameans: and the children of Yisrael dwelt in their tents, as before.

6 Nevertheless they departed not from the sins of Beit Yahravam, who made Yisrael sin, but walked in it: and there remained the Asherah also in Shomron.

7 For He left of Yahuachaz's army only fifty horsemen and ten mirkavot and ten thousand footmen; for the melech of Aram had destroyed them and had made them like the dust at threshing.

8 Now the rest of the acts of Yahuachaz and all that he did and his might, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

9 And Yahuachaz slept with his ahvot; and they buried him in Shomron: and Yoash his son reigned in his place.

10 In the thirty-seventh year of Yoash melech of Yahudah began Yoash the son of Yahuachaz to reign over Yisrael in Shomron and reigned sixteen years.

11 And he did that which was evil in the sight of אֲרָמָא; he departed not from all the sins of Yahravam the son of Nevat, who made Yisrael, sin: but he had his halacha in it.

12 And the rest of the acts of Yoash and all that he did and his might with which he fought against Amatsyah melech of Yahudah, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

13 And Yoash slept with his ahvot; and Yahravam sat upon his kesay: and Yoash was buried in Shomron with the melechim of Yisrael.

14 Now Elisha had fallen sick and died of his sickness. And Yoash the melech of Yisrael came down to him and wept over his face and said, O my abba, my abba, the Mirkavah of Yisrael and their horsemen.

15 And Elisha said to him, Take bow and arrows. And he took to him bow and arrows.

16 And he said to the melech of Yisrael, Put your hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the melech's hands.

17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of ארם 's deliverance and the arrow of deliverance from Aram: for you shall kill the Arameans in Aphek, until you have consumed them.

18 And he said, Take the arrows. And he took them. And he said to the melech of Yisrael, strike the ground. And he struck it three times and stopped.

19 And the man of Ahlohim was angry with him and said, You should have struck it five, or six times; then you would have smitten Aram until you had consumed it: whereas now you shall smite Aram only three times.

20 And Elisha died and they buried him. And the bands of the Moavites invaded the land at the spring of the year.

21 And it came to pass, as they were burying a man, that, see, they saw a band of raiding men; and they cast the man into the tomb of Elisha: and when the man was let down and touched the bones of Elisha, he revived and stood up on his feet.

22 But Haza-El melech of Aram oppressed Yisrael all the yamim of Yahuachaz.

23 And ארם was full of unmerited chen to them and had rachamim on them and had respect to them because of His brit with Avraham, Yitzchak

and Yaakov and would not destroy them, neither cast them from His presence yet.

24 So Haza-El melech of Aram died; and Ben-Hadad his son reigned in his place.

25 And Yoash the son of Yahuachaz took again out of the hand of Ben-Hadad the son of Haza-El the cities, which he had taken out of the hand of Yahuachaz his abba by war. Three times did Yoash beat him and recovered the cities of Yisrael.

14 In the second year of Yoash son of Yahuachaz melech of Yisrael reigned Amatsyah the son of Yoash melech of Yahudah.

2 He was twenty-five years old when he began to reign and reigned twenty-nine years in Yahrushalayim. And his eema's name was Yahuaddan of Yahrushalayim.

3 And he did that which was right in the sight of אלהים, yet not like Dawid his abba: he did according to all things as Yoash his abba did.

4 However the temples of idols were not taken away: as yet the people did sacrifice and burned incense in the temples of idols.

5 And it came to pass, as soon as the malchut was confirmed in his hand, that he killed his avadim that had killed the melech his abba.

6 But the children of the murderers he killed not: according to that which is written in the scroll of the Torah of Moshe, in which אלהים commanded, saying, The ahvot shall not be put to death for the children, nor the children be put to death for the ahvot; but every man shall be put to death for his own sin.

7 He killed of Edom in the Valley of Salt ten thousand and took Selah by war and called the name of it Yoktheel to this yom.

8 Then Amatsyah sent messengers to Yoash, the son of Yahuachaz son of Yahu, melech of Yisrael, saying, Come, let us look one another in the face.

9 And Yoash the melech of Yisrael sent to Amatsyah melech of Yahudah, saying, The thistle that was in Levanon sent to the cedar that was in Levanon, saying, Give your daughter to my son as an isha: and there passed by a wild beast that was in Levanon and trampled down the thistle.

10 You have indeed killed Edom and your lev has lifted you up: be esteemed by this and stay at home: for why should you meddle to your hurt, that you should fall you and Yahudah with you?

11 But Amatsyah would not listen. Therefore Yoash melech of Yisrael went up; and he and Amatsyah melech of Yahudah looked one another in the face at Beth-Shemesh, which belongs to Yahudah.

12 And Yahudah was smitten before Yisrael; and they fled every man to their tents.

13 And Yoash melech of Yisrael took Amatsyah melech of Yahudah, the son of Yoash the son of Achazyahu, at Beth-Shemesh and came to Yahrushalayim and broke down the wall of Yahrushalayim from the Gate of Efrayim to the Corner Gate, four hundred cubits.

14 And he took all the gold and silver and all the vessels that were found in the Bayit of אֱלֹהִים and in the treasures of the melech's bayit and he took hostages and returned to Shomron.

15 Now the rest of the acts of Yoash which he did and his might and how he fought with Amatsyah melech of Yahudah, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

16 And Yoash slept with his ahvot and was buried in Shomron with the melechim of Yisrael; and Yahravam his son reigned in his place.

17 And Amatsyah the son of Yoash melech of Yahudah lived after the death of Yoash son of Yahuachaz melech of Yisrael fifteen years.

18 And the rest of the acts of Amatsyah, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

19 Now they made a conspiracy against him in Yahrushalayim: and he fled to Lachish; but they sent after him to Lachish and killed him there.

20 And they brought him on horses: and he was buried at Yahrushalayim with his ahvot in the city of Dawid.

21 And all the people of Yahudah took Azaryah, who was sixteen years old and made him melech instead of his abba Amatsyah.

22 He built Eilat and restored it to Yahudah, after the melech slept with his ahvot.

23 In the fifteenth year of Amatsyah the son of Yoash melech of Yahudah Yahravam the son of Yoash melech of Yisrael began to reign in Shomron and reigned forty-one years.

24 And he did that which was evil in the sight of אלהים: he departed not from all the sins of Yahravam the son of Nevat, who made Yisrael to sin.

25 He restored the coast of Yisrael from the entering of Hamath to the sea of the plain, according to The Word of אלהים Ahlohim of Yisrael, which He spoke by the hand of His eved Yonah, the son of Amittai, the navi, who was of Gat-Hepher.

26 For אלהים saw the affliction of Yisrael, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Yisrael.

27 And אלהים did not say that He would blot out the name of Yisrael from under the shamayim: and so He saved them by the hand of Yahravam the son of Yoash.

28 Now the rest of the acts of Yahravam and all that he did and his might, how he fought and how he recovered Dameshek and Hamath, which belonged to Yahudah, for Yisrael, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

29 And Yahravam slept with his ahvot, even with the melechim of Yisrael; and Zecharyah his son reigned in his place.

15 In the twenty-seventh year of Yahravam

melech of Yisrael began Azaryah son of Amatsyah melech of Yahudah to reign.

2 Sixteen years old was he when he began to reign and he reigned fifty-two years in Yahrushalayim.

And his eema's name was Yecholyah of Yahrushalayim.

3 And he did that which was right in the sight of אֱלֹהִים, according to all that his abba Amatsyah had done;

4 But the temple of idols was not removed: the people sacrificed and burned incense still in the temple of idols.

5 And אֱלֹהִים killed the melech, so that he was a leper to the yom of his death and dwelt in a separate bayit. And Yotam the melech's son was over the bayit, bringing mishpat to the people of the land.

6 And the rest of the acts of Azaryah and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

7 So Azaryah slept with his ahvot; and they buried him with his ahvot in the city of Dawid: and Yotam his son reigned in his place.

8 In the thirty-eighth year of Azaryah melech of Yahudah did Zecharyah the son of Yahravam reign over Yisrael in Shomron six chodashem.

9 And he did that which was evil in the sight of אֱלֹהֵינוּ, as his ahvot had done: he departed not from the sins of Yahravam the son of Nevat, who made Yisrael to sin.

10 And Shallum the son of Yavesh conspired against him and killed him before the people and reigned in his place.

11 And the rest of the acts of Zecharyah, see, they are written in the Scroll of the Divre HaYamim of the melechim of Yisrael.

12 This was The Word of אֱלֹהֵינוּ which he spoke to Yahu, saying, Your sons shall sit on the kesay of Yisrael to the fourth generation. And so it came to pass.

13 Shallum the son of Yavesh began to reign in the thirty-ninth year of Uziyahu melech of Yahudah; and he reigned a full chodesh in Shomron.

14 For Menachem the son of Gadi went up from Tirtzah and came to Shomron and killed Shallum the son of Yavesh in Shomron and reigned in his place.

15 And the rest of the acts of Shallum and his conspiracy which he made, see, they are written in the Scroll of the Divre HaYamim about the melechim of Yisrael.

16 Then Menachem destroyed Tifsach and all that were in it and the borders from Tirtzah: because they did not open it to him, therefore he killed them; and all the women in it that were with child he ripped open.

17 In the thirty-ninth year of Azaryah melech of Yahudah began Menachem the son of Gadi to reign over Yisrael and he reigned ten years in Shomron.

18 And he did that which was evil in the sight of אֱלֹהֵינוּ: he departed not all his yamim from the sins of Yahravam the son of Nevat, who made Yisrael to sin.

19 And Pul the melech of Ashshur came against the land: and Menachem gave Pul a thousand talents of silver, that his hand might be with him to confirm the malchut in his hand.

20 And Menachem exacted the silver of Yisrael, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the melech of Ashshur. So the melech of Ashshur turned back and stayed not there in the land.

21 And the rest of the acts of Menachem and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

22 And Menachem slept with his ahvot; and Pekahyah his son reigned in his place.

23 In the fiftieth year of Azaryah melech of Yahudah, Pekachyah the son of Menachem began to reign over Yisrael in Shomron and reigned two years.

24 And he did that which was evil in the sight of אלהים: he departed not from the sins of Yahravam the son of Nevat, who made Yisrael to sin.

25 But Pekach the son of Remalyah, a captain of his, conspired against him and killed him in Shomron, in the palace of the melech's bayit, with Argov and Aryeh and with him fifty men of the Giladites: and he killed him and reigned in his place.

26 And the rest of the acts of Pekachyah and all that he did, see, they are written in the Scroll of the Divre HaYamim of the melechim of Yisrael.

27 In the fifty-second year of Azaryah melech of Yahudah, Pekach the son of Remalyah began to reign over Yisrael in Shomron and reigned twenty years.

28 And he did that which was evil in the sight of אלהים: he departed not from the sins of Yahravam the son of Nevat, who made Yisrael to sin.

29 In the yamim of Pekach melech of Yisrael came Tilgath-Pilneser melech of Ashshur and took Lyon and Avel-Beth-Maachah and Yonoah and Kedesh and Hatzor and Gilad and Galil, all the land of Naphtali and carried them captive to Ashshur.

30 And Husha the son of Elah made a conspiracy against Pekach the son of Remalyah, smote him and killed him and reigned in his place, in the twentieth year of Yotam the son of Uziyahu.

31 And the rest of the acts of Pekach and all that he did, see, they are written in the Scroll of the Divre HaYamim about the melechim of Yisrael.

32 In the second year of Pekach the son of Remalyah melech of Yisrael began Yotam the son of Uziyahu melech of Yahudah to reign.

33 Twenty-five years old was he when he began to reign and he reigned sixteen years in Yahrushalayim. And his eema's name was Yerusha, the daughter of Tzadok.

34 And he did that which was right in the sight of אלהים: he did according to all that his abba Uziyahu had done.

35 But the temple of idols, were not removed: the people sacrificed and burned incense still in the temple of idols. He also built the Higher Gate of the Bayit of אלהים.

36 Now the rest of the acts of Yotam and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

37 In those yamim אלהים began to send against Yahudah Retzin the melech of Aram and Pekach the son of Remalyah.

38 And Yotam slept with his ahvot and was buried with his ahvot in the city of Dawid his abba: and Achaz his son reigned in his place.

16 In the seventeenth year of Pekach the son of Remalyah, Achaz the son of Yotam melech of Yahudah began to reign.

2 Twenty years old was Achaz when he began to reign and reigned sixteen years in Yahrushalayim and did not that which was right in the sight of אֱלֹהֵי his Ahlohim, unlike Dawid his abba.

3 But he had his halacha in the derech of the melechim of Yisrael and made his son to pass through the fire, according to the abominations of the heathen, whom אֱלֹהֵי cast out from before the children of Yisrael.

4 And he sacrificed and burned incense in the temple of idols and on the hills and under every green eytz.

5 Then Retzin melech of Aram and Pekach son of Remalyah melech of Yisrael came up to Yahrushalayim to war: and they besieged Achaz, but could not overcome him.

6 At that time Retzin melech of Aram recovered Eilat for Aram and drove the men of Yahudah from Eilat: and the Arameans came to Eilat and dwelt there to this yom.

7 So Achaz sent messengers to Tilgath-Pilneser melech of Ashshur, saying, I am your eved and your son: come up and save me out of the hand of the melech of Aram and out of the hand of the melech of Yisrael, who rise up against me.

8 And Achaz took the silver and gold that was found in the Bayit of אֱלֹהֵי and in the treasures of the melech's bayit and sent it for a present to the melech of Ashshur.

9 And the melech of Ashshur listened to him: for the melech of Ashshur went up against Dameshek and took it and carried the people of it captive to Kir and killed Retzin.

10 And melech Achaz went to Dameshek to meet Tilgath-Pilneser melech of Ashshur and saw an altar that was at Dameshek: and melech Achaz sent to Uriyah the kohen a sketch of the altar and its pattern, according to all its workmanship.

11 And Uriyah the kohen built an altar according to all that melech Achaz had sent from Dameshek: so Uriyah the kohen made it before melech Achaz came from Dameshek.

12 And when the melech had come from Dameshek, the melech saw the altar: and the melech approached the altar and offered on it.

13 And he burned his burnt offering and his grain offering and poured his drink offering and sprinkled the dahm of his shalom offerings, upon the altar.

14 And he brought also the bronze altar, which was before אֲרָזָא, from the forefront of the Bayit, from between the altar and the Bayit of אֲרָזָא and put it on the north side of the altar.

15 And melech Achaz commanded Uriyah the kohen, saying, Upon the great altar burn the shachrit burnt offering and the maariv grain offering and the melech's burnt sacrifice and his grain offering, with the burnt offering of all the people of the land and their grain offering and their drink offerings; and sprinkle upon it all the dahm of the burnt offering and all the dahm of the sacrifice: and the bronze altar shall be for me to inquire by.

16 This did Uriyah the kohen, according to all that melech Achaz commanded.

17 And melech Achaz cut off the borders of the bases and removed the laver from off them; and took down the huge laver from off the bronze oxen that were under it and put it upon a pavement of stones.

18 And the shelter for The Shabbat that they had built in the bayit, and the melech's entry outside, he

took from the Bayit of אֱלֹהִים for the melech of Ashshur.

19 Now the rest of the acts of Achaz which he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

20 And Achaz slept with his ahvot and was buried with his ahvot in the city of Dawid: and Hizqiyahu his son reigned in his place.

17 In the twelfth year of Achaz melech of

Yahudah began Husha the son of Elah to reign in Shomron over Yisrael nine years.

2 And he did that which was evil in the sight of אֱלֹהִים, but not as the melechim of Yisrael that were before him.

3 Against him came up Shalmaneser melech of Ashshur; and Husha became his eved and gave him tribute.

4 And the melech of Ashshur found Husha in a conspiracy: for he had sent messengers to Sho melech of Mitzrayim and brought no present to the melech of Ashshur, as he had done year by year: therefore the melech of Ashshur arrested him and bound him in prison.

5 Then the melech of Ashshur came up throughout all the land and went up to Shomron and besieged it three years.

6 In the ninth year of Husha, the melech of Ashshur took Shomron and carried Yisrael away into Ashshur and placed them in Chalach and in Chavor by the River Gozan and in the cities of the Medes.

7 For so it was, that the children of Yisrael had sinned against אֱלֹהִים their Ahlohim, who had brought them up out of the land of Mitzrayim, from under the hand of Pharaoh melech of Mitzrayim and had feared other ahlahim ,

8 And walked in the chukim of the heathen, whom אֱלֹהִים cast out from before the children of Yisrael and of the melechim of Yisrael, which they had made.

9 And the children of Yisrael did secretly those things that were not right against אֱלֹהִים their Ahlohim and they built themselves temples of idols in all their cities, from the watchtower to the walled city.

10 And they set up images and Asherim in every high hill and under every green eytz:

11 And there they burned incense in all the temples of idols, as did the heathen whom אֱלֹהִים carried away before them; and worked wicked things to provoke אֱלֹהִים to anger:

12 For they served idols, of which אֱלֹהִים had said to them, You shall not do this thing.

13 Yet אֱלֹהִים testified against Yisrael and against Yahudah, by all the neviim and by all the seers, saying, Make teshuvah from your evil halachot and keep My mitzvot and My chukim, according to all the Torah which I commanded your ahvot and which I sent to you by My avadim the neviim.

14 But they would not listen, but hardened their necks, like the necks of their ahvot, that did not believe in אֱלֹהִים their Ahlohim.

15 And they rejected His chukim and His brit that He made with their ahvot and His testimonies which He testified against them; and they followed vanity and became vain and went after the heathen that were all around them, concerning whom אֱלֹהִים had ordered them, that they should not do like them.

16 And they left all the mitzvot of אֱלֹהִים their Ahlohim and made molten images, even two calves and made an Asherah and worshipped all the hosts of the shamayim and served Ba'al.

17 And they caused their sons and their daughters to pass through the fire and used divination and enchantments and sold themselves to do evil in the sight of אֱלֹהִים, to provoke Him to anger.

18 Therefore אֱלֹהִים was very angry with Yisrael and removed them out of His sight: there was none left but the tribe of Yahudah only.

19 Also Yahudah did not guard the mitzvoth of אֱלֹהִים their Ahlohim, but had their halacha in the chukim of Yisrael that they made.

20 And אֱלֹהִים rejected all the zera of Yisrael, and afflicted them and delivered them into the hand of spoilers, until He had cast them out of His sight.

21 For He tore Yisrael away from Beit Dawid; and they made Yahravam the son of Nevat melech: and Yahravam drove Yisrael away from following אֱלֹהִים and made them sin a great sin.

22 For the children of Yisrael had their halacha in all the sins of Yahravam that he did; they departed not from them;

23 Until אֱלֹהִים removed Yisrael out of His sight, as He had said by all His avadim the neviim. So Yisrael was carried away out of their own land to Ashshur until this yom.

24 And the melech of Ashshur brought men from Bavel and from Cuthah and from Ava and from Hamath and from Sefarvayim and placed them in the cities of Shomron instead of the children of Yisrael: and they possessed Shomron and dwelt in the cities of it.

25 And so it was at the beginning of their dwelling there, that they feared not אֱלֹהִים: therefore אֱלֹהִים sent lions among them, that killed some of them.

26 Therefore they spoke to the melech of Ashshur, saying, The goyim whom you have removed and placed in the cities of Shomron, know not the manner of the ahlahim of the land: therefore he has

sent lions among them and, see, they are being killed because they know not the manner of the myahlahim hla of the land.

27 Then the melech of Ashshur commanded, saying, Carry back one of the kohanim whom you brought from there [Judah]; and let him go back and live there [Shomron] and let him teach them [the Shomronim] the manner of the ahlahim of the land.

28 Then one of the kohanim whom they had carried away from Shomron came back and dwelt in Beth-El and taught them how they should fear אֱלֹהֵיכֶם.

29 Yet every nation made ahlahim of their own and put them in the houses of the idol temples that the Shomronim had made, every nation in their cities in which they dwelt.

30 And the men of Bavel made Sukkot-Benoth and the men of Cuth made Nergal and the men of Hamath made Ashima,

31 And the Avites made Nivhaz and Tartak and the Sefarvites burned their children in fire to Adram-Melech and Anam-Melech, the ahlahim of Sefarvaim.

32 So they feared אֱלֹהֵיכֶם, but also made for themselves from the lowest of them kohanim for the idol temples, who sacrificed for them in the houses of the idol temples.

33 They feared אֱלֹהֵיכֶם, but they also served their own ahlahim, after the manner of the goyim who had carried them away.

34 To this yom they do after their former customs and behaviors: they fear not אֱלֹהֵיכֶם, neither do they follow His chukim, or ordinances, or Torah, or mitzvoth that אֱלֹהֵיכֶם commanded the children of Yaakov, whom He named Yisrael;

35 With whom אֱלֹהֵיכֶם had made a brit and charged them saying, You shall not fear other ahlahim, nor

bow yourselves to them, nor serve them, nor sacrifice to them:

36 But אֱלֹהִים, who brought you up out of the land of Mitzrayim with great Power and an outstretched Arm, Him shall you fear and Him shall you worship and to Him shall you do sacrifice.

37 And the chukim and the mishpatim and the Torah and the mitzvoth, which He wrote for you, you shall observe to do le-olam-va-ed; and you shall not fear other ahlahim .

38 And the brit that I have made with you, you shall not forget; neither shall you fear other ahlahim .

39 But אֱלֹהִים your Ahlohim you shall fear; and He shall deliver you out of the hand of all your enemies.

40 But they did not listen, but they did after their former customs and behaviors.

41 So these goyim feared אֱלֹהִים and also served their graven images, both their children and their children's children: as did their ahvot, so do they to this yom.

18 Now it came to pass in the third year of Husha

son of Elah melech of Yisrael, that Hizqiyahu the son of Achaz melech of Yahudah began to reign.

2 Twenty-five years old was he when he began to reign; and he reigned twenty-nine years in Yahrushalayim. His eema's name also was Avi, the daughter of Zecharyah.

3 And he did that which was right in the sight of אֱלֹהִים, according to all that Dawid his abba did.

4 He removed the idol temples and broke the images and cut down the Asherim and broke in pieces the bronze serpent that Moshe had made: for in those yamim the children of Yisrael did burn incense to it: and called it Nechushtan.

5 He trusted in אלהים Ahlohim of Yisrael; so that after him was none like him among all the melechim of Yahudah, nor any that were before him.

6 For he clave to אלהים and departed not from following Him, but kept His mitzvoth, which אלהים commanded Moshe.

7 And אלהים was with him; and prospered him wherever he went: and he rebelled against the melech of Ashshur and did not serve him.

8 He killed the Plishtim, even to Azah and the borders of it, from the Tower of The Watchmen to the fortified city.

9 And it came to pass in the fourth year of melech Hizqiyahu, which was the seventh year of Husha son of Elah melech of Yisrael, that Shalmaneser melech of Ashshur came up against Shomron and besieged it.

10 And at the end of three years they took it: even in the sixth year of Hizqiyahu, that is the ninth year of Husha melech of Yisrael, Shomron was taken.

11 And the melech of Ashshur did carry away Yisrael to Ashshur and put them in Chalach and in Chavor by the River Gozan and in the cities of the Medes:

12 Because they obeyed not the voice of אלהים their Ahlohim, but transgressed His brit and all that Moshe the eved of אלהים commanded and would not listen to them, nor do them.

13 Now in the fourteenth year of melech Hizqiyahu did Sancheriv melech of Ashshur come up against all the fortified cities of Yahudah and took them.

14 And Hizqiyahu melech of Yahudah sent to the melech of Ashshur to Lachish, saying, I have done wrong; return from me: that which you put on me will I bear. And the melech of Ashshur appointed to Hizqiyahu melech of Yahudah three hundred talents of silver and thirty talents of gold.

15 And Hizqiyahu gave him all the silver that was found in the Bayit of אֱלֹהִים and in the treasures of the melech's bayit.

16 At that time did Hizqiyahu cut off the gold from the doors of the Hekal of אֱלֹהִים and from the pillars which Hizqiyahu melech of Yahudah had overlaid and gave it to the melech of Ashshur.

17 And the melech of Ashshur sent Tartan and Rav-Saris and Rav-Shakeh from Lachish to melech Hizqiyahu with great armies against Yahrushalayim. And they went up and came to Yahrushalayim. And when they had come up, they came and stood by the conduit of the upper pool, which is in the highway of the Launderers' Field.

18 And when they had called to the melech, there came out to them Elyaquim the son of Hilkiyahu, who was over the household and Shevna the Sopher and Yoah the son of Asaph the recorder.

19 And Rav-Shakeh said to them, Speak now to Hizqiyahu, This says the great melech, the melech of Ashshur, What confidence is this in which you trust?

20 You say, but they are but vain words, I have counsel and strength for the war. Now on whom do you trust, that you rebel against me?

21 Now, see, you trust upon the staff of this bruised reed, even upon Mitzrayim, on which if a man lean, it will go into his hand and pierce it: so is Pharaoh melech of Mitzrayim to all that trust in him.

22 But if you say to me, We trust in אֱלֹהִים our Ahlohim: is not that He, whose idol temples and whose altars Hizqiyahu has taken away and has said to Yahudah and Yahrushalayim, You shall worship before this altar in Yahrushalayim?

23 Now therefore, I ask you, give pledges to my master the melech of Ashshur and I will deliver you

two thousand horses, if you are able to put riders on them.

24 How then will you turn away the face of one captain of the least of my master's avadim and put your trust in Mitzrayim for mirkavot and for horsemen?

25 Have I now come up without אֲרָאָא against this place to destroy it? אֲרָאָא said to me, Go up against this land and destroy it.

26 Then said Elyaquim the son of Hilkiyahu and Shevna and Yoah, to Rav-Shakeh, Speak, I ask you, to your avadim in the Aramaic language; for we understand it: but do not talk with us in the Yahudim's language in the ears of the people that are on the wall.

27 But Rav-Shakeh said to them, Has my master sent me to your master and to you, to speak these words? Has he not sent me to the men who sit on the wall, that they may eat their own dung and drink their own urine with you.

28 Then Rav-Shakeh stood and cried with a loud voice in the Yahudim's language and spoke, saying, Hear the word of the great melech, the melech of Ashshur:

29 This says the melech, Let not Hizqiyahu deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hizqiyahu make you trust in אֲרָאָא, saying, אֲרָאָא will surely deliver us and this city shall not be delivered into the hand of the melech of Ashshur.

31 Shema not to Hizqiyahu: for this says the melech of Ashshur, Make an agreement with me by a present and come out to me and then eat every man of his own vine and every man of his own fig eytz and drink every man the mayim of his own cistern:

32 Until I come; and take you away to a land like your own land, a land of grain and wine, a land of lechem and vineyards, a land of olive eytzim and of honey, that you may live and not die: and listen not to Hizqiyahu, when he misleads you, saying, אִי־אִי־נָ will deliver us.

33 Have any of the ahlahim of the goyim delivered at all its land out of the hand of the melech of Ashshur?

34 Where are the ahlahim of Hamath and of Arpad? Where are the ahlahim of Sefarvaim, Hena and Ivah? Have they delivered Shomron out of my hand?

35 Who are they among all the ahlahim of the countries that have delivered their country out of my hand; that אִי־אִי־נָ should deliver Yahrushalayim out of my hand?

36 But the people held their silence and answered him not a word: for the melech's commandment said, Answer him not.

37 Then came Elyaquim the son of Hilkiyahu, who was over the household and Shevna the Sopher and Yoah the son of Asaph the recorder, to Hizqiyahu with their clothes torn and told him all the words of Rav-Shakeh.

19 And it came to pass, when melech Hizqiyahu heard it, that he tore his clothes and covered himself with sackcloth and went into the Bayit of אִי־אִי־נָ.

2 And he sent Elyaquim, who was over the household and Shevna the Sopher and the zechanim of the kohanim, covered with sackcloth, to Yeshayahu the navi the son of Amotz.

3 And they said to him, This says Hizqiyahu, This yom is a yom of trouble and of rebuke and

blasphemy: for the children are come to the birth and there is not strength to bring forth.

4 It may be אֲנִי your Ahlohim will hear all the words of Rav-Shakeh, whom the melech of Ashshur his master has sent to reproach the living Ahlohim; and will reprove the words which אֲנִי your Ahlohim has heard. Therefore lift up your tefillah for the remnant that are left.

5 So the avadim of melech Hizqiyahu came to Yeshayahu.

6 And Yeshayahu said to them, This shall you say to your master, This says אֲנִי, Be not afraid of the words which you have heard, with which the avadim of the melech of Ashshur have blasphemed Me.

7 See, I will send a blast upon him and he shall hear a rumor and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rav-Shakeh returned and found the melech of Ashshur warring against Livnah: for he had heard that he had departed from Lachish.

9 And when the melech heard concerning Tirhakah melech of Ethiopia, See, he has come out to fight against you: he sent messengers again to Hizqiyahu, saying,

10 This shall you speak to Hizqiyahu melech of Yahudah, saying, Let not your Ahlohim in whom you trust deceive you, saying, Yahrushalayim shall not be delivered into the hand of the melech of Ashshur.

11 See, you have heard what the melechim of Ashshur have done to all the lands, by destroying them utterly: and shall you be delivered?

12 Have the ahlahim of the goyim delivered them whom my ahvot have destroyed; as Gozan and Charan and Rezep and the children of Aden that were in Thelasar?

13 Where is the melech of Hamath and the melech of Arpad and the melech of the city of Sefarvaim, of Hena and Ivah?

14 And Hizqiyahu received the letter from the hand of the messengers and read it: and Hizqiyahu went up into the Bayit of אֱלֹהִים and spread it before אֱלֹהִים.

15 And Hizqiyahu made tefillah before אֱלֹהִים and said, O אֱלֹהִים Ahlohim of Yisrael, who dwells between the cheruvim, You are the Ahlohim, even You alone, of all the malchutim of the earth: You have made the shamayim and earth.

16 אֱלֹהִים, incline Your ear and listen: open, אֱלֹהִים, Your eyes and see: and hear the words of Sancheriv, which he has sent to reproach the living Ahlohim.

17 Of an emet, אֱלֹהִים, the melechim of Ashshur have destroyed the goyim and their lands,

18 And have cast their ahlahim into the fire: for they were not ahlahim, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O אֱלֹהִים our Ahlohim, I beg You, save us out of his hand, that all the malchutim of the earth may know that You are אֱלֹהִים Ahlohim, even You alone.

20 Then Yeshayahu the son of Amotz sent to Hizqiyahu, saying, This says אֱלֹהִים Ahlohim of Yisrael, That which you have made tefillah to Me against Sancheriv melech of Ashshur I have heard.

21 This is the Word that אֱלֹהִים has spoken concerning him; The virgin the daughter of Tzion has despised you and laughed you to scorn; the daughter of Yahrushalayim has shaken her head at you.

22 Whom have you reproached and blasphemed? And against whom have you exalted your voice and

lifted up your eyes on high? Even against the Kadosh-One of Yisrael.

23 By the messengers you have reproached אִרְאִי and have said, With the multitude of my mirkavot I am come up to the height of the mountains, to the sides of Levanon and will cut down the tall cedar eytzim and the choice cypress eytzim: and I will enter into the lodgings of his borders and into the forest of Carmel.

24 I have dug and drunk strange mayim and with the sole of my feet have I dried up all the great rivers.

25 Have you not heard long ago how I have done it and of ancient times that I have formed it? Now have I brought it to pass, that you should lay waste fortified cities into ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field and as the green herb, as the grass on the housetops and as grass blasted before it is grown up.

27 But I know your sitting down and your going out and your coming in and your rage against Me.

28 Because your rage against Me and your tumult is come up into My ears, therefore I will put My hook in your nose and My bridle in your lips and I will turn you back by the derech by which you came.

29 And this shall be an ot to you, You shall eat this year such things as grow of themselves and in the second year that which springs of the same; and in the third year sow and reap and plant vineyards and eat the fruits of it.

30 And the remnant that is escaped from Beit Yahudah shall yet again take root downward and bear fruit upward.

31 For out of Yahrushalayim shall go forth a remnant and they that escape out of Har Tzion: the zeal of אִיִּזְרָאֵל Tzevaot shall do this.

32 Therefore this says אִיִּזְרָאֵל concerning the melech of Ashshur, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the derech that he came, by the same derech shall he return and shall not come into this city, says אִיִּזְרָאֵל.

34 For I will defend this city, to save it, for My own sake and for My eved Dawid's sake.

35 And it came to pass that lyla; that The Heavenly Malach of אִיִּזְרָאֵל went out and killed in the camp of the Ashurim one hundred eighty five thousand men: and when they arose early in the boker, see, they were all dead corpses.

36 So Sancheriv melech of Ashshur departed and went and returned and dwelt at Ninveh.

37 And it came to pass, as he was worshipping in the bayit of Nisroch his ahlahim , that Adram-Melech and Sharezer his sons killed him with the sword: and they escaped into the land of Armenia. And Esar-Haddon his son reigned in his place.

20 In those yamim was Hizqiyahu sick and near death. And the navi Yeshayahu the son of Amotz came to him and said to him, This says אִיִּזְרָאֵל, Set your bayit in order; for you shall die and not live.

2 Then he turned his face to the wall and made tefillah to אִיִּזְרָאֵל, saying,

3 I beg You, O אִיִּזְרָאֵל, remember now how I have had my halacha before You in emet and with a perfect lev and have done that which is tov in Your sight. And Hizqiyahu wept heavily.

4 And it came to pass, before Yeshayahu had gone out into the inner court, that The Word of אֱלֹהִים came to him, saying,

5 Return and tell Hizqiyahu the leader of My people, This says אֱלֹהִים, the Ahlohim of Dawid your abba, I have heard your tefillah, I have seen your tears: see, I will heal you: on the third yom you shall go up to the Bayit of אֱלֹהִים.

6 And I will add to your yamim fifteen years; and I will deliver you and this city out of the hand of the melech of Ashshur; and I will defend this city for My own sake and for My eved Dawid's sake.

7 And Yeshayahu said, Take a lump of figs. And they took and laid it on the boil and he recovered.

8 And Hizqiyahu said to Yeshayahu, What shall be the ot that אֱלֹהִים will heal me and that I shall go up into the Bayit of אֱלֹהִים the third yom?

9 And Yeshayahu said, This ot shall you have of אֱלֹהִים, that אֱלֹהִים will do the thing that He has spoken: shall the shadow go forth-forward ten degrees, or go back ten degrees?

10 And Hizqiyahu answered, It would be easy for the shadow to go down-forward ten degrees: no, but let the shadow return backward ten degrees.

11 And Yeshayahu the navi cried to אֱלֹהִים: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Achaz.

12 At that time Berodach-Baladan, the son of Baladan, melech of Bavel, sent letters and a present to Hizqiyahu: for he had heard that Hizqiyahu had been sick.

13 And Hizqiyahu listened to them and showed them all the bayit of his precious things, the silver and the gold and the spices and the precious ointment and all the bayit of his armor and all that was found in his treasures: there was nothing in his

bayit, nor in all his dominion, that Hizqiyahu showed them not.

14 Then came Yeshayahu the navi to melech Hizqiyahu and said to him, What did these men say? And from where did they come to you? And Hizqiyahu said, They are come from a far country, even from Bavel.

15 And he said, What have they seen in your bayit? And Hizqiyahu answered, All the things that are in my bayit have they seen: there is nothing among my treasures that I have not showed them.

16 And Yeshayahu said to Hizqiyahu, Hear The Word of אֱלֹהִים.

17 See, the yamim come, that all that is in your bayit and that which your ahvot have laid up in store until this yom, shall be carried into Bavel: nothing shall be left, says אֱלֹהִים.

18 And of your sons that shall issue from you, that you shall beget, shall they take away; and they shall be eunuchs in the palace of the melech of Bavel.

19 Then said Hizqiyahu to Yeshayahu, Tov is The Word of אֱלֹהִים which you have spoken. And he said, Is it not tov, if shalom and emet be in my yamim?

20 And the rest of the acts of Hizqiyahu and all his might and how he made a pool and a conduit and brought mayim into the city, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

21 And Hizqiyahu slept with his ahvot: and Menasheh his son reigned in his place.

21 Menasheh was twelve years old when he began to reign and reigned fifty-five years in Yahrushalayim. And his eema's name was Hephtzi-Bah.

2 And he did that which was evil in the sight of אֱלֹהִים, after the abominations of the heathen, whom אֱלֹהִים cast out before the children of Yisrael.

3 For he built up again the idol temples that Hizqiyahu his abba had destroyed; and he reared up altars for Ba'al and made an Asherah, as did Achav melech of Yisrael; and worshipped all the hosts of the shamayim and served them.

4 And he built altars in the Bayit of אֱלֹהִים, of which אֱלֹהִים said, In Yahrushalayim will I put My Name.

5 And he built altars for all the hosts of the shamayim in the two courts of the Bayit of אֱלֹהִים.

6 And he made his son pass through the fire and observed times and used enchantments and dealt with familiar ruachim and mediums: he worked much wickedness in the sight of אֱלֹהִים, to provoke Him to anger.

7 And he set a graven image of the Asherah that he had made in the bayit, of which אֱלֹהִים said to Dawid and to Shlomo his son, In this bayit and in Yahrushalayim, which I have chosen out of all tribes of Yisrael, will I put My Name le-olam-va-ed:

8 Neither will I make the feet of Yisrael move anymore out of the land which I gave their ahvot; only if they will observe to do according to all that I have commanded them and according to all the Torah that My eved Moshe commanded them.

9 But they listened not: and Menasheh seduced them to do more evil than did the goyim whom אֱלֹהִים destroyed before the children of Yisrael.

10 And אֱלֹהִים spoke by His avadim the neviim, saying,

11 Because Menasheh melech of Yahudah has done these abominations and has done wickedly above all that the Amorites did, who were before him and has made Yahudah also to sin with his idols:

12 Therefore this says אלהים Ahlohim of Yisrael, See, I AM bringing such evil upon Yahrushalayim and Yahudah that whoever hears of it, both his ears shall tingle.

13 And I will stretch over Yahrushalayim the line of Shomron and the plummet of Beit Achav: and I will wipe Yahrushalayim as a man wipes a dish, wiping it and turning it upside down.

14 And I will forsake the remnant of My inheritance and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done that which was evil in My sight and have provoked Me to anger, since the yom their ahvot came forth out of Mitzrayim, even to this yom.

16 Moreover Menasheh shed much innocent dahm, until he had filled Yahrushalayim from one end to another; beside his sin by which he made Yahudah to sin, in doing that which was evil in the sight of אלהים.

17 Now the rest of the acts of Menasheh and all that he did and his sin that he sinned, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

18 And Menasheh slept with his ahvot and was buried in the gan of his own bayit, in the gan of Uzza: and Amon his son reigned in his place.

19 Amon was twenty-two years old when he began to reign and he reigned two years in Yahrushalayim. And his eema's name was Meshullemeth, the daughter of Harutz of Yotevah.

20 And he did that which was evil in the sight of אלהים, as his abba Menasheh did.

21 And he had his halacha in all the halachot that his abba walked in and served the idols that his abba served and worshipped them:

22 And he forsook אֲחֹלִים Ahlohim of his ahvot and did not have his halacha in the derech of אֲחֹלִים.

23 And the avadim of Amon conspired against him and killed the melech in his own bayit.

24 And the people of the land killed all them that had conspired against melech Amon; and the people of the land made Yoshiyahu his son melech in his place.

25 Now the rest of the acts of Amon that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

26 And he was buried in his tomb in the gan of Uzza: and Yoshiyahu his son reigned in his place.

22 Yoshiyahu was eight years old when he began to reign and he reigned thirty-one years in Yahrushalayim. And his eema's name was Yedidah, the daughter of Adayah of Botscah.

2 And he did that which was right in the sight of אֲחֹלִים and had his halacha in all the derech of Dawid his abba and turned not aside to the right hand, or to the left.

3 And it came to pass in the eighteenth year of melech Yoshiyahu, that the melech sent Shaphan the son of Azalyah, the son of Meshullam, the Sopher, to the Bayit of אֲחֹלִים, saying,

4 Go up to Hilkiyahu the Kohen HaGadol, that he may weigh the silver that is brought into the Bayit of אֲחֹלִים, which the doorkeepers have gathered from the people:

5 And let them deliver it into the hand of the doers of the work; that have the oversight of the Bayit of אֲחֹלִים: and let them give it to the doers of the work which is in the Bayit of אֲחֹלִים, to repair the damages of the bayit,

6 Unto the carpenters and builders and masons and to buy timber and cut stone to repair the bayit.

7 However there was no accounting made with them of the silver that was delivered into their hand because they acted faithfully.

8 And Hilkiyahu the Kohen HaGadol said to Shaphan the Sopher, I have found the scroll of the Torah in the Bayit of אֶלֶּלֶּ. And Hilkiyahu gave the scroll to Shaphan and he read it.

9 And Shaphan the Sopher came to the melech and brought the melech word again and said, Your avadim have gathered the silver that was found in the bayit and have delivered it into the hand of those that do the work, that have the oversight of the Bayit of אֶלֶּלֶּ.

10 And Shaphan the Sopher showed the melech, saying, Hilkiyahu the kohen has delivered to me a scroll. And Shaphan read it before the melech.

11 And it came to pass, when the melech had heard the Words of the scroll of the Torah, that he tore his clothes.

12 And the melech commanded Hilkiyahu the kohen and Ahikam the son of Shaphan and Achvor the son of Michayah and Shaphan the Sopher and Asayah an eved of the melech, saying,

13 Go, inquire of אֶלֶּלֶּ for me and for the people and for all Yahudah, concerning the Words of this scroll that is found: for great is the wrath of אֶלֶּלֶּ that is lit against us because our ahvot have not listened to the Words of this scroll, to do according to all that which is written concerning us.

14 So Hilkiyahu the kohen and Ahikam and Achvor and Shaphan and Asayah, went to Huldah the neviyah, the isha of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Yahrushalayim studying Torah), and they communed with her.

15 And she said to them, This says אֶלֶּלֶּ Ahlohim of Yisrael, Tell the man that sent you to Me,

16 This says אלהים, See, I will bring evil upon this place and upon the inhabitants of it, even all the Words of the scroll that the melech of Yahudah has read:

17ahlahim Because they have forsaken Me and have burned incense to other ahlahim , that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be lit against this place and shall not be quenched.

18 But to the melech of Yahudah who sent you to inquire of אלהים, this shall you say to him, This says אלהים Ahlohim of Yisrael, about the words which you have heard;

19 Because your lev was tender and you have humbled yourself before אלהים, when you heard what I spoke against this place and against the inhabitants of it, that they should become a desolation and a curse and have torn your clothes and wept before Me; I also have heard you, says אלהים.

20 See therefore, I will gather you to your ahvot and you shall be gathered into your grave in shalom; and your eyes shall not see all the evil that I will bring upon this place. And they brought the melech word again.

23 And the melech sent and they gathered to him all the zechanim of Yahudah and of Yahrushalayim.

2 And the melech went up into the Bayit of אלהים and all the men of Yahudah and all the inhabitants of Yahrushalayim with him and the kohanim and the neviim and all the people, both small and great: and he read in their ears all the Words of the scroll of the brit which was found in the Bayit of אלהים.

3 And the melech stood by a pillar and made a brit before אלהים, to have his halacha in the halachot of אלהים and to keep His mitzvoth and His mishpatim

and His chukim with all His lev and all His being, to perform the Words of this brit that were written in this scroll. And all the people agreed to the brit.

4 And the melech commanded Hilkiyahu the Kohen HaGadol and the kohanim of the second order and the keepers of the door, to bring forth out of the Hekal of אֱלֹהִים all the vessels that were made for Ba'al and for the Asherah and for all the hosts of the shamayim: and he burned them outside of Yahrushalayim in the fields of Kidron and carried the ashes of them to Beth-El.

5 And he put down the idolatrous black robed kohanim, whom the melechim of Yahudah had ordained to burn incense in the idol temples in the cities of Yahudah and in the places around Yahrushalayim; those also that burned incense to Ba'al, to the shemesh and to the yarayach and to the planets and to all the hosts of the shamayim.

6 And he brought out the Asherah from the Bayit of אֱלֹהִים, outside Yahrushalayim, to the brook Kidron and burned it at the brook Kidron and ground it to small powder and cast the powder upon the graves of the children of the people.

7 And he broke down the houses of the Sodomites that were in the Bayit of אֱלֹהִים, where the women wove hangings for the Asherah.

8 And he brought all the kohanim out of the cities of Yahudah and destroyed the idol temples where the kohanim had burned incense, from Geva to Be-er-Sheva and broke down the idol temples of the gates that were in the entrance of the gate of Yahusha the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless the kohanim of the idol temples came not up to the altar of אֱלֹהִים in Yahrushalayim, but they did eat of the matzah among their brothers.

10 And he destroyed Topheth, which is in the Valley of the Children of Hinnom, that no man might make his son, or his daughter to pass through the fire to Molech.

11 And he took away the horses that the melechim of Yahudah had given to the shemesh, at the entering in of the Bayit of אֶלֶל, by the room of Natan-Melech the officer that was in the court and burned the mirkavot of the shemesh with fire.

12 And the altars that were on the top of the upper room of Achaz, which the melechim of Yahudah had made and the altars which Menasheh had made in the two courts of the Bayit of אֶלֶל, did the melech beat down and broke them down from there and cast the dust of them into the brook Kidron.

13 And the idol temples that were before Yahrushalayim, which were on the right hand of the Har of Corruption, which Shlomo the melech of Yisrael had built for Ashtoreth the abomination of the Tzidonians and for Chemosh the abomination of the Moavites and for Milcom the abomination of the children of Ammon, did the melech destroy.

14 And he broke in pieces the images and cut down the Asherim and filled their places with the bones of men.

15 Moreover the altar that was at Beth-El and the high place which Yahravam the son of Nevat, who made Yisrael to sin, had made, both that altar and the idol temple he broke down and burned the idol temple and ground it to small powder and burned the Asherah.

16 And as Yoshiyahu turned, he saw the tombs that were there in the har and sent and took the bones out of the tombs and burned them upon the altar and polluted it, according to The Word of אֶלֶל which the man of Ahlohim proclaimed, who proclaimed these words.

17 Then he said, What tombstone do I see? And the men of the city told him, It is the tomb of the man of Ahlohim, who came from Yahudah and proclaimed these things that you have done against the altar of Beth-El.

18 And he said, Leave him alone; let no man move his bones. So they left his bones alone, with the bones of the navi that came out of Shomron.

19 And all the houses also of the idol temples that were in the cities of Shomron, which the melechim of Yisrael had made to provoke אֱלֹהִים to anger, Yoshiyahu took away and did to them according to all the things that he had done in Beth-El.

20 And he killed all the kohanim of the idol temples that were there upon the altars and burned men's bones upon them and returned to Yahrushalayim.

21 And the melech commanded all the people, saying, Keep the Pesach to אֱלֹהִים your Ahlohim, as it is written in the scroll of this brit.

22 Surely there was no such Pesach prepared from the yamim of the shophtim that gave mishpat to Yisrael, nor in all the yamim of the melechim of Yisrael, nor of the melechim of Yahudah;

23 But in the eighteenth year of melech Yoshiyahu, this Pesach was held to אֱלֹהִים in Yahrushalayim.

24 Moreover the workers with familiar ruachim and the mediums and the images and the idols and all the abominations that were seen in the land of Yahudah and in Yahrushalayim, did Yoshiyahu put away, that he might perform the Words of the Torah that were written in the scroll that Hilkiyahu the kohen found in the Bayit of אֱלֹהִים.

25 And before him there was no melech like him, that made teshuvah to אֱלֹהִים with all his lev and with all his being and with all his might, according to all the Torah of Moshe; and neither after him arose there any like him.

26 However אֱלֹהִים turned not from the fierceness of His great wrath, with which His anger was lit against Yahudah because of all the provocations that Menasheh had provoked Him with.

27 And אֱלֹהִים said, I will remove Yahudah also out of My sight, as I have removed Yisrael and will cast off this city Yahrushalayim which I have chosen and the Bayit of which I said, My Name shall be there.

28 Now the rest of the acts of Yoshiyahu and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

29 In his yamim Pharaoh-Nechoh melech of Mitzrayim went up against the melech of Ashshur to the River Euphrates: and melech Yoshiyahu went against him to fight against him and Pharaoh said to him, I have not come against you, go away from me. But Yoshiyahu did not listen to him. So Pharaoh killed him at Megiddo when he saw him there.

30 And his avadim carried him in a mirkavah dead from Megiddo and brought him to Yahrushalayim and buried him in his own tomb. And the people of the land took Yahuachaz the son of Yoshiyahu and anointed him and made him melech in his abba's place.

31 Yahuachaz was twenty-three years old when he began to reign; and he reigned three chodashem in Yahrushalayim. And his eema's name was Hamutal, the daughter of Yirmeyahu of Livnah.

32 And he did that which was evil in the sight of אֱלֹהִים, according to all that his ahvot had done.

33 And Pharaoh-Nechoh put him in chains at Rivlah in the land of Hamath, that he might not reign in Yahrushalayim; and put the land to a tribute of a hundred talents of silver and a talent of gold.

34 And Pharaoh-Nechoh made Elyaquim the son of Yoshiyahu melech in the place of Yoshiyahu his abba and changed his name to Yahuyakim and took

Yahuachaz away: and he came to Mitzrayim and died there.

35 And Yahuyakim gave the silver and the gold to Pharaoh; but he taxed the land to give the silver according to the commandment of Pharaoh: he exacted the silver and the gold from the people of the land, of everyone according to his taxation, to give it to Pharaoh-Nechoh.

36 Yahuyakim was twenty-five years old when he began to reign; and he reigned eleven years in Yahrushalayim. And his eema's name was Zevidah, the daughter of Pedayah of Rumah.

37 And he did that which was evil in the sight of אֱלֹהִים, according to all that his ahvot had done.

24 In his yamim Nevuchadnetzar melech of Bavel came up and Yahuyakim became his eved three years: then he turned and rebelled against him.

2 And אֱלֹהִים sent against him raiding bands of the Chaldeans and raiding bands of the Arameans and raiding bands of the Moavites and raiding bands of the children of Ammon and sent them against Yahudah to destroy it, according to The Word of אֱלֹהִים, which He spoke by His avadim the neviim.

3 Surely at the commandment of אֱלֹהִים came this upon Yahudah, to remove them out of His sight, for the sins of Menasheh, according to all that he did;

4 And also for the innocent dahm that he shed: for he filled Yahrushalayim with innocent dahm; which אֱלֹהִים would not pardon.

5 Now the rest of the acts of Yahuyakim and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

6 So Yahuyakim slept with his ahvot: and Yahuyahchin his son reigned in his place.

7 And the melech of Mitzrayim came not again anymore out of his land: for the melech of Bavel had

taken all that belonged to the melech of Mitzrayim, from the river of Mitzrayim to the River Euphrates.

8 Yahuyahchin was eighteen years old when he began to reign and he reigned in Yahrushalayim three chodashem. And his eema's name was Nehushta, the daughter of El-Natan of Yahrushalayim.

9 And he did that which was evil in the sight of אֱלֹהִים, according to all that his abba had done.

10 At that time the avadim of Nevuchadnetzar melech of Bavel came up against Yahrushalayim and the city was besieged.

11 And Nevuchadnetzar melech of Bavel came against the city and his avadim did besiege it.

12 And Yahuyahchin the melech of Yahudah went out to the melech of Bavel, he and his eema and his avadim and his princes and his officers: and the melech of Bavel took him in the eighth year of his reign.

13 And he carried out from there all the treasures of the Bayit of אֱלֹהִים and the treasures of the melech's bayit and cut in pieces all the vessels of gold which Shlomo melech of Yisrael had made in the Hekal of אֱלֹהִים, as אֱלֹהִים had said.

14 And he carried away all Yahrushalayim and all the princes and all the mighty men of valor, even ten thousand captives and all the craftsmen and smiths: none remained, except the poorest people of the land.

15 And he carried away Yahuyahchin to Bavel and the melech's eema and the melech's wives and his officers and the mighty of the land, those he carried into captivity from Yahrushalayim to Bavel.

16 And all the men of might, even seven thousand and craftsmen and smiths a thousand, all that were strong and fit for war, even these the melech of Bavel brought captive to Bavel.

17 And the melech of Bavel made Mattanyahu his abba's brother melech in his place and changed his name to Tsidqiyahu.

18 Tsidqiyahu was twenty-one years old when he began to reign and he reigned eleven years in Yahrushalayim. And his eema's name was Hamutal, the daughter of Yirmeyahu of Livnah.

19 And he did that which was evil in the sight of אֱלֹהִים, according to all that Yahuyakim had done.

20 For through the anger of אֱלֹהִים all this came to pass in Yahrushalayim and Yahudah, until He had cast them out from His presence. And Tsidqiyahu rebelled against the melech of Bavel.

25 And it came to pass in the ninth year of his reign, in the tenth chodesh, in the tenth yom of the chodesh, that Nevuchadnetzar melech of Bavel came, he and all his armies, against Yahrushalayim and camped against it; and they built forts against it all around.

2 And the city was besieged to the eleventh year of melech Tsidqiyahu.

3 And on the ninth yom of the fourth chodesh the famine prevailed in the city and there was no lechem for the people of the land.

4 And the city was broken up and all the men of war fled by lyla by the derech of the gate between two walls, which is by the melech's gan: now the Chaldeans were against the city all around it: and the melech went the derech toward the plain.

5 And the army of the Chaldeans pursued after the melech and overtook him in the plains of Yericho: and all his army was scattered from him.

6 So they took the melech and brought him up to the melech of Bavel to Rivlah; and they gave mishpat upon him.

7 And they killed the sons of Tsidqiyahu before his eyes and put out the eyes of Tsidqiyahu and bound him with fetters of bronze and carried him to Bavel.

8 And in the fifth chodesh, on the seventh yom of the chodesh, which is the nineteenth year of melech Nevuchadnetzar melech of Bavel, came Nevuzaradan, captain of the guard, an eved of the melech of Bavel, to Yahrushalayim:

9 And he burned the Bayit of אֱלֹהִים and the melech's bayit and all the houses of Yahrushalayim and every great man's bayit he burned with fire.

10 And all the army of the Chaldeans, that were with the captain of the guard, broke down the walls of Yahrushalayim all around.

11 Now the rest of the people that were left in the city and the fugitives that fell away to the melech of Bavel, with the remnant of the multitude, did Nevuzaradan the captain of the guard carry away.

12 But the captain of the guard left the poor of the land to be vinedressers and farmers.

13 And the pillars of bronze that were in the Bayit of אֱלֹהִים and the bases and the huge bronze laver that was in the Bayit of אֱלֹהִים, did the Chaldeans break in pieces and carried their bronze to Bavel.

14 And the pots and the shovels and the snuffers and the spoons and all the vessels of bronze with which they ministered, were taken away.

15 And the firepans and the bowls and such things as were of gold, or in gold and of silver, or in silver, the captain of the guard took away.

16 The two pillars, one huge bronze laver and the bases which Shlomo had made for the Bayit of אֱלֹהִים; the bronze of all these vessels was without weight.

17 The height of the one pillar was eighteen cubits and the capital upon it was bronze: and the height of the capital three cubits; and the network and

pomegranates upon the capital all around, all of bronze: and like these had also the second pillar with a network.

18 And the captain of the guard took Serayahu the chief kohen and Tzephanyah the second kohen and the three doorkeepers:

19 And out of the city he took an officer that was set over the men of war and five of them that were in the melech's presence, which were found in the city and the chief Sopher of the armies, who mustered the people of the land and sixty men of the people of the land that were found in the city:

20 And Nevuzaradan captain of the guard took these and brought them to the melech of Bavel to Rivlah:

21 And the melech of Bavel smote them and put them to death at Rivlah in the land of Chamath. So he exiled Yahudah from their own land.

22 And he appointed Gedalyahu son of Achikam, son of Shaphan, governor over the people who were left in the land of Yahudah, whom Nevuchadnetzar melech of Bavel had left.

23 And when all the commanders of the armies, they and their men, heard that the melech of Bavel had appointed Gedalyahu governor, they came to Gedalyahu at Mitzpah, even Yishmael son of Nethanyahu and Yochanan son of Kareach and Serayahu son of Tanchumeth the Netophathite and Yaazneyahu the son of the Maachathite, they and their men.

24 And Gedalyahu swore to them and to their men and said to them, Fear not the avadim of the Chaldeans: dwell in the land and serve the melech of Bavel; and it shall be well with you.

25 But it came to pass in the seventh chodesh, that Yishmael the son of Nethanyahu, the son of Elishama, of the royal offspring came and ten men

with him and smote Gedalyahu, so that he died, along with the Yahudim and the Chaldeans that were with him at Mitzpah.

26 And all the people, both small and great and the captains of the armies, arose and came to Mitzrayim: for they were afraid of the Chaldeans.

27 And it came to pass in the thirty-seventh year of the captivity of Yahuyahchin melech of Yahudah, in the twelfth chodesh, on the twenty-seventh yom of the chodesh, that Evil-Merodach melech of Bavel in the year that he began to reign released

Yahuyahchin melech of Yahudah out of prison;

28 And he spoke kindly to him and set his kesay above the thrones of the melechim that were with him in Bavel;

29 And changed his prison garments: and he did eat lechem continually before him all the yamim of his chayim.

30 And his allowance was a continual allowance given to him by the melech, a daily rate every yom, all the yamim of his chayim. Ahmein. X

Isaiah-Yeshayahu

To Our Forefathers Yisrael

1 The vision of Yeshayahu the son of Amotz, which he saw concerning Yahudah and Yahrushalayim in the yamim of Uziyahu, Yotam, Achaz and Hizqiyahu, melechim of Yahudah.

2 Hear, O shamayim and listen, O earth: for אֱלֹהִים has spoken, I have nourished and brought up children and they have rebelled against Me.

3 The ox knows his owner and the donkey his master's crib: but Yisrael does not know Me, My people have not understood Me.

4 Oy sinful nation, a people loaded with iniquity, a zera of evildoers, children that are corrupt: they have forsaken אֱלֹהִים, they have provoked the Kadosh-One of Yisrael to anger and they have gone backwards.

5 Why should you be beaten anymore? Yet you will continue in apostasy: the whole head is sick and the whole lev is faint.

6 From the sole of the foot even to the head there is no soundness; but wounds and bruises and open sores: they have not been closed, neither bound up, neither soothed with ointment.

7 Your country is desolate, your cities are burned with fire: your land, foreigners devour it in your presence and it is desolate, foreigners overthrow it.

8 And the daughter of Tzion is left as a cottage in a vineyard, as a hut in a garden of cucumbers, as a besieged city.

9 Except אֱלֹהִים Tzevaot had left to us a very small remnant, we would have become just like Sedom and we would have been just like Amorah.

10 Hear The Word of אֱלֹהִים, you rulers of Sedom; give ear to the Torah of our Ahlohim, you people of Amarah.

11 To what purpose is the multitude of your sacrifices to Me? Says אֱלֹהִים: I AM full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the dahm of bulls, or of lambs, or of goats.

12 When you come to appear before Me, who has required this at your hand, to trample My courts?

13 Bring no more vain offerings; incense is an abomination to Me; the so called moons and The Shabbats, the calling of miqra kedoshim, I cannot put up with; it is iniquity, even the kadosh meetings.

14 Your new moons and your moadeem My being hates: they are a trouble to Me; I AM weary of bearing them.

15 And when you spread forth your hands, I will hide My eyes from you: even though you make many tefillot, I will not hear: your hands are full of dahm.

16 Wash yourself and make yourself clean; put away the evil of your doings from before My eyes; cease to do evil;

17 Learn to do tov; seek mishpat, relieve the oppressed, defend the fatherless and plead for the widow.

18 Come now and let us reason together, says אֱלֹהִים: though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.

19 If you are willing and obedient, you shall eat the tov of the land:

20 But if you refuse and rebel, you shall be devoured with the sword: for the mouth of אֱלֹהִים has spoken it.

21 How is it that the faithful city became a harlot! It was full of mishpat; tzedakah lodged in it; but now murderers.

22 Your silver has become dross, your wine mixed with mayim:

23 Your rulers are rebellious and are companions of thieves: everyone loves bribes and follows after rewards: they do not defend the fatherless, neither does the cause of the widow concern them.

24 Therefore says The Master, **אֵלֹהִים** Tzevaot, the Mighty One of Yisrael, Ah; I will be eased from My adversaries and avenged of My enemies:

25 And I will turn My hand against you and purge away the dross of your rebellious men and take away all your sin:

26 And I will restore your shophtim as at the first and your counselors as at the beginning: afterward you shall be called, The City of Tzedakah, the faithful city.

27 Tzion shall be redeemed with mishpat and her restored ones with tzedakah.

28 And the destruction of the transgressors and of the sinners shall be together and also they that forsake **אֵלֹהִים** shall be consumed.

29 For they shall be ashamed about the oak eytzim which they have desired, and you shall be embarrassed because of the gardens that you have chosen.

30 For you shall be as an oak whose leaf fades and as a garden that has no mayim.

31 And the strong shall be for cotton and his work as a spark and they shall both burn together and there shall be none to extinguish it.

2 The Word that Yeshayahu the son of Amotz saw concerning Yahudah and Yahrushalayim.

2 And it shall come to pass in the yamim acharonim, that the har of אֶרֶץ 's Bayit shall be established on the top of the mountains and shall be exalted above the hills; and all goyim shall flow to it .

3 And many goyim shall go and say, Come and let us make aliyah to the har of אֶרֶץ, to the Bayit of the Ahlohim of Yaakov; and He will teach us His halachot and we will have our halacha in His paths: for out of Tzion shall go forth the Torah and The Word of אֶרֶץ from Yahrushalayim.

4 And He shall be a shofet between the goyim, and shall rebuke many peoples: and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore.

5 O Beit Yaakov, come and let us have our halacha in The Ohr of אֶרֶץ.

6 Therefore You have forsaken Your people Beit Yaakov, because they are self-satisfied like the old yamim and practice magic like the Plishtim and they please themselves with the children of foreigners.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their mirkavot:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the humble bows down and the great man humbles himself: You do not forgive them.

10 Enter into the rock and hide in the dust, for the fear of אֶרֶץ and for the tifereth of His excellence.

11 The proud looks of man shall be humbled and the pride of men shall be brought down and אֶרֶץ alone shall be exalted in that yom.

12 For Yom אִיִּזְעָוֹת Tzevaot shall be upon everyone that is proud and lofty and upon everyone that is lifted up; and he shall be brought low:

13 And upon all the cedars of Levanon, that are

high and lifted up and upon all the oaks of Bashan,

14 And upon all the high mountains and upon all the hills that are lifted up,

15 And upon every high tower and upon every fortified wall,

16 And upon all the ships of Tarshish and upon all desirable sights.

17 And the loftiness of man shall be bowed down and the pride of men shall be brought low: and

אִיִּזְעָוֹת alone shall be exalted in that yom.

18 And the idols He shall utterly abolish.

19 And they shall go into the holes of the rocks and into the caves of the earth, for the fear of אִיִּזְעָוֹת and for the tifereth of His excellence, when He arises to shake the earth mightily.

20 In that yom a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks and into the tops of the ragged rocks, for the fear of אִיִּזְעָוֹת and for the tifereth of His excellence, when He arises to shake the earth mightily.

22 Cease from man, whose breath is in his nostrils: for he doesn't count for much, does he?

3 For, see, The Master, אִיִּזְעָוֹת Tzevaot, He takes away from Yahrushalayim and from Yahudah the stock and the store, the whole supply of lechem and the whole supply of mayim,

2 The mighty man and the man of war, the shophet and the navi and the diviner and the elder,

3 The captain of fifty and the honorable man and the counselor and the skilled craftsman and the expert enchanter.

4 And I will give children to be their rulers and babies shall rule over them.

5 And the people shall be oppressed, each one by another and each one by his neighbor: the child shall behave himself proudly against the zachan and the am ha-aretz against the honorable men.

6 When a man shall take hold of his brother of the bayit of his abba, saying, You have clothing, be our ruler and let this ruin be your responsibility:

7 In that yom shall he swear, saying, I am not a healer; for in my bayit is neither lechem nor clothing: do not make me a ruler of the people.

8 For Yahrushalayim is ruined and Yahudah has fallen: because their tongue and their doings are against אֱלֹהֵינוּ, to provoke the eyes of His tifereth.

9 The look of their faces does witness against them; and they display their sin as Sedom, they do not hide it. Woe to their being! For they have brought evil on themselves.

10 Say you to the tzadik that it shall be well with him: for they shall eat the fruit of their doings.

11 Woe to the wicked! There shall be evil with him: for the bribe of his hands shall be given to him.

12 As for My people, children are their oppressors and women rule over them. O My people, those who lead you cause you to go astray and destroy the derech of your paths.

13 אֱלֹהֵינוּ stands up to plead and stands to judge the people.

14 אֱלֹהֵינוּ will enter into mishpat with the zechanim of His people and its rulers: for you have eaten up the vineyard; the plunder of the poor is in your houses.

15 What do you mean when you beat My people to pieces and shame the faces of the poor? Says The Master אֱלֹהִים Tzevaot.

16 Moreover אֱלֹהִים says, Because the daughters of Tzion are haughty and have their walk with stretched forth necks and seductive eyes, walking and mincing as they go and making a jingling with their anklets:

17 Therefore אֱלֹהִים will smite the daughters of Tzion with a scab on the keter of their heads and אֱלֹהִים will expose their nakedness.

18 In that yom אֱלֹהִים will take away the finery of their jingling ornaments around their feet and their headbands and their crescent shaped ornaments,

19 The chains and the bracelets and the veils,

20 The head coverings and the ornaments of the legs and the headbands and the string of beads and the perfume bottles and the earrings,

21 The rings and nose jewels,

22 The expensive robes and the mantles and the shawls and the purses,

23 The mirrors and the fine linen and the turbans and the large veils.

24 And it shall come to pass, that instead of a sweet smell there shall be a stink; and instead of a belt a rope; and instead of well set hair baldness; and instead of a nice robe a sackcloth skirt; and burning instead of tifereth.

25 Your men shall fall by the sword and your mighty in the war.

26 And her gates shall lament and mourn; and she being ruined shall sit upon the ground.

4 And in that yom seven women shall take hold of One Man, saying, We will eat our own lechem and wear our own apparel: only let us be called by your name, to take away our reproach.

2 In that yom shall the Branch of אֶפְרַיִם be beautiful and full of tifereth and the fruit of the land shall be excellent and comely for those that are escaped of Yisrael.

3 And it shall come to pass, that he that is left in Tzion, and he that remains in Yahrushalayim, shall be called kadosh, even everyone that is written among the living in Yahrushalayim:

4 When אֶפְרַיִם shall have washed away the filth of the daughters of Tzion and shall have purged the bloodguilt of Yahrushalayim from the midst of it by The Ruach of mishpat and by The Ruach of burning.

5 And אֶפְרַיִם will create upon every dwelling place of Har Tzion and upon her gatherings, a cloud and smoke by yom and the shining of a flaming of fire by lyla: for upon all the tifereth shall be an eternal cloud covering.

6 And there shall be a sukkah for a shadow in the daytime from the heat and for a place of refuge and for a cover from storm and from rain.

5 Now will I shir to my Beloved a shir of my Beloved touching His vineyard. My well Beloved has a vineyard in a very fruitful hill:

2 And He fortified it in and removed the stones and planted it with the choicest vine and built a tower in the midst of it and also made a winepress in it: and He looked that it should bring forth grapes, but instead it brought forth wild grapes.

3 And now, O inhabitants of Yahrushalayim and men of Yahudah, please judge, between Me and My vineyard.

4 What could have been done more for My vineyard that I have not done in it? Why when I looked for grapes, it brought forth only wild grapes?

5 And now; I will tell you what I will do to My vineyard: I will take away the hedge of it and it shall be eaten up; and break down its walls and it shall be trampled down:

6 And I will lay it waste: it shall not be pruned, nor dug; but there shall come up weeds and thorn bushes: I will also command the clouds that they do not rain upon it.

7 For the vineyard of אִשְׂרָאֵל Tzevaot is Beit Yisrael and the men of Yahudah His pleasant plant: and He looked for mishpat, but found oppression; for tzedakah, but found weeping.

8 Woe to them that join bayit to bayit, that add field to field, until there is no room, that they may be placed alone in the midst of the land!

9 In My hearing אִשְׂרָאֵל Tzevaot said, Of an emet many houses shall be desolate, even the great and fine ones, without inhabitant.

10 Yes, ten acres of vineyard shall yield one bath and a homer of zera shall yield an ephah.

11 Woe to them that rise up early in the boker, that they may pursue strong drink; that continue until lyla, until their wine inflames them!

12 And the harp and the lyre, the tambourine and flute and wine, are in their moadeem: but they regard not the work of אִשְׂרָאֵל, neither consider the operation of His Hands.

13 Therefore My people are gone into exile because they have no da'at: and their honorable men are starved and their multitude dried up with thirst.

14 Therefore Sheol has enlarged itself and opened its mouth without measure: and their tifereth and their multitude and their pride and he that has unjust simcha, shall descend into it.

15 And the mean-spirited man shall be brought down and the mighty man shall be humbled and the eyes of the proud shall be humbled:

16 But אֱלֹהִים Tzevaot shall be exalted in mishpat and El that is kadosh shall be kadosh in tzedakah.

17 Then shall the lambs feed after their pasture and the waste places of the fat ones shall foreigners eat.

18 Woe to them that draw iniquity with cords of falsehood and sin as it were with wagon ropes:

19 That say, Let Him hurry His work, that we may see it: and let the counsel of the Kadosh-One of Yisrael draw near and come, that we may know it!

20 Woe to them that call evil tov and tov evil; that put darkness for ohr and ohr for darkness; that put bitter for sweet and sweet for bitter!

21 Woe to them that are wise in their own eyes and clever in their own sight!

22 Woe to them that are mighty to drink wine and men of strength who mix strong drink:

23 Who justify the wicked for a bribe and take away the tzedakah of the tzadik from him!

24 Therefore as the fire devours the stubble and the flame consumes the chaff, so their root shall be as rottenness and their blossom shall go up as dust: because they have cast away the Torah of אֱלֹהִים Tzevaot and despised The Word of the Kadosh-One of Yisrael.

25 Therefore is the anger of אֱלֹהִים lit against His people and He has stretched forth His hand against them and has smitten them: and the hills did tremble and their corpses were torn in the midst of the streets. For all this His anger has not turned away, but His hand is stretched out still.

26 And He will lift up a banner to the goyim from far and will whistle to them from the ends of the earth: and, see, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the belt of their loins be loosed, nor the latchet of their sandals be broken:

28 Whose arrows are sharp and all their bows bent, their horses' hoofs shall seem like flint and their wheels like a whirlwind:

29 Their roaring shall be like a lion, they shall roar like young lions; they shall roar and lay hold of the prey and shall carry it away safely and none shall rescue it.

30 And in that yom they shall roar against them like the roaring of the sea: and if one looks to the land, see darkness and sorrow and the ohr is darkened by the clouds over it.

6 In the year that melech Uziyahu died I also saw **אִלְלָל** sitting upon a kesay, high and lifted up and the hem of His robe filled the Hekal.

2 Above it stood seraphim: each one had six wings; with two he covered his face and with two he covered his feet and with two he flew.

3 And one cried to another and said, Kadosh, Kadosh, Kadosh, is **אִלְלָל** Tzevaot: the whole earth is full of His tifereth.

4 And the posts of the door shook at the voice of him that cried and the Bayit was filled with smoke.

5 Then I said, Woe is me! For I am undone because I am a man of unclean lips and I live in the midst of a people of unclean lips: for my eyes have seen The Melech, **אִלְלָל** Tzevaot.

6 Then flew one of the seraphim to me, having a live coal in his hand, which he had taken with the tongs from the altar:

7 And he laid it upon my mouth and said, See, this has touched your lips; and now your iniquity is taken away from you and your sin is purged.

8 Also I heard the voice of **אִלְלָל**, saying, Whom shall I send and who will go for Us? Then I said, Hinayne; send me.

9 And He said, Go and tell this people, You hear indeed, but understand nothing; and you see indeed, but perceive nothing.

10 For the levavot of these people are darkened and their ears are heavy and their eyes are closed; so that they cannot see with their eyes and hear with their ears and understand with their levavot and make teshuvah, to be forgiven and healed.

11 Then said I, אִי־אֵינִי, how long? And He answered, Until the cities be wasted without inhabitants and the houses without a man and the land be utterly desolate,

12 And אִי־אֵינִי has removed men far away, and there be a great forsaking in the midst of the land.

13 But yet in it shall be a tenth, and they shall return and shall be eaten: as a pistachio eytz and as an oak eytz, whose stump remains, after they cast their leaves: so the kadosh zera shall be the stump.

7 And it came to pass in the yamim of Achaz the son of Yotam, the son of Uziyahu, melech of Yahudah, that Retzin the melech of Aram and Pekach the son of Remalyah, melech of Yisrael, went up toward Yahrushalayim to war against it, but could not prevail against it.

2 And it was told to Beit Dawid, saying, Aram is in alliance with Efrayim. And their lev was moved and the lev of their people, as the eytzim of the woods are moved with the strong wind.

3 Then said אִי־אֵינִי to Yeshayahu, Go forth now to meet Achaz and take Shear-Yahshuv your son, at the end of the channel of the upper pool in the highway of the Launderers' Field,

4 And say to him, Take heed and be quiet; fear not, neither be troubled by these two stubs of smoking firebrands, for the fierce anger of Retzin melech of Aram and by the son of Remalyah.

5 Because Aram, Efrayim and the son of Remalyah, have taken evil counsel against you, saying,

6 Let us go up against Yahudah and trouble it and let us break them open for ourselves and set our own melech the son of Taveal in their midst,

7 This says The Master אֱלֹהִים, It shall not stand and neither shall it come to pass.

8 For the head of Aram is Dameshek and the head of Dameshek is Retzin; and within sixty-five years shall Efrayim be broken, that it will be Lo-Ami, not a people.

9 And the head of Efrayim is Shomron and the head of Shomron is Remalyah's son. If you will not believe Me, surely you shall not be established.

10 Moreover אֱלֹהִים spoke again to Achaz, saying,

11 Ask an ot from אֱלֹהִים your Ahlohim; ask it in depth, or make the request highly difficult.

12 But Achaz said, I will not ask, neither will I test אֱלֹהִים.

13 And Yeshayahu said, Hear now, O Beit Dawid; Is it a small thing for you to weary men, but will you weary my Ahlohim also?

14 Therefore אֱלֹהִים Himself shall give you an ot; See, The Virgin shall conceive and bear a Son and you shall call His Name Emanu-El.

15 Butter and honey shall He eat, that He may know to refuse the evil and choose the tov.

16 For before the child shall know to refuse the evil and choose the tov, the land that you abhor shall be forsaken of both her melechim.

17 אֱלֹהִים shall bring upon you and upon your people and upon your abba's bayit, yamim that have not come, from the yom that Efrayim departed from Yahudah; even the melech of Ashshur.

18 And it shall come to pass in that yom, that אֱלֹהִים shall whistle for the fly that is in the uttermost part of

the rivers of Mitzrayim and for the bee that is in the land of Ashshur.

19 And they shall come and shall rest all of them in the desolate valleys and in the holes of the rocks and upon all thorns and upon all the bushes.

20 In the same yom shall אֲרָאָה humiliate those beyond the river, by the melech of Ashshur, the head and the hair of the feet: and they shall also shave off the beards.

21 And it shall come to pass in that yom, that a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk that they shall give, he shall eat butter: for everyone left in the land shall eat curds.

23 And it shall come to pass in that yom, that every place where there were a thousand vines worth a thousand shekels of silver, it shall even be for weeds and thorns.

24 With arrows and with bows shall men come there; because all the land shall become weeds and thorns.

25 And on all hills that shall be dug with the hoe, there shall not come there the fear of weeds and thorns: but it shall be for the sending forth of oxen and a place for sheep to roam.

8 Moreover אֲרָאָה said to me, Take a large scroll and write in it with a man's pen concerning Maher-Shalal-Hash-Baz-the plunder hurries, the prey speeds along,

2 And I took with me reliable witnesses to record, Uriyahu the kohen and Zacharyahu the son of Berechiyah.

3 And I went in to the neviyah; and she conceived and bore a son. Then said אֲרָאָה to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have da'at to cry, My abba and My eema, the riches of Dameshek and the plunder of Shomron shall be taken away before the melech of Ashshur.

5 אֲרָאָה spoke also to me again, saying,

6 Forasmuch as this people refuses the mayim of Shiloah that flow softly and instead have their simcha in Retzin and Remalyah's son;

7 Now therefore, see, אֲרָאָה brings up upon them the mayim of the river, strong and mighty, even the melech of Ashshur and all his tifereth: and he shall come up over all his channels and go over all his banks:

8 And he shall pass through Yahudah; he shall overflow and pass over, he shall reach even to the neck; and by the stretching out of his wings he shall fill the width of your land, O Emmanu-El.

9 Be shattered O you people, and you shall be broken in pieces; and listen, all of the far countries: prepare yourselves and you shall be broken in pieces; dress yourselves and you shall be broken in pieces.

10 Take counsel together and it shall come to nothing; speak the word and it shall not stand: for El is with us.

11 For אֲרָאָה spoke this to me with a strong hand and instructed me that I should not follow in the derech of this people, saying;

12 Do not regard as an alliance what this nation calls an alliance; neither fear what they fear; nor be troubled by them.

13 Set Apart אֲרָאָה Tzevaot Himself; Him shall you fear; and let Him be your awe.

14 And He shall be for a Place of Refuge; but for a Stone of stumbling and for a Rock of offence to both the houses of Yisrael, as a trap and a snare to the inhabitants of Yahrushalayim.

15 And many amongst both houses shall stumble, and fall and be broken and be snared and be taken

16 Seal up the testimony; seal the Torah among My talmidim .

17 And I will wait upon אִיִּי, that hides His face from Beit Yaakov, and I will look for Him.

18 See, I and the children that אִיִּי has given Me are for signs and for wonders in Yisrael from אִיִּי Tzevaot, who dwells on Har Tzion.

19 And when they shall say to you, Seek to them that have familiar ruachim and to sorcerers that whisper and mutter: should not a people seek for their Ahlohim ? Who asks the dead about the living?

20 To the Torah and to the Testimony: if they speak not according to this Word, it is because there is no Ohr in them.

21 And they shall pass through it, hard pressed and hungry: and it shall come to pass, that when they shall be hungry, they shall be angered, and they will curse their Melech and their Ahlohim, while looking upward.

22 And they shall look to the earth; and see tribulation and darkness, gloom in anguish; and they shall be driven to darkness.

9 Quickly act; drink this first O Zevulon and the land of Naphtali, on the other side of the Yarden, in Galil of the goyim.

2 The people that walked in darkness have seen a Great Ohr: they that live in the land of the shadow of death, upon them has The Ohr shined.

3 You have multiplied the nation, and increased the simcha of the greatest part of the nation: they simcha before You like the simcha in harvest, as men simcha when they divide the plunder.

4 For You have broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the yom of Midyan.

5 For every voice, which is heard, brings fear and garments rolled in dahm; but this shall be with burning and fuel of fire.

6 For to us A Child is born, to us A Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counselor, The Mighty-El, The Everlasting Abba, The Sar Shalom. And I will bring shalom upon the rulers and even His health.

7 Of the increase of His government and shalom there shall be no end, upon kesay Dawid and upon his malchut, to order it and to establish it with mishpat and with tzedakah from now on even le-olam-va-ed. The zeal of אֱלֹהִים Tzevaot will perform this.

8 אֱלֹהִים sent A Word into Yaakov and it has lighted upon Yisrael.

9 And all the people shall know, even Efrayim and the inhabitants of Shomron, that say in their pride and haughtiness of lev,

10 The bricks may have fallen down, but we will rebuild with cut stones: the sycamores are cut down, but we will change them into cedars.

11 Therefore אֱלֹהִים shall set up the adversaries of Retzin against him and join his enemies together;

12 The Arameans before and the Plishtim behind; and they shall devour Yisrael with an open mouth.

For all this His anger has not been turned away, but His hand is stretched out still.

13 For the people do not turn to Him that smites them, neither do they seek אֱלֹהִים Tzevaot.

14 Therefore אֱלֹהִים will cut off from Yisrael head and tail, branch and reed, in one yom.

15 The zechanim and the honorable, he is the head;
and the navi that teaches lies, he is the tail.

16 For the leaders of this people cause them to go
astray; and they that are led by them are destroyed.

17 Therefore אִף־אֵל shall have no simcha in their
young men, neither shall He have rachamim on
their fatherless and widows: for everyone is a
hypocrite and an evildoer and every mouth speaks
folly. For all this His anger has not turned away, but
His hand is stretched out against us still.

18 For wickedness burns as the fire: it shall devour
the weeds and thorns and shall kindle the thickets
of the forest and they shall be rolled up like the
lifting up of smoke.

19 Through the wrath of אִף־אֵל Tzevaot is the land
darkened and the people shall be as fuel for the fire:
no man shall spare his brother.

20 And he shall snatch food on the right hand and
still be hungry; and he shall eat with the left hand
and shall not be satisfied: they shall eat every man
the flesh of his own arm:

21 Menasheh, Efrayim; and Efrayim, Menasheh:
and they together shall be against Yahudah. For all
this His anger is not turned away, but His hand is
stretched out still.

10 Woe to them that decree unrighteous decrees
and that write unjust decrees which they have
prescribed;

2 To turn aside the needy from My mishpatim and to
take away the rights from the poor of My people, so
that widows may be their prey and so that they may
rob the fatherless!

3 And what will you do in the yom of your visitation
of punishment and in the ruin that shall come from
far? To whom will you run for help? And where will
you leave your wealth?

4 Without Me they shall bow among the prisoners and they shall fall among the slain. For all this His anger is not turned away, but His hand is stretched out still.

5 O Ashshur, the rod of My anger and the staff in whose hand is My displeasure.

6 I will send him against a hypocritical Torahless nation, and against the people of My wrath will I give him a command, to take the plunder and to take the prey and to trample them down like the mud of the streets.

7 But he does not intend to do this only, neither does his lev think that; but it is in his lev to destroy and cut off many goyim.

8 For he says, Are not my rulers all melechim?

9 Is not Kalno as Karchemish? Is not Hamath as Arphad? Is not Shomron as Dameshek?

10 Just as my hand has found the malchutim of the idols, whose graven images did exceed those of Yahrushalayim and of Shomron;

11 Shall I not, as I have done to Shomron and her idols, do also to Yahrushalayim and her idols?

12 Therefore it shall come to pass, that when אִשְׁשׁוּר has performed His whole work upon Har Tzion and on Yahrushalayim, I will punish the fruit of the proud lev of the melech of Ashshur and the boasting of his proud looks.

13 For he says, By the strength of my hand I have done it and by my chochmah; for I am clever: and I have removed the boundaries of the goyim and have robbed their treasures and I have put down the inhabitants like a brave man:

14 And my hand has found as a nest the riches of the people: and as one gathers eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened their mouth, with even a peep.

15 Shall the axe boast itself against him that cuts with it? Or, shall the saw magnify itself against him that saws with it? As if the rod could wave those that lift it up, or as if the staff could lift that which is not wood.

16 Therefore shall The Master, אֱלֹהִים Tzevaot, send among his rich ones leanness; and instead of His tifereth He shall kindle a burning like the burning of a fire.

17 And The Ohr of Yisrael shall be for a fire and His Kadosh-One as a flame: and it shall burn and devour his thorns and his weeds in one yom;

18 And shall consume the tifereth of his forest and of his fruitful field, both being and gooff: and they shall be as when an invalid wastes away.

19 And the rest of the eytzim of his forest shall be few, so that a child may count them.

20 And it shall come to pass in that yom, that the restored remnant of Yisrael, and such as have escaped belonging to Beit Yaakov, shall no more again trust him that smote them; but shall trust and lean upon אֱלֹהִים, the Kadosh-One of Yisrael, in emet.

21 The remnant shall return, even the remnant of Yaakov, to the Mighty-El.

22 For though your people O Yisrael be as the sand of the sea, yet a remnant of them shall return: their numbers decreased yet overflowing with tzedakah.

23 For The Master אֱלֹהִים Tzevaot shall make a full end of all that He has determined, in the midst of all the earth.

24 Therefore this says The Master אֱלֹהִים Tzevaot, O My people that live in Tzion, be not afraid of Ashshur: he shall smite you with a rod and shall lift up his staff against you, after the manner of Mitzrayim.

25 For yet a very little while and the displeasure shall cease and My anger will be to their destruction.

26 And אַף־אֶזְרָא Tzevaot shall stir up a beating for him like the slaughter of Midyan at the rock of Orev: and as His rod was upon the sea, so shall He lift it up after the manner of Mitzrayim.

27 And it shall come to pass in that yom, that his burden shall be removed from your shoulder and his yoke from off your neck and the yoke shall be destroyed because of the anointing.

28 He is come to Ayath; he is passed to Migron; at Michmash he has laid up his supplies:

29 They are gone over the passage: they have taken up their lodging at Geva; Ramah is afraid; Givat of Shaul has fled.

30 Lift up your voice, O daughter of Galliym: cause it to be heard to Laysh, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gevim gather themselves to flee.

32 As yet shall he remain at Nov that yom: he shall shake his hand against the har of the daughter of Tzion, the hill of Yahrushalayim.

33 See, The Master, אַף־אֶזְרָא Tzevaot, shall lop off a branch with fear: and the tall ones are cut down and the haughty shall be humbled.

34 And He shall cut down the thickets of the forest with iron and Levanon shall fall as a mighty one.

11 And there shall come forth a rod out of the stem of Yishai and a Netzer-Branch shall grow out of His roots:

2 And The Ruach Hakodesh of אַף־אֶזְרָא shall rest upon Him, The Ruach of chochmah and binah, The Ruach of counsel and strength, The Ruach of da'at and Shabbat guarding piety and the fear of אַף־אֶזְרָא;

3 And He shall be filled with quick binah in the fear of אִי אִי: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:

4 But with tzedakah shall He judge the poor and decide with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with The Ruach of His lips shall He slay the wicked.

5 And tzedakah shall be the belt of His loins and faithfulness the belt of His waist.

6 The wolf also shall live with the lamb and the leopard shall lie down with the young goat and the calf and the young lion and the fattened lamb together and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together and the lion shall eat straw like an ox.

8 And the nursing child shall play on the hole of the cobra and the weaned child shall put his hand on the viper's nest.

9 They shall not do evil nor destroy in My entire kadosh har: for the earth shall be full of the da'at of אִי אִי, as the mayim covers the sea.

10 And in that yom there shall be a root of Yishai, which shall stand as a miraculous banner to the people; to it shall the goyim seek, and His rest shall be with tifereth.

11 And it shall come to pass in that yom, that אִי אִי shall set His hand again a second time to recover and restore the remnant of His people, who shall be left, from Ashshur, and from Mitzrayim and from Pathros and from Kush and from Eylam and from Shinar, and from Hamath and from the coastlands of the sea.

12 And He shall set up a miraculous Banner for the goyim and He shall gather the outcasts of Yisrael,

and gather together the dispersed of Yahudah from the four corners of the earth.

13 The envy also of Efrayim shall depart, and the adversaries of Yahudah shall be cut off. Efrayim shall not envy Yahudah, and Yahudah shall not trouble Efrayim.

14 But they shall fly upon the shoulders of the Plishtim toward the west; they shall plunder them of the east together they shall lay their hands upon Edom and Moav; and the children of Ammon shall be subjected and obey them.

15 And אִיִּזְרָאֵל shall utterly destroy the tongue of the Mitzrayim Sea; and with His mighty Ruach shall He shake His hand over the river, and shall break it into seven streams and shall cause Yisrael to trample it in their sandals.

16 And there shall be a highway for the remnant of His people, who shall be left, from Ashshur; like as it was for kol Yisrael in the yom that they came up out of the land of Mitzrayim.

12 And in that yom you shall say, O אִיִּזְרָאֵל, I will hallel You: though You were angry with me, Your anger is turned away and You have comforted me.
2 See, El is my Yahusha ; I will trust and will not be afraid: for YAH-אִיִּזְרָאֵל is my Strength and my Shir; He also has been born as my Yahusha.
3 Therefore with simcha shall you draw mayim out of the wells of YAHUSHA.
4 And in that yom shall you say, BARUCH HA-SHEM אִיִּזְרָאֵל, call upon His Name, declare His doings among the goyim, make mention that His Name is exalted.
5 Sing to אִיִּזְרָאֵל, for He has done excellent things: this is known in all the earth.
6 Cry out and shout, inhabitants of Tzion: for great is the Kadosh-One of Yisrael in the midst of you.

13 The burden of Bavel, which Yeshayahu the son of Amotz did see.

2 Lift up a banner upon the high har, exalt the voice to them, wave the hand that they may go into the gates of the nobles.

3 I have commanded My kadosh ones, I have also called My mighty ones for My anger, even them that simcha in My greatness.

4 The noise of a multitude in the mountains, like a great people; a tumultuous noise of the malchutim of the goyim gathered together: אִיִּיִּיִּי Tzevaot gathers the army for the battle.

5 They come from a far country, from the end of the shamayim, even אִיִּיִּיִּי and the weapons of His displeasure, to destroy the whole land.

6 Howl, for Yom אִיִּיִּיִּי is at hand. It shall come as a destruction from The Almighty.

7 Therefore shall all hands be faint and every man's lev shall melt:

8 And they shall be afraid: pains and sorrows shall take hold of them; they shall be in pain as a woman that labors: they shall be amazed at one another; their faces shall be a flame.

9 See, Yom אִיִּיִּיִּי comes, cruel both with wrath and fierce anger, to lay the earth desolate: and He shall destroy the sinners out of it.

10 For the cochavim of the shamayim and its constellations shall not give their ohr: the shemesh shall be darkened in its going forth and the yarayach shall not send her ohr to shine.

11 And I will punish the olam for their evil and the wicked for their iniquity; and I will cause the arrogance of the proud to cease and will lay low the pride of the ruthless.

12 I will make a mortal man scarcer than fine gold; even mankind scarcer than the gold of Ophir.

13 Therefore I will shake the shamayim and the earth shall move out of its place, in the wrath of אִיִּזְרָאֵל Tzevaot and in the yom of His fierce anger.

14 And man shall be as the hunted gazelle and as a sheep that no man takes up: every man shall turn to his own people and flee into his own land.

15 Each one that is found shall be thrust through; and everyone that is joined to them shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be plundered and their wives raped.

17 See, I will stir up the Medes against them, who shall not regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 And Bavel, the tifereth of all malchutim, the tifereth of the Chaldeans' pride shall become as when Ahlohim overthrew Sedom and Amorah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian tar his tent; neither shall the shepherds rest their folds there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of owls; ostriches shall live there and wild goats shall dance there.

22 And owls shall cry in their palaces and jackals in their beautiful temples: and her time is near to come and her yamim shall not be prolonged.

14 For אִיִּזְרָאֵל will have rachamim on Yaakov and will yet choose Yisrael, and set them in their own land: and the foreigners shall be joined with them, and they shall cleave to Beit Yaakov.

2 And the goyim shall take them and bring them to their place: and Beit Yisrael shall possess them in the land of אֲרָצָא as avadim and female avadim: and they shall take them as captives, whose captives they once were; and they shall rule over their oppressors.

3 And it shall come to pass in the yom that אֲרָצָא shall give you rest from your sorrow and from your fear and from the hard bondage in which you were made to serve others,

4 So that you shall take up this mishle against the melech of Bavel and say, How has the oppressor ceased! The golden city ceased!

5 אֲרָצָא has broken the staff of the wicked and the scepter of their rulers.

6 He who smote the people in wrath with continual blows, he that ruled the goyim in anger, is persecuted and none can hinder it.

7 The whole earth is at rest and is quiet: they break forth into singing.

8 Yes, the cypress eytzim simcha at you and the cedars of Levanon, saying, Since you were cut down, no woodcutter has come up against us.

9 Sheol from beneath is moved to meet you at your upcoming death: it stirs up the dead for you, even all the ruling ones of the earth; it has raised up from their thrones all the melechim of the goyim.

10 All they shall speak and say to you, Have you also become weak like us? Are you become like us?

11 Your pride is brought down to Sheol and the noise of your stringed instruments: the worm is spread under you and the worms cover you.

12 How are you fallen from the shamayim, O Heilel, son of the boker-ben shachar! How are you cut down to the ground, you who did weaken the goyim!

13 For you have said in your lev, I will ascend into the shamayim, I will exalt my kesay above the

cochavim of El: I will sit also upon the Har of the Kehilla, on the sides of the north.

14 I will ascend above the heights of the clouds; I will be like El-Elyon.

15 Yet you shall be brought down to Sheol, to the sides of the pit.

16 They that see you shall ponder and stare at you, saying, Is this the man that made the earth to tremble, that shook malchutim;

17 That made the olam as a wilderness and destroyed its cities; that did not open the bayit of his prisoners?

18 All the melechim of the goyim, even all of them, lie in tifereth, every one in his own grave.

19 But you are cast out of your grave like an abominable branch and as the garment of those that are slain, who have been thrust through with a sword, that go down to the stones of the pit; like a trampled corpse.

20 You shall not be joined with them in burial because you have destroyed your land and slain your people: the zera of evildoers shall never be mentioned.

21 Prepare slaughter for his children for the iniquity of their ahvot; that they do not rise, nor possess the land, nor fill the face of the olam with cities.

22 For I will rise up against them, says אֱלֹהִים Tzevaot and cut off from Bavel the name and the remnant and the son and the nephew, says אֱלֹהִים.

23 I will also make it a possession for the owls and pools of mayim and I will sweep it with the broom of destruction, says אֱלֹהִים Tzevaot.

24 אֱלֹהִים Tzevaot has sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break Ashshur in My land and upon My mountains trample him under foot: then shall his

yoke depart from off them and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the goyim.

27 For אִרְאֵל Tzevaot has purposed this and who shall annul it? And His hand is stretched out and who shall turn it back?

28 In the year that melech Achaz died this following burden was received.

29 Gilah not, O Philistia because the rod of him that smote you is broken: for out of the serpent's root shall come forth a viper and his fruit shall be a fiery flying serpent.

30 And the bachor of the poor shall feed and the needy shall lie down in safety: and I will kill your root with famine and shall slay your remnant.

31 Howl, O gate; cry, O city! All of Philistia, shall melt: for there shall come from the north a smoke and none shall be left at their pagan moadeem.

32 What shall one then answer the messengers of the nation? That אִרְאֵל has founded Tzion and the poor of His people shall trust in it.

15 The burden of Moav. Because in the lyla, Ar of Moav is laid waste and brought to silence; because in the lyla, Kir of Moav is laid waste and brought to silence;

2 He is gone up to the Bayith and to Divon, the high places, to weep: Moav shall wail over Nevo and over Medeva: on all their heads shall be baldness and every beard cut shall be cut off.

3 In their streets they shall put on themselves sackcloth: on the tops of their houses and in their streets, every one shall wail, weeping abundantly.

4 And Cheshbon shall cry and in Elealeh: their voice shall be heard even to Yahatz: therefore the armed

soldiers of Moav shall cry out; their chayim shall tremble within them.

5 My lev shall cry out for Moav; her fugitives shall flee to Tzoar, like a heifer of three years old: for with weeping shall they go up by the ascending road of Luhith; for in the derech of Horonayim they shall raise up a cry of destruction.

6 For the mayim of Nimrim shall be desolate: for the hay will wither away, the grass fails, there is no green thing.

7 Therefore the abundance they have gotten and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry has gone all around the borders of Moav; its howling to Eglayim and its howling to Be-er-Eylim.

9 For the mayim of Dimon shall be full of dahm: for I will bring more upon Dimon, lions upon him that escapes from Moav and upon the remnant of the land.

16 Send a lamb to the ruler of the land from Sela to the wilderness, to the har of the daughter of Tzion.

2 For it shall be, that, as a wandering bird cast out of its nest, so the daughters of Moav shall be at the fords of Arnon.

3 Take counsel, execute mishpat; make your shadow as the lyla in the middle of the yom; hide the outcasts; betray not him that wanders.

4 Let My outcasts live with you, Moav; be a shelter to them from the face of the plunderer: for the extortioner is at an end, the plunderer ceases, the oppressors are consumed out of the land.

5 And in rachamim shall the kesay be established: and He shall sit upon it in emet in the Sukkah of

Dawid, judging and seeking mishpat and bringing tzedakah speedily.

6 We have heard of the pride of Moav; he is very proud: even proud of his pride and his arrogance: but his lies shall not be so.

7 Therefore shall Moav wail for Moav, everyone shall wail: for the foundations of Kir-Hareseth shall you mourn; surely they are beaten.

8 For the fields of Cheshbon lose lev and the vine of Sivmah: the mighty men of the heathen have broken down the choice plants, they are come even to Yazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

9 Therefore I will bewail with the weeping of Yazer for the vine of Sivmah: I will mayim you with my tears, O Cheshbon and Elealeh: for an oppressor has come against your summer fruits and your harvest is fallen.

10 And simcha is taken away and simcha out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall trample out no wine in their presses; I have made their vine treaders to cease.

11 Therefore my inward parts shall sound like a harp for Moav and my inward parts for Kir-Haresh.

12 And it shall come to pass, when it is seen that Moav is weary on the high place, that she shall come to her kadosh place to make tefillah; but she shall accomplish nothing.

13 This is the word that אֱלֹהִים has spoken concerning Moav in times past.

14 But now אֱלֹהִים has spoken, saying, Within three years, as the years of a hired man, the tifereth of Moav shall be despised, with all that great multitude; and the remnant shall be very small and feeble.

17 The burden of Dameshek. See, Dameshek is taken away from being a city and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down and none shall make them afraid.

3 Their stronghold also shall cease from Efrayim and the malchut from Dameshek and the remnant of Aram: they shall be as the tifereth of the children of Yisrael, says אֱלֹהִים Tzevaot.

4 And in that yom it shall come to pass, that the tifereth of Yaakov shall be made thin and the fatness of his flesh shall be lean.

5 And it shall be as when the harvester gathers the grain and reaps the ears with his arm; and it shall be as he that gathers ears in the Valley of Refayim.

6 Yet gleanings shall be left in it, as the shaking of an olive eytz, two, or three olives in the top of the uppermost branch, four, or five in the outmost fruitful branches of it, says אֱלֹהִים Ahlohim of Yisrael.

7 At that yom shall a man look to his Maker and his eyes shall have respect for the Kadosh-One of Yisrael.

8 And he shall not look to the altars, the work of his hands, neither shall he respect that which his fingers have made, neither the Asherim, nor the images.

9 In that yom shall his strong cities be as a forsaken forest and like a sheikdom, which was left destitute because of the children of Yisrael: and there shall be ruin.

10 Because you have forgotten the Ahlohim of your YAHUSHA and have not been mindful of The Rock of your strength, therefore shall you plant pleasant plants and shall turn out foreign branches:

11 In the yom shall you make your plant to grow and in the boker shall you make your zera to flourish: but the harvest shall be as a heap in the yom of grief and desperate pain.

12 Woe to the army of many goyim, who make a noise like the noise of the seas; and to the rushing of goyim, that make a rushing like the rushing of mighty mayim!

13 The goyim shall roar like the rushing of many mayim: but Ahlohim shall rebuke them and they shall flee far away and shall be chased as the chaff of the mountains before the wind and like whirling objects in the whirlwind.

14 And see at sundown fear; and before the boker it is gone. This is the portion of them that plunder us and the lot of them that rob us.

18 Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sends ambassadors by the sea, even in vessels of reeds upon the mayim, saying, Go, swift messengers, to a nation scattered and peeled, to a people feared from their beginning forward; a nation mighty but trampled down, whose land the rivers have divided!

3 All you inhabitants of the olam and dwellers on the earth, see, when He lifts up a banner on the mountains; and when He blows a shofar, listen.

4 For this is what אֶלֹהִים said to me, I will take My rest and I will look from My dwelling place like a clear heat upon the river and like a cloud of dew in the yom of harvest.

5 For before the harvest, when the bud is perfect and the sour grape is ripening in the flower, He shall both cut off the twigs with pruning hooks and take away and cut down the spreading branches.

6 They shall be left together to the fowls of the mountains and to the beasts of the earth: and the fowls shall prey upon them and all the beasts of the earth shall devour them.

7 In that time shall the present be brought to אֲרָצָה Tzevaot of a people scattered, tall and darkened and from a people feared from their beginning forward; a nation dishonored and trampled under foot, whose land the rivers have divided, to the place of the Name of אֲרָצָה Tzevaot, to Har Tzion.

19 The burden of Mitzrayim. See, אֲרָצָה rides upon a swift cloud and He shall come into Mitzrayim: and the idols of Mitzrayim shall tremble at His presence and the lev of Mitzrayim shall melt in the midst of it.

2 And I will set the Mitzrim against the Mitzrim: and they shall fight every one against his brother and every one against his neighbor; city against city and malchut against malchut.

3 And the ruach of Mitzrayim shall fail in the midst of it; and I will destroy the counsel of it: and they shall seek their idols and their charmers and those that have familiar ruachim and their sorcerers.

4 And the Mitzrim will I give over into the hand of a cruel master; and a fierce melech shall rule over them, says The Master, אֲרָצָה Tzevaot.

5 And the mayim shall fail from the Nile and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the streams of defense shall be emptied and dried up: the reeds and rushes shall wither.

7 The rushes by the river, by the mouth of the river and everything sown by the river, shall wither, be driven away and be no more.

8 The fishermen also shall mourn and all they that cast their angle into the river shall lament and they that spread nets upon the mayim shall lose lev.

9 Moreover they that work in fine cotton and they that weave fine fabric, shall be embarrassed.

10 And its foundations shall be broken; all that work for wages shall be grieved.

11 Surely the rulers of Tzoan are fools, the counsels of the wise counselors of Pharaoh are become brutish: how then do you say to Pharaoh, I am the son of the wise, the son of ancient melechim?

12 Where are they? Where are your wise men? And let them show you now and let them know what אִיִּיִּיִּי Tzevaot has planned for Mitzrayim.

13 The rulers of Tzoan have become fools; the rulers of Noph are deceived; they have also seduced Mitzrayim, even they that are the cornerstone of her tribes.

14 אִיִּיִּיִּי has mixed a perverse ruach in the midst of it: and they have caused Mitzrayim to go astray in all her works, as a drunk man staggers in his vomit.

15 Neither shall there be any work to do in Mitzrayim, which the head, or tail, palm branch, or reed, may do.

16 In that yom shall Mitzrayim become like women: and it shall be afraid and fear because of the shaking of the Hand of אִיִּיִּיִּי Tzevaot, which He shakes over it.

17 And the land of Yahudah shall be a fear to Mitzrayim, everyone that makes mention of it shall be afraid within himself because of the counsel of אִיִּיִּיִּי Tzevaot, which He has determined against it.

18 In that yom shall five cities in the land of Mitzrayim speak the language of Kanaan, and swear to אִיִּיִּיִּי Tzevaot; and one shall be called, The City of Tzedakah.

19 In that yom shall there be an altar to אֱלֹהִים in the midst of the land of Mitzrayim, and a standing column at its border to אֱלֹהִים.

20 And it shall be for an ot and for a witness to אֱלֹהִים Tzevaot in the land of Mitzrayim: for they shall cry to אֱלֹהִים because of the oppressors and He shall send them a Savior, and a Great One and He shall deliver them

21 And אֱלֹהִים shall be known to Mitzrayim, and the Mitzrim shall know אֱלֹהִים in that yom, and shall do sacrifice and oblation; they shall vow a vow to אֱלֹהִים and perform it.

22 And אֱלֹהִים shall smite Mitzrayim: He shall smite and heal it: and they shall return even to אֱלֹהִים, and He shall be sought by them and He shall heal them.

23 In that yom shall there be a highway out of Mitzrayim to Ashshur and the Ashshurite shall come into Mitzrayim and the Mitzri into Ashshur and the Mitzrim shall serve with the Ashshurim.

24 In that yom shall Yisrael be the third with Mitzrayim and with Ashshur, even a bracha in the midst of the earth:

25 Whom אֱלֹהִים Tzevaot shall bless, by saying, Blessed be Mitzrayim My people and Ashshur the work of My hands and Yisrael My inheritance.

20 In the year that Tartan came to Ashdod, when Sargon the melech of Ashshur sent him and fought against Ashdod and took it;

2 At the same time spoke אֱלֹהִים by Yeshayahu the son of Amotz, saying, Go and loose the sackcloth from off your loins and put off your sandals from your foot. And he did so, walking naked and barefoot.

3 And אֱלֹהִים said, Like My eved Yeshayahu has walked naked and barefoot three years for an ot and wonder against Mitzrayim and upon Ethiopia;

4 So shall the melech of Ashshur lead away the Mitzri prisoners and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Mitzrayim.

5 And they shall be afraid and ashamed of Ethiopia their expectation and of Mitzrayim their pride.

6 And the inhabitant of this coastland shall say in that yom, See, such is our expectation, wherever we flee for help to be delivered from the melech of Ashshur: and so how then shall we escape?

21 The burden of the desert of the sea. As

whirlwinds in the south pass through; so it comes from the desert, from an awesome land.

2 A grievous vision is declared to me; the treacherous dealer deals treacherously and the plunderer spoils. Go up, O Eylam: besiege it, O Media, all the sighing of it I will make cease.

3 Therefore are my loins filled with pain: pains have taken hold upon me, as the pains of a woman in labor: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

4 My lev panted, fear overwhelmed me: the lyla of my pleasure has He turned into fear for me.

5 Prepare the shulchan, watch in the watchtower, eat and drink: arise, you rulers and anoint the shield.

6 For this has אִרְיָאָה said to me, Go, set a watchman and let him declare what he sees.

7 And he saw a mirkavah with a couple of horsemen, a mirkavah of donkeys and a mirkavah of camels; and he listened attentively, very carefully:

8 And he cried, A lion: my master, I stand continually upon the watchtower in the daytime and I am set in my post every lyla:

9 And, see, here comes a mirkavah of men, with a couple of horsemen. And he answered and said,

Bavel is fallen, it is fallen; and all the graven images of her ahlahim He has broken to the ground.

10 O my threshing and the grain of my floor: that which I have heard from אִרְאֵל Tzevaot, the Ahlohim of Yisrael, have I declared to you.

11 The burden of Dumah. He calls to me out of Seir, Watchman, how much of the lyla? Watchman, how much of the lyla?

12 The watchman said, boker came and also the lyla: if you will inquire, inquire and come again.

13 The burden upon Arabia. In the forest in Arabia shall you lodge, O you traveling companies of Dedanites.

14 The inhabitants of the land of Tema brought mayim to him that was thirsty, they met the fugitive with lechem.

15 For they fled from the swords, from the drawn sword and from the bent bow and from the stress of war.

16 For this has אִרְאֵל said to me, Within a year, according to the year of a hired worker, all the men of Kedar shall come to an end:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for אִרְאֵל Ahlohim of Yisrael has spoken it.

22 The burden of the Valley of Vision. What

troubles you now that you all have gone up to the housetops?

2 You that are full of turmoil, a tumultuous city and a noisy city: your slain men are not slain with the sword, nor are dead in battle.

3 All your rulers have fled together, the archers bind them: all that are found in you are bound together, who have fled from far.

4 Therefore said I, Look away from me; I will weep bitterly, don't bother to comfort me because of the spoiling of the daughter of my people.

5 For it is a yom of trouble and of trampling down and of perplexity by The Master אֱלֹהֵינוּ Tzevaot in the Valley of Vision, breaking down the walls and of crying to the mountains.

6 And Eylam bore the quiver with mirkavot of men and horsemen and Kir carried the shield.

7 And it shall come to pass, that your best valleys shall be full of mirkavot and the horsemen shall set themselves in battle array at the gate.

8 And He removed the covering of Yahudah and you did look in that yom to the armor of the bayit of the forest.

9 You have seen also the breaches of the city of Dawid, that they are many: and you gathered together the mayim of the lower pool.

10 And you have numbered the houses of Yahrushalayim and the houses have you broken down to fortify the wall.

11 You made also a ditch between the two walls for the mayim of the old pool: but you have not sought its Maker, neither seen Him that made it long ago.

12 And in that yom The Master אֱלֹהֵינוּ Tzevaot called for weeping and for mourning and for baldness and for girding with sackcloth:

13 And see simcha upon simcha, slaying oxen and killing sheep, eating meat and drinking wine: let us eat and drink; for tomorrow we shall die.

14 And it was revealed in my ears by אֱלֹהֵינוּ Tzevaot, Surely this iniquity shall not be purged from you until you die, says The Master אֱלֹהֵינוּ Tzevaot.

15 This says The Master אֱלֹהֵינוּ Tzevaot, Go, get to this treasurer, even to Shevna, who is over the bayit and say,

16 What have you here? And who have you here that you have cut out a tomb here, as he that cuts out a tomb on high and that carves a home for himself in a rock?

17 See, O man, אִיִּזְרָאֵל will throw you out and will surely grab you.

18 He will surely violently turn and toss you like a ball into a large country: there shall you die and there the mirkavot of your tifereth shall be the shame of your master's bayit.

19 And I will drive you from your office and from your position He shall pull you down.

20 And it shall come to pass in that yom, that I will call My eved Elyakim the son of Hilkiyahu:

21 And I will clothe him with your robe and strengthen him with your belt and I will give your government into his hand: and he shall be an abba to the inhabitants of Yahrushalayim and to Beit Yahudah.

22 And the key of Beit Dawid will I lay upon His shoulder; so He shall open and none shall shut; and He shall shut and none shall open.

23 And I will fasten Him as a nail in a sure place; and He shall become a kesay of tifereth to His Abba's Bayit.

24 And they shall hang upon Him all the tifereth of His Abba's Bayit, the honorable and the noble men and all the vessels of small quantity, from the cups, even to the jars.

25 In that yom, says אִיִּזְרָאֵל Tzevaot, shall the nail that is fastened in the secure place be removed and be cut down and fall; and the burden that was upon it shall be cut off: for אִיִּזְרָאֵל has spoken it.

23 The burden of Tsor. Howl, you ships of Tarshish; for it is laid waste, so that there is no bayit,

no entering in: from the land of Chittim it is revealed to us.

2 Be still, you inhabitants of the coastland; you whom the merchants of Tzidon, that pass over the sea, have replenished.

3 And on great mayim the grain of Sihor, the harvest of the river, is her revenue; and she was a market place of the goyim.

4 Be ashamed, O Tzidon: for the sea has spoken, even the strength of the sea, saying, I have not labored, nor brought forth children, neither do I nourish up young men, nor bring up virgins.

5 Like the report concerning Mitzrayim, so shall they be sorely pained at the report of Tsor.

6 Pass over to Tarshish; wail, you inhabitants of the coastland.

7 Is this your joyous city, whose antiquity is from yamim of old? Whose feet shall carry her far off to sojourn.

8 Who has taken this counsel against Tsor, the crowning city, whose merchants are rulers, whose traders are the honorable men of the earth?

9 אִי־אִי־ז Tzevaot has purposed it, to stain the pride of all its tifereth and to bring into contempt all the honorable of the earth.

10 Pass through your land as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out His hand over the sea, He shook the malchutim: אִי־אִי־ז has given a commandment against Kanaan, to destroy its strongholds.

12 And He said, You shall no more have your simcha, O oppressed virgin, daughter of Tzidon: arise, pass over to Chittim; there also shall you have no rest.

13 See the land of the Chaldeans; this people did not exist, Ashshur founded it for those wild beasts

that live in the wilderness: they set up the towers of it, they raised up the palaces of it; so that it has been made a ruin.

14 Howl, you ships of Tarshish: for your stronghold is laid waste.

15 And it shall come to pass in that yom, that Tsor shall be forgotten seventy years, according to the yamim of one melech: after the end of seventy years shall Tsor shir as a harlot.

16 Take a harp, go around the city, you harlot that has been forgotten; make sweet melodies, shir many shirim, that you may be remembered.

17 And it shall come to pass after the end of seventy years, that אֲרָצָא will visit Tsor and she shall turn to her hire and shall commit fornication with all the malchutim of the olam upon the face of the earth.

18 And her merchandise and her hire shall be kadosh to אֲרָצָא: it shall not be treasured nor laid up; for her merchandise shall be for them that live before אֲרָצָא, to eat sufficiently and for durable clothing.

24 See, אֲרָצָא makes the earth empty and makes it a ruin and turns it upside down and scatters abroad its inhabitants.

2 And it shall be, as with the people, so with the kohen; as with the eved, so with his master; as with the female eved, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of interest so with the giver of interest to him.

3 The earth shall be utterly emptied and utterly plundered: for אֲרָצָא has spoken this Word.

4 The earth mourns and fades away, the olam languishes and fades away and the proud people of the earth lose lev.

5 The earth also is defiled under its inhabitants because they have transgressed the Torot, changed the chukim and broken the everlasting brit.

6 Therefore has the curse, ha Allah devoured the earth and they that live in it are ruined: therefore the inhabitants of the earth are burned and few men left.

7 The new wine mourns, the vine languishes, all the glad at lev do sigh.

8 The simcha of tambourines ceases, the noise of them that gilah ends, the simcha of the harp ceases.

9 They shall not drink wine with a shir; strong drink shall be bitter to them that drink it.

10 The city is broken down: every bayit is shut, so that no man may enter.

11 There is a crying for wine in the streets; all simcha is darkened, the simcha of the earth shall be gone.

12 In the city is left ruin and the gate is smitten with destruction.

13 When this shall be in the midst of the earth among the goyim, there shall be like the shaking of an olive eytz and as the gleaning grapes when the grape harvest is done.

14 They shall lift up their voice, they shall shir for the excellency of אֱלֹהִים, they shall cry aloud from the sea.

15 Therefore lift up אֱלֹהִים in the east, even the Name of אֱלֹהִים Ahlohim of Yisrael in the coastlands of the sea.

16 From the farthest parts of the earth we have heard shirim, even tifereth to the Tzadik One. But I said, I am wasting away, woe to me! The treacherous have dealt treacherously; yes, the treacherous dealers have dealt very treacherously.

17 Fear and the pit and the trap, are upon you, O inhabitants of the earth.

18 And it shall come to pass, that he who flees from the noise of the fear shall fall into the pit; and he that comes up out of the midst of the pit shall be taken in the trap: for the windows from on high are open and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is utterly removed and the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard and shall be removed like a little hut; and the transgression of it shall be heavy upon it; and it shall fall and not rise again.

21 And it shall come to pass in that yom, that אֱלֹהִים shall punish the army of the high ones that are on high, and the melechim of the earth upon the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit and shall be shut up in the prison and after many yamim shall they be visited with mishpat.

23 Then the yarayach shall blush and the shemesh shall be ashamed, when אֱלֹהִים Tzevaot shall reign in Har Tzion and in Yahrushalayim, before His esteemed zechanim.

25 O אֱלֹהִים, You are my Ahlohim; I will exalt You, I will hallel Your Name; for You have done wonderful things; Your eternal counsels are faithfulness and emet.

2 For You have made of a city a heap; a defended city a ruin: a palace of foreigners to be a city no more; it shall never be built.

3 Therefore the strong people will give You tifereth; the cities of the ruthless goyim shall fear You.

4 For You have been a strength to the poor, a strength to the needy in his distress, a refuge from

the storm, a shadow from the heat, when the ruach of the ruthless is as a storm against the wall.

5 You shall bring down the noise of foreigners, as the heat in a dry place; even the heat with the shadow of a cloud: the heirs of the ruthless shall be brought low.

6 And in this har shall אֱלֹהִים Tzevaot make for all people a moed of choice pieces, a moed of old wines, of choice things full of marrow, of old wines, well refined.

7 And He will destroy in this har the face of the covering cast over all goyim and the veil that is spread over all goyim.

8 He will swallow up death in victory; and The Master אֱלֹהִים will wipe away tears from off all faces; and the reproach of His people shall He take away from off all the earth: for אֱלֹהִים has spoken it.

9 And it shall be said in that yom, See, this is our Ahlohim; we have waited for Him and He will save us: this is אֱלֹהִים; we have waited for Him, we will be in gilah and simcha in His Yahusha.

10 For in this har shall the Hand of אֱלֹהִים rest and Moav shall be trampled down under Him, even as straw is trampled down for the dunghill.

11 And He shall spread forth His Hands in their midst, as he that swims spreads forth his hands to swim: and He shall bring down their pride together with the spoils of their hands.

12 And the high stronghold of your walls shall He bring down, laid low, leveled to the ground, even to the dust.

26 In that yom shall this shir be sung in the land of Yahudah; We have a strong city; Ahlohim will appoint Yahusha as our walls and ramparts.

2 Open the gates, that the tzadik nation who guards the emet may enter in.

3 You will keep him in perfect shalom, whose mind is fixed on You: because he trusts in You.

4 Trust in אלהים le-olam-va-ed: for in YAH-אלהים, is everlasting strength:

5 For He brings down them that live on high; the proud city, He lays it low; He lays it low, even to the ground; He brings it even to the dust.

6 The foot shall trample it down, even the feet of the poor and the steps of the needy.

7 The derech of the just is uprightness: You, most tzadik, do weigh the derech of the just.

8 Yes, in the derech of Your mishpatim, O אלהים, have we waited for You; the desire of our being is for Your Name, and for the very remembrance of You.

9 With my being have I desired You in the lyla; yes, with all my ruach within me will I seek You early: for when Your mishpatim are in the earth, the inhabitants of this olam will learn tzedakah.

10 If chen be showed to the wicked, yet he still will not learn tzedakah: in the land of the tzadikim he will deal unjustly and will not see the excellency of אלהים.

11 אלהים, when Your hand was lifted up, they did not see: but they shall see and be ashamed for the zeal of Your people; yes, let the fire of the oven devour Your enemies.

12 אלהים, You will ordain shalom for us: for You also have done all our works in us.

13 O אלהים our Ahlohim, other masters besides You have had rule over us: but only in You will we make mention of Your Name.

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore have You visited and destroyed them and made all their memory to perish.

15 You shall increase the nation, O אֱלֹהִים, You shall increase the nation: You are lifted up: You had removed the nation far to all the ends of the earth.

16 אֱלֹהִים, in trouble have they visited You, they poured out a tefillah when Your chastening was upon them.

17 Like a woman with child, that draws near the time of her delivery, is in pain and cries out in her pains; so have we been in Your sight, O אֱלֹהִים.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not worked out any deliverance in the earth; neither have the inhabitants of the olam fallen.

19 Your dead men shall live; together with my dead gooff shall they arise. Awake and shir, You that dwell in the dust: for your dew is as the dew of first ohr and the earth shall give birth to the departed healed ruachim.

20 Come, my people, enter into your rooms, and shut your doors all around you: hide yourselves for just a little while, until the displeasure is past.

21 For, see, אֱלֹהִים comes out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her bloodguilt and shall no longer cover her slain.

27 In that yom אֱלֹהִים with His severe and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and He shall slay the dragon that is in the sea.

2 In that yom shir to her, A vineyard of red wine.

3 I אֱלֹהִים do keep it; I will mayim it every moment: lest any hurt it, I will keep it lyla and yom.

4 Wrath is not in Me: who would set the weeds and thorns against Me in battle? I will trample it down and burn it up at once.

5 Unless it takes hold of My strength, in order to make shalom with Me; and he shall make shalom with Me.

6 He shall cause them that come of Yaakov to take root: Yisrael shall blossom and bud and fill the face of the olam with fruit.

7 He shall not strike Yisrael, as He smote others that smote Yisrael; or is Yisrael slain according to the slaughter of those that are slain by Him?

8 In measure, when You sent her away into exile: He will hold back His rough wind in the yom of the east wind.

9 By this therefore shall the iniquity of Yaakov be purged; and this is all the fruit of taking away his sin; when he makes all the stones of the altar as chalkstones that are beaten to dust, the Asherim and shemesh pillars shall rise no more.

10 Yet the defended city shall be desolate and the home forsaken and left like a wilderness: there shall the calf feed and there shall he lie down and consume its branches.

11 When its twigs are withered, they shall be broken off: the women come and set them on fire: for it is a people of no binah: therefore He that made them will not have rachamim on them and He that formed them will show them no chen.

12 And it shall come to pass in that yom, that אִיִּזְרָאֵל shall stir up the people from the channel of the River Euphrates to the river of Mitzrayim and you shall be gathered one by one, O children of Yisrael.

13 And it shall come to pass in that yom, that the great shofar shall be blown and they shall come who were ready to perish in the land of Ashshur, and the outcasts in the land of Mitzrayim and shall worship אִיִּזְרָאֵל in the kadosh har at Yahrushalayim.

28 Woe to the keter of pride, to the drunkards of Efrayim, whose tifereth is a fading flower, which is on the head of the fertile valleys, of those that are overcome with wine!

2 See, אַף־אֶז has a mighty and strong one, which as a storm of hail and a destroying storm, as a flood of mighty mayim overflowing, shall cast down to the earth with the hand.

3 The keter of pride, the drunkards of Efrayim, shall be trampled under feet:

4 And the tifereth, which is on the head of the fertile valley, shall be a fading flower and as the bikkurim before the summer; which when he sees it, he eats it up while still in his hand.

5 In that yom shall אַף־אֶז Tzevaot be for a keter of tifereth and for a diadem of tifereth, to the remnant of His people,

6 And for a Ruach of mishpat to him that desires mishpat, and for strength to them that turn away the battle at the gate.

7 But they also have gone astray through wine and through strong drink are away from the emet derech; the kohen and the navi have gone astray through strong drink, they are swallowed up by wine, they are away from the emet derech through strong drink; they go astray in vision, they stumble in mishpatim.

8 For all their tables are full of vomit and filthiness, so that there is no clean place.

9 To whom shall He teach da'at? And to whom shall He make to understand doctrine? Those that are weaned from the milk and drawn away from the breasts.

10 For precept must be laid upon precept, precept upon precept; line upon line, line upon line; here a little and there a little:

11 For with stammering lips and another tongue will He speak to this people of Efrayim.

12 To whom He said, This is the rest by which you may cause the weary to rest; and this is the refreshing: yet they would not listen.

13 But The Word of אִיִּי was given to them precept upon precept, precept upon precept, line upon line, line upon line; here a little and there a little; that they might go and fall backward and be broken and snared and taken.

14 Therefore hear The Word of אִיִּי, you scornful men, that rule this people who are in Yahrushalayim.

15 Because you have said, We have made a brit with death and with Sheol are we in agreement; so that when the overflowing beatings shall pass through, it shall not come to us: for we have made lies our refuge and under falsehood have we hidden ourselves.

16 Therefore this says The Master אִיִּי, See, I lay in Tzion for a foundation a Stone, a tried Stone, a precious Rosh Pina, a sure foundation: he that believes in Him shall not be disgraced or put to shame.

17 Mishpat also will I lay to the line and tzedakah to the plummet: and the hail shall sweep away the refuge of lies and the mayim shall overflow the hiding place.

18 And your brit with death shall be annulled and your agreement with Sheol shall not stand; when the overflowing beating shall pass through, then you shall be trampled down by it.

19 From the time that it goes forth it shall take hold of you: for boker by boker and, by yom and by lyla: it shall cause only distress to even understand the report.

20 For the bed is shorter than that on which a man can stretch himself on it: and the covers too narrow to wrap himself in it.

21 For אִי־אִי shall rise up as in Har Peratzim, He shall be angry as in the Valley of Gibeon, that He may do His work, His strange work; and bring to pass His acts, His strange acts.

22 Now therefore be not mockers, lest your chains be made stronger: for I have heard from The Master אִי־אִי Tzevaot a consumption determined upon the whole earth.

23 Give me your ear and listen to my voice; and listen to my speech.

24 Does the plowman plow all yom to sow? Does he keep turning his soil and breaking the clods?

25 When he has leveled the surface, does he not scatter the dill and sow the cummin? Does he not put wheat in rows and the barley where it belongs and plant the buckwheat around the edges?

26 For his Ahlohim does instruct him to use discretion and does teach him.

27 For the dill is not threshed with a threshing instrument, neither is a cartwheel turned on top of the cummin; but the dills are beaten out with a staff and the cummin with a rod.

28 Lechem grain is crushed; so one does not thresh it le-olam-va-ed, nor break it with the wheel of his cart, nor crush it with his horsemen.

29 Even this comes from אִי־אִי Tzevaot, who is wonderful in His counsel and excellent in His chochmah.

29 Woe to Ariel, to Ariel, the city where Dawid dwelt! Year to year; let moadeem come around.

2 Yet I will distress Ariel and there shall be heaviness and sorrow: and it shall be to Me as it is to Ariel.

3 And I will camp against you all around and will lay siege against you with siege-mounds and I will raise forts against you.

4 And you shall be brought down and shall speak out of the ground and your speech shall be low from the dust and your voice shall be, like a medium's, out of the ground and your speech shall whisper out of the dust.

5 Moreover the multitude of your foreigners shall be like small dust and the multitude of the ruthless ones shall be as chaff that passes away: it shall be in an instant suddenly.

6 You shall be visited by אֶרְצָא Tzevaot with thunder and with earthquake and great noise, with wind and storm and the flame of devouring fire.

7 And the multitude of all the goyim that fight against Ariel, even all that fight against her and her stronghold and all that distress her, shall be as a dream of a lyla vision.

8 It shall even be as when a hungry man dreams and, see, he eats; but he awakes and his being is empty: or as when a thirsty man dreams and, see, he drinks; but he awakes and, see, he is faint and his being has hunger: so shall the multitude of all the goyim be, that fight against Har Tzion.

9 Pause and wonder; they cry out for trouble: they are drunk, but not with wine; they stagger, but not because of strong drink.

10 For אֶרְצָא has poured out upon you the ruach of deep sleep and has closed your eyes: the neviim and your rulers, the seers also has He blinded.

11 And the vision of all has become to you as the words of a scroll that is sealed, which men deliver to one that is learned, saying, Read this, please: and he says, I cannot; for it is sealed:

22 Therefore this says אֱלֹהִים, who redeemed Avraham, concerning Beit Yaakov, Yaakov shall no longer be ashamed and neither shall his face now grow pale.

23 But when he sees his children, the work of My hands, in the midst of him, they shall set apart My Name and set apart the Kadosh-One of Yaakov and shall fear the Ahlohim of Yisrael.

24 They also that had gone astray in ruach, shall come to binah and they that grumbled shall learn Torah.

30 Woe to the rebellious children, says אֱלֹהִים, that take counsel, but not from Me; and that devise plans, but not from My Ruach, that they may add sin to sin:

2 Who get set to go down into Mitzrayim and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh and to trust in the shadow of Mitzrayim!

3 Therefore shall the strength of Pharaoh be your shame and the trust in the shadow of Mitzrayim your confusion.

4 For his rulers were at Tzoan and his ambassadors came to Hanes.

5 They go to a people that could not profit them, nor be a help nor a profit to them, but rather a shame and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from where comes the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young donkeys and their treasures upon the humps of camels, to a people that shall not profit them.

7 For the Mitzrim shall help in vain and to no avail: therefore have I called her, Rahav-Hem-Sheveth Arrogance Doing Nothing.

8 Now go, write it before them on a tablet and note it in a scroll, that it may be for the time to come le-olam-va-ed:

9 That this is a rebellious people, lying children that will not listen to the Torah of אֱלֹהֵינוּ:

10 Who say to the seers, See not; and to the neviim, Prophecy not to us right things, speak to us smooth nice things, prophecy deceits:

11 Get out of His derech, turn aside out of the derech and cause the Kadosh-One of Yisrael to leave us alone.

12 Therefore this says the Kadosh-One of Yisrael, Because you despise this Word and trust in oppression and perverseness and stay in that:

13 Therefore this iniquity shall be to you as a breach ready to fall, growing in a high wall, whose breaking comes suddenly at an instant.

14 And He shall break it as the breaking of the potter's vessel that is broken in pieces; He shall not spare: so that there shall not be found any among the fragments to use to take fire from the fireplace, or to take mayim out of the cistern.

15 For this says The Master אֱלֹהֵינוּ, the Kadosh-One of Yisrael; In returning and rest shall you be saved; in quietness and in trust shall be your strength: but you would not.

16 But you said, No; for we will flee upon horses; therefore shall you flee: and, We will ride upon the swift; therefore they that shall pursue you are swift.

17 One thousand shall flee at the rebuke of one; at the rebuke of five shall you flee: until you are left as a beacon upon the top of a har and as a banner on a hill.

18 And therefore will אֱלֹהֵינוּ wait, that He may extend rachamim to you and therefore will He be exalted, so that He may have rachamim upon you: for אֱלֹהֵינוּ

is an Ahlohim of mishpat: blessed are all they that wait for Him.

19 For the people shall live in Tzion at Yahrushalayim: you shall weep no more: He will have great rachamim towards you at the voice of your cry; when He shall hear, He will answer you.

20 And though אַף־אֵז gave you the lechem of adversity and the mayim of affliction, yet your teachers shall not be removed into a corner anymore, but your eyes shall see your teachers:

21 And your ears shall hear a Word behind you, saying, This is the derech, have your derech in this Derech , when you turn to the right hand and when you turn to the left.

22 You shall defile also the covering of your graven images of silver and the ornament of your molded images of gold: you shall cast them away as a menstrual cloth; you shall say to it, Get out!

23 Then shall He give the rain for your zera, that you shall sow the ground; and lechem as the increase of the earth and it shall be fat and filling: in that yom shall your cattle feed in large pastures.

24 The oxen and the young donkeys that work the ground, shall eat clean tasty mixtures, that has been winnowed with the shovel and with the fan.

25 And there shall be upon every high har and upon every high hill, rivers and streams of mayim in the yom of the great slaughter, when the towers fall.

26 Moreover the ohr of the yarayach shall be as the ohr of the shemesh and the ohr of the shemesh shall be magnified sevenfold, as the ohr of seven yamim, in the yom that אַף־אֵז binds up the breach of His people and heals their wounds from His blows.

27 See, the Name of אַף־אֵז comes from far, burning with His anger and the burden of it is heavy: His lips are full of displeasure and His tongue as a devouring fire:

28 And His Ruach, as an overflowing river, shall reach to the midst of the neck, to sift the goyim with the sieve of falsehood: and there shall be a bridle in the jaws of the goyim, causing them to go astray.

29 You shall have a shir, in the lyla as when a kadosh moed is kept; and simcha of lev, as when one goes with a flute to come up to the har of אֱלֹהִים, to the Mighty One of Yisrael.

30 And אֱלֹהִים shall cause His voice of tifereth to be heard and shall show the coming down of His Arm, with the displeasure of His anger and with the flame of a devouring fire, with scattering and storm and hailstones.

31 By the voice of אֱלֹהִים shall Ashshur be beaten down, who smote Yisrael with a rod.

32 And in every place where the ordained staff shall pass, which אֱלֹהִים shall lay upon him, it shall be with tambourines and harps: in fierce battle will He fight against them.

33 For Tophet is ordained of old; yes, for the melech it is prepared; He has made it deep and large: its fire pit with much wood; The Ruach of אֱלֹהִים, like a river of brimstone, will burn it.

31 Woe to them that go down to Mitzrayim for help; and rely on horses and trust in mirkavot because they are many; and in horsemen because they are very strong; but they look not to the Kadosh-One of Yisrael, neither do they seek אֱלֹהִים !

2 Yet He also is wise and will bring evil and will not take back His Words: but will arise against the bayit of the evildoers and against the helpers of those that work iniquity.

3 Now the Mitzrim are men and not El; and their horses are flesh and not The Ruach Hakodesh. When אֱלֹהִים shall stretch out His hand, both he that

helps shall fall and he that is being helped shall fall down and they fall together.

4 For this has אֱלֹהִים spoken to me, Like as the lion and the young lion roaring on its prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor humble himself for the noise of them: so shall אֱלֹהִים Tzevaot come down to fight for Har Tzion and for its hill.

5 As birds flying, so will אֱלֹהִים Tzevaot defend Yahrushalayim; defending and delivering it; and passing over and preserving it.

6 Now make teshuvah to Him, from whom the children of Yisrael have deeply fallen away.

7 For in that yom every man shall cast away his idols of silver and his idols of gold, which your own hands have made for yourselves to sin.

8 Then shall Ashshur fall with the sword, not of a mighty man; and the sword, not from mankind, but he shall flee from the sword, and his young men shall be put to forced labor.

9 And he shall pass over to his stronghold for fear and his rulers shall be afraid of the Banner, says אֱלֹהִים, whose fire is in Tzion and whose furnace is in Yahrushalayim.

32 See, a Melech shall reign in tzedakah, and rulers shall rule in mishpat.

2 And each man shall be as a hiding place from the wind and a shelter from the storm; as rivers of mayim in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim and the ears of them that will hear shall hear.

4 The lev also of the quick to talk shall understand da'at and the tongue of the stutterers shall be ready to speak plainly.

5 The fool shall be no more called noble, nor the scoundrel said to be respectable.

6 For the foolish person will speak folly and his lev will work iniquity, to practice hypocrisy and to utter error against אַיָּאָז, to make empty the being of the hungry and to cause the drink of the thirsty to fail.

7 The instruments also of the scoundrel are evil: he plans wicked plans to destroy the poor with lying words, even when the needy asks for mishpat.

8 But the generous plans generous things; and by generous things shall he stand.

9 Rise up, you women that are at ease; listen to My voice, you carefree daughters; listen to My speech.

10 Many yamim and years shall you be troubled, you carefree women: for the grape harvest shall fail, the gathering shall not come.

11 Tremble, you women that are at ease; be troubled, you carefree ones: strip yourself and make yourselves bare and put on sackcloth upon your loins.

12 They shall lament upon their breasts, for the pleasant fields, for the fruitful vine.

13 Upon the land of My people shall come up thorns and weeds; yes, upon all the houses of simcha in the joyous city:

14 Because the palaces shall be forsaken; the crowded city deserted; the hills and watchtowers shall serve as caves le-olam-va-ed, a simcha of wild donkeys, a pasture of flocks will remain;

15 Until The Ruach is poured upon us from on high and the wilderness is a fruitful field and the fruitful field is counted as a forest.

16 Then mishpat shall live in the wilderness and tzedakah remain in the fruitful field.

17 And the work of tzedakah shall be shalom; and the effect of tzedakah rest and trust le-olam-va-ed.

18 And My people shall live in a homeland of shalom and in secure dwellings and in quiet resting places;

19 Even when it shall hail, coming down on the forest; and the wood shall be laid low in humiliation.

20 Blessed are you that sow beside all kinds of mayim that send forth the feet of the ox and the donkey.

33 Woe to you that plunders and you were not plundered; and deals treacherously and they dealt not treacherously with you! When you shall cease to plunder, you shall be plundered; and when you shall make an end to dealing treacherously, they shall deal treacherously with you.

2 O אֱלֹהֵינוּ, show us chen; we have waited for You: be our Arm every boker, our Yahusha also in the time of trouble.

3 At the noise of rumbling the people fled; when You lift Yourself up the goyim were scattered.

4 And your plunder shall be gathered like the gathering of the caterpillar: as the running around of locusts shall He run upon them.

5 אֱלֹהֵינוּ is exalted; for He dwells on high: He has filled Tzion with mishpat and tzedakah.

6 And chochmah and da'at shall be the stability of your times and the strength of Yahusha : and the fear of אֱלֹהֵינוּ that is His treasure.

7 See, their brave ones shall cry outside: the ambassadors of shalom shall weep bitterly.

8 The highways lie deserted, the wayfaring man ceases: He has broken the brit, he has despised the cities, he regards no man.

9 The earth mourns and languishes: Levanon is ashamed and cut down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I rise, says אֱלֹהִים; now will I be exalted; now will I lift up Myself.

11 You shall conceive chaff, you shall bring forth stubble: your Ruach, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 Hear, you that are far off, what I have done; and, you that are near, acknowledge My might.

14 The sinners in Tzion are afraid; trembling has seized the hypocrites. Who among us shall live with the devouring fire? Who among us shall live with everlasting burnings?

15 He that has their walk righteously and speaks uprightly; he that despises the gain of oppression, that holds back his hands from holding bribes, that stops his ears from hearing bloodshed and shuts his eyes from seeing evil;

16 He shall live on high: his place of defense shall be the strongholds of rocks: lechem shall be given him; his mayim shall be sure.

17 Your eyes shall see The Melech in His tifereth: they shall see the land that is very far off.

18 Your lev shall ponder fear. Where is the Sopher? Where is the weigher? Where is he that counts the towers?

19 You shall not see a fierce people, a people of an obscure language that you cannot perceive; with a stammering tongue that you cannot understand.

20 Look upon Tzion, the city of our moadeem: Your eyes shall see Yahrushalayim a quiet home, a sukkah that shall not be taken down; not one of its pegs shall ever be removed, neither shall any of its cords be broken.

21 But there Majestic אֱלֹהִים will be to us a place of broad rivers and streams; in which shall go no boat with oars, neither shall large ships pass by.

22 For אֱלֹהִים is our Shofet, אֱלֹהִים is our Torah-Giver, אֱלֹהִים is our Melech; He will save us.

23 Your ropes are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great plunder divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that live in it shall be forgiven their iniquity.

34 Come near, you goyim, to hear; and listen, you people: let the earth hear and all that is in it; the olam and all things that come forth from it.

2 For the displeasure of אֱלֹהִים is upon all goyim and His fury upon all their armies: He shall utterly destroy them, He shall deliver them to the slaughter.

3 Their slain also shall be cast out and their stink shall come up out of their corpses and the mountains shall be melted with their dahm.

4 And all the host of the shamayim shall be dissolved and the shamayim shall be rolled together as a scroll: and all their host shall fall down, as the leaf falls off from the vine and as a falling fig from the fig eytz.

5 For My sword shall be sharpened in the shamayim: see, it shall come down upon the Edomites and upon the people of My curse, condemned in mishpat.

6 The sword of אֱלֹהִים is filled with dahm, it shall overflow with fatness and with the dahm of lambs and goats, with the fat of the kidneys of rams: for אֱלֹהִים has a sacrifice in Bozrah and a great slaughter in the land of Edom.

7 And the rhinocerus shall come down with them and the young bulls with the bulls; and their land shall be soaked with dahm and their dust made fat with fatness.

8 For it is the Yom of אִיִּזְרָאֵל 's vengeance and the year of paybacks for the controversy of Tzion.

9 And its streams shall be turned into tar and its dust into brimstone and its land shall become burning tar.

10 It shall not be quenched lyla nor yom; the smoke of it shall go up le-olam-va-ed: from generation to generation it shall lie in ruin; none shall pass through it le-olam-va-ed.

11 But the pelican and the porcupine shall possess it; the owl also and the raven shall live in it: and He shall stretch out upon it the measuring line of confusion and the stones of emptiness.

12 They shall call its nobles to the malchut, but none shall be there and all her rulers shall become nothing.

13 And thorns shall come up in her palaces, nettles and brambles in its strongholds: and it shall be a home of jackals and a courtyard for ostriches.

14 The wild beasts of the desert shall also meet in it with the wild beasts of the island and the billy-goats shall call to each other; the lyla creature also shall rest there and find for herself a place of rest.

15 There shall the hoot owl make her nest and lay and hatch and gather under her shadow: there shall the vultures also be gathered, every one with its mate.

16 Seek for the scroll of אִיִּזְרָאֵל and read it: not one of these shall fail, none shall be without a mate: for my mouth He has commanded and His Ruach shall gather them.

17 And He has cast the lot for them and His hand has divided it to them by measuring line: they shall possess it le-olam-va-ed, from generation to generation shall they live in it.

35 The wilderness and the solitary place shall be glad for them; and the desert shall simcha and blossom as the rose.

2 It shall blossom abundantly and gilah even with simcha and singing: the tifereth of Levanon shall be given to it, the excellency of Carmel and Sharon, they shall see the tifereth of אֲרָצָה and the excellency of our Ahlohim.

3 Strengthen the weak hands and make firm the feeble knees.

4 Say to them that are of a fearful lev, Be strong and fear not: see, your Ahlohim will come with vengeance, even Ahlohim with a recompense; He will come and save you.

5 Then the eyes of the blind shall be opened and the ears of the deaf shall be opened.

6 Then shall the lame man leap as a hart and the tongue of the dumb shir: for in the wilderness shall mayim break out and streams in the desert.

7 And the parched ground shall become a pool and the thirsty land springs of mayim: in the home of jackals, where each one lay, there shall be grass with reeds and rushes.

8 And a highway shall be there and a Derech and it shall be called The Derech of set apartness; the unclean shall not pass over it; but it shall be for those who have their walk in The Derech: even wayward fools shall not go astray in it.

9 No lion shall be there, nor any ravenous beast shall go up on it, they shall not be found there; but the redeemed shall have their walk there:

10 And the ransomed of אֲרָצָה shall return and come to Tzion with shirim and everlasting simcha upon their heads: they shall obtain simcha upon simcha and sorrow and sighing shall flee away.

36 Now it came to pass in the fourteenth year of melech Hizqiyahu, that Sancheriv melech of Ashshur came up against all the defended cities of Yahudah and took them.

2 And the melech of Ashshur sent Rav-Shakeh from Lachish to Yahrushalayim to melech Hizqiyahu with a great army. And he stood by the channel of the upper pool in the highway of the Launderers' Field.

3 Then came forth to him Elyaquim, Hilqiyah's son, who was steward of the household and Shevna the Sophar and Yoah, Asaph's son, the recorder.

4 And Rav-Shakeh said to them, Say now to Hizqiyahu, This says the great melech, the melech of Ashshur, What trust is this in which you trust?

5 I say, you speak of having counsel and strength for war, but they are but vain words: now upon whom do you trust, that you have rebelled against me?

6 See, you trust in the staff of this broken reed, on Mitzrayim; which if a man leans on, it will go into his hand and pierce it: so is Pharaoh melech of Mitzrayim to all that trust in him.

7 But if you say to me, We trust in אלהינו our Ahlohim: is it not He, whose high places and whose altars Hizqiyahu has taken away and said to Yahudah and to Yahrushalayim, You shall worship before this altar?

8 Now therefore give a pledge, I ask you, to my master the melech of Ashshur and I will give you two thousand horses, if you are able on your part to set riders upon them.

9 How then can you refuse one officer of the least of my master's avadim and put your trust in Mitzrayim for mirkavot and for horsemen?

10 And am I now come up without אֲפֹרָתַי against this land to destroy it? אֲפֹרָתַי said to me, Go up against this land and destroy it.

11 Then said Elyaquim and Shevna and Yoah to Rav-Shakeh, Please speak, to your avadim in the Aramaic language; for we understand it: and speak not to us in the language of Yahudah, in the ears of the people that are on the wall.

12 But Rav-Shakeh said, Has my master sent me to your master and to you to speak these words? Has he not sent me to the men that sit upon the wall, that they may eat their own dung and drink their own urine with you?

13 Then Rav-Shakeh stood and cried with a loud voice in Ivrit; the language of Yahudah and said, Shema to the words of the great melech, the melech of Ashshur.

14 This says the melech, Let not Hizqiyahu deceive you: for he shall not be able to deliver you.

15 Neither let Hizqiyahu make you trust in אֲפֹרָתַי, saying, אֲפֹרָתַי will surely deliver us: so that this city shall not be delivered into the hand of the melech of Ashshur.

16 Shema not to Hizqiyahu: for this says the melech of Ashshur, Make an agreement with me by a present and come out to me: and eat every one of his vine and every one of his fig eytz and drink every one the mayim of his own cistern;

17 Until I come and take you away to a land like your own land, a land of grain and wine, a land of lechem and vineyards.

18 Beware lest Hizqiyahu persuade you, saying, אֲפֹרָתַי will deliver us. Has any of the ahlahim of the goyim delivered his land out of the hand of the melech of Ashshur?

19 Where are the ahlahim of Hamath and Arphad?
Where are the ahlahim of Sefarvaim? Have they
delivered Shomron out of my hand?

20 Who are they among all the ahlahim of these
lands, that have delivered their land out of my hand,
that אֲרָאֵז should deliver Yahrushalayim out of my
hand?

21 But they held their shalom and did not answer
him even one word: for the melech's commandment
said, Do not answer him.

22 Then came Elyaquim, the son of Hilkiyahu, that
was over the household and Shevna the Sopher
and Yoah, the son of Asaph, the recorder, to
Hizqiyahu with their clothes torn and told him all the
words of Rav-Shakeh.

37 And it came to pass, when melech Hizqiyahu
heard it, that he tore his clothes and covered
himself with sackcloth and went into the Bayit of
אֲרָאֵז.

2 And he sent Elyaquim, who was over the
household and Shevna the Sopher and the
zechanim of the kohanim covered with sackcloth, to
Yeshayahu the navi the son of Amotz.

3 And they said to him, This says Hizqiyahu, This
yom is a yom of trouble and of rebuke and of scorn:
for the children have come to the birth and there is
no strength to bring forth.

4 It may be אֲרָאֵז your Ahlohim will hear the words
of Rav-Shakeh, whom the melech of Ashshur his
master has sent to reproach the living Ahlohim and
will reprove the words which אֲרָאֵז your Ahlohim
has heard: therefore lift up your tefillah for the
remnant that is left.

5 So the avadim of melech Hizqiyahu came to
Yeshayahu.

6 And Yeshayahu said to them, This shall you say to your master, This says אֱלֹהִים, Be not afraid of the words that you have heard, by which the avadim of the melech of Ashshur have blasphemed Me.

7 See, I will send a blast upon him and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rav-Shakeh returned and found the melech of Ashshur fighting against Livnah: for he had heard that he had departed from Lachish.

9 And he heard it said concerning Tirhachah melech of Ethiopia, He has come forth to make war with you. And when he heard it, he sent messengers to Hizqiyahu, saying,

10 This shall you say to Hizqiyahu melech of Yahudah, saying, Let not your Ahlohim, in whom you trust, deceive you, saying, Yahrushalayim shall not be given into the hand of the melech of Ashshur.

11 See, you have heard what the melechim of Ashshur have done to all lands by destroying them utterly; and shall you be delivered?

12 Have the ahlahim of the goyim delivered them that my ahvot have destroyed, like Gozan and Charan and Rezech and the children of Ayden who were in Telassar?

13 Where is the melech of Hamath and the melech of Arphad and the melech of the city of Sefarvaim, Hena and Ivah?

14 Hizqiyahu received the letter from the hands of the messengers and read it: and Hizqiyahu went up to the Bayit of אֱלֹהִים and spread it before אֱלֹהִים.

15 And Hizqiyahu made tefillah to אֱלֹהִים, saying,

16 O אֱלֹהִים Tzevaot, Ahlohim of Yisrael, You who live between the cheruvim, You are the Ahlohim, even You alone, of all the malchutim of the earth: You alone have made the shamayim and the earth.

17 Incline Your ear, O אֱלֹהִים and hear; open Your eyes, O אֱלֹהִים and see: and listen to all the words of Sancheriv, who has been sent to reproach the living Ahlohim.

18 Of an emet, אֱלֹהִים, the melechim of Ashshur have laid waste all the goyim and their countries,
19 And have cast their ahlahim into the fire: for they were not ahlahim, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O אֱלֹהִים our Ahlohim, save us from his hand, that all the malchutim of the earth may know that You are אֱלֹהִים, even You alone.

21 Then Yeshayahu the son of Amotz sent to Hizqiyahu, saying, This says אֱלֹהִים Ahlohim of Yisrael, Because you have made tefillah to Me against Sancheriv melech of Ashshur:

22 This is the word that אֱלֹהִים has spoken concerning him; The virgin, the daughter of Tzion, has despised you and laughed you to scorn; the daughter of Yahrushalayim has shaken her head at you.

23 Whom have you reproached and blasphemed? And against whom have you exalted your voice and lifted up your eyes on high? Even against the Kadosh-One of Yisrael.

24 By your avadim have you reproached אֱלֹהִים and have said, By the multitude of my mirkavot I am come up to the height of the mountains, to the sides of Levanon; and I will cut down the tall cedars of it and the choice cypress eytzim of it: and I will enter into the height of its border and the forest of its fruitful field.

25 I have dug and drunk mayim; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Have you not heard long ago, how I have done it; and from ancient times, that I have formed it? Now have I brought it to pass, that you should be allowed to lay waste defended cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and embarrassed: they were as the grass of the field and as the green herb, as the grass on the housetops and as grain blasted before it is grown up.

28 But I know your sitting down and your going out and your coming in and your rage against Me.

29 Because your rage against Me and your pride, has come up into My ears, therefore will I put My hook in your nose and My bridle in your lips and I will turn you back by the same derech by which you came.

30 And this shall be an ot to you, You shall eat this year such as grows by itself; and the second year that which springs of the same: and in the third year sow and reap and plant vineyards and eat the fruit of it.

31 And the remnant that is escaped of Beit Yahudah shall again take root downward, and bear fruit upward:

32 For out of Yahrushalayim shall go forth a remnant and they that escape out of Har Tzion: the zeal of אִיִּזְרָאֵל Tzevaot shall do this.

33 Therefore this says אִיִּזְרָאֵל concerning the melech of Ashshur, He shall not come into this city, nor shoot an arrow there nor come before it with shields, nor build a siege mound against it.

34 By the derech that he came, by the same road shall he return and shall not come into this city, says אִיִּזְרָאֵל.

35 For I will defend this city to save it for My own sake and for My eved Dawid's sake.

36 Then The Heavenly Malach of אֱלֹהִים went forth and smote the camp of the Ashurim one hundred eighty five thousand: and when they arose early in the boker, see, they were all dead corpses.

37 So Sancheriv melech of Ashshur departed and went and returned and dwelt at Ninveh.

38 And it came to pass, as he was worshipping in the bayit of Nisroch his ahlahim, that Adram-Melech and Sharetzer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-Haddon his son reigned in his place.

38 In those yamim Hizqiyahu was sick and near death. And Yeshayahu the navi the son of Amotz came to him and said to him, This says אֱלֹהִים, Set your bayit in order: for you shall die and not live.

2 Then Hizqiyahu turned his face toward the wall and made tefillah to אֱלֹהִים,

3 And said, Remember now, O אֱלֹהִים, I beg You, how I have had my halacha before You in emet and with a perfect lev and have done that which is tov in Your sight. And Hizqiyahu wept heavily.

4 Then came The Word of אֱלֹהִים to Yeshayahu, saying,

5 Go and tell Hizqiyahu, This says אֱלֹהִים, the Ahlohim of Dawid your abba, I have heard your tefillah, I have seen your tears: see, I will add to your yamim fifteen years.

6 And I will deliver you and this city out of the hand of the melech of Ashshur: and I will defend this city.

7 And this shall be an ot to you from אֱלֹהִים, that אֱלֹהִים will do this thing that He has spoken;

8 See, I will bring again the shadow of the degrees, which is gone down on the sundial of Achaz, ten degrees backward. So the shemesh returned ten degrees on the dial, by the same degrees that it had gone down.

9 This then is the writing of Hizqiyahu melech of Yahudah, when he had been sick and had later recovered from his sickness:

10 I said in the cutting off of my yamim, I shall go to the gates of Sheol: I am deprived of the residue of my years.

11 I said, I shall not see YAH, אֱלֹהִים, in the land of the living: I shall see man no more with the inhabitants of the olam.

12 My chayim is departed and is taken from me as a shepherd's tent: My chayim was shrunk like a weaver's web: He will cut me off with sickness: from one yom to the next lyla You make an end of me.

13 I soothed myself until boker, but as a lion, so will He break all my bones: from one yom to the next lyla will You make an end of me.

14 Like a swallow, so did I chatter: I did mourn as a yonah: my eyes became weary with looking upward: O אֱלֹהִים, I am oppressed; take hold of this for me!

15 What shall I say? He has both spoken to me and Himself has done it: I shall go humbly all my years in the bitterness of my being.

16 O אֱלֹהִים, by these things men live and in all these things is the chayim of my ruach: so restore me and make me live.

17 See, for shalom I had great bitterness: but You have in Your ahava for my being delivered it from the pit of corruption: for You have cast all my sins behind Your back.

18 For Sheol cannot hallel You, death cannot celebrate You: they that go down into the pit cannot tikvah for Your emet.

19 The living, yes, the living, shall hallel You, even as I do this yom: The Abba to their children shall make known Your emet.

20 אִיִּי came to save me: therefore we will shir my shirim with the stringed instruments all the yamim of our chayim in the Bayit of אִיִּי.

21 For Yeshayahu had said, Let them take a fig-plaster and apply it upon the boil and he shall recover:

22 Because Hizqiyahu asked, What is the ot that I shall be able to go up to the Bayit of אִיִּי ?

39 At that time Merodach-Baladan, the son of Baladan, melech of Bavel, sent letters and a present to Hizqiyahu: for he had heard that he had been sick and had recovered.

2 And Hizqiyahu was glad because of them and in turn he showed them the bayit of his precious things, the silver and the gold and the spices and the precious ointment and all the bayit of his armor and all that was found in his treasures: there was nothing in his bayit, nor in all his dominion, that Hizqiyahu did not show them.

3 Then came Yeshayahu the navi to melech Hizqiyahu and said to him, What did those men say? And from where did they come? And Hizqiyahu said, They have come from a far country to me, even from Bavel.

4 Then he said, What have they seen in your bayit? And Hizqiyahu answered, All that is in my bayit have they seen: there is nothing among my treasures that I have not showed them.

5 Then said Yeshayahu to Hizqiyahu, Hear The Word of אִיִּי Tzevaot:

6 See, the yamim come, that all that is in your bayit and that which your ahvot have laid up in store until this yom, shall be carried to Bavel: nothing shall be left, says אִיִּי.

7 And of your sons that shall come from you, whom you shall bring forth, shall they take away; and they

shall be eunuchs in the palace of the melech of Bavel.

8 Then said Hizqiyahu to Yeshayahu, Tov is The Word of אֱלֹהִים which you have spoken. He said moreover, For there shall be shalom and emet in my yamim.

40 Nachamu, Nachamu Ami-My people, says your Ahlohim.

2 Speak comfortably to Yahrushalayim and declare to her, that her warfare is finished, that her iniquity is pardoned: for she has received from אֱלֹהִים 's hand double for all her sins.

3 The voice of him that cries in the wilderness, Prepare the Derech of אֱלֹהִים, make straight in the desert a derech for our Ahlohim.

4 Every valley shall be exalted and every har and hill shall be made low: and the crooked places shall be made straight and the rough places plain:

5 And the kavod of אֱלֹהִים shall be revealed and all flesh shall see it together: for the mouth of אֱלֹהִים has spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass and all the tov from it is as the flower of the field:

7 The grass withers, the flower fades: when The Ruach Hakodesh of אֱלֹהִים blows upon it: surely the people are like grass.

8 The grass withers, the flower fades: but The Word of our Ahlohim shall abide and stand le-olam-va-ed.

9 O Tzion, that brings tov tidings, get up into the high har; O Yahrushalayim, that brings tov tidings, lift up your voice with strength; lift it up, be not afraid; say to the cities of Yahudah, See your Ahlohim !

10 See, The Master אֱלֹהִים will come with a strong hand, and His Arm shall rule for Him: see, His reward is with Him, and His work before Him.

11 He shall feed His flock like a Shepherd: He shall gather the lambs with His Arm, and carry them in His bosom and shall gently lead those that are with young.

12 Who has measured the mayim in the hollow of His hand and meted out the shamayim with the span and gathered the dust of the earth in a measure and weighed the mountains on scales and the hills in a balance?

13 Who has directed The Ruach of אֱלֹהִים or being His counselor has taught Him?

14 With whom did He take counsel and who instructed Him and taught Him in the derech of mishpat and taught Him da'at and showed Him the derech of binah?

15 See, the goyim are as a drop in a bucket and are counted as the small dust on the balance: see, He lifts up the coastlands as fine dust.

16 And Levanon is not sufficient to burn, nor the beasts of it sufficient for a burnt offering.

17 All goyim before Him are as nothing; and they are counted by Him as less than nothing and emptiness.

18 To whom then will you liken El? Or, what likeness will you compare Him to?

19 The workman melts a graven image and the goldsmith covers it with gold and casts silver chains.

20 He that is so poor that he has no gold idol chooses an eytz that will not rot; he seeks for himself a skilled workman to prepare a graven image that shall not move.

21 Have you not known? Have you not heard? Has it not been told to you from the beginning? Have

you not understood from the foundations of the earth?

22 It is He that sits upon the circle of the earth, and the inhabitants of it are as a grasshopper; that stretches out the shamayim as a curtain and spreads them out as a tent to live in:

23 That brings rulers to nothing; and makes the shophtim of the earth as vanity.

24 Yes, they shall not be planted; yes, they shall not be sown: yes, their stock shall not take root in the earth: and He shall also blow upon them and they shall wither and the whirlwind shall take them away as stubble.

25 To whom then will you liken Me, or to whom shall I be equal? Says the Kadosh-One.

26 Lift up your eyes on high and see who has created these things, that brings out their host by number: He calls them all by names by the greatness of His might, for He is strong in Power; and not one fails.

27 Why do you say, O Yaakov and speak, O Yisrael, My derech is hidden from אֱלֹהִים and mishpat is not issued from My Ahlohim?

28 Have you not known? Have you not heard, that the Everlasting Ahlohim, אֱלֹהִים, The Creator of the ends of the earth, faints not, neither is tired? There is no searching of His binah.

29 He gives Power to the weary; and to them that have no might He increases strength.

30 Even the youths shall faint and be weary and the young men shall stumble and fall:

31 But they that wait upon אֱלֹהִים shall renew their strength; they shall har up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.

41 Keep silent before Me, you coastlands; and let the people renew their strength: let them come near; then let them speak: let us come together for mishpat.

2 Who raised up the tzadik man from the east, called him to His foot, gave the goyim before Him and made Him rule over melechim? He gave them as the dust for His sword and as driven stubble for His bow.

3 He pursued them and passed safely; even by the derech that He had not gone with His feet.

4 Who has worked and done it, calling the generations from the beginning? I אָרָאָה, the first and the last; I AM He.

5 The coastlands saw it and feared; the ends of the earth were afraid, they drew near and came.

6 Each one helped his neighbor; and each one said to his brother, Be of tov courage.

7 So the craftsman encourages the goldsmith and he that smoothes with the hammer inspires him that strikes the anvil, saying, It is ready to be joined: and he fastens it with nails, that it should not be moved.

8 But you, Yisrael, are My eved, Yaakov whom I have chosen, the zera of Avraham My chaver.

9 You whom I have taken from the ends of the earth and called you from the farthest parts of it and said to you, You are My eved; I have chosen you and not cast you away.

10 Fear not; for I am with you: be not dismayed; for I AM your Ahlohim: I will strengthen you; yes, I will help you; yes, I will uphold you with the Right Hand of My tzedakah.

11 See, all they that were enraged against you shall be ashamed and embarrassed: they shall be as nothing; and they that strive with you shall perish.

12 You shall seek them and shall not find them, even them that contended with you: they that war against you shall be as nothing and as a thing of nothing.

13 For I אלהים your Ahlohim will hold your right hand, saying to you, Al-Tereh; I will help you.

14 Fear not, you worm Yaakov and you men of Yisrael; I will help you, says אלהים and Your Redeemer, the Kadosh-One of Yisrael.

15 See, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains and beat them small and shall make the hills as chaff.

16 You shall fan them and the wind shall carry them away and the whirlwind shall scatter them: and you shall simcha in אלהים and shall tifereth in the Kadosh-One of Yisrael.

17 When the poor and needy seek mayim and there is none and their tongue fails for thirst, I אלהים will listen to them, I the Ahlohim of Yisrael will not forsake them.

18 I will open rivers in high places and fountains in the midst of the valleys: I will make the wilderness a pool of mayim and the dry land springs of mayim.

19 I will plant in the wilderness the cedar, the acacia eytz and the myrtle and the oil eytz; I will set in the desert the cypress eytz and the pine and the box eytz together:

20 That they may see and know and consider and understand together, that the Hand of אלהים has done this and the Kadosh-One of Yisrael has created it from nothing.

21 Produce your cause, says אלהים; bring forth your strong reasons, says The Melech of Yaakov.

22 Let them bring them forth and show Us what shall happen: let them show the former things, what they were, that We may consider them and know

the latter end of them; or declare to Us things yet to come.

23 Show the things that are to come from now on, that We may know that you are Ahlohim: yes, do tov, or do evil, that We may be amazed and see it together.

24 See, you are nothing and your work is nothing: an abomination is anyone that chooses you.

25 I have raised up one from the north and he shall come: from the rising of the shemesh shall he call upon My Name: and He shall come upon rulers as though mortar and as the potter tramples clay.

26 Who has declared from the beginning, that We may know? And ahead of time, that We may say, He is tzadik? Yes, there is none that declares the future, yes, there is none that proclaims it, yes, yet there is none that hears Your Words.

27 First He shall say to Tzion, here, see, now see then: I will give to Yahrushalayim One that brings tov tidings.

28 For I beheld and there was no man; even among them and there was no counselor, that, when I asked of them, could bring forth a defense.

29 See, they are all vanity; their works are nothing: their molded images are wind and confusion.

42 See My Eved, whom I uphold; My elect, in whom My being delights; I have put My Ruach upon Him: He shall bring forth mishpat to the goyim.

2 He shall not cry, nor lift up His voice, nor cause His voice to be heard in the street.

3 A bruised reed shall He not break and the smoking cotton shall He not quench: He shall bring forth mishpat in accordance with emet.

4 He shall not fail nor be discouraged, until He has set mishpat in the earth: and the coastlands shall wait for His Torah.

5 This says the El-אל, He that created the shamayim and stretches them out; He that spreads forth the earth and that which comes out of it; He that gives Ruach to the people upon it and ruach to them that walk in it:

6 I אל have called You in tzedakah and will hold Your hand and will keep You and give You for a brit of the people, for an Ohr to the goyim;

7 To open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison bayit.

8 I AM אל: that is My Name: and My tifereth will I not give to another, neither My hallel to graven images.

9 See, the former things have come to pass and new things do I declare: before they spring forth I tell you of them.

10 Sing to אל a new shir, and His hallel from the ends of the earth, you that go down to the sea and all that is in it; the coastlands and the inhabitants of it.

11 Let the wilderness and the cities of it lift up their voice, the villages that Kedar does inhabit: let the inhabitants of the steep rocks shir; let them shout from the top of the mountains.

12 Let them give tifereth to אל and declare His hallel in the coastlands.

13 אל shall go forth as a mighty Man, He shall stir up zeal like a Man of war: He shall cry, yes, roar; He shall prevail against His enemies.

14 I have held My shalom for a long while; I have been still and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills and dry up all their herbs; and I will make the rivers coastlands and I will dry up the pools.

16 And I will bring the blind by a derech that they knew not; I will lead them in paths that they have not known: I will make darkness ohr before them and crooked things straight. These things will I do to them and not forsake them.

17 They shall make teshuvah and then they shall be greatly ashamed, that have trusted in graven images, that say to the molded images, You are our ahlahim.

18 Shema, you who are deaf and look, you who are blind, that you may see.

19 Who is blind, but My eved? Or, deaf, as My messenger that I sent? Who is as blind as he that is whole and blind as אִפְאֵז 's eved?

20 Seeing many things, but you observe not; opening the ears, but he hears not.

21 אִפְאֵז is well pleased for the sake of His tzedakah, He will magnify the Torah, and make it honorable.

22 But this is a people robbed and plundered; they are all of them snared in holes and they are hidden in prison houses: they are for a prey and no one delivers them; for a plunder and no one says, Restore!

23 Who among you will give ear to this? Who will listen and hear for the time to come?

24 Who gave Yaakov for a plunder and Yisrael to the robbers? Did not אִפְאֵז, He against whom we have sinned? For they would not have their derech in His derachot, neither were they obedient to His Torah.

25 Therefore He has poured upon Yaakov the fury of His anger and the strength of battle: and has set him on fire all around, yet he did not understand why; and it burned him, yet he did not take it to lev.

43 But now this says אֱלֹהִים that created you, O Yaakov and He that formed you, O Yisrael, Fear not: for I have redeemed you, I have called you by your name; you are Mine.

2 When you pass through the mayim, I will be with you; and through the rivers, they shall not overflow you: when you walk through the fire, you shall not be burned; neither shall the flame kindle upon you.

3 For I AM אֱלֹהִים your Ahlohim, the Kadosh-One of Yisrael, your Savior: I gave Mitzrayim for your ransom, Ethiopia and Seva for you.

4 Since you were precious in My sight, you have been honorable and I have loved you: therefore will I give men for you and people for your chayim.

5 Fear not: for I AM with you: I will bring your zera from the east and gather you from the west;

6 I will say to the north, Give them up; and to the south, Keep them not back: bring My sons from far and My daughters from the ends of the earth;

7 Even each one that is called by My Name: for I have created him for My tifereth, I have formed him; yes, I have made him.

8 Bring forth the blind people that have eyes and the deaf that have ears.

9 Let all the goyim be gathered together, and let the people be assembled; who among them can declare this and show us former things? Let them bring forth their witnesses, that they may be justified: or let them hear and say, It is emet.

10 You are My witnesses, says אֱלֹהִים, even My Eved whom I have chosen: that you may know and believe Me and understand that I AM He: before Me there was no El formed, neither shall there be after Me.

11 I, even I, am אֱלֹהִים; and beside Me there is no Savior.

12 I have declared and have saved and I have showed, when there was no ger among you: therefore you are My witnesses, says אֱלֹהִים, that I AM El.

13 Yes, before the yom was I AM He; and there is none that can deliver out of My hand: I will work, and who shall let it?

14 This says אֱלֹהִים, your Redeemer, the Kadosh-One of Yisrael; For Your sake I have sent to Bavel and have brought down all their nobles and the Chaldeans, whose cry is in their ships.

15 I AM אֱלֹהִים, your Kadosh-One, The Creator of Yisrael, your Melech.

16 This says אֱלֹהִים, who makes a derech in the sea and a derech in the mighty mayim,

17 Who brings forth the mirkavah and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct; they are quenched like the wicked.

18 Remember not the former things, neither consider the things of old.

19 See, I will do a new thing; now it shall spring forth; shall you not know it? I will even make a derech in the wilderness and rivers in the desert.

20 The beast of the field shall kavod Me, the jackals and the owls: because I give mayim in the wilderness and rivers in the desert, to give drink to My people, My chosen.

21 This people have I formed for Myself; they shall show forth My hallel.

22 But you have not called upon Me, O Yaakov; but you have been weary of Me, O Yisrael.

23 You have not brought Me the small cattle of your burnt offerings; neither have you honored Me with your sacrifices. I have not caused you to serve with an offering, nor wearied you with incense.

24 You have bought Me no sweet cane with money, neither have you filled Me with the fat of your sacrifices: but you have served Me with your sins, you have wearied Me with your iniquities.

25 I, even I, am He that blots out your transgressions for My own sake and will not remember your sins.

26 Remember Me: let us reason together about mishpat: plead with Me, that you may be justified.

27 Your first abba has sinned, and your advocates have transgressed against Me.

28 Therefore your princes have profaned My Kadosh-Place and have given Yaakov to the curse and Yisrael to scorn.

44 Yet now shema, O Yaakov My eved; and

Yisrael, whom I have chosen:

2 This says אֱלֹהִים that made you and formed you from the womb, who will help you; Fear not, O Yaakov, My eved; and you, Yeshurun, whom I have chosen.

3 For I will pour mayim upon him that is thirsty and floods upon the dry ground: I will pour My Ruach upon your zera and My bracha upon your offspring:

4 And they shall spring up as among the grass, as willows by the mayim streams.

5 One shall say, I am אֱלֹהִים 's; and another shall call himself by the name of Yaakov; and another shall write with his hand, Unto אֱלֹהִים and name himself by the name of Yisrael.

6 This says אֱלֹהִים The Melech of Yisrael, and His Redeemer אֱלֹהִים Tzevaot; I AM the first and I AM the last; and beside Me there is no ahlahim.

7 And who is like Me, let him call and declare it and lay it before Me, since I appointed the ancient people? And the things that are coming and shall come, let them show these things to them.

8 Fear not, neither be afraid: have not I told you from that time and have declared it? You are even My witnesses. Is there any Ahloha beside Me? Yes, there is no Rock beside Me; I know not of anyone.

9 They that make a graven image, all of them are vanity; and their delights shall not profit; and they are their own witnesses; they see not, neither know anything; that they may be ashamed.

10 Who has formed an El, or cast a graven image that is profitable for nothing?

11 See, all his fellows shall be ashamed: and the workmen, they are but men: let them all be gathered together, let them stand up; yet they shall fear and they shall be ashamed together.

12 The craftsman with the tongs both works in the coals and fashions it with hammers and works it with the strength of his arms: yes, he is hungry and his strength fails: he drinks no mayim and is weak.

13 The carpenter stretches out his rule; he marks it out with a line; he fits it with planes and he marks it out with the compass and makes it after the figure of a man, according to the tifereth of a man; that it may remain in the bayit.

14 He cuts down cedars and takes the cypress and the oak, which he raised for himself among the eytzim of the forest: he plants a pine and the rain does nourish it.

15 Then shall it be for a man to burn: for he will take of it and warm himself; yes, he kindles it and bakes lechem; yes, he makes an El and worships it; he makes it a graven image and falls down before it.

16 He burns part of it in the fire; with part of it he eats flesh; he roasts roast and is satisfied: yes, he warms himself and says, Aha, I am warm, I have seen the fire:

17 And the residue of it he makes an El, even his graven image: he falls down to it and worships it

and makes tefillah to it and says; Deliver me, for you are my El.

18 They have not known nor understood: for He has shut their eyes, that they cannot see; and their levavot, that they cannot understand.

19 And none considers in his lev, neither is there da'at nor binah to say, I have burned part of it in the fire; yes, also I have baked lechem upon the coals of it; I have roasted flesh and eaten it: and shall I make the residue of it into an abomination? Shall I fall down to the log of an eytz?

20 He feeds on ashes: a deceived lev has turned him aside, so that he cannot deliver his being, nor say, Is there not a lie in my right hand?

21 Remember these, O Yaakov and Yisrael; for you are My eved: I have formed you; you are My eved: O Yisrael, you shall not be forgotten by Me.

22 I have blotted out, as a thick cloud, your transgressions and, as a cloud, your sins: make teshuvah to Me; for I have redeemed you.

23 Sing, O shamayim; for אֱלֹהִים has done it: shout, you depths of the earth: break forth into singing, you mountains, O forest and every eytz in it: for אֱלֹהִים has redeemed Yaakov and lifted Himself up in Yisrael.

24 This says אֱלֹהִים, your Redeemer and He that formed you from the womb, I AM אֱלֹהִים that makes all things; that stretches forth the shamayim alone; that spreads abroad the earth by Myself;

25 That frustrates the signs of the liars and makes diviners crazy; that turns wise men backward and makes their da'at foolish;

26 That confirms the word of His eved and performs the counsel of His messengers; that says to Yahrushalayim, You shall be inhabited; and to the cities of Yahudah, You shall be rebuilt, and I will raise up the ruined places of it:

27 That says to the deep, Be dry and I will dry up your rivers:

28 That says of Koresh, He is My shepherd and shall perform all My pleasure: even saying to Yahrushalayim, You shall be rebuilt; and to the Hekal, your foundation shall be laid.

45 This says אֱלֹהִים to His anointed, to Koresh, whose right hand I have grasped, to subdue goyim before him; and I will loose the loins of melechim, to open before him the double doors; so that the gates shall not be shut;

2 I will go before you and make the crooked places straight: I will break in pieces the gates of brass and cut down the bars of iron:

3 And I will give you the treasures of darkness and the hidden riches of secret places, that you may know that I, אֱלֹהִים, who call you by your name, I Am the Ahlohim of Yisrael.

4 For Yaakov My eved's sake and Yisrael My elect, I have even called you by your name: I have surnamed you, though you have not known Me.

5 I AM אֱלֹהִים and there is none else, there is no ahlahim beside Me: I dressed you, though you have not known Me:

6 That they may know from the rising of the shemesh and from the west, that there is none beside Me. I AM אֱלֹהִים and there is none else.

7 I form the ohr and create darkness: I make shalom and create evil: I אֱלֹהִים do all these things.

8 Drop down, you shamayim, from above and let the skies pour down tzedakah: let the earth open and let them bring forth Yahusha and let tzedakah spring up together; I אֱלֹהִים have created it.

9 Woe to him that strives with His Makers! An earthen vessel that strives with Him who made it! Shall the clay say to Him that fashioned it, Why did

you make it like this? Or, the handiwork saying to the Maker of it, He has no hands?

10 Woe to him that says to his abba, Why did you beget me? Or, to an eema, Why have you conceived me?

11 This says אֱלֹהִים, the Kadosh-One of Yisrael and His Maker, Ask Me of things to come concerning My sons and concerning the work of My hands command Me.

12 I have made the earth and created man upon it: I, even My hands, have stretched out the shamayim and their entire host, have I commanded.

13 I have raised Him up in tzedakah and I will direct all His halachot: He shall rebuild My city and He shall let My exiles go, but not for a price, or a bribe, says אֱלֹהִים Tzevaot.

14 This says אֱלֹהִים, The labor of Mitzrayim and merchandise of Ethiopia and of the Saveans, men of tall stature, shall come over to You and they shall be Yours: they shall come after You; in chains they shall come over and they shall fall down to You, they shall make supplication to You, saying, Surely El is in You; and there is none else, there is no other ahlahim.

15 Truly You are an El that hides Yourself, O Ahlohim of Yisrael, the Savior.

16 They shall be ashamed and also be embarrassed, all of them: they shall go to confusion together that are makers of idols.

17 But Yisrael shall be saved in אֱלֹהִים with an everlasting Yahusha : you shall not be ashamed nor embarrassed olam without end.

18 For this says אֱלֹהִים that created the shamayim; Ahlohim Himself that formed the earth and made it; He has established it, He created it not in vain, He formed it to be inhabited: I AM אֱלֹהִים; and there is none else.

19 I have not spoken in secret, in a dark place of the earth: I did not say to the zera of Yaakov, You seek Me in vain: I אָפֶּקֶד speak tzedakah; I declare things that are right.

20 Assemble yourselves and come; draw near together, you that have escaped from the goyim: they have no da'at that set up the wood of their graven image and make tefillah to an El that cannot save.

21 Declare and bring them near, let them take counsel together: who has declared this from ancient time? Who has told it from that time? Have not I אָפֶּקֶד ? And there is no ahlaim else beside Me; a just El and a Savior; there is none besides Me.

22 Look to Me and be you saved, all the ends of the earth: for I AM El and there is none else.

23 I have sworn by Myself, The Word is gone out of My mouth in tzedakah, and shall not return, That to Me every knee shall bow and every tongue shall swear.

24 Surely, shall one say, in אָפֶּקֶד I have tzedakah and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed.

25 In אָפֶּקֶד shall all the zera of Yisrael be justified and shall tifereth.

46 Bel bows down, Nevo is stooping, their idols were upon the beasts and upon the cattle: your carriages were burdened; they are a burden to the weary beast.

2 They stoop, they bow down together; they could not deliver the burden, but themselves have gone into exile.

3 Shema to Me, O Beit Yaakov and all the remnant of Beit Yisrael, who are borne by Me from the belly, who are carried by Me from the womb:

4 And even to your old age I AM He; and even to your gray hairs will I carry you: I have made you and I will bear you; I will carry you and will deliver you.

5 To whom will you liken Me and make Me equal and compare Me, that we may be alike?

6 They lavish gold out of the bag and weigh silver in the balance and hire a goldsmith; and he makes it into an El: they fall down, yes, they worship.

7 They bear him upon the shoulder, they carry him and set him in his place and he stands; from his place shall he not move: yes, one shall cry to him, yet he cannot answer, nor save him out of his trouble.

8 Remember this and show yourselves to be men: bring it again to mind, O you transgressors.

9 Remember the former things of old: for I AM El and there is none else; I AM Ahlohim and there is none like Me,

10 Declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all My pleasure:

11 Calling a ravenous bird from the east, the man that executes My counsel from a far country: yes, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

12 Shema to Me, you stubborn-hearted, that are far from tzedakah:

13 I bring near My tzedakah; it shall not be far off and My Yahusha shall not tarry: and I will place Yahusha in Tzion for Yisrael My tifereth.

47 Come down and sit in the dust, O virgin daughter of Bavel, sit on the ground: there is no more kesay, O daughter of the Chaldeans: for you shall no more be called tender and delicate.

2 Take the millstones and grind flour: uncover your veil, make bare the leg, lift up your skirt, pass through the rivers.

3 Your nakedness shall be uncovered, yes, your shame shall be seen: I will take vengeance and I will not meet you as a man.

4 As for our Redeemer, אֵלֵינוּ Tzevaot is His Name, the Kadosh-One of Yisrael.

5 Sit in silence and get into darkness, O daughter of the Chaldeans: for you shall no more be called, The lady of all malchutim.

6 I was angry with My people, I have polluted My inheritance and given them into your hand: you did show them no rachamim; upon the elderly you have laid a heavy hand and yoke.

7 And you said, I shall be a lady le-olam-va-ed: so that you did not lay these things to your lev, neither did remember the latter end of them.

8 Therefore listen now to this, you that are given to pleasures, that live carelessly, that say in your lev, I am and there is none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 But these two things shall come to you in a moment in one yom, the loss of children and widowhood: they shall come upon you in their fullness for the multitude of your sorceries and for the great abundance of your evil spells.

10 For you have trusted in your wickedness: you have said, No one sees me. Your worldly chochmah and your da'at, have perverted you; and you have said in your lev, I am and there is none else beside me.

11 Therefore shall evil come upon you; you shall not know from where it rises: and trouble shall befall you; you shall not be able to put it off of you: and ruin shall come upon you suddenly, which you shall not know.

12 Stand now with your enchantments and with the multitude of your sorceries, in which you have labored from your youth; if so be that you shall be able to profit, if so be that you may prevail.

13 You are worn out by the multitude of your counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save you from these things that shall come upon you.

14 See, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to be warmed by, nor fire to sit beside.

15 This shall they be to you and with those you have labored, even your merchants, from your youth: they shall wander every one to his own derech; no one shall save you.

48 Shema to this, O Beit Yaakov, who are called by the name of Yisrael and are come forth out of the mayim of Yahudah, who swear by the Name of אלהים and make mention of the Ahlohim of Yisrael, but not in emet, nor in tzedakah.

2 For they call themselves after the kadosh city and lean upon the Ahlohim of Yisrael; אלהים Tzevaot is His Name.

3 I have declared the former things from the beginning; and they went forth out of My mouth and I showed them; I did them suddenly and they came to pass.

4 Because I knew that you are stubborn and your neck is an iron sinew and your forehead brass;

5 I have even from the beginning declared it to you; before it came to pass I showed it to you: lest you should say, My idol has done them and my graven image and my molded image, has commanded them.

6 You have heard and seen all this; and will you not declare it? I have showed you new things from this time, even hidden things and you did not know them.

7 They are created now and not from the beginning; even before this yom you have not heard them; lest you should say, See, I knew them.

8 Yes, you heard not; yes, you knew not; yes, from that time that your ear was not opened: for I knew that you would deal very treacherously and were called a transgressor from the womb.

9 For My Name's sake will I defer My anger and for My hallel will I be patient with you, so that I cut you not off.

10 See, I have refined you, but not with silver; I have chosen you in the furnace of affliction.

11 For My own sake, even for My own sake, will I do it: for how should My Name be polluted? And I will not give My tifereth to another.

12 Shema to Me, O Yaakov and Yisrael, My called; I AM He; I AM The First, I also am The Last.

13 My hand also has laid the foundation of the earth and My Right Hand has spanned the shamayim: when I call to them, they stand up together.

14 All of you; assemble yourselves and listen. Who among them has declared these things? אֱלֹהִים has loved him: he will do His pleasure on Bavel and His Arm shall be on the Chaldeans.

15 I, even I, have spoken; yes, I have called him: I have brought him and he shall prosper in his derech.

16 Come near to Me, listen to this; I have not spoken in secret from the beginning; from the time that it was, I was there: and now The Master אֱלֹהִים and His Ruach, has sent Me.

17 This says אֱלֹהִים, your Redeemer, the Kadosh-One of Yisrael; I AM אֱלֹהִים your Ahlohim who

teaches you to profit, who leads you by the derech that you should go.

18 O that you had listened to My mitzvoth! Then your shalom would have been there as a river and your tzedakah as the waves of the sea:

19 Your zera also would have been as the sand and the offspring of your inward parts like the gravel of it; his name should not have been cut off nor destroyed from before Me.

20 Go forth from Bavel, flee from the Chaldeans, with a voice of singing; declare and, tell this, utter it even to the ends of the earth; say, אֱלֹהִים has redeemed His eved Yaakov.

21 And they thirsted not when He led them through the deserts: He caused the mayim to flow out of The Rock for them: He split The Rock also and the mayim gushed out.

22 There is no shalom, says אֱלֹהִים, to the wicked.

49 Shema, O coastlands, to Me; and hear, you goyim, from far; אֱלֹהִים has called Me from the womb; from the inward parts of My eema has He made mention of My Name.

2 And He has made My mouth like a sharp arrow; in the shadow of His hand has He hidden me, and made Me a polished shaft; in His quiver has He hidden Me;

3 And said to Me, You are My Eved, O Yisrael, through whom I will be lifted up.

4 Then I said, I have labored in vain, I have spent My strength for nothing and in vain: yet surely My mishpat is from אֱלֹהִים and My work from My Ahlohim.

5 And now, says אֱלֹהִים that formed Me from the womb to be His Eved, to bring Yaakov again to Him, though Yisrael is not yet gathered, yet I AM

esteemed with tifereth in the eyes of אֱלֹהִים, and My Ahlohim shall be My strength.

6 And He said, It is a light, easy and small thing that You should be My Eved to raise up the tribes of Yaakov, and to restore the preserved ones of Yisrael: I will also give You for My Ohr to the heathen, that You may be My Yahusha to the ends of the earth.

7 This says אֱלֹהִים, the Redeemer of Yisrael, their Kadosh-One, to Him whom man despises, to Him whom the nation abhors, to be the Eved over rulers, melechim shall see and arise, rulers also shall worship because of אֱלֹהִים that is faithful and the Kadosh-One of Yisrael and He shall choose You.

8 This says אֱלֹהִים, In an acceptable time have I heard You and in the yom of Yahusha have I helped You: and I will preserve You and give You for a brit of the people, to restore the land, to cause You to inherit the desolate heritages;

9 That You may say to the prisoners, Go out; to them that are in darkness, Show yourselves. They shall feed on the derachot and their pastures shall be in all the bare hills.

10 They shall not hunger nor thirst; neither shall the heat nor shemesh smite them: for He that has rachamim on them shall also lead them, even by the springs of mayim shall He guide them.

11 And I will make all My mountains a derech and My highways shall be exalted.

12 See, these shall come from far: and, see, these from the north and from the west; and these from the land of Sinim.

13 Shir, O shamayim; and be full of simcha, O earth; and break forth into singing, O mountains: for אֱלֹהִים has comforted His people and will have rachamim upon His afflicted.

14 But Tzion said, אֵלֹהֵינוּ has forsaken me and My Master has forgotten me.

15 Can a woman forget her nursing child, that she should not have rachamim on the son of her womb? Yes perhaps, they may forget, yet will I not forget you.

16 See, I have graven you upon the palms of My hands; your walls are continually before Me.

17 Your children shall hurry back to Me; your destroyers and they that made you a ruin shall depart from you.

18 Lift up your eyes all around and see: all these who have gathered themselves together and have come to You. As I live, says אֵלֹהֵינוּ, you shall surely clothe Yourself with them all, as with an ornament and bind them on You, as does a bride.

19 For your waste and your desolate places and the land of your destruction, shall even now be too narrow by reason of the inhabitants and they that swallowed you up shall be far away.

20 The children which you shall have, after you have lost the others, shall say again in your ears, The place is too narrow for me: give place to me that I may live.

21 Then shall you say in your lev, Who has begotten me these, seeing I have lost my children and am barren, an exile, wandering back and forth? Who has brought these up in the aliyah? See, I was left alone; and now all these, where have they been?

22 This says The Master אֵלֹהֵינוּ, See, I will lift up My hand to the goyim and set up My Standard to the peoples: and they shall bring your sons in their arms and your daughters shall be carried upon their shoulders.

23 And melechim shall be your nursing ahvot and their queens your nursing mothers: they shall bow

down to you with their faces toward the earth and lick up the dust of your feet; and you shall know that I AM אֱלֹהִים: for they shall not be ashamed that wait for Me .

24 Shall the prey be taken from the mighty, or the victors' exiles delivered?

25 But this says אֱלֹהִים, Even the captives of the mighty shall be taken away and the prey of the ruthless shall be delivered: for I will contend with him that contends with You and I will save your children.

26 And I will feed them that oppress you with their own flesh; and they shall be drunk with their own dahn, as with sweet wine: and all flesh shall know that I אֱלֹהִים am your Savior and your Redeemer, the Mighty One of Yaakov.

50 This says אֱלֹהִים, Where is the bill of your eema's divorcement, whom I have put away? Or, which of My creditors is it to whom I have sold you? See, for your iniquities you have sold yourselves and for your transgressions was your eema put away.

2 Why, when I came looking, was there no man? When I called, was there none to answer? Is My hand shortened so that it cannot redeem? Or, have I no Power to deliver? See, at My rebuke I dry up the sea, I make the rivers into a wilderness: their fish stink because there is no mayim and they die for thirst.

3 I clothe the shamayim with blackness and I make sackcloth their covering.

4 The Master אֱלֹהִים has given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he awakes boker by boker, He wakes up my ear to hear as the learned.

5 The Master אלהים has opened My ear and I was not rebellious, neither did I turn away My back.

6 I gave My back to those who smite and My cheeks to those that plucked off the hair: I hid not My face from shame and spitting.

7 For The Master אלהים will help Me; therefore shall I not be embarrassed: therefore have I set My face like a flint and I know that I shall not be ashamed.

8 He is near that justifies Me; who will contend with Me? Let us stand together: Who is My adversary? Let him come near to Me.

9 See, The Master אלהים will help Me; who is he that shall condemn Me? See, they all shall grow old as a garment; the moth shall eat them up.

10 Who is among you that fears אלהים, that obeys the voice of His Eved, that walks in darkness and has no ohr? Let him trust in the Name of אלהים, and lean upon his Ahlohim.

11 See, all you that kindle a fire, that surround yourselves with sparks: and follow in the ohr of your own fire and in the sparks that you have lit. This shall you have from My hand; you shall lie down in sorrow.

51 Shema to Me, you that follow after tzedakah, you that seek אלהים look to The Rock from which you are cut and to the hole of the pit from where you are dug.

2 Look to Avraham your abba and to Sarah that bore you: for I called him alone, blessed him and made him fruitful and increased him.

3 For אלהים shall comfort Tzion: He will comfort all her waste places; and He will make her wilderness like Gan Ayden and her desert like the Gan of אלהים; simcha and gilah shall be found in it, hodu and the voice of melody.

4 Shema to Me, My people; and give ear to Me, O My nation: for a Torah shall proceed from Me, and My mishpat I will set as an ohr of the goyim.

5 My tzedakah is near; My YAHUSHA shall go forth and My arms shall judge the goyim; the coastlands shall wait upon Me and on My Arm shall they trust.

6 Lift up your eyes to the shamayim and look upon the earth beneath: for the shamayim shall vanish away like smoke and the earth shall grow old like a garment and they that live in it shall die in like manner: but My Yahushua shall be le-olam-va-ed and My tzedakah shall never be abolished.

7 Shema to Me, you that know tzedakah, the people in whose lev is My Torah; fear not the reproach of men, neither be afraid of their insults.

8 For the moth shall eat them up like a garment and the worm shall eat them like wool: but My tzedakah shall be le-olam-va-ed, and My Yahusha from generation to generation.

9 Awake, awake, put on strength, O Arm of אֵלֹהִים, awake, as in the ancient yamim, in the generations of old. Wasn't it You that has decreed a severe sentence and wounded the dragon?

10 Are You not He who has dried the sea, the mayim of the great deep; that has made the depths of the sea a derech for the ransomed to cross over?

11 Therefore the redeemed of אֵלֹהִים shall return, and come with singing to Tzion; and everlasting simcha shall be upon their head: they shall obtain simcha and simcha; and sorrow and mourning shall flee away.

12 I, even I, am He that comforts you: who are you, that you should be afraid of a man that shall die and of the ben adam who shall be made as grass;

13 And in turn forget אֵלֹהִים your Maker, that has stretched forth the shamayim and laid the foundations of the earth; and you have feared

continually every yom because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?

14 The captive exile is in a hurry that he may be loosed and that he should not die in the pit, nor that his lechem should fail.

15 But I AM אלהים your Ahlohim that divided the Yam Suf, whose waves roared: אלהים Tzevaot is His Name.

16 And I have put My Words in Your mouth and I have covered You in the shadow of My hand, that I may plant the shamayim, and lay the foundations of the earth and say to Tzion, You are Ami-My People.

17 Awake, awake, stand up, O Yahrushalayim, you who have drunk at the Hand of אלהים and the cup of His fury; you have drunken the dregs of the cup of trembling and drained them out.

18 There is none to guide her among all the sons whom she has brought forth; neither is there any that takes her by the hand of all the sons that she has brought up.

19 These two things are coming upon you; who shall be sorry for you? Ruin and destruction, the famine and the sword: by whom shall I comfort you?

20 Your sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of אלהים, the rebuke of your Ahlohim.

21 Therefore listen to this right now, you who are afflicted and drunk, but not with wine:

22 This says your Master, אלהים and your Ahlohim that pleads the cause of His people, See, I have taken out of your hand the cup of trembling, even the dregs of the cup of My fury; you shall no more drink it again:

23 But I will put it into the hand of those that afflict you; who have said to your being, Bow down, that we may walk over you: and you have laid your gooff

down like the ground and like the street, to those that walked over you.

52 Awake, awake; put on your strength, O Tzion; put on your beautiful garments, O Yahrushalayim, the kadosh city: from now on there shall no more come into you those not made brit-milah and the unclean.

2 Shake yourself from the dust; arise and sit down, O Yahrushalayim: loose yourself from the bands of your neck, O captive daughter of Tzion.

3 For this says אֱלֹהִים, You have sold yourselves for nothing; and you shall be redeemed without money.

4 For this says The Master אֱלֹהִים, My people went down before into Mitzrayim to sojourn there; and Ashshur oppressed them without cause.

5 Now therefore, what have I here, says אֱלֹהִים, that My people are taken away for nothing? Those that rule over them make them to wail, says אֱלֹהִים; and My Name continually every yom is despised and mocked.

6 Therefore My People-Ami shall know My Name: therefore they shall know in that yom that I AM He that does speak: see, it is I.

7 How beautiful upon the mountains are the feet of Him that brings Tov News, that publishes shalom; that brings Tov News of tov things, that publishes Yahusha ; that says to Tzion, your Ahlohim reigns!

8 Your watchmen shall lift up their voices; with their voices together shall they shir: for they shall see eye-to-eye, when אֱלֹהִים shall return to Tzion with rachamim.

9 Break forth into simcha, shir together, you waste places of Yahrushalayim: for אֱלֹהִים has comforted His people, He has redeemed Yahrushalayim.

10 אֶרְאֶה has made bare His kadosh Arm in the eyes of all the goyim; and all the ends of the olam shall see the Yahusha of our Ahlohim.

11 Depart, depart, go out from there, touch no unclean thing; go out of the midst of her; be clean, that bear the vessels of אֶרְאֶה.

12 For you shall not come out with haste, nor go by flight: for אֶרְאֶה will go before you; and the Ahlohim of Yisrael will be your reward.

13 See, My Eved shall work a wise work, He shall be exalted and extolled and be very high.

14 Many despised Him and His esteem; His appearance was so marred more than any man, and His form marred more than the sons of men:

15 So shall He sprinkle many goyim; the melechim shall shut their mouths at Him: for that which had not been told to them shall they see; and that which they had not heard shall they consider.

53 Who has believed our report? And to whom is the Arm of אֶרְאֶה revealed?

2 We announced a male child before Him, For He shall grow up before Him as a tender plant and as a root out of a dry ground: He has neither form nor beauty; and when we shall see Him, there is no tifereth that we should desire Him.

3 He is despised and rejected of men; A Man of sorrows and acquainted with grief: and we hid as it were our faces from Him; He was despised and we esteemed Him not.

4 In emet He has borne our sicknesses and carried our pain: yet we did reckon Him as a leper-naga, smitten of, Ahlohim and afflicted.

5 But He was wounded for our transgressions, He was crushed for our iniquities: the chastisement for our shalom was upon Him; and with His stripes we are healed.

6 All we like sheep have gone astray; we have turned each one to his own derech; and אִי־אִי has laid on Him the iniquity of us all.

7 He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a Lamb to the slaughter, and as a sheep before its shearers is dumb, so He opens not His mouth.

8 He was taken from prison and from mishpat: and who shall declare His generation? For He was cut off out of the land of the living: for the transgression of my people-ami was He made a leper-naga.

9 And they made His grave with the wicked and with the rich people in His death; because He had done no violence, neither was any deceit in His mouth.

10 Yet it pleased אִי־אִי to crush Him and He made Him suffer; He has put Him to grief: when You shall make His being an asham for sin, He shall see His zera, He shall prolong His yamim, and the pleasure of אִי־אִי shall prosper in His Hand.

11 He shall see-be The Ohr the result of the travail of His being and shall be satisfied: And by His da'at shall My Tzadik Eved justify many, for He shall bear their iniquities.

12 Therefore will I divide Him a portion with the great and He shall divide the plunder with the strong; because He has poured out His being to death: and He was counted with the transgressors; and He bore the sins of many, and made intercession for their transgressions.

54 Sing, O barren, you that did not bear; break forth into singing and cry aloud, you that did not travail with child: for more are the children of the desolate than the children of the married isha, says אִי־אִי.

2 Enlarge the place of your tent and let them stretch forth the curtains of your dwellings: spare not, lengthen your cords and strengthen your stakes;

3 For you shall break forth on the right hand and on the left; and Your zera shall inherit the goyim, and make the desolate cities to be inhabited.

4 Fear not; for you shall not be ashamed: neither will you be embarrassed; for you shall not be put to shame: for you shall forget the shame of your youth and shall not remember the reproach of your widowhood anymore.

5 For your Maker is your Husband אֱלֹהֶיךָ Tzevaot is His Name; and your Redeemer the Kadosh-One of Yisrael; The Ahlohim of the whole earth shall He be called.

6 For אֱלֹהֶיךָ has called you back as a woman forsaken and grieved in ruach, like an isha of youth, when you were refused, says your Ahlohim.

7 For a small moment have I forsaken you; but with great rachamim will I gather you.

8 In an overflow of My wrath I hid My face from you for a moment; but with everlasting chesed will I have rachamim on you, says אֱלֹהֶיךָ your Redeemer.

9 For this is as the mayim of Noach to Me: for as I have sworn that the mayim of Noach should no more go over the earth; so have I sworn that I would not be angry with you, nor rebuke you again.

10 For the mountains shall depart and the hills shall be removed; but My chesed shall not depart from you again, neither shall the brit of My shalom be removed, says אֱלֹהֶיךָ that has rachamim on you.

11 O you afflicted, tossed with storms and Lo-Ruchamah-Not Comforted, see, I will lay your stones with fair colors and lay your foundations with sapphires.

12 And I will make your windows of rubies and your gates of crystal and all your walls of precious stones.

13 And all your children shall be taught by אִיִּי; and great shall be the shalom of your children.

14 In tzedakah shall you be established: you shall be far from oppression; for you shall not fear: and you shall be far from fear; for it shall not come near you.

15 See, they shall surely gather together, but not by Me: whosoever shall gather against you shall fall for your sake.

16 See, I have created the blacksmith that blows the coals in the fire and that brings forth an instrument for his work; and I have also created the waster that destroys.

17 No weapon that is formed against you shall be effective; and every tongue that shall rise up against you to judge you, you shall condemn. This is the heritage of the avadim of אִיִּי, and their tzedakah is from Me, says אִיִּי.

55 Hello, every one that thirsts, come to the mayim; and he that has no money; come, buy and eat; yes, come, buy wine and milk without money and without price.

2 Why do you spend money for that which is not lechem? And your labor for that which does not satisfy? Shema diligently to Me and eat that which is tov and let your being delight itself in fatness.

3 Incline your ear and come to Me: listen and your being shall live; and I will make an Everlasting Brit with you, even the sure chesed of Dawid.

4 See, I have given Him as a witness to the people, a Leader and Commander to the people.

5 See, You shall call a nation that You knew not, and goyim that knew You not shall run to You

because of אלהים Your Ahlohim, and for the Kadosh-One of Yisrael; for He has lifted You up.

6 Seek אלהים while He may be found, call upon Him while He is near:

7 Let the wicked forsake his derech and the unrighteous man his thoughts: and let him make teshuvah to אלהים, for He will have rachamim upon him; and to our Ahlohim, for He will abundantly pardon.

8 For My thoughts are not your thoughts, neither are your halachot My halachot, says אלהים.

9 For as the shamayim are higher than the earth, so are My halachot higher than your own halachot and My thoughts than your thoughts.

10 For as the rain comes down and the snow from the shamayim and returns not there, but waters the earth and makes it bring forth and bud, that it may give zera to the sower and lechem to the eater:

11 So shall My Word be that goes forth out of My mouth: it shall not return to Me void, but it shall accomplish that which I please and it shall prosper in the thing where I send it.

12 For you shall go out with simcha and be led back with shalom: the mountains and the hills shall break forth before you into singing, and all the eytzim of the field shall clap their hands.

13 Instead of the thorn shall come up the cypress eytz and instead of the brier shall come up the myrtle eytz: and it shall be to אלהים for a Name, for an everlasting ot that shall not be cut off.

56 This says אלהים, Guard mishpat and do mishpat: for My Yahusha is near to come and My tzedakah to be revealed.

2 Blessed is the man that does this and the ben adam that lays hold on it, that guards The Shabbat

from polluting it and guards his hand from doing any evil.

3 Neither let the son of the ger, that has joined himself to אִשְׂרָאֵל, speak in this manner, saying, אִשְׂרָאֵל has utterly separated me from His people: neither let the eunuch say, See, I am a dry eytz.

4 For this says אִשְׂרָאֵל to the eunuchs that keep My Shabbats and choose the things that please Me and take hold of My brit;

5 Even to them will I give in My Bayit and within My walls a place and a name better than that of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the ger, that join themselves to אִשְׂרָאֵל, to serve Him and to love the Name of אִשְׂרָאֵל, to be His avadim, every person that guards The Shabbat from polluting it and takes hold of My brit;

7 Even them will I bring to My kadosh har, and make them full of simcha in My Beit-Tefillah: their burnt offerings and their sacrifices shall be accepted upon My altar; for My Bayit shall be called a Beit-Tefillah for all the goyim.

8 The Master אִשְׂרָאֵל who gathers the outcasts of Yisrael says, Yet I will gather others to Him, besides those that have been gathered to Him.

9 All you beasts of the field, come to devour, yes, all you beasts in the forest.

10 His watchmen are blind: they are all ignorant, they are all dumb dogs they cannot bark; sleeping, lying down, loving to slumber.

11 Yes, they are greedy dogs who can never have enough and they are shepherds that cannot understand: they all look to their own derech, each one for his own gain, from his own view.

12 Come, they say, I will fetch wine and we will fill ourselves with strong drink; and tomorrow shall be as today and much more abundant.

57 The tzadik man perishes and no man takes it to lev: and merciful and kind men are taken away, none considers that the tzadik is taken away from the evil to come.

2 He shall enter into shalom: they shall rest in their beds, each one walking in his tzedakah.

3 But come here, you sons of the sorceress, the zera of the adulterer and the whore.

4 Against whom do you play games? Against whom do you open your mouth wide and stick out your tongue? Are you not children of transgression, the zera of falsehood?

5 Comforting yourselves with idols under every green eytz, slaying the children in the valleys under the clefts of the rocks?

6 Among the smooth stones of the river is your portion; they are your lot: even to them have you poured a drink offering, you have offered a grain offering. Should I receive comfort in these works?

7 Upon a proud and high har have you set your bed: even there you went up to offer sacrifices.

8 Behind the doors also and the posts have you set up your remembrance: for you have gone up and uncovered yourself to another other than Me; you have enlarged your bed and made a brit with them also; you loved their bed where you saw their hand.

9 And you went to the Molech with ointment and did increase your perfumes and did send your messengers far off, and did lower yourself even to Sheol.

10 You have wearied yourself in your many wanderings; yet you never said I give up and will stop. You have wasted your chayim with the guilt of your hands; therefore you were not grieved.

11 And of whom have you been afraid, or feared, that you have lied and have not remembered Me,

nor taken it to your lev? Have not I held My shalom in the past and you have not feared Me?

12 I will declare your tzedakah and your works; for they shall not profit you.

13 When you cry for help, let your collection of idols deliver you; but the wind shall carry them all away; vanity shall take them: but he that puts his trust in Me shall possess the land and shall inherit My kadosh har;

14 And shall say, Clear up, clear up, prepare the Derech back, take away the stumbling-block out of the derech of My people.

15 For this says the High and Exalted One that inhabits eternity, whose Name is Kadosh; I live in the high and Kadosh-Place, with him that is of a contrite and humble ruach, to revive the ruach of the humble and to revive the lev of the contrite ones.

16 For I will not strive le-olam-va-ed, neither will I always be angry: for then their ruach would not survive before Me, even the beings that I have made.

17 For the iniquity of his covetousness was I angry and smote him: I hid Myself and was angry and he went on backsliding in the derech of his lev.

18 I have seen his halachot and will heal him: I will lead him also and restore comforts to him and to his mourners.

19 I create the fruit of the lips; Shalom, shalom to him that is far off, and to him that is near, says אֶרְפֶּה and I will heal him.

20 But the wicked are like the troubled sea, when it cannot rest, whose mayim casts up mud and dirt.

21 There is no shalom, says my Ahlohim, to the wicked.

58 Cry aloud, spare not, lift up your voice like a shofar and show My people their transgression and Beit Yaakov their sins.

2 Yet they seek Me daily and delight to know My halachot, as a nation that did tzedakah and forsook not the ordinances of their Ahlohim: they ask from Me the ordinances of mishpat; they take delight in approaching their ahlahim.

3 Why have we fasted, they say and yet You do not see? Why have we afflicted our being and You take no notice? See, in the yom of your fast you do your own pleasure, while keeping your laborers working hard.

4 See, your fasts lead to strife and contention and to hitting with violent blows: fasting on a yom like today, will not make your voice to be heard on high.

5 Is this the kind of fast that I have chosen? A yom for a man to mortify himself? Is the object to hang your head down like a reed and to spread sackcloth and ashes under yourself? Will you call this a fast, an acceptable yom to אלהים ?

6 Rather is not this the fast that I have chosen? To loose the chains of wickedness, to untie the heavy burdens and to let the oppressed go free and to break off every yoke?

7 Is it not to distribute your lechem to the hungry and to bring the poor that are cast out to your bayit? And when you see the naked, that you cover him; and that you fulfill your duties to your mishpacha?

8 Then shall your ohr break forth as the boker and your health shall spring forth speedily: and your tzedakah shall go before you; and the tifereth of אלהים shall be your reward.

9 Then shall you call and אלהים shall answer; you shall cry and He shall say, Hinayne. If you take

away from your midst the yoke, the finger pointing and the speaking of unrighteousness;

10 And if you extend your lev to the hungry and satisfy the afflicted being; then shall your ohr rise in the darkness and your darkness shall become as the noonday:

11 And אֱלֹהִים shall guide you continually and satisfy your being in drought and make fat your bones: and you shall be like a watered garden and like a spring of mayim, whose mayim fails not.

12 And they that shall be from among you shall build the old ruined places, you shall restore the foundations of many generations; and you shall be called, Gadar-Peretz, the restorer of paths to live in.

13 If you turn away your own foot from The Shabbat, from doing your own pleasure on My kadosh yom; and call The Shabbat a delight, the kadosh yom of אֱלֹהִים, honorable; and shall kavod Him, not doing your own halachot, nor finding your own pleasure, nor speaking your own words:

14 Then shall you delight yourself in אֱלֹהִים; and I will cause you to ride upon the high places of the earth and feed you with the heritage of Yaakov your abba: for the mouth of אֱלֹהִים has spoken it.

59 See, אֱלֹהִים's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear:

2 But your iniquities have brought separation between you and your Ahlohim and your sins have hid His face from you, that He will not hear.

3 For your hands are defiled with dahm and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness.

4 None calls for mishpat, nor any pleads for emet: they trust in vanity and speak lies; they conceive mischief and bring forth iniquity.

5 They hatch snakes' eggs and weave the spider's web: He that eats of their eggs shall die and when one is crushed a viper breaks out.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity and acts of violence are in their hands.

7 Their feet run to do evil and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; ruin and destruction are in their paths.

8 The derech of shalom they know not; and there is no mishpat in their goings: they have made for themselves crooked paths: whoever goes in them shall not know shalom.

9 Therefore is mishpat far from us, neither does mishpat overtake us: we wait for ohr, but see darkness; for brightness, but we walk in darkness.

10 We grope for the wall like a blind man and we grope as if we had no eyes: we stumble at noonday as if it were the lyla; we are in desolate places as dead men.

11 We roar like bears and mourn sadly like doves: we look for mishpat, but there is none; for YAHUSHA, but He is far off from us.

12 For our transgressions are multiplied before You and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

13 In transgressing and lying against אֱלֹהִים and departing away from our Ahlohim, speaking oppression and revolt, conceiving and uttering from the lev words of falsehood.

14 And mishpat is turned away and mishpat stands far off: for emet is fallen in the street and equity cannot enter.

15 Yes, emet fails; and he that departs from evil makes himself a prey: and אֱלֹהִים saw it and it displeased Him that there was no mishpat.

16 And He saw that there was no man and wondered that there was no intercessor: therefore His Arm brought YAHUSHA to Him; and His tzedakah, it upheld Him.

17 For He put on tzedakah as a breastplate and a helmet of YAHUSHA upon His head and He put on the garments of vengeance for clothing and was clad with zeal as a cloak.

18 According to their deeds, accordingly He will repay, wrath to His adversaries, recompense to His enemies; to the coastlands He will repay recompense.

19 So shall they fear the Name of אֱלֹהִים from the west and His tifereth from the rising of the shemesh. When the enemy shall come in like a river, The Ruach Hakodesh of אֱלֹהִים shall lift up a standard against him to humble him.

20 And the Redeemer shall come to Tzion and to them that make teshuvah from transgression inYaakov, says אֱלֹהִים.

21 As for Me, this is My brit with them, says אֱלֹהִים; My Ruach that is upon You and My Words which I have put in Your mouth, shall not depart out of Your mouth, nor out of the mouth of Your zera, nor out of the mouth of Your zera's zera, says אֱלֹהִים, from now on and le-olam-va-ed.

60 Arise, shine; for your Ohr has come and the tifereth of אֱלֹהִים has risen upon you.

2 For, see, the darkness shall cover the earth and gross darkness the goyim: but אֱלֹהִים shall arise upon you and His tifereth shall be seen upon you.

3 And the goyim shall come to Your Ohr, and melechim to the brightness of Your rising.

4 Lift up your eyes all around and see: all they gather themselves together, they come to You: Your sons shall come from far, and Your daughters shall be nursed at Your side.

5 Then You shall see and flow together, and Your lev shall throb and be enlarged; because the abundance of the sea shall be turned to You, the wealth of the goyim shall come to You.

6 The multitude of camels shall cover Your land, the dromedaries of Midyan and Ephah; all those from Sheva shall come: they shall bring gold and incense; and they shall proclaim the tehillot of אִתְּךָ.

7 All the flocks of Kedar shall be gathered together to You, the rams of Nevayoth shall serve You: they shall come up with acceptance upon My altar and I will bring splendor to the Bayit of My tifereth.

8 Who are these that fly as a cloud and as the doves to their windows?

9 Because the coastlands shall wait for Me and the ships of Tarshish first, to bring Your sons from far, their silver and their gold with them, to the Name of אֱלֹהֵיךָ your Ahlohim and to the Kadosh-One of Yisrael because He has lifted you up.

10 And the sons of foreigners shall build up Your walls and their melechim shall serve You: for in My wrath I smote You, but in My chen have I had rachamim on You.

11 Therefore Your gates shall be open continually; they shall not be shut yom, or lyla that men may bring to You the wealth of the goyim and that their melechim may be brought.

12 For the nation and malchut that will not serve You shall perish; yes, those goyim shall be utterly wasted.

13 The tifereth of Levanon shall come to You, the cypress eytz, the pine eytz and the box together, to

beautify the place of My Kadosh-Place; and I will remake the place of My feet with tifereth.

14 The sons also of them that afflicted You shall come bowing to You; and all they that despised You shall bow themselves down at the soles of Your feet; and they shall call You, The city of אֶרֶץ, The Tzion of the Kadosh-One of Yisrael.

15 Whereas You have been forsaken and hated, so that no man went through You, I will make You an Eternal Excellency, a simcha of many generations.

16 You shall also suck the milk of the goyim and shall suck the breasts of melechim: and you shall know that I אֶרֶץ am your Savior and your Redeemer, the Mighty One of Yaakov.

17 For brass I will bring gold and for iron I will bring silver and for wood brass and for stones iron: I will also make your officers shalom and your leaders tzedakah.

18 Chamas shall no more be heard in your land, nor ruin and destruction within your borders; but you shall call your walls YAHUSHA and your gates Tehilla.

19 The shemesh shall be no more your ohr by yom; neither for brightness shall the yarayach give ohr to you: but אֶרֶץ shall be to you an everlasting Ohr and your Ahlohim your tifereth.

20 Your shemesh shall no more go down; neither shall your yarayach withdraw itself: for אֶרֶץ shall be your everlasting Ohr and the yamim of your mourning shall be ended.

21 Your people also shall be all tzadik: they shall inherit the land le-olam-va-ed, the Branch-Netzer of My planting, the work of My hands, that I may be lifted up.

22 A little one shall become a thousand and a small one a strong nation: I אֶרֶץ will quicken them in their time.

61 The Ruach of The Master אֱלֹהִים is upon Me;

because אֱלֹהִים has anointed Me to preach The Besorah to the poor-meek; He has sent Me to heal the brokenhearted, to proclaim deliverance to the exiles, and recovering of sight to the blind and to send deliverance to those that are devistated;

2 To proclaim the acceptable year of אֱלֹהִים and the yom of vengeance of our Ahlohim; to comfort all that mourn;

3 To appoint to them that mourn in Tzion, to give to them a keter for ashes, the oil of simcha for mourning, the garment of hallel for the ruach of heaviness; that they might be called eytzim of tzedakah, the planting of אֱלֹהִים, that He might be lifted up.

4 And they shall rebuild the old ruins, they shall raise up the former desolations and they shall repair the ruined cities, the desolations of many generations.

5 And foreigners shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

6 But you shall be named the kohanim of אֱלֹהִים: men shall call you the avadim of our Ahlohim: you shall overcome the strength of the goyim, and in their tifereth shall you boast yourselves.

7 For your shame you shall have a double portion of inheritance; and you shall simcha in their portion: therefore in their land they shall possess the double portion: and everlasting simcha shall be theirs.

8 For I אֱלֹהִים love mishpat, I hate robbery for burnt offerings; and I will direct their work in emet and I will make an Everlasting Brit with them.

9 And their zera shall be known among the goyim and their offspring among the peoples: all that see

them shall acknowledge them, that they are the zera that אלהים has blessed.

10 I will greatly simcha in אלהים, my being shall be full of simcha in my Ahlohim; for He has clothed me with the garments of Yahusha , He has covered me with the robe of tzedakah, as a bridegroom decks himself with ornaments and as a bride adorns herself with her jewels.

11 For as the earth brings forth her bud and as the garden causes the things that are sown in it to spring forth; so The Master אלהים will cause tzedakah and hallel to spring forth before all the goyim.

62 For Tzion's sake will I not hold My shalom and for Yahrushalayim's sake I will not rest, until the tzedakah of it goes forth as brightness and the YAHUSHA of it as a lamp that burns.

2 And the goyim shall see Your tzedakah, and all melechim Your tifereth: and you shall be called by a new name, which the mouth of אלהים shall name.

3 You shall also be a keter of tifereth in the hand of אלהים and a royal diadem in the hand of our Ahlohim.

4 You shall no more be termed: Uzuvah- Forsaken; neither shall your land anymore be termed Desolate: but you shall be called: Hephzi-Vah-My Delight Is In Her and your land Beulah-Married; for אלהים delights in you and your land shall be married.

5 For just as a young man marries a virgin, so shall Your sons marry you: and as the bridegroom has simcha over the bride, so shall your Ahlohim simcha over you.

6 I have set watchmen upon your walls, O Yahrushalayim, which shall never hold their shalom yom, or lyla: you that make mention of אלהים, keep not silent,

7 And give Him no rest, until He establishes and makes Yahrushalayim a hallel in the earth.

8 אִי־אִי has sworn by His Right Hand and by the Arm of His strength, Surely I will no more give your grain to be food for your enemies; and the sons of the ger shall not drink your wine, that for which you have labored:

9 But they that have gathered it shall eat it and hallel אִי־אִי; and they that have brought it together shall drink it in the places of My kadosh courts.

10 Go through, go through the gates; prepare the derech of the people; build up, build up the highway; get rid of the stones; lift up a banner for the goyim.

11 See, אִי־אִי has proclaimed to the ends of the olam, Say to the daughter of Tzion, See, your Yahusha comes; see, His reward is with Him and His work before Him.

12 And they shall call them, The kadosh people, The redeemed of אִי־אִי: and you shall be called, Sought Out, A city not forsaken.

63 Who is this that comes from Edom, with dyed garments from Bozrah? This that is with tifereth in His apparel, traveling in the greatness of His strength? It is I that speak in tzedakah, mighty to save.

2 Why are you red in Your apparel and Your garments like him that tramples in the winepress?

3 I have trampled the winepress alone; and from the goyim there was none with Me: for I will trample them in My anger and trample them in My fury; and their dahm shall be sprinkled upon My garments and I will stain all My garments.

4 For the yom of vengeance is in My lev, and the year of My redeemed has come.

5 And I looked and there was none to help; and I wondered that there was none to uphold: therefore

My own Arm brought YAHUSHA to Me; and in My fury, it upheld Me.

6 And I will trample down the goyim in My anger and make them drunk in My fury and I will bring down their strength to the earth.

7 I will mention the loving chesed of אֱלֹהֵינוּ and the tehillot of אֱלֹהֵינוּ, according to all that אֱלֹהֵינוּ has bestowed on us and the great tov toward Beit Yisrael, which He has bestowed on them according to His many rachamim and according to the multitude of His loving chesed.

8 For He said, Surely they are Ami-My People, children that will not lie: so He became their Savior.

9 In all their affliction He was afflicted, and The Malach of His Presence saved them: in His ahava and in His pity He redeemed them; and He lifted them and carried them all the yamim of old.

10 But they rebelled and grieved His Ruach Hakodesh: therefore He became their enemy and He fought against them.

11 Then He remembered the yamim of old, Moshe and His people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? Where is He that put His Ruach Hakodesh within him?

12 That led them by the right hand of Moshe with His tifereth Arm, dividing the mayim before them, to make for Himself an everlasting Name?

13 That led them through the deep and as a horse in the wilderness, that they should not stumble?

14 As a beast goes down into the valley and The Ruach of אֱלֹהֵינוּ causes him to rest: so did You lead Your people, to make for Yourself a wonderful Name.

15 Look down from the shamayim and see from the home of Your kadosh Dwelling of tifereth: where is Your zeal and Your strength, the sounding of Your

inward parts and of Your rachamim towards me?
Are they being withheld?

16 Doubtless You are our Abba, though Avraham be ignorant of us and Yisrael acknowledge us not: You, O אֱלֹהֵינוּ, are our Abba, our Redeemer; Your Name is from everlasting.

17 O אֱלֹהֵינוּ, why have You made us go astray from Your halachot and hardened our lev from Your fear? Return for Your avadim's sake, the tribes of Your inheritance.

18 Your kadosh nation has possessed the land but only for a little while: our adversaries have trampled down Your Kadosh-Place.

19 We are Yours: You never ruled over them; they were not called by Your Name.

64 Oh that You would tear open the shamayim, that You would come down, that the mountains would shake at Your presence,

2 As when the melting fire burns, the fire causes the mayim to boil, to make Your Name known to Your adversaries, that the goyim may tremble at Your presence!

3 When You did awesome things that we did not look for, You came down and the mountains flowed down at Your presence.

4 For since the beginning of the olam men have not heard, nor perceived by the ear, neither has the eye seen, O Ahlohim, beside You, what He has prepared for him that waits for Him.

5 You shall meet with him that has simcha and works tzedakah, who remembers You and Your halachot: see, You were angry; when we sinned in those things for a long time and now, should we be saved?

6 But we are all as an unclean thing and all our tzedakah are as filthy rags; and we all do fade as a

leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calls upon Your Name, who stirs himself to take hold of You: for You have hidden Your face from us and have consumed us because of our iniquities.

8 But now, O אֱלֹהֵינוּ, You are our Abba; we are the clay and You our Potter; and we all are the work of Your hand.

9 Be not very angry, O אֱלֹהֵינוּ, neither remember iniquity le-olam-va-ed: see, look, we beg You, we are all Your nation.

10 Your kadosh cities are a wilderness; Tzion is a wilderness, Yahrushalayim a ruin.

11 Our kadosh and beautiful Bayit, where our ahvot gave You hallel, is burned up with fire: and all our pleasant things are laid in ruin.

12 Will You restrain Yourself in light of all these things, O אֱלֹהֵינוּ ? Will You hold Your response from us and afflict us very heavily?

65 I AM sought by them that asked not for Me; I am found by those that did not seek Me: I said, Hinayne, Hinayne, to a nation that was not called by My Name.

2 I have spread out My hands all the yom to a rebellious people, who walk in a derech that was not tov, after their own thoughts;

3 A people that provokes Me to anger continually to My face; that sacrifices in gardens and burns incense upon altars of brick;

4 Who remain among the graves and lodge in the monuments, who eat swine's flesh and the broth of unclean meat is in their vessels;

5 Who say, Stand by yourself, come not near me; for I am more tzadik than you. These people are a smoke in My nose, a fire that burns all the yom.

6 See, it is written before Me: I will not keep silent, but will repay, even recompense into their bosom,
7 Your iniquities and the iniquities of your ahvot together, says אֱלֹהִים, who have burned incense upon the mountains and blasphemed Me upon the hills: therefore will I measure their former work and send it back into their bosom.

8 This says אֱלֹהִים, As the new wine is found in the cluster and one says, Destroy it not; for a bracha is in it: so will I do for My avadim's sakes, that I may not destroy them all.

9 And I will bring forth a zera out of Yaakov and out of Yahudah an heir of My mountains: and My chosen ones shall inherit it and My avadim shall live there.

10 And Sharon shall be for a fold of flocks and the Valley of Achor a place for the herds to lie down in, for My people that have sought Me.

11 But you are they that forsake אֱלֹהִים, that forget My kadosh har, that prepare a shulchan for G-d, and that furnish the drink offering to Mani.

12 Therefore will I number you to the sword and you shall all bow down to the slaughter: because when I called, you did not answer; when I spoke, you did not hear; but did evil before My eyes and chose that in which I did not delight.

13 Therefore this says The Master אֱלֹהִים, See, My avadim shall eat, but you shall be hungry: see, My avadim shall drink, but you shall be thirsty: see, My avadim shall simcha, but you shall be ashamed:

14 See, My avadim shall shir for simcha of lev, but you shall cry for sorrow of lev and shall wail for breaking of ruach.

15 And you shall leave your name for a curse to My chosen: for The Master אֱלֹהִים shall slay you and call His avadim by another name:

16 That he who blesses himself in the earth shall bless himself in the Ahlohim of emet; and he that swears in the earth shall swear by the Ahlohim of emet; because the former troubles are forgotten and because they are hidden from My eyes.

17 For, see, I create a renewed shamayim and a renewed earth: and the former shall not be remembered, nor come into mind.

18 But gilah and simcha le-olam-va-ed in that which I recreate: for, see, I recreate Yahrushalayim for rejoicing and her people for simcha.

19 And I will simcha in Yahrushalayim and simcha in Ami-My People: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more there an infant of just a few yamim, nor an old man that has not filled his yamim: for the child shall die a hundred years old; but the sinner being a hundred years old shall be cursed.

21 And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them.

22 They shall not build and another inhabit; they shall not plant and another eat: for as the yamim of an eytz so are the yamim of My people and My chosen people shall outlive the work of their hands.

23 They shall not labor in vain, nor conceive children for trouble; for they are the zera blessed of אִשְׂרָאֵל and their offspring remains with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together and the lion shall eat straw like the ox: and dust shall be the serpent's food. They shall not hurt nor destroy in My entire kadosh har, says אִשְׂרָאֵל.

66 This says אֱלֹהִים, The shamayim are My kesay and the earth is My footstool: where is the Bayit that you will build for Me? And where is the place of My rest?

2 For all those things have My hands made and all those things that have been, says אֱלֹהִים: but to this man will I look, even to him that is poor and of a contrite ruach and who trembles at My Word.

3 He that kills an ox is as if he slew a man; he that sacrifices a lamb, as if he cut off a dog's neck; he that offers a grain offering, as if he offered pig's dahm; he that burns incense, as if he blessed an idol. Yes, they have chosen their own halachot and their beings delight in their own bominations.

4 I also will choose their delusions and will bring their fears upon them; because when I called, no one did answer; when I spoke, they did not hear: but they did evil before My eyes and chose that in which I did not delight.

5 Hear The Word of אֱלֹהִים, you that tremble at His Word; your brothers that hated you, that cast you out for My Name's sake, said, Let אֱלֹהִים be lifted up: but He shall appear to your simcha and they shall be ashamed.

6 A voice of noise from the city, a voice from the Hekal, the voice of אֱלֹהִים that repays His enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a Male-Child.

8 Who has heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one yom? Or, shall a nation be born at once? For as soon as Tzion travailed, she brought forth her children.

9 Shall I bring to the birth and not cause to bring forth? Says אֱלֹהִים: shall I cause to bring forth and shut the womb? Says your Ahlohim.

10 Gilah with Yahrushalayim and have gilah with her, all you that love her: simcha greatly with her, all you that mourn for her:

11 That you may suck and be satisfied with the breasts of her comforts; that you may drink deeply and be delighted with the abundance of her tifereth.

12 For this says אֱלֹהִים, See, I will extend shalom to her like a river and the tifereth of the goyim like a flowing river: then shall you feed, you shall be carried upon her sides and be bounced upon her knees.

13 As one whom his eema comforts, so will I comfort you; and you shall be comforted in Yahrushalayim.

14 And when you see this, your lev shall simcha and your bones shall flourish like tender grass: and the hand of אֱלֹהִים shall be known towards His avadim, but His displeasure toward His enemies.

15 For, see, אֱלֹהִים will come with fire and with His mirkavot like a whirlwind, to render His anger with fury and His rebuke with flames of fire.

16 For by fire and by His sword will אֱלֹהִים plead with all flesh: and the slain of אֱלֹהִים shall be many.

17 They that set themselves apart and purify themselves in the gardens one behind another with an eytz in the midst, eating pig's flesh and the abomination and the mouse, shall be taken away together, says אֱלֹהִים.

18 For I knowing their works and their thoughts: shall come and I will gather all goyim and tongues; and they shall come and see My tifereth.

19 And I will put an ot on them and I will send some of them as survivors to the goyim, to Tarshish, Pul and Lud, that draw the bow, to Tuval and Yavan, to the coastlands far off, that have not heard of My fame, neither have seen My tifereth; and they shall declare My tifereth among the goyim.

20 And they shall bring all your brothers for an offering to אֱלֹהֵינוּ out of all goyim upon horses and on mirkavot and on litters and upon wagons and upon swift beasts, to My kadosh har Yahrushalayim, says אֱלֹהֵינוּ, as the children of Yisrael bring an offering in a clean vessel into the Bayit of אֱלֹהֵינוּ.

21 And I will also take from among them kohanim and Lewiym, says אֱלֹהֵינוּ.

22 For as the renewed shamayim and the renewed earth, which I will make, shall remain before Me, says אֱלֹהֵינוּ, so shall Your zera and Your name remain.

23 And it shall come to pass, that from one chodesh to another and from one Shabbat to another, all flesh shall come to worship before Me, says אֱלֹהֵינוּ.

24 And they shall go forth and look upon the corpses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be repulsive to all flesh. Ahmein. X

Jeremiah-Yirmeyahu

To Our Forefathers Yisrael

- 1 The words of Yirmeyahu the son of Hilkiyahu, of the kohanim that were in Anathoth in the land of Benyamin:
- 2 To whom The Word of אֱלֹהִים came in the yamim of Yoshiyahu the son of Amon melech of Yahudah, in the thirteenth year of his malchut.
- 3 It came also in the yamim of Yahuyakim the son of Yoshiyahu melech of Yahudah, until the end of the eleventh year of Tzidkiyahu the son of Yoshiyahu melech of Yahudah, until the carrying away of Yahrushalayim into exile in the fifth chodesh.
- 4 Then The Word of אֱלֹהִים came to me, saying,
- 5 Before I formed you in the belly I knew you; and before you came forth out of the womb I set you apart and I ordained you as a navi to the goyim.
- 6 Then I said, Oy vey, Master אֱלֹהִים ! See, I cannot speak: for I am only a child.
- 7 But אֱלֹהִים said to me, Do not say, I am a child: for you shall go to all that I shall send you and whatever I command you, you shall speak.
- 8 Be not afraid of their faces: for I AM with you to deliver you, says אֱלֹהִים.
- 9 Then אֱלֹהִים put forth His Hand and touched my mouth. And אֱלֹהִים said to me, See, I have put My Words in your mouth.
- 10 See, I have this yom set you over the goyim and over the malchutim, to root out and to pull down and to destroy and to throw down, to build and to plant.
- 11 Moreover The Word of אֱלֹהִים came to me, saying, Yirmeyahu, what do you see? And I said, Master I see a branch of an almond eytz.

12 Then said אֱלֹהִים to me, You have seen well: for I will quicken My Word to perform it.

13 And The Word of אֱלֹהִים came to me the second time, saying, What do you see now? And I said, I see a boiling pot; and it faces towards the north.

14 Then אֱלֹהִים said to me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, see, I will call all the mishpachot of the malchutim of the north, says אֱלֹהִים; and they shall come and each one shall set his kesay at the entrance of the gates of Yahrushalayim and against all its walls all around and against all the cities of Yahudah.

16 And I will utter My mishpatim against them regarding all their wickedness, who have forsaken Me and have burned incense to other ahlahim and worshipped the works of their own hands.

17 You therefore dress up your loins and arise and speak to them all that I command you: be not broken at their faces, lest I break you before them.

18 For, see, I have made you this yom like a walled city and an iron pillar and bronze walls against the whole land, against the melechim of Yahudah, against its leaders, against its kohanim and against the people of the land.

19 And they shall fight against you; but they shall not prevail against you; for I AM with you, says אֱלֹהִים, to deliver you.

2 Moreover The Word of אֱלֹהִים came to me, saying,

2 Go and cry in the hearing of Yahrushalayim, saying, This says אֱלֹהִים; I remember you and the kindness of your youth, the ahava of your bridehood, when you went after Me in the wilderness, in a land that was not sown.

3 Yisrael was kadosh to אלהים and the bikkurim of his increase: all that devoured him became guilty; evil came upon them, says אלהים.

4 Hear The Word of אלהים, O Beit Yaakov and all the mishpachot of Beit Yisrael:

5 This says אלהים, What iniquity have your ahvot found in Me, that they are gone far from Me and have walked after vanity and have become worthless?

6 Neither did they say, Where is אלהים that brought us up out of the land of Mitzrayim, that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through and where no man dwelt?

7 And I brought you into a plentiful country, to eat its fruit and the tov of it; but when you entered it, you defiled My land and made My heritage an abomination.

8 The kohanim said not, Where is אלהים ? And they that handle the Torah did not know Me: the shepherds also transgressed against Me and the neviim prophesied by Ba'al, and had their walk after things that do not profit.

9 Therefore I will yet plead with you, says אלהים and with your children's children will I also plead.

10 For pass over to the coastlands of Chittim, and see and send to Qedar and consider diligently and see if there has ever been such a thing as this.

11 Have the goyim changed their ahlaim, which are not the emet Ahlohim ? But My people have changed their tifereth for that which does not profit.

12 Be appalled, O shamayim, at this and be amazed, says אלהים.

13 For My people have committed two evils; they have forsaken Me the fountain of living mayim and

hewed out cisterns for themselves, broken cisterns,
that can hold no mayim.

14 Is Yisrael an eved? Was he born as a bayit-
eved? Why is he plundered?

15 The young lions roared upon him and yelled and
they made his land wasted: his cities are burned
without inhabitant.

16 Also the children of Noph and Tahpanes have
shaved the keter of your head.

17 Have you not done this to yourself, in that you
have forsaken אלהיך your Ahlohim, when He led you
in the right derech?

18 And now what have you to do with the halacha of
Mitzrayim, to drink the mayim of Sihor? Or, what
have you to do with the halacha of Ashshur, to drink
the mayim of the river?

19 Your own wickedness shall correct you and your
backslidings shall reprove you: know therefore and
see that it is an evil and bitter thing, in that you have
forsaken אלהיך your Ahlohim and that My fear is not
in you, says The Master אלהיך Tzevaot.

20 For from old times I have broken your yoke and
cut your cords; and you said, I will not transgress;
when upon every high hill and under every green
eytz you wandered off, playing the harlot.

21 Yet I had planted you as a noble vine, a fully right
zera: how then are you turned into the foreign plant
of a strange vine before Me?

22 For though you wash with nitre and you use
much soap, yet your iniquity is ingrained before Me,
says The Master אלהיך.

23 How can you say, I am not defiled, I have not
gone after the Ba'alim? See your derech is in the
valley, know what you have done: you are a swift
dromedary breaking loose in her derachot;

24 A wild donkey used to the wilderness that sniffs
up the wind at her desire; in her time of mating who

can turn her away? All that seek her will weary themselves; only with her footprints can they find her.

25 Keep your foot from being bare and your throat from thirst: but you said, It is useless, for I have loved gerim and after them will I go.

26 As the thief is ashamed when he is caught, so is Beit Yisrael ashamed; their melechim, their leaders and their kohanim and their neviim,

27 Saying to an eytz, You are my abba; and to a stone, You have given me birth: for they have turned their back on Me and not their face: but in the time of their trouble they will say, Arise and save us.

28 But where are your ahlahim that you have made? Let them arise, if they can save you in the time of your trouble: for according to the number of your cities so are your many ahlahim, O Yahudah.

29 Therefore will you complain to Me? You all have transgressed against Me, says אלהים.

30 In vain have I smitten your children; they received no correction: your own sword has devoured your neviim, like a destroying lion.

31 O wicked generation: See The Word of אלהים. Have I been like a wilderness to Yisrael? Like a land of darkness? Why then do My people say, We roam from You; we will not shuv to You?

32 Can a maiden forget her ornaments, or a bride her attire? Yet My people have forgotten Me for yamim without number.

33 Why do you adorn yourselves to seek ahava? Therefore you have also taught the wicked ones your derachot.

34 Also in your skirts is found the dahm of the beings that are poor and innocent: I have not found it by a secret search, but upon all your skirts.

35 Yet you say, Because I am innocent, surely His anger shall turn from me. See, I will bring mishpat on you because you say, I have not sinned.

36 Why are you so busy trying to change your derech? You also shall be ashamed of Mitzrayim, as you were ashamed of Ashshur.

37 Yes, you shall go forth from there, with your hands upon your head: for אֲרָאָה has rejected those you trust and you shall not prosper by them.

3 If a man puts away his isha and she goes from him and becomes another man's, shall he shuv to her again? Shall not that land be greatly defiled? But you have played the harlot with many lovers; yet returned again to Me, says אֲרָאָה.

2 Lift up your eyes to the high places and see where you have not lain with men. In the roads have you sat for them, like an Arabian in the wilderness; and you have defiled the land with your whoring and with your wickedness.

3 Therefore the showers have been withheld and there has been no malchut-rain; and you have a whore's brazen look, you refuse to be ashamed.

4 Will you cry to Me from now on, My Abba, you are the guide of My youth?

5 Will He reserve His anger le-olam-va-ed? Will He keep it to the end of the age? See, you have spoken and done all the evil things that you could.

6 אֲרָאָה said also to me in the yamim of Yoshiyahu the melech, Have you seen that which backsliding Yisrael has done? She is gone up to every high har and under every green eytz and there has played the harlot.

7 And I said after she had done all these things, Teshuvah to Me. But she made no teshuvah. And her perverted sister Yahudah saw it.

8 And I saw, that for all the reasons which backsliding Yisrael committed adultery I had put her away and given her a Sefer Keritut of divorce; yet her perverted sister Yahudah feared not, but went and played the harlot also.

9 And it came to pass through her excessive whoring, that she defiled the land and committed adultery with stones and with eytzim.

10 And yet for all this her perverted sister Yahudah has not made teshuvah with her whole lev, but with falsehood, says אִיִּי.

11 And אִיִּי said to me, Backsliding Yisrael has justified herself more than perverted Yahudah.

12 Go and proclaim these words toward the north and say, Shuv, backsliding Yisrael, says אִיִּי; and I will not cause My anger to fall upon you: for I AM full of rachamim, says אִיִּי and I will not keep My anger le-olam-va-ed.

13 Only acknowledge your iniquity, that you have transgressed against אִיִּי your Ahlohim and have scattered your halacha to the gerim under every green eytz and you have not obeyed My voice, says אִיִּי.

14 Make teshuvah, O backsliding children, says אִיִּי. For I AM married to you: and I will take you one from a city and two from a mishpacha and I will bring you to Tzion:

15 And I will give you shepherds according to My lev, which shall feed you with da'at and binah.

16 And it shall come to pass, when you are multiplied and increased in the land, in those yamim, says אִיִּי, they shall say no more, The ark of the brit of אִיִּי: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that ritual be done anymore.

17 At that time they shall call Yahrushalayim the Kesay of אִיִּי; and all the goyim shall be gathered

to it, to the Name of אלהים to Yahrushalayim: neither shall they have their halacha anymore after the imaginations of their evil lev.

18 In those yamim Beit Yahudah shall walk with Beit Yisrael and they shall come together out of the land of the north to the land that I have given for an inheritance to your ahvot.

19 I shall put you among the children of Yisrael, and give you a pleasant land, a tov heritage from the hosts of goyim? And I said, You shall call Me, My Abba; and shall not turn away from Me.

20 Surely as an isha unfaithfully departs from her husband, so have you betrayed Me, O Beit Yisrael, says אלהים.

21 A voice was heard upon the high places, the weeping and supplications of the children of Yisrael: for they have perverted their derech and they have forgotten אלהים their Ahlohim.

22 Make teshuvah, you backsliding children and I will heal your backslidings. See, we have come to you; for You are אלהים our Ahlohim.

23 Truly in vain is salvation hoped for from the high hills and from the multitude of mountains: for truly in אלהים our Ahlohim is the Yahusha of Yisrael.

24 For shame has devoured the labor of our ahvot from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame and our confusion covers us: for we have sinned against אלהים our Ahlohim, we and our ahvot, from our youth even to this yom and have not obeyed the voice of אלהים our Ahlohim.

4 If you will make teshuvah, O Yisrael, says אלהים, then make teshuvah to Me: and if you will put away your abominations out of My sight, then shall you cease to stray.

2 And you shall swear, אֱלֹהִים lives, in emet, in mishpat and in tzedakah; and the goyim shall bless themselves in Him and in Him shall they tifereth.

3 For this says אֱלֹהִים to the men of Yahudah and Yahrushalayim, Break up your fallow ground and sow not among thorns.

4 Brit-milah yourselves to אֱלֹהִים and take away the foreskins of your lev, you men of Yahudah and inhabitants of Yahrushalayim: lest My wrath come forth like fire and burn so that none can quench it because of the evil of your doings.

5 Declare in Yahudah and publish in Yahrushalayim; and say, Blow the shofar in the land: cry, gather together and say, Assemble yourselves and let us go into the walled cities.

6 Lift up the banner toward Tzion: be strong and do not stand still: for I will bring evil from the north and a great destruction.

7 The lion is come up from his thicket and the destroyer of the goyim is on his derech to you; he is gone forth from his place to make your land desolate; and your cities shall be laid waste, without any inhabitants.

8 For this dress yourself with sackcloth, lament and wail: for the fierce anger of אֱלֹהִים is not turned back from us.

9 And it shall come to pass in that yom, says אֱלֹהִים, that the lev of the melech shall melt and the lev of the leaders; and the kohanim shall be amazed and the neviim shall wonder.

10 Then said I, Oy vey, Master אֱלֹהִים ! Surely I have greatly deceived this people and Yahrushalayim, saying, You shall have shalom; whereas the sword reaches to their being.

11 At that time shall it be said to this people and to Yahrushalayim, a dry wind from the bare heights in

the wilderness blows toward the daughter of My people, not to cool them, nor to cleanse them,
12 Even a full wind from those places shall come from Me: now also I will give mishpatim against them.

13 See, he shall come up as clouds and his mirkavot shall be as a whirlwind. His horses are swifter than eagles. Woe to us! For we are plundered.

14 O Yahrushalayim, wash your lev from wickedness, that you may be saved. How long shall your worthless thoughts stay in you?

15 For a voice declares from Dan and publishes affliction from Har Efrayim.

16 Announce to the goyim; see, publish against Yahrushalayim, that captors will come from a far country and raise their voice against the cities of Yahudah.

17 As keepers of a field, are they against her all around; because she has been rebellious against Me, says אִי־אִי־אִי.

18 Your derech and your doings have brought these things on you; this is your wickedness because it is bitter because it reaches to your lev.

19 My inward parts, my inward parts! I am pained in my very lev; my lev makes a noise in me; I cannot hold my silence because you have heard, O my being, the sound of the shofar, the alarm of a war.

20 Destruction upon destruction is being cried; for the whole land is plundered: suddenly are my tents plundered and my curtains in a moment.

21 How long shall I see the banner of war and hear the sound of the shofar?

22 For My people are foolish, they have not known Me; they are stupid children and they have no binah: they are wise to do evil, but to do tov they have no da'at.

23 I saw the earth and, see, it was without form and void; and the shamayim and they had no ohr.

24 I saw the mountains and, see, they trembled and all the hills swayed.

25 I saw and, see, there was no man and all the birds of the shamayim had fled.

26 I saw and, see, the fruitful place was a wilderness and all the cities of it were broken down at the presence of אףאז and by His fierce anger.

27 For this has אףאז said, The whole land shall be desolate; yet will I not make a full end of it.

28 For this shall the earth mourn and the shamayim above shall be black: because I have spoken it, I have purposed it and will not relent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into bushes and climb up upon the rocks: every city shall be forsaken and not a man shall dwell in them.

30 And when you are plundered, what will you do? Though you clothe yourself with crimson, though you dress with ornaments of gold, though you enlarge your face with makeup, in vain shall you make yourself pretty; your lovers will despise you, they will seek your chayim.

31 For I have heard a voice as of a woman in labor and the anguish as of her that brings forth her first child, the voice of the daughter of Tzion, that bewails herself, that spreads out her hands, saying, Woe is me now! For my being faints because of the murderers.

5 Run back and forth through the streets of Yahrushalayim and see now and know and look in the open places, if you can find a man, if there be any that performs mishpat, that seeks the emet; and I will pardon it.

2 And though they say, אִי־אֵלֵינוּ lives; surely they swear falsely.

3 O אִי־אֵלֵינוּ, are not Your eyes upon the emet? You have stricken them, but they have not grieved; You have consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to make teshuvah.

4 Therefore I said, Surely these are poor; they are foolish: for they know not the derech of אִי־אֵלֵינוּ, nor the mishpatim of their Ahlohim.

5 I will find the great men and will speak to them; for they have known the derech of אִי־אֵלֵינוּ and the mishpat of their Ahlohim: but these have altogether broken the yoke and torn the bonds.

6 Therefore a lion out of the forest shall kill them and a wolf of the evening shall plunder them, a leopard shall watch over their cities: every one that goes out there shall be torn in pieces: because their transgressions are many and their backslidings have now increased.

7 How shall I pardon you for this? Your children have forsaken Me and sworn by those that are not ahlahim at all: when I had fed them to the fullest, they then committed adultery and assembled themselves in groups in the harlots' houses.

8 They were as fed horses in the boker: every one neighed after his neighbor's isha.

9 Shall I not visit mishpat for these things? Says אִי־אֵלֵינוּ: and shall not My being be avenged on such a nation as this?

10 Go up upon her walls and destroy them; but make not a full end of her: take away her branches; for they are not אִי־אֵלֵינוּ 's.

11 For Beit Yisrael and Beit Yahudah have dealt very treacherously against Me, says אִי־אֵלֵינוּ.

12 They have been untrue to אלהים and said, It is not He; neither shall evil come upon us; neither shall we see any sword nor famine:

13 And the neviim shall become wind and My Word is not in them: so shall it be done to them.

14 Therefore this says אלהים Ahlohim Tzevaot, Because you speak this word, see, I will make My Words in your mouth fire and this people wood and it shall devour them.

15 I will bring a nation upon you from far, O Beit Yisrael, says אלהים: it is a mighty nation, it is an ancient nation, a nation whose language you know not, neither understand what they say.

16 Their quiver is as an open sepulcher; they are all mighty men.

17 And they shall eat up your harvest and your lechem, which your sons and your daughters should eat: they shall eat up your flocks and your herds: they shall eat up your vines and your fig eytzim: they shall impoverish your fortified cities, in which you trusted, with the sword.

18 Nevertheless in those yamim, says אלהים, I will not make a full end of you.

19 And it shall come to pass, when you shall say, Why does אלהים our Ahlohim do all these things to us? Then shall you answer them, Just like you have forsaken Me and served strange ahlahim in your land, so shall you serve gerim in a land that is not yours.

20 Declare this in Beit Yaakov, and publish it in Yahudah, saying,

21 Shema now to this, O foolish people, without binah; which have eyes and see not; which have hearing and hear not:

22 Don't you fear Me? says אלהים: Will you not tremble at My presence, that has placed the sand as a boundary of the sea by an eternal decree, that

it cannot pass: and though the waves toss themselves, yet they cannot prevail against it; though they roar, yet they cannot pass over it?

23 But this people have a revolting and a rebellious lev; they have revolted and left Me.

24 Neither do say they in their lev, Let us now fear אלהים our Ahlohim, that gives both the teaching and the malchut-rain, in due season: He guards for us the appointed Shavuot of the harvest.

25 Your iniquities have turned away these brachot and your sins have withheld tov things from you.

26 For among My people are found wicked men: they lay in wait, as he that sets snares; they set a trap, to catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great and grown rich.

28 They are grown fat, they shine: yes, they overlook the deeds of the wicked: they judge not the real causes, the cause of the fatherless and the rights of those who are needy do they not judge and yet they prosper.

29 Shall I not visit punishment for these things? says אלהים: Shall not My being be avenged on such a nation as this?

30 An astounding and horrible matter is committed in the land;

31 The neviim prophesy falsely and the kohanim bear rule by their own means; and My people love to have it like that: and what will you do in the end of it?

6 O you children of Benyamin, gather yourselves to flee out of the midst of Yahrushalayim and blow the shofar in Tekoa and set up an ot of fire in Beth-Hakerem: for evil appears out of the north, with great destruction.

2 I have likened the daughter of Tzion to a lovely and delicate woman.

3 The shepherds with their flocks shall come to her; they shall pitch their tents against her all around; they shall feed everyone in his own place.

4 Prepare war against her; arise and let us go up at noon. Woe to us! For the yom goes away, for the shadows of the evening are lengthened.

5 Arise and let us go by lyla and let us destroy her palaces.

6 For this has אֱלֹהִים Tzevaot said, Cut down eytzim and cast a siege mound against Yahrushalayim: this is the city to be visited with correction; there is only oppression in her midst.

7 As a fountain casts out her mayim, so she casts out her wickedness: violence and plunder is heard in her; before Me continually is her grief and her wounds.

8 Be instructed, O Yahrushalayim, lest My being depart from you; lest I make you desolate, a land no longer inhabited.

9 This says אֱלֹהִים Tzevaot, They shall completely glean the remnant of Yisrael as a vine: pass your hand again over the branches as a grape gatherer.

10 To whom shall I speak and give warning, that they may hear? See, their ear is uncircumcised and they cannot hear: see, The Word of אֱלֹהִים is to them a reproach; they have no delight in it.

11 Therefore I am full of the wrath of אֱלֹהִים; I am weary of holding it in: I will pour it out upon the children abroad and upon the kehilla of young men together: for even the husband with the isha shall be taken, the aged with him that is old.

12 And their houses shall be given to others, with their fields and wives together: for I will stretch out My hand upon the inhabitants of the land, says אֱלֹהִים.

13 For from the least of them even to the greatest of them everyone is given to greed; and from the navi even to the kohen every one deals falsely.

14 They have healed also the harm of the daughter of My people slightly, saying, Shalom, shalom; when there is no shalom.

15 Were they ashamed when they had committed abominations? No! They were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them with punishment they shall be cast down, says

יְהוָה.

16 This says יְהוָה, Stand in the derech and see and ask for the old paths, where is the tov derech and have your walk in it and you shall find rest for your beings. But they said, We will not walk in it.

17 Also I set watchmen over you, saying, Shema to the sound of the shofar. But they said, We will not listen.

18 Therefore hear, all goyim, and know, O kehilla, what is now upon them.

19 Shema, O earth: see, I will bring evil upon this people, even the fruit of their thoughts because they have not listened to My Words, nor to My Torah, but rejected it.

20 To what purpose comes to Me the incense from Sheva and the sweet cane from a far country? Your burnt offerings are not acceptable, nor are your sacrifices sweet to Me.

21 Therefore this says יְהוָה, See, I will lay stumbling blocks before this people and the ahvot and the sons together shall fall upon them; the neighbor and his chaver shall perish.

22 This says יְהוָה, See, a people comes from the north country and a great nation shall be raised from the farthest parts of the earth.

23 They shall lay hold on bow and spear; they are cruel and have no rachamim; their voice roars like the sea; and they ride upon horses, set in battle gear as men for war against you, O daughter of Tzion.

24 We have heard the fame of them: our hands grow weak: anguish has taken hold of us and pain, as of a woman in labor.

25 Go not forth into the field, nor walk by the derech; for the sword of the enemy and fear is on every side.

26 O daughter of My people, dress in sackcloth and cover yourself in ashes: make mourning, as for an only son, most bitter lamentation: for the plunderer shall suddenly come upon us.

27 I have set you for a tester and a stronghold among My people, that you may know and try their derech.

28 They are all serious rebels, walking as slanderers: they are bronze and iron; they are all corrupters.

29 The bellows are burned, the fire consumes the lead; the refiner melts in vanity: for the wicked are not plucked away.

30 Rejected silver shall men call them because אִי־אֵל has rejected them.

7 The Word that came to Yirmeyahu from אִי־אֵל, saying,

2 Stand in the gate of אִי־אֵל 's Bayit and proclaim there this word and say, Hear The Word of אִי־אֵל, all you of Yahudah, that enter in at these gates to worship אִי־אֵל.

3 This says אִי־אֵל Tzevaot, the Ahlohim of Yisrael, Change your derachot and your doings and I will cause you to dwell in this place.

4 Trust not in lying words, saying, The Hekal of אלהים, The Hekal of אלהים, The Hekal of אלהים.

5 For if you completely change your derachot and your doings; if you completely execute mishpat between a man and his neighbor;

6 If you oppress not the ger, the fatherless and the widow and shed not innocent dahm in this place, neither follow after other ahlahim to your own harm:

7 Then will I cause you to dwell in this place, in the land that I gave to your ahvot, le-olam-va-ed.

8 See, that you do not trust in a lying word that cannot profit.

9 Will you steal, murder and commit adultery and swear falsely and burn incense to Ba'al and walk after other ahlahim whom you know not;

10 And then come and stand before Me in this Bayit, which is called by My Name and say, We have been delivered to do all these abominations?

11 Has this Bayit, which is called by My Name, become a den of robbers in your eyes? See, even I have seen it, says אלהים.

12 But go now to My place that was in Shiloh, where I put My Name at first and see what I did to it for the wickedness of My people Yisrael.

13 And now because you have done all these works, says אלהים and I spoke to you, rising up early and speaking, but you did not hear; and I called to you, but you answered not;

14 Therefore will I do to this Bayit, which is called by My Name, in which you trust and to the place which I gave to you and to your ahvot, as I have done to Shiloh.

15 And I will cast you out of My sight, as I have cast out all your brothers, even the whole zera of Efrayim.

16 Therefore do not make tefillah for this people, neither lift up a cry, or a tefillah for them, neither make intercession to Me: for I will not hear you.

17 Don't you see what they do in the cities of Yahudah and in the streets of Yahrushalayim?

18 The children gather wood and the ahvot kindle the fire and the women knead their dough, to make cakes to the malka of the shamayim, and to pour out drink offerings to other ahlahim, that they may provoke Me to anger.

19 Do they provoke Me to anger? Says אלהים: Do they not provoke themselves to the shame and confusion of their own faces?

20 Therefore this says The Master אלהים; See, My anger and My wrath shall be poured out upon this place, upon man and upon beast and upon the eytzim of the field and upon the fruit of the ground; and it shall burn and shall not be quenched.

21 This says אלהים Tzevaot, the Ahlohim of Yisrael; Put your burnt offerings to your sacrifices and eat food.

22 For I spoke not to your ahvot, nor commanded them in the yom that I brought them out of the land of Mitzrayim, concerning burnt offerings, or sacrifices:

23 But this thing I commanded them, saying, Obey My voice and I will be your Ahlohim and you shall be My people: and walk in all of the derech that I have commanded you, that it may be well with you.

24 But they heard not, nor inclined their ear, but had their walk in the counsels and in the imaginations of their evil lev and went backwards and not forwards.

25 Since the yom that your ahvot came forth out of the land of Mitzrayim to this yom I have even sent to you all My avadim the neviim, daily rising up early and sending them:

26 Yet they listened not to Me, nor inclined their ear, but hardened their neck: they did worse than their ahvot.

27 Therefore you shall speak all these words to them; but they will not listen to you: you shall also call to them; but they will not answer you.

28 But you shall say to them, This is a nation that obeys not the voice of אלהים their Ahlohim, nor receives correction: emet has perished and is cut off from their mouth.

29 Cut off your hair, O Yahrushalayim and cast it away and take up a lamentation on the bare heights; for אלהים has rejected and forsaken the generation of His wrath.

30 For the children of Yahudah have done evil in My sight, says אלהים: they have set their abominations in the Bayit that is called by My Name, to defile it.

31 And they have built the high places of Tophet, which is in the Valley of The Son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into My lev.

32 Therefore, see, the yamim come, says אלהים, that it shall no more be called Tophet, nor the Valley of The Son of Hinnom, but the Valley of Slaughter: for they shall bury in Tophet, until there is no more room.

33 And the corpses of this people shall be food for the fowls of the shamayim and for the beasts of the earth; and none shall frighten them away.

34 Then will I cause to cease from the cities of Yahudah and from the streets of Yahrushalayim, the voice of gilah and the voice of simcha, the voice of the bridegroom and the voice of the bride: for the land shall be desolate.

8 At that time, says אלהים, they shall bring out the bones of the melechim of Yahudah and the bones of

its leaders and the bones of the kohanim and the bones of the neviim and the bones of the inhabitants of Yahrushalayim, out of their graves:
2 And they shall spread them before the shemesh and the yarayach and all the host of the shamayim, whom they have loved and whom they have served and after whom they have had their walk and whom they have sought and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than chayim by all the residue of them that remain of this evil mishpacha, which remains in all the places where I have driven them, says **אֱלֹהִים** Tzevaot.

4 Moreover you shall say to them, This says **אֱלֹהִים**; Shall they fall and not rise? When someone goes astray, shall they not shuv?

5 Why then are this people in Yahrushalayim turned away by an everlasting backsliding? They hold fast to deceit, they refuse to make teshuvah.

6 I listened and gave ear to them, but they spoke not right: no man repented of his wickedness, saying, What have I done? Everyone turned to his course, like a horse rushes into the battle.

7 Yes, the stork in the shamayim knows her appointed times; and the turtledove and the crane and the swallow observe the time of their coming; but My people do not know the mishpatim of **אֱלֹהִים**.

8 How do you say, We are wise and the Torah of **אֱלֹהִים** is with us? See, certainly the lying pen of the sophrim has made it falsehood.

9 The wise men are ashamed, they are broken and taken: see, they have rejected The Word of **אֱלֹהִים**; so what chochmah do they retain?

10 Therefore will I give their wives to others and their fields to them that shall inherit them: for everyone from the least even to the greatest is

given to greed, from the navi even to the kohen every one deals falsely.

11 For they have healed the harm of the daughter of my people slightly, saying, Shalom, shalom; when there is no shalom.

12 Were they ashamed when they had committed abominations? No, they were not at all ashamed, neither could they blush. Therefore shall they fall among them that fall: in the time of their visitation of punishment they shall be cast down, says אֱלֹהִים.

13 I will surely consume them, says אֱלֹהִים: there shall be no grapes on the vine, nor figs on the fig eytz and the leaf shall fade; and the things that I have given them shall pass away from them.

14 Why do we sit still? Assemble yourselves and let us enter into the walled cities and let us be silent there: for אֱלֹהִים our Ahlohim has put us to silence and given us mayim of poison to drink because we have sinned against אֱלֹהִים.

15 We looked for shalom, but no tov came; and for a time of health and see - trouble!

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they have come and have devoured the land and all that is in it; the city and those that dwell in it.

17 For, see, I will send serpents, adders, among you, which will not be charmed and they shall bite you, says אֱלֹהִים.

18 When I would comfort myself because of sorrow, my lev is sick in me.

19 See, the voice of the cry of the daughter of My people because of them that dwell in a far country: Is not אֱלֹהִים in Tzion? Is not her melech in her? Why have they provoked Me to anger with their carved images and with strange vanities?

20 The harvest is past, the summer is ended and we are not saved.

21 For the harm of the daughter of My people am I harmed; I AM black; astonishment has taken hold of Me.

22 Is there no balm in Gilad? Is there no Physician there? Why then is not the health of the daughter of My people recovered?

9 Oh that my head were mayim and my eyes a fountain of tears, that I might weep yom and lyla for the slain of the daughter of My people!

2 Oh that I had in the wilderness a lodging place of travelers; that I might leave My people and go from them! For they are all adulterers, a kehilla of perverted men.

3 And they bend their tongues like their bow for lies: but they are not brave for the emet upon the earth; for they proceed from evil to evil and they do not know Me, says אֱלֹהִים Tzevaot.

4 Take heed every one of his neighbor and trust not in any brother: for every brother will utterly supplant and every neighbor will walk with the slanderers.

5 And they will deceive every one his neighbor and will not speak the emet: they have taught their tongue to speak lies and weary themselves to commit iniquity.

6 Your dwelling is in the midst of deceit; through deceit they refuse to know Me, says אֱלֹהִים.

7 Therefore this says אֱלֹהִים Tzevaot, See, I will melt them and try them; for what shall I do because of the daughter of My people?

8 Their tongue is as an arrow shot out; it speaks deceit: one speaks with shalom to his neighbor with his mouth, but in lev he sets an ambush.

9 Shall I not visit them with punishment for these things? Says אֱלֹהִים: Shall not My being be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing and for the dwellings of the wilderness a lamentation because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowls of the shamayim and the beasts are fled; they are gone.

11 And I will make Yahrushalayim into heaps and a den of jackals; and I will make the cities of Yahudah desolate, without an inhabitant.

12 Who is the wise man, that may understand this? And who is he to whom the mouth of אֱלֹהִים has spoken, that he may declare it? For the land perishes and is burned up like a wilderness, so that none passes through.

13 And אֱלֹהִים says, Because they have forsaken My Torah which I set before them and have not obeyed My voice, neither had their walk in it;

14 But have had their walk after the imagination of their own lev and after Ba'alim, which their ahvot have taught them:

15 Therefore this says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; See, I will feed them, even this people, with wormwood, and give them mayim of poison to drink.

16 I will scatter them also among the goyim, whom neither they nor their ahvot have known: and I will send a sword after them, until I have consumed them.

17 This says אֱלֹהִים Tzevaot, Use discernment and call for the mourning women, that they may come; and send for wise women, that they may come:

18 And let them hurry and take up a wailing for us, that our eyes may run down with tears and our eyelids gush out with mayim.

19 For a voice of wailing is heard out of Tzion, How are we plundered! We are greatly ashamed because we have forsaken the land because our dwellings have cast us out.

20 Yet hear The Word of אֱלֹהִים, O you women and let your ear receive The Word of His mouth and teach your daughters wailing and everyone her neighbor a lamentation.

21 For death is come up into our windows and is entered into our palaces, to cut off the children from going outside and the young men from the streets.

22 Speak, this says אֱלֹהִים, Even the corpses of men shall fall as dung upon the open field and as that which is cut by the reapers and none shall gather them.

23 This says אֱלֹהִים, Let not the wise man tifereth in his chochmah, neither let the mighty man tifereth in his might, let not the rich man tifereth in his riches:

24 But let him that boasts, boast in this, that he understands and knows Me, that I AM אֱלֹהִים who exercises loving-kindness, mishpat and tzedakah, in the earth: for in these things I delight, says אֱלֹהִים.

25 See, the yamim come, says אֱלֹהִים, that I will punish all those who have performed brit-milah with those not in brit milah;

26 Mitzrayim and Yahudah and Edom and the children of Ammon and Moav and all that are in the farthest corners; that dwell in the wilderness: for all these goyim are not in brit-milah and all of Beit Yisrael among them are uncircumcised in the lev.

10 Hear The Word that אֱלֹהִים speaks to you, O Beit Yisrael:

2 This says אֱלֹהִים, Learn not the derech of the heathen and be not broken at the signs of the shamayim; for the heathen are broken with them.

3 For the customs of the goyim are worthless: for one cuts an eytz out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, so that it does not move around.

5 They are upright as the palm eytz, but speak not: they must be carried because they cannot walk. Be not afraid of them; for they cannot do evil, neither can they do tov.

6 Forasmuch as there is none like You, O אֱלֹהִים;
You are great and Your Name is great in might.

7 Who would not fear You, O Melech of goyim? For to You does it apply: because among all the wise men of the goyim and in all their malchutim, there is none like You.

8 But they are altogether brutish and foolish: the eytz is a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish and gold from Uphaz, the work of the smith and of the hands of the refiner: blue and purple is their clothing: they are all the work of skilled workers.

10 But אֱלֹהִים is the emet Ahlohim, He is the living Ahlohim and an everlasting Melech: at His wrath the earth shall tremble and the goyim shall not be able to stay His displeasure.

11 This shall you say to them, The ahlahim that have not made the shamayim and the earth, shall perish from the earth and from under these shamayim.

12 He has made the earth by His Power, He has established the olam by His chochmah and has stretched out the shamayim by His binah.

13 When He utters His voice, there is a multitude of mayim in the shamayim and He causes the vapors to ascend from the ends of the earth; He makes

lightning for rain and brings forth the wind out of His treasures.

14 Every man is brutish in his own da'at: every refiner is ashamed by the carved image: for his molded image is falsehood and there is no ruach in them.

15 They are vanity and the works of errors: in the time of their visitation of punishment they shall perish.

16 The Portion of Yaakov is not like them: for He is the maker of all things; and Yisrael is the mishpacha of His inheritance: אֱלֹהֵינוּ Tzevaot is His Name.

17 Gather up your items out of the land, O inhabitants of the strongholds.

18 For this says אֱלֹהֵינוּ, See, I will sling out the inhabitant of the land all at once and will distress them, so that they may feel it.

19 Woe is me for my harm! My wound is grievous: but I said, Truly this is a grief and I must bear it.

20 My Mishkan is plundered and all my cords are broken: my children are gone forth from me and they are not: there is none to pitch my tent anymore and to set up my curtains.

21 For the shepherds have misbehaved and have not sought אֱלֹהֵינוּ: therefore they shall not prosper nor understand and all their flocks shall be scattered.

22 See, the noise of the report has come and a great commotion from the north country, to make the cities of Yahudah desolate and a dwelling of jackals.

23 O אֱלֹהֵינוּ, I know that the derech of man is not found in himself: it is not for man to direct his own steps.

24 O אֱלֹהֵינוּ, correct me, with mishpat; not in Your anger, lest You bring me to nothing.

25 Pour out Your wrath upon the heathen that know You not and upon the mishpachot that call not on Your Name: for they have eaten up Yaakov and devoured him and consumed him and have made his home a ruin.

11 The Word that came to Yirmeyahu from אֱלֹהִים, saying,

2 Hear the Words of this brit and speak to the men of Yahudah and to the inhabitants of Yahrushalayim;

3 And say you to them, This says אֱלֹהִים Ahlohim of Yisrael; Cursed be the man that obeys not the Words of this brit,

4 Which I commanded your ahvot in the yom that I brought them forth out of the land of Mitzrayim, from the iron furnace, saying, Obey My voice and do them, according to all which I command you: so shall you be My people and I will be your Ahlohim:

5 That I may perform the oath which I have sworn to your ahvot, to give them a land flowing with milk and honey, as it is this yom. Then answered I and said, Ahmein, אֱלֹהִים.

6 Then אֱלֹהִים said to me, Proclaim all these words in the cities of Yahudah and in the streets of Yahrushalayim, saying, Shema to the Words of this brit and do them.

7 For I earnestly warned your ahvot in the yom that I brought them up out of the land of Mitzrayim, even to this yom, rising early and warning, saying, Obey My voice.

8 Yet they obeyed not, nor inclined their ear, but had their walk each one in the imagination of their evil lev: therefore I will bring upon them all the Words of this brit, which I commanded them to do; but they did them not.

9 And אֱלֹהִים said to me, A conspiracy is found among the men of Yahudah and among the inhabitants of Yahrushalayim.

10 They are turned back to the iniquities of their forefathers, which refused to hear My Words; and they went after other ahlahim to serve them: Beit Yisrael and Beit Yahudah have broken My brit which I made with their ahvot.

11 Therefore this says אֱלֹהִים, See, I will bring evil upon them, which they shall not be able to escape; and though they shall cry to Me, I will not listen to them.

12 Then shall the cities of Yahudah and inhabitants of Yahrushalayim go and cry to the ahlahim to whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For according to the number of your cities were your ahlahim, O Yahudah; and according to the number of the streets of Yahrushalayim have you set up altars to do shameful things, to burn incense to Ba'al.

14 Therefore do not make tefillah for this people, neither lift up a cry, or tefillah for them: for I will not listen to them in the time that they cry to Me for their trouble.

15 What has My beloved to do in My Bayit, seeing she has worked lewdness with many and does your kadosh flesh remove you from doing evil? When you do evil, then you gilah.

16 אֱלֹהִים called your name, A green olive eytz, fair and of tov fruit: but with the noise of a great tumult He has set fire upon it and its branches are broken.

17 For אֱלֹהִים Tzevaot, that planted you, has pronounced evil against you, for the evil of Beit Yisrael and Beit Yahudah, which they have done against themselves to provoke Me to anger in offering incense to Ba'al-the lord.

18 And אֱלֹהִים has given me da'at of it, and I know it: then you showed me their doings.

19 But I was like a lamb, or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the eytz with the fruit of it and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O אֱלֹהִים Tzevaot, that judges righteously, that tries the mind and the lev, let me see Your vengeance on them: for to You have I revealed my cause.

21 Therefore this says אֱלֹהִים of the men of Anathoth, that seek your chayim, saying, Prophecy not in the Name of אֱלֹהִים; that you die not by our hand:

22 Therefore this says אֱלֹהִים Tzevaot, See, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation of punishment.

12 Tzadik are You, O אֱלֹהִים, when I plead with

You: yet let me talk with You of Your mishpatim:

Why does the derech of the wicked prosper? Why are they all in simcha that deal very wickedly?

2 You have planted them, yes, they have taken root: they grow, yes, they bring forth fruit: You are near in their mouth, but far from their lev.

3 But You, O אֱלֹהִים, know me: You have seen me and tried my lev toward You: pull them out like sheep for the slaughter and prepare them for the yom of slaughter.

4 How long shall the land mourn and the herbs of every field wither, for the wickedness of those that

dwell in it? The beasts are consumed and the birds;
 because they said, אִי־אִי shall not see our latter end.

5 If you have run with the footmen and they have
 wearied you, then how can you contend with
 horses? And if in the land of shalom, in which you
 trust, they wearied you, then how will you manage
 to cross the raging Yarden River?

6 For even your brothers and the bayit of your abba,
 even they have dealt treacherously with you; yes,
 they have called a multitude after you: believe them
 not, though they speak flattering words to you.

7 I have forsaken My Bayit, I have left My heritage; I
 have given the dearly beloved of My being into the
 hand of her enemies.

8 My heritage is to Me as a lion in the forest; it roars
 against Me: therefore have I hated it.

9 My heritage is to Me as a speckled bird of prey
 and the birds all around are against her; come and
 assemble all the beasts of the field, come to devour.

10 Many shepherds have destroyed My vineyard,
 they have trodden My portion under foot and they
 have made My pleasant portion into a desolate
 wilderness.

11 They have made it desolate and being desolate it
 hurts Me; the whole land is made desolate because
 no man takes this to lev.

12 The plunderers have come upon all the bare
 heights throughout the wilderness: for the sword of
 אִי־אִי shall devour it from the one end of the land
 even to the other end of the land: no flesh shall
 have shalom.

13 They have sown wheat, but shall reap thorns:
 they have put themselves to hard work, but shall not
 profit: and they shall be ashamed of your harvest
 because of the fierce anger of אִי־אִי.

14 This says אִי־אִי against all my evil neighbors,
 that touch the inheritance that I have caused My

9 This says אלהים, After this manner will I mar the pride of Yahudah and the great pride of Yahrushalayim.

10 This evil people, who refuse to listen to My Words, who have their walk in the imagination of their lev and have their halacha after other ahlahim, to serve them and to worship them, shall even be as this girdle, which is tov for nothing.

11 For as the girdle cleaves to the loins of a man, so have I caused to cleave to Me the whole of Beit Yisrael and the whole of Beit Yahudah, says אלהים; that they might be to Me for a people and for a name and for a hallel and for a tifereth: but they would not hear.

12 Therefore you shall speak to them this Word; This says אלהים Ahlohim of Yisrael, Every jug shall be filled with wine: and they shall say to you, Do we not certainly know that every jug shall be filled with wine?

13 Then shall you say to them, This says אלהים, See, I will fill all the inhabitants of this land, even the melechim that sit upon Dawid's kesay and the kohanim and the neviim and all the inhabitants of Yahrushalayim, with drunkenness.

14 And I will dash them one against another, even the ahvot and the sons together, says אלהים: I will not pity, nor spare, nor have rachamim, but destroy them.

15 Shema and give ear; be not proud: for אלהים has spoken.

16 Give tifereth to אלהים your Ahlohim, before He causes darkness and before your feet stumble upon the dark mountains and, while you look for ohr, He turns it into the shadow of death and makes it gross darkness.

17 But if you will not listen, my being shall weep in secret places for your pride; and my eye shall weep

much and run down with tears because אֶרְצָךְ 's flock is carried away to exile.

18 Say to the melech and to the rulers, Humble yourselves, sit down: for your rule shall come down, even the keter of your tifereth.

19 The cities of the south shall be shut and none shall open them: Yahudah shall be carried away into exile, even all of it; it shall be fully carried away into exile.

20 Lift up your eyes and see them that come from the north: where is the flock that was given to you, your beautiful flock?

21 What will you say when He shall punish you? For you have taught them to be captains and as chiefs over you: shall they not have sorrow, as a woman in labor?

22 And if you say in your lev, Why do these things come upon me? For the greatness of your iniquity are your skirts uncovered and your gooff made bare.

23 Can the Ethiopian change his skin color, or the leopard its spots? Only then will you do tov; who are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passes away by the wind of the wilderness.

25 This is your lot, the portion of your measures from Me, says אֶרְצָךְ; because you have forgotten Me and trusted in falsehood.

26 Therefore will I uncover your skirts upon your face; that your shame may appear.

27 I have seen your adulteries and your neighing, the lewdness of your whoring and your abominations on the hills and in the fields. Woe to you, O Yahrushalayim! Will you not be made clean? How long shall it be before you are made clean?

14 The Word of אֱלֹהִים that came to Yirmeyahu concerning the drought.

2 Yehudah mourns and its gates languish; they are fallen to the ground; and the cry of Yehrushalayim is gone up.

3 And their nobles have sent their little ones for mayim: they came to the cisterns and found no mayim; they returned with their vessels empty; they were ashamed and blushed and covered their heads.

4 Because the ground became cracked, for there was no rain in the earth, the plowmen were put to shame; they covered their heads.

5 Yes, the deer also gave birth in the field, but left it because there was no grass.

6 And the wild donkeys did stand in the high places, they snuffed up the wind like jackals; their eyes have failed because there was no grass.

7 O אֱלֹהִים, though our iniquities testify against us, You do it for Your Name's sake: for our backslidings are many; we have sinned against You.

8 O Expectation of Yisrael, the Savoir of it in times of trouble, why should You be as a ger in the land and as a traveler that turns in to stay for a lyla?

9 Why should You be as a man stunned, as a mighty man that cannot save? Yet You, O אֱלֹהִים, are in the midst of us and we are called by Your Name; do not leave us.

10 This says אֱלֹהִים to this people, This have they loved to wander, they have not refrained their feet, therefore אֱלֹהִים does not accept them; He will now remember their iniquity and visit punishment for their sins.

11 Then said אֱלֹהִים to me, Make no tefillah for this people for their tov.

12 When they fast, I will not listen to their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword and by the famine and by the pestilence.

13 Then said I, Oy vey, Master אֱלֹהִים ! See, the neviim say to them, You shall not see the sword, neither shall you have famine; but I will give you shalom emet in this place.

14 Then אֱלֹהִים said to me, The neviim prophesy lies in My Name: I sent them not, neither have I commanded them, neither have I spoken to them: they prophesy to you a false vision and divination and a thing of vanity and the deceit of their own lev.

15 Therefore this says אֱלֹהִים concerning the neviim that prophesy in My Name and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those neviim be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Yahrushalayim because of the famine and the sword; and they shall have no one to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 Therefore you shall say this word to them; Let my eyes run down with tears lyla and yom and let them not cease: for the virgin daughter of My people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then see the slain with the sword! And if I enter into the city, then see them that are sick with famine! Yes, both the navi and the kohen go out into a land that they know not.

19 Have You utterly rejected Yahudah? Has Your being loathed Tzion? Why have You smitten us and there is no healing for us? We looked for shalom

and there is no tov; and for the time of healing and see trouble!

20 We acknowledge, O אֱלֹהִים, our wickedness and the iniquity of our ahvot: for we have sinned against You.

21 Do not despise us, for Your Name's sake, do not dishonor the kesay of Your tifereth: remember; break not Your brit with us.

22 Are there any among the worthless ahlahim of the goyim that can cause rain? Or, can the shamayim give showers? Are not You He, O אֱלֹהִים our Ahlohim ? Therefore we will wait upon You: for You have made all these things.

15 Then said אֱלֹהִים to me, Though Moshe and Shmuel stood before Me, yet My mind could not be changed toward this people: cast them out of My sight and let them go forth.

2 And it shall come to pass, if they say to you, Where shall we go forth? Then you shall tell them, This says אֱלֹהִים; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the exile, to the exile.

3 And I will appoint over them four kinds of punishment, says אֱלֹהִים: the sword to kill and the dogs to tear and the fowls of the shamayim and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed into all the malchutim of the earth, because of Menasheh the son of Hizqiyahu melech of Yahudah; for all that he did in Yahrushalayim.

5 For who shall have pity upon you, O Yahrushalayim? Or, who shall mourn for you? Or, who shall turn aside to ask how you are doing?

6 You have forsaken Me, says אֱלֹהִים, you have gone backward: therefore will I stretch out My hand

against you and destroy you; I AM weary of
relenting.

7 And I will winnow them with a winnowing fan in the
gates of the land; I will bereave them of children, I
will destroy My people, since they shuv not from
their own derachot.

8 Their widows are increased before Me more than
the sand of the seas: I have brought upon them,
against the eema of the young men, a plunderer at
noon: I shall cause agitation and sudden alarm to
fall on the city.

9 She that has borne seven languishes: she shall
breathe her last; her shemesh is gone down while it
was yet yom: she has been ashamed and
humiliated: and the rest of them will I deliver to the
sword before their enemies, says אִי־אִי־אִי.

10 Woe is me, my eema, that you have borne me, a
man of strife and a man of contention to the whole
earth! I have neither lent on interest, nor men have
lent to me on interest; yet every one of them does
curse me.

11 אִי־אִי־אִי said, Did I not direct you for your tov? Did I
not intercede for you in a time of evil? And in a time
of affliction against the enemy?

12 Shall iron break the northern iron and the steel?

13 Your substance and your treasures will I give to
the plunderer without price, for all your sins, even in
all your borders.

14 And I will make you to pass with your enemies
into a land that you do not know: for a fire is lit in My
anger, which shall burn upon you.

15 O אִי־אִי־אִי, You know: remember me and visit me
and revenge me of my persecutors; take me not
away in Your patience: know that for Your sake I
have suffered rebuke.

16 Your Words were found and I did eat them; and
Your Word was to me the simcha and gilah of my

lev: for I am called by Your Name, O אלהים Ahlohim Tzevaot.

17 I sat not in the kehilla of the mockers, nor rejoiced; I sat alone because of Your hand upon my chayim: for You have filled me with displeasure.

18 Why is my pain everlasting and my wound incurable, which refuses to be healed? Will You be to me as a mirage, which cannot be believed?

19 Therefore this says אלהים, If you make teshuvah, then will I bring you again and you shall stand before Me: and if you take out the precious from the vile, you shall be as My mouth: let them shuv to you; but shuv not to them.

20 And I will make you to this people a fortified bronze wall: and they shall fight against you, but they shall not prevail against you: for I AM with you to save you and to deliver you, says אלהים.

21 And I will deliver you out of the hand of the wicked and I will redeem you out of the hand of the ruthless.

16 The Word of אלהים came also to me, saying,

2 You shall not take an isha; neither shall you have sons, or daughters in this place.

3 For this says אלהים concerning the sons and concerning the daughters that are born in this place and concerning their eemot that bore them and concerning their ahvot that begat them in this land;

4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword and by famine; and their corpses shall be food for the fowls of the shamayim and for the beasts of the earth.

5 For this says אלהים, Enter not into the bayit of mourning, neither go to lament for them: for I have

taken away My shalom from this people, says
אֱלֹהִים, even loving-kindness and rachamim.

6 Both the great and the small shall die in this land:
they shall not be buried, neither shall men lament
for them, nor cut themselves, nor make themselves
bald for them:

7 Neither shall men tear themselves for them in
mourning, to comfort them for the dead; neither
shall men give them the cup of consolation to drink
for their abba, or for their eema.

8 You shall not also go into the bayit of feasting, to
sit with them to eat and to drink.

9 For this says אֱלֹהִים Tzevaot, the Ahlohim of
Yisrael; See, I will cause to cease out of this place
in your eyes and in your yamim, the voice of gilah
and the voice of simcha, the voice of the
bridegroom and the voice of the bride.

10 And it shall come to pass, when you shall show
this people all these words and they shall say to
you, Why has אֱלֹהִים pronounced all this great evil
against us? Or, what is our iniquity? Or, what is our
sin that we have committed against אֱלֹהִים our
Ahlohim ?

11 Then shall you say to them, Because your ahvot
have forsaken Me, says אֱלֹהִים and have had their
derech after other ahlahim and have served them
and have worshipped them and have forsaken Me
and have not kept My Torah;

12 And you have done worse than your ahvot; for,
see, you have your derech each one after the
imagination of his evil lev, that they may not listen to
Me:

13 Therefore will I cast you out of this land into a
land that you know not, neither you nor your ahvot;
and there shall you serve other ahlahim yom and
lyla; where I will not show you chen.

14 Therefore, see, the yamim come, says אֱלֹהִים, that it shall no more be said, אֱלֹהִים lives, that brought up the children of Yisrael out of the land of Mitzrayim;

15 But, אֱלֹהִים lives, that brought up the children of Yisrael from the land of the north, and from all the lands where He had driven them: and I will bring them again into their land that I gave to their ahvot.

16 See, I will send for many fishers, says אֱלֹהִים and they shall fish them; and after that will I send for many hunters and they shall hunt them from every har and from every hill and out of the holes of the rocks.

17 For My eyes are upon all their derachot: they are not hidden from My face, neither is their iniquity hidden from My eyes.

18 And first I will repay their iniquity and their sin double, because they have defiled My land; they have filled My inheritance with the corpses of their detestable and abominable things.

19 O אֱלֹהִים, my strength and my stronghold and my refuge in the Yom of Tribulation, the goyim shall come to You from the ends of the earth, and shall say, Surely our ahvot have inherited only lies, only vanity and things in which there is no profit.

20 Shall a man make ahlaim to himself that are not Ahlohim ?

21 Therefore, see, I will this time cause them to know; I will cause them to know My hand and My Might, and they shall know that My Name is אֱלֹהִים.

17 The sin of Yahudah is written with a pen of iron and with the point of a diamond: it is carved upon the shulchan of their lev and upon the horns of your altars;

2 While their children remember their altars and their groves by the green eytzim on the high hills.

3 My har in the field, I will give your substance and all your treasures to be plundered and your high places for sin, throughout all your borders.

4 And you, even yourself, shall discontinue from your heritage that I gave you; and I will cause you to serve your enemies in the land that you do not know: for you have lit a fire in My anger, which shall burn le-olam-va-ed.

5 This says אֱלֹהִים; Cursed be the man that trusts in man and makes flesh his arm and whose lev departs from אֱלֹהִים.

6 For he shall be like the shrub in the desert and shall not see when tov comes; but shall inhabit the parched places in the wilderness, a salt land that is not inhabited.

7 Blessed is the man that trusts in אֱלֹהִים and whose trust is in אֱלֹהִים.

8 For he shall be as an eytz planted by the mayim, that spreads out its roots by the river and shall not see when heat comes, but his leaf shall be green; and shall not be anxious in the year of drought, neither shall he cease from yielding fruit.

9 The lev is deceitful above all things and desperately wicked: who can know it?

10 I אֱלֹהִים search the lev; I try the mind, even to give every man according to his derech, the fruit of his doings.

11 As the partridge sits on eggs and hatches them not; so is he that gets riches, but not by doing right, it shall leave him in the midst of his yamim and in the end he is a fool.

12 An exalted high kesay from the beginning is the place of our Kadosh-Place.

13 O אֱלֹהִים, the mikvah of Yisrael, all that forsake You shall be ashamed; and they that depart from Me shall be written in the earth, because they have forsaken אֱלֹהִים, the Fountain of living mayim.

14 Heal me, O אֱלֹהִים and I shall be healed; save me and I shall be saved: for You are my tehilla.

15 See, they say to me, Where is The Word of אֱלֹהִים ? Let it come now!

16 As for me, I have not run away from being a shepherd in Your service who follows You: neither have I desired the dreadful yom; You know that which has come out of my lips was tzadik before You.

17 Be not a ruin to me: You are my tikvah in the yom of evil.

18 Let them be ashamed that persecute me, but let me not be ashamed: let them be broken, but let not me be broken: bring upon them the yom of evil and destroy them with double destruction.

19 This said אֱלֹהִים to me; Go and stand in the gate of the children of the people, where the melechim of Yahudah come in and where they go out and in all the gates of Yahrushalayim;

20 And say to them, Hear The Word of אֱלֹהִים, you melechim of Yahudah and all Yahudah and all the inhabitants of Yahrushalayim, that enter in by these gates:

21 This says אֱלֹהִים; Guard yourselves and bear no burden on The Shabbat, nor bring it in by the gates of Yahrushalayim;

22 Neither carry forth a burden out of your houses on The Shabbat, neither do any work, but set apart The Shabbat, as I commanded your ahvot.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear and not receive instruction.

24 And it shall come to pass, if you diligently listen to Me, says אֱלֹהִים, to bring in no burden through the gates of this city on The Shabbat, but set apart The Shabbat, to do no work in it;

25 Then shall there enter into the gates of this city melechim and leaders sitting upon the kesay of Dawid, riding in mirkavot and on horses, they and their leaders, the men of Yahudah and the inhabitants of Yahrushalayim: and this city shall remain le-olam-va-ed.

26 And they shall come from the cities of Yahudah and from the places around Yahrushalayim and from the land of Benyamin and from the plain and from the mountains and from the south, bringing burnt offerings and sacrifices and food offerings and incense and bringing sacrifices of hallel, to the Bayit of אֱלֹהֵינוּ.

27 But if you will not listen to Me to set apart The Shabbat and not to bear a burden, when entering the gates of Yahrushalayim on The Shabbat yom; then will I kindle a fire in its gates and it shall devour the palaces of Yahrushalayim and it shall not be quenched.

18 The Word that came to Yirmeyahu from אֱלֹהֵינוּ, saying,

2 Arise and go down to the potter's bayit and there I will cause you to hear My Words.

3 Then I went down to the potter's bayit and, see; he worked a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed tov to the potter to make it.

5 Then The Word of אֱלֹהֵינוּ came to me, saying,

6 O Beit Yisrael, cannot I do with you as this potter? says אֱלֹהֵינוּ. See, as the clay is in the potter's hand, so are you in My hand, O Beit Yisrael.

7 The moment I shall speak concerning a nation and concerning a malchut, to pluck up and to pull down and to destroy it;

8 If that nation, against whom I have pronounced, turns from their evil, I will relent of the evil that I thought to do to them.

9 And the moment I shall speak concerning a nation and concerning a malchut, to build and to plant it;

10 If it does evil in My sight, that it obeys not My voice, then I will relent of the tov that I said I would do for them.

11 Now therefore go, speak to the men of Yahudah and to the inhabitants of Yahrushalayim, saying, This says אלהים; See, I allow evil against you and devise a plan against you: shuv every one from his evil derech and make your derech and your doings tov.

12 And they will say, There is no tikvah: but we will go after our own plans and we will all follow the imagination and stubbornness of our evil lev.

13 Therefore this says אלהים; Ask now among the goyim, who has heard such things: the virgin of Yisrael has done a very horrible thing.

14 Will a man leave the snow of Levanon that comes from the rock of the field? Or, shall the cool flowing mayim that comes from another place dry up?

15 Because My people have forgotten Me, they have burned incense to vanity and they have caused themselves to stumble in their derech away from the ancient paths, to have their walk in false paths, in a derech not made by Me;

16 To make their land desolate and an everlasting hissing; everyone that passes by shall be appalled and shake his head.

17 I will scatter them as with an east wind before the enemy; I will show them My back and not My face, in the yom of their calamity.

18 Then they said, Come and let us devise plans against Yirmeyahu; for the Torah shall not perish

from the kohen, nor counsel from the wise, nor the word from the navi. Come and let us smite him with the tongue and let us not listen to any of his words.

19 Shema to me, O אֱלֹהִים; and listen to the voice of those that contend with me.

20 Shall evil be repaid for tov? For they have dug a pit for my being. Remember that I stood before You to speak tov for them and to turn away Your wrath from them.

21 Therefore deliver up their children to the famine and pour out their dahm by the force of the sword; and let their wives be bereaved of their children, to be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when You shall bring a raiding unit suddenly upon them: for they have dug a pit to take me and hidden snares for my feet.

23 Yet, אֱלֹהִים, You know all their counsel against me to kill me: forgive not their iniquity, neither blot out their sin from Your sight, but let them be overthrown before You; deal with them in the time of Your anger.

19 This says אֱלֹהִים, Go and get a potter's earthen jug and take of the zechanim of the people and of the zechanim of the kohanim;

2 And go forth to the Valley of The Son of Hinnom, which is by the entrance of the eastern gate and proclaim there the words that I shall tell you,

3 And say, Hear The Word of אֱלֹהִים, O melechim of Yahudah and inhabitants of Yahrushalayim; This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; See, I will bring evil upon this place that makes the ears of all who hear tingle.

4 Because they have forsaken Me and have profaned this place and have burned incense in it to

other ahlahim, whom neither they nor their ahvot have known, nor the melechim of Yahudah have known and have filled this place with the dahm of innocents;

5 They have built also the high places of Ba'al, to burn their sons with fire for burnt offerings to Ba'al, which I commanded not, nor spoke it, neither did it come into My mind:

6 Therefore, see, the yamim come, says אלהים, that this place shall no more be called Tophet, nor the Valley of The Son of Hinnom, but the Valley of Slaughter.

7 And I will make void the counsel of Yahudah and Yahrushalayim in this place; and I will cause them to fall by the sword before their enemies and by the hands of those that seek their lives: and their corpses will I give for food for the fowls of the shamayim and for the beasts of the earth.

8 And I will make this city desolate and a hissing; everyone that passes by shall be appalled and hiss because of all its plagues.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters and they shall eat every one the flesh of his chaver in the siege and in the distress, with which their enemies and they that seek their lives, shall distress them.

10 Then shall you break the jug in the sight of the men that go with you,

11 And shall say to them, This says אלהים Tzevaot; Even so will I break this people and this city, as one breaks a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, until there is no place left for burial.

12 This will I do to this place, says אלהים and to the inhabitants of it and I even will make this city as Tophet:

13 And the houses of Yahrushalayim and the houses of the melechim of Yahudah, shall be defiled as the place of Tophet because of all the houses upon whose roofs they have burned incense to all the hosts of the shamayim and have poured out drink offerings to other ahlahim.

14 Then Yirmeyahu came from Tophet, where אֱלֹהִים had sent him to prophesy; and he stood in the court of אֱלֹהִים 's Bayit; and said to all the people,

15 This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; See, I will bring upon this city and upon all her towns all the evil that I have pronounced against it because they have hardened their necks, that they might not hear My Words.

20 Now Pashur the son of Immer the kohen, who was also chief overseer in the Bayit of אֱלֹהִים, heard that Yirmeyahu prophesied these things.

2 Then Pashur smote Yirmeyahu the navi and put him in the stocks that were in the High Gate of Benyamin, which was by the Bayit of אֱלֹהִים.

3 And it came to pass on the next yom, that Pashur brought forth Yirmeyahu out of the stocks. Then said Yirmeyahu to him, אֱלֹהִים has not called your name Pashur, but Magor-Missaviv.

4 For this says אֱלֹהִים, See, I will make you a fear to yourself and to all your chaverim: and they shall fall by the sword of their enemies and your eyes shall see it: and I will give all Yahudah into the hand of the melech of Bavel and he shall carry them into exile into Bavel and shall kill them with the sword.

5 Moreover I will deliver all the strength of this city and all the labors of it and all the precious things of it and all the treasures of the melechim of Yahudah will I give into the hand of their enemies, that shall plunder them and take them and carry them to Bavel.

6 And you, Pashur and all that dwell in your bayit shall go into exile: and you shall come to Bavel and there you shall die and shall be buried there, you and all your chaverim, to whom you have prophesied lies.

7 O אֱלֹהִים, You have enticed me and I was deceived: You are stronger than I and have prevailed: I have been ridiculed daily, everyone mocks me.

8 For when I speak, I cry out, declaring violence and plunder; because The Word of אֱלֹהִים has become a reproach to me and a derision, daily.

9 Then I said, I will not make mention of Him, nor speak anymore in His Name. But His Word was in my lev as a burning fire shut up in my bones and I was weary with holding back and I could not stop.

10 For I heard many mocking, fear on every side. Expose, they say and we will expose him. All my chaverim watched for my stumbling, saying, He will be lured away and we shall prevail against him and we shall take our revenge on him.

11 But אֱלֹהִים is with me as a mighty awesome One: therefore my persecutors shall stumble and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

12 But, O אֱלֹהִים Tzevaot, who tests the tzadik and sees the mind and the lev, let me see Your vengeance on them: for to You have I opened my cause.

13 Sing to אֱלֹהִים, hallel אֱלֹהִים: for He has delivered the being of the poor from the hand of evildoers.

14 Cursed be the yom in which I was born: let not the yom in which my eema bore me be blessed.

15 Cursed be the man who brought tidings to my abba, saying, A male child is born to you; giving him very much simcha.

16 And let that man be as the cities that אֲרָאָה
overthrew and repented not: and let him hear the
cry in the boker and the shouting at noon;
17 Because he killed me not from the womb, so that
my eema might have been my grave and her womb
great le-olam-va-ed.
18 Why did I come forth from the womb to see labor
and sorrow, that my yamim should be spent in
shame?

21 The Word which came to Yirmeyahu from
אֲרָאָה, when melech Tzidkiyahu sent to him Pashur
the son of Melchiyah and Tzephanyah the son of
Maaseyah the kohen, saying,
2 Inquire to אֲרָאָה for us; for Nevuchadnetzar
melech of Bavel makes war against us; if so be that
אֲרָאָה will deal with us according to all His wondrous
works, so that the enemy withdraws from us.
3 Then said Yirmeyahu to them, This shall you say
to Tzidkiyahu:
4 This says אֲרָאָה Ahlohim of Yisrael; See, I will turn
back the weapons of war that are in your hands,
with which you fight against the melech of Bavel
and against the Chaldeans, which besiege you
outside the walls and I will gather them into the
midst of this city.
5 And I Myself will fight against you with an
outstretched hand and with a strong arm, even in
rage and in displeasure and in great wrath.
6 And I will smite the inhabitants of this city, both
man and beast: they shall die of a great pestilence.
7 And afterward, says אֲרָאָה, I will deliver Tzidkiyahu
melech of Yahudah and his avadim and the people
and such as are left in this city from the pestilence,
from the sword and from the famine, into the hand
of Nevuchadnetzar melech of Bavel and into the
hand of their enemies and into the hand of those

that seek their chayim: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have rachamim.

8 And to this people you shall say, This says אֱלֹהִים; See, I set before you the derech of chayim and the derech of death.

9 He that stays in this city shall die by the sword and by the famine and by the pestilence: but he that goes out and falls to the Chaldeans that besiege you, he shall live and his chayim shall be to him for a prize.

10 For I have set My face against this city for evil and not for tov, says אֱלֹהִים: it shall be given into the hand of the melech of Bavel and he shall burn it with fire.

11 And touching the bayit of the melech of Yahudah, say, Hear The Word of אֱלֹהִים;

12 O Beit Dawid, this says אֱלֹהִים; Execute mishpat in the boker and deliver him that is plundered out of the hand of the oppressor, lest My wrath goes out like fire and burns so that none can quench it because of the evil of your doings.

13 See, I AM against you, O inhabitant of the valley and rock of the plain, says אֱלֹהִים; who says, Who shall come down against us? Or, who shall enter into our dwellings?

14 But I will punish you according to the fruit of your doings, says אֱלֹהִים: and I will kindle a fire in its forest and it shall devour all things all around.

22 This says אֱלֹהִים; Go down to the bayit of the melech of Yahudah and speak there this Word,
2 And say, Hear The Word of אֱלֹהִים, O melech of Yahudah, that sits upon the kesay of Dawid, you and your avadim and your people that enter in by these gates:

3 This says אֱלֹהִים; Execute mishpat and tzedakah and deliver the plundered out of the hand of the oppressor: and do no wrong, do no violence to the ger, the fatherless, nor the widow, neither shed innocent dahm in this place.

4 For if you do this thing indeed, then shall there enter in by the gates of this bayit melechim sitting upon the kesay of Dawid, riding in mirkavot and on horses, he and his avadim and his people.

5 But if you will not hear these words, I swear by Myself, says אֱלֹהִים, that this bayit shall become a ruin.

6 For this says אֱלֹהִים to the melech's bayit of Yahudah; You are Gilad to Me and the head of Levanon: yet surely I will make you a wilderness and cities that are not inhabited.

7 And I will prepare destroyers against you, every one with his weapons: and they shall cut down your choice cedars and cast them into the fire.

8 And many goyim shall pass by this city and they shall say every man to his neighbor, Why has אֱלֹהִים done this to this great city?

9 Then they shall answer, Because they have forsaken the brit of אֱלֹהִים their Ahlohim and worshipped other ahlahim and served them.

10 Weep not for the dead, neither mourn him: but weep bitterly for him that goes away: for he shall shuv no more, nor see his native country.

11 For this says אֱלֹהִים regarding Shallum the son of Yoshiyahu melech of Yahudah, who reigned in the place of Yoshiyahu his abba, who went forth out of this place; He shall not shuv here anymore:

12 But he shall die in the place where they have led him into exile and shall see this land no more.

13 Woe to him that builds his bayit by unrighteousness and his rooms by wrong; that uses

his neighbor's service without wages and gives him nothing for his work;

14 That says, I will build a wide bayit with large rooms and cuts out windows; and it is paneled with cedar and painted in red.

15 Shall you reign, just because you enclose yourself in cedar? Did not your abba eat and drink and do mishpat and justice and then it went well with him?

16 He defended the cause of the poor and needy; then it was well with him: was not this to know Me? says אִיִּיִּי.

17 But your eyes and your lev are for nothing but your greed and to shed innocent dahm and oppression and the doing of violence.

18 Therefore this says אִיִּיִּי concerning Yahuyakim the son of Yoshiyahu melech of Yahudah; They shall not lament for him, saying, Oy vey my brother! Or, Oy vey my sister! They shall not lament for him, saying, Oy vey master! Or, Oy vey your excellency!

19 He shall be buried with the burial of a donkey, drawn out and cast out outside the gates of Yahrushalayim.

20 Go up to Levanon and cry; and lift up your voice in Bashan and cry from Avariym: for all your lovers are destroyed.

21 I spoke to you in your prosperity; but you said, I will not hear. This has been your manner from your youth, that you obeyed not My voice.

22 The wind of mishpat shall eat up all your shepherds and your lovers shall go into exile: surely then shall you be ashamed and confused for all your wickedness.

23 O inhabitant of Levanon, that make your nest in the cedars, how you shall groan when birth pains come upon you, like the pain of a woman in labor!

24 As I live, says אלהים, though Coniyahu the son of Yahuyakim melech of Yahudah were the signet upon My right hand, yet would I pluck you off from there;

25 And I will give you into the hand of those that seek your chayim and into the hand of those whose face you fear, even into the hand of Nevuchadnetzar melech of Bavel and into the hand of the Chaldeans.

26 And I will cast you out and your eema that bore you, into another country, where you were not born; and there shall you die.

27 But to the land where they desire to shuv, there shall they not shuv.

28 Is this man Coniyahu a despised broken pot? Is he a vessel in which there is no pleasure? Why are they cast out, he and his zera, into a land which they do not know?

29 O land, land, land, hear The Word of אלהים.

30 This says אלהים, Write this man as childless, as a strong man that shall not prosper in his yamim: moreover no man of his zera shall prosper le-olam-va-ed, sitting upon the kesay of Dawid and ruling anymore in Yahudah.

23 Woe be to the shepherds that destroy and scatter the sheep of My pasture! Says אלהים.

2 Therefore this says אלהים Ahlohim of Yisrael against the shepherds that feed My people; You have scattered My flock, and driven them away and have not visited them: see, I will visit upon you the evil of your doings, says אלהים.

3 And I will gather the remnant of My flock out of all countries where I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them that shall feed them: and they shall fear no more, nor be broken, neither shall they be lacking, says אֱלֹהִים.

5 See, the yamim come, says אֱלֹהִים, that I will raise to Dawid a Tzadik Branch and a Melech shall rule and prosper and shall execute mishpat and justice in the earth.

6 In His yamim Yahudah shall be saved, and Yisrael shall dwell safely: and this is His Name by which He shall be called, אֱלֹהִים –Tzidqaynu.

7 Therefore, see, the yamim come, says אֱלֹהִים, that they shall no more say, אֱלֹהִים lives, who brought up the children of Yisrael out of the land of Mitzrayim;

8 But, אֱלֹהִים lives, who brought up and who led the zera of Beit Yisrael out of the north country and from all countries where I had driven them; and they shall dwell in their own land.

9 My lev within me is broken because of the neviim; all my bones shake; I am like a drunken man and like a man overcome by wine because of אֱלֹהִים and because of His kadosh words.

10 For the land is full of adulterers; for because of a curse the land mourns; the pleasant places of the wilderness are dried up and their course is evil and their power is misused.

11 For both navi and kohen are profane; yes, in My Bayit have I found their wickedness, says אֱלֹהִים.

12 Therefore their derech shall be to them as a slippery derech in the darkness: they shall be driven on and fall in it: for I will bring evil upon them, even the year of their visitation by punishment, says אֱלֹהִים.

13 And I have seen folly in the neviim of Shomron; they prophesied in Ba'al, and caused My people Yisrael to go astray.

14 I have seen also in the neviim of Yahrushalayim a horrible thing: they commit adultery and walk in

lies: they strengthen also the hands of the evildoers, that none does shuv from his wickedness: they are all of them before Me as Sedom and the inhabitants of it as Amorah.

15 Therefore this says אֱלֹהִים Tzevaot concerning the neviim; See, I will feed them with wormwood, and make them drink the mayim of poison: for from the neviim of Yahrushalayim has defilement gone forth into all the land.

16 This says אֱלֹהִים Tzevaot, Shema not to the words of the neviim that prophesy to you: they make you go astray: they speak a vision of their own lev and not out of the mouth of אֱלֹהִים.

17 They say still to them that despise Me, אֱלֹהִים has said, You shall have shalom; and they say to everyone that has his derech after the imagination of his own lev, No evil shall come upon you.

18 For who has stood in the counsel of אֱלֹהִים and has perceived and heard His Word? Who has marked His Word and heard it?

19 See, a whirlwind of אֱלֹהִים has gone forth in wrath, even a whirlwind storm: it shall fall severely upon the head of the wicked.

20 The anger of אֱלֹהִים shall not shuv, until He has done and until He has established the thoughts of His lev: in the latter-yamim you shall consider it perfectly.

21 I have not sent these neviim, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in My counsel and had caused My people to listen to My Words, then they would have turned them from their evil derech and from the evil of their doings.

23 Am I not an Ahlohim at hand, says אֱלֹהִים and not an Ahlohim far off?

24 Can anyone hide himself in secret places where I shall not see him? Says אֱלֹהִים. Do I not fill the shamayim and earth? Says אֱלֹהִים.

25 I have heard what the neviim said, that prophesy lies in My Name, saying, I have dreamed, I have dreamed.

26 How long shall this be in the lev of the neviim that prophesy lies? Yes, they are neviim of the deceit of their own lev;

27 Who attempt to cause My people to forget My Name by their dreams that they tell every man to his neighbor, as their ahvot have forgotten My Name for Ba'al.

28 The navi that has a dream, let him tell the dream; and he that has My Word, let him speak My Word faithfully. What is the chaff to the wheat? Says אֱלֹהִים.

29 Is not My Word like a fire? Says אֱלֹהִים; and like a hammer that breaks the rock in pieces?

30 Therefore, see, I AM against the neviim, says אֱלֹהִים, that steal My Words every one from his neighbor.

31 See, I AM against the neviim, says אֱלֹהִים, that use their tongues and say, He says.

32 See, I AM against them that prophesy false dreams, says אֱלֹהִים and those who tell them and cause My people to go astray by their lies and by their reckless boasting; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, says אֱלֹהִים.

33 And when this people, or the navi, or a kohen, shall ask you, saying, What is the burden of אֱלֹהִים ? You shall then say to them, What burden? I will even forsake you, says אֱלֹהִים.

34 And as for the navi and the kohen and the people, that shall say, The burden of אֱלֹהִים, I will even punish that man and his bayit.

35 This shall you say each person to his neighbor and each person to his brother, What has אִשְׂרָאֵל answered? And, What has אִשְׂרָאֵל spoken?

36 And the burden of אִשְׂרָאֵל shall you mention no more: for every man's word shall be his own burden; for you have perverted the Words of the living Elohim אִשְׂרָאֵל Tzevaot our Ahlohim.

37 This shall you say to the navi, What has אִשְׂרָאֵל answered you? And, What has אִשְׂרָאֵל spoken to you?

38 But since you say, The burden of אִשְׂרָאֵל; therefore this says אִשְׂרָאֵל; Because you say this word, The burden of אִשְׂרָאֵל and I have sent to you, saying, You shall not say, The burden of אִשְׂרָאֵל;

39 Therefore, see, I, even I, will utterly forget you and I will forsake you and the city that I gave you and your ahvot and cast you out of My presence:

40 And I will bring an everlasting reproach upon you and an everlasting shame, that shall not be forgotten.

24 אִשְׂרָאֵל showed me and, see, two baskets of figs were set before the Hekal of אִשְׂרָאֵל, after Nevuchadnetzar melech of Bavel had carried away into exile Yekonyahu, the son of Yahuyakim melech of Yahudah and the leaders of Yahudah with the craftsmen and smiths, from Yahrushalayim and had brought them to Bavel.

2 One basket had very tov figs, even like the figs that are first ripe: and the other basket had very spoiled figs, which could not be eaten, they were so bad.

3 Then said אִשְׂרָאֵל to me, What do you see, Yirmeyahu? And I said, Figs; the tov figs, very tov; and the bad, very bad, so that they cannot be eaten, they are so bad.

4 Again The Word of אִשְׂרָאֵל came to me, saying,

5 This says אלהים, the Ahlohim of Yisrael; Like these tov figs, so will I acknowledge them that are carried away from the exiles of Yahudah, whom I have sent out of this place into the land of the Chaldeans for their tov.

6 For I will set My eyes upon them for tov and I will bring them again to this land: and I will build them and not pull them down; and I will plant them and not pluck them up.

7 And I will give them a lev to know Me, that I AM אלהים: and they shall be My people and I will be their Ahlohim: for they shall make teshuvah to Me with their whole lev.

8 And as for the evil figs, which cannot be eaten, they are so evil; surely this says אלהים, So will I give Tzidkiyahu the melech of Yahudah and his leaders and the residue of Yahrushalayim, that remain in this land and them that dwell in the land of Mitzrayim:

9 And I will deliver them to be removed into all the malchutim of the earth for their harm, to be a reproach and a byword, a taunt and a curse word, in all the places where I shall drive them.

10 And I will send the sword, the famine and the pestilence, among them, until they are consumed from off the land that I gave to them and to their ahvot.

25 The Word that came to Yirmeyahu concerning all the people of Yahudah in the fourth year of Yahuyakim the son of Yoshiyahu melech of Yahudah, that was the first year of Nevuchadnetzar melech of Bavel;

2 That which Yirmeyahu the navi spoke to all the people of Yahudah and to all the inhabitants of Yahrushalayim, saying,

3 From the thirteenth year of Yoshiyahu the son of Amon melech of Yahudah, even to this yom, that is the twenty-third year, The Word of אֱלֹהִים has come to me and I have spoken to you, rising early and speaking; but you have not listened.

4 And אֱלֹהִים has sent to you all His avadim the neviim, rising early and sending them; but you have not listened, nor inclined your ear to hear.

5 They said, Teshuvah again now everyone from his evil derech and from the evil of your doings and dwell in the land that אֱלֹהִים has given to you and to your ahvot le-olam-va-ed:

6 And go not after other ahlahim to serve them and to worship them and provoke Me not to anger with the works of your hands; and I will do you no harm.

7 Yet you have not listened to Me, says אֱלֹהִים; that you might provoke Me to anger with the works of your hands to your own harm.

8 Therefore this says אֱלֹהִים Tzevaot; Because you have not heard My Words,

9 See, I will send and take all the mishpachot of the north, says אֱלֹהִים and Nevuchadnetzar the melech of Bavel, My eved and will bring them against this land and against the inhabitants of it and against all these goyim all around and will utterly destroy them and make them an astonishment and a hissing and everlasting ruins.

10 Moreover I will take from them the voice of gilah and the voice of simcha, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the ohr of the candle.

11 And this whole land shall be a desolation and a waste; and these goyim shall serve the melech of Bavel seventy years.

12 And it shall come to pass, when seventy years are accomplished, that I will punish the melech of Bavel and that nation, says אֱלֹהִים, for their iniquity

and the land of the Chaldeans and will make it everlasting ruins.

13 And I will bring upon that land all My Words, which I have pronounced against it, even all that is written in this scroll, which Yirmeyahu has prophesied against all the goyim.

14 For many goyim and great melechim shall enslave them also: and I will repay them according to their deeds and according to the works of their own hands.

15 For this says אלהים Ahlohim of Yisrael to me; Take the wine cup of this wrath at My hand and cause all the goyim, to whom I send you, to drink it.

16 And they shall drink and shake and be mad because of the sword that I will send among them.

17 Then took I the cup at אלהים 's Hand and made all the goyim to drink it, to whom אלהים had sent me:

18 Namely, Yahrushalayim and the cities of Yahudah and the melechim of it and the leaders of it, to make them a desolation, an astonishment, a hissing and a curse, as it is this yom;

19 Pharaoh melech of Mitzrayim and his avadim and his leaders and all his people;

20 And all the mixed multitude and all the melechim of the land of Uz and all the melechim of the land of the Plishtim and Ashkelon and Azzah and Ekron and the remnant of Ashdod,

21 Edom and Moav and the children of Ammon,

22 And all the melechim of Tsor and all the melechim of Tzidon and the melechim of the coastlands which are beyond the sea,

23 Dedan and Tema and Buz and all that are in the farthest corners,

24 And all the melechim of Arabia and all the melechim of the mixed multitude who dwell in the desert,

25 And all the melechim of Zimri and all the melechim of Eylam and all the melechim of the Medes,

26 And all the melechim of the north, far and near, one with another and all the malchutim of the olam, which are upon the face of the earth: and the melech of Sheshach shall drink with them.

27 Therefore you shall say to them, This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; Drink and be drunk and vomit and fall and rise no more because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at your hand to drink it, then shall you say to them, This says אֱלֹהִים Tzevaot; You shall certainly drink it.

29 For, see, I begin to bring evil on the city that is called by My Name and should you be utterly unpunished? You shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, says אֱלֹהִים Tzevaot.

30 Therefore prophesy against them all these words and say to them, אֱלֹהִים shall roar from on high and utter His voice from His kadosh dwelling; He shall mightily roar from His dwelling place; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth; for אֱלֹהִים has a controversy with the goyim, He will plead with all flesh; He will give them that are wicked to the sword, says אֱלֹהִים.

32 This says אֱלֹהִים Tzevaot, See, evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of אֱלֹהִים shall be at that yom from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 Howl, you shepherds and cry; and cover yourselves in the ashes, you leaders of the flock: for the yamim of your slaughter and of your exiles are accomplished; and you shall fall like a choice vessel.

35 And the shepherds shall have no derech to flee, nor the leaders of the flock to escape.

36 A voice of the cry of the shepherds and the howling of the leaders of the flock, shall be heard: for אֱלֹהִים has plundered their pasture.

37 And their quiet dwellings are cut down because of the fierce anger of אֱלֹהִים.

38 He has forsaken His hiding place, as the lion: for their land is desolate because of the fierceness of the oppressor and because of His fierce anger.

26 In the beginning of the malchut of Yahuyakim the son of Yoshiyahu melech of Yahudah came this Word from אֱלֹהִים, saying,

2 This says אֱלֹהִים; Stand in the court of אֱלֹהִים 's Bayit and speak to all the cities of Yahudah, which come to worship in אֱלֹהִים 's Bayit, all the words that I command you to speak to them; do not remove a word:

3 If perhaps they will listen and make teshuvah every man from his evil derech, that I may relent of the evil, which I purpose to do to them because of the evil of their doings.

4 And you shall say to them, This says אֱלֹהִים; If you will not listen to Me, to walk in My Torah, which I have set before you,

5 To listen to the words of My avadim the neviim, whom I send to you, both rising up early and sending them, but you have not heard;

6 Then will I make this bayit like Shiloh and will make this city a curse to all the goyim of the earth.

7 So the kohanim and the neviim and all the people heard Yirmeyahu speaking these words in the Bayit of אֱלֹהִים.

8 Now it came to pass, when Yirmeyahu had made an end of speaking all that אֱלֹהִים had commanded him to speak to all the people, that the kohanim and the neviim and all the people took him, saying, You shall surely die.

9 Why have you prophesied in the Name of אֱלֹהִים, saying, This bayit shall be like Shiloh and this city shall be desolate without an inhabitant? And all the people were gathered against Yirmeyahu in the Bayit of אֱלֹהִים.

10 When the leaders of Yahudah heard these things, then they came up from the melech's bayit to the Bayit of אֱלֹהִים and sat down in the entrance of the New Gate of אֱלֹהִים 's Bayit.

11 Then spoke the kohanim and the neviim to the leaders and to all the people, saying, This man is worthy to die; for he has prophesied against this city, as you have heard with your own hearing.

12 Then spoke Yirmeyahu to all the leaders and to all the people, saying, אֱלֹהִים sent me to prophesy against this bayit and against this city with all the words that you have heard.

13 Therefore now change your derachot and your doings and obey the voice of אֱלֹהִים your Ahlohim; and אֱלֹהִים will relent of the evil that He has pronounced against you.

14 As for me, see, I am in your hand: do with me as seems tov and right to you.

15 But know for certain, that if you put me to death, you shall surely bring innocent dahm upon yourselves and upon this city and upon the inhabitants of it: for of an emet אֱלֹהִים has sent me to you to speak all these words in your hearing.

16 Then said the leaders and all the people to the kohanim and to the neviim; This man is not worthy to die: for he has spoken to us in the Name of אלהים our Ahlohim.

17 Then rose up certain of the zechanim of the land and spoke to all the kehilla of the people, saying,
18 Micah the Morasthite prophesied in the yamim of Hizqiyahu melech of Yahudah and spoke to all the people of Yahudah, saying, This says אלהים Tzevaot; Tzion shall be plowed like a field and Yahrushalayim shall become heaps and the har of the bayit as the high places of a forest.

19 Did Hizqiyahu melech of Yahudah and all Yahudah put him to death? Did he not fear אלהים and sought אלהים and אלהים relented of the evil that he had pronounced against them? We are doing great evil against ourselves.

20 And there was also a man that prophesied in the Name of אלהים, Uriyahu the son of Shemayahu of Kiryath-Yearyim, who prophesied against this city and against this land according to all the words of Yirmeyahu:

21 And when Yahuyakim the melech, with all his mighty men and all the leaders, heard his words, the melech sought to put him to death: but when Uriyahu heard it, he was afraid and fled and went into Mitzrayim;

22 And Yahuyakim the melech sent men into Mitzrayim, namely, El-Natan the son of Achvor and certain men with him into Mitzrayim.

23 And they brought Uriyahu out of Mitzrayim and brought him to Yahuyakim the melech; who killed him with the sword and cast his dead gooff into the graves of the am-ha-aretz.

24 Nevertheless the hand of Ahicham the son of Shaphan was with Yirmeyahu, that they should not

give him into the hand of the people to put him to death.

27 In the beginning of the malchut of Yahuyakim the son of Yoshiyahu melech of Yahudah came this Word to Yirmeyahu from אֱלֹהִים, saying,
2 This says אֱלֹהִים to me; Make for yourself bands and yokes and put them upon your neck,
3 And send them to the melech of Edom and to the melech of Moav and to the melech of the Ammonites and to the melech of Tsor and to the melech of Tzidon, by the hand of the messengers that come to Yahrushalayim to Tzidkiyahu melech of Yahudah;
4 And command them to say to their masters, This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; This shall you say to your masters;
5 I have made the earth, the man and the beast that are upon the ground, by My great Power and by My outstretched Arm and have given it to whom it seemed right to Me.
6 And now have I given all these lands into the hand of Nevuchadnetzar the melech of Bavel, My eved; and the beasts of the field have I given to him also to serve him.
7 And all goyim shall serve him and his son and his son's son, to the very time of his land come: and then many goyim and great melechim shall make him serve them.
8 And it shall come to pass, that the nation and malchut which will not serve the same Nevuchadnetzar the melech of Bavel and that will not put their neck under the yoke of the melech of Bavel, that nation will I punish, says אֱלֹהִים, with the sword and with the famine and with the pestilence, until I have consumed them by his hand.

9 Therefore listen not you to your neviim, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, who speak to you, saying, You shall not serve the melech of Bavel:

10 For they prophesy a lie to you, to remove you far from your land and that I should drive you out and that you should perish.

11 But the goyim that bring their neck under the yoke of the melech of Bavel and serve him, those will I let remain in their own land, says אֱלֹהֵינוּ; and they shall till it and dwell in it.

12 I spoke also to Tzidkiyahu melech of Yahudah according to all these words, saying, Bring your necks under the yoke of the melech of Bavel and serve him and his people and live.

13 Why will you die, you and your people, by the sword, by the famine and by the pestilence, as אֱלֹהֵינוּ has spoken against the nation that will not serve the melech of Bavel?

14 Therefore listen not to the words of the neviim that speak to you, saying, You shall not serve the melech of Bavel: for they prophesy a lie to you.

15 For I have not sent them, says אֱלֹהֵינוּ, yet they prophesy a lie in My Name; that I might drive you out and that you might perish, you and the neviim who prophesy to you.

16 Also I spoke to the kohanim and to all the people, saying, This says אֱלֹהֵינוּ; Shema not to the words of your neviim that prophesy to you, saying, See, the vessels of אֱלֹהֵינוּ 's Bayit shall now shortly be brought again from Bavel: for they prophesy a lie to you.

17 Shema not to them; serve the melech of Bavel and live: why should this city be laid waste?

18 But if they are neviim and if The Word of אֱלֹהֵינוּ is with them, let them now make intercession to אֱלֹהֵינוּ

Tzevaot, so that the vessels that are left in the Bayit of אֱלֹהִים and in the bayit of the melech of Yahudah and at Yahrushalayim, do not go to Bavel.

19 For this says אֱלֹהִים Tzevaot concerning the columns and concerning the huge bronze laver and concerning the bases and concerning the residue of the vessels that remain in this city,

20 Which Nevuchadnetzar melech of Bavel took not, when he carried away Yekonyahu the son of Yahuyakim melech of Yahudah into exile from Yahrushalayim to Bavel, along with all the nobles of Yahudah and Yahrushalayim;

21 Yes, this says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael, concerning the vessels that remain in the Bayit of אֱלֹהִים and in the bayit of the melech of Yahudah and of Yahrushalayim;

22 They shall be carried to Bavel and there shall they be to the yom that I visit them with deliverance, says אֱלֹהִים; then will I bring them up and restore them to this place.

28 And it came to pass the same year, in the beginning of the malchut of Tzidkiyahu melech of Yahudah, in the fourth year and in the fifth chodesh, that Hananyah the son of Azur the navi, who was of Giveon, spoke to me in the Bayit of אֱלֹהִים, in the presence of the kohanim and of all the people, saying,

2 This speaks אֱלֹהִים Tzevaot, the Ahlohim of Yisrael, saying, I have broken the yoke of the melech of Bavel.

3 Within two full years will I bring again into this place all the vessels of אֱלֹהִים 's Bayit, that Nevuchadnetzar melech of Bavel took away from this place and carried to Bavel:

4 And I will bring again to this place Yekonyahu the son of Yahuyakim melech of Yahudah, with all the

captives of Yahudah, that went into Bavel, says אֱלֹהִים: for I will break the yoke of the melech of Bavel.

5 Then the navi Yirmeyahu said to the navi Hananyah in the presence of the kohanim and in the presence of all the people that stood in the Bayit of אֱלֹהִים,

6 Even the navi Yirmeyahu said, Ahmein: אֱלֹהִים do so: אֱלֹהִים perform Your Words which you have prophesied, to bring again the vessels of אֱלֹהִים 's Bayit and all that is carried away into exile, from Bavel into this place.

7 Nevertheless listen now to this word that I speak in your hearing and in the hearing of all the people;

8 The neviim that have been before me and before you from old prophesied both against many countries and against great malchutim, of war and of evil and of pestilence.

9 The navi who prophesies of shalom, when the word of that navi shall come to pass, then shall the navi be known, that אֱלֹהִים has truly sent him.

10 Then Hananyah the navi took the yoke from off the navi Yirmeyahu's neck and broke it.

11 And Hananyah spoke in the presence of all the people, saying, This says אֱלֹהִים; Even so will I break the yoke of Nevuchadnetzar melech of Bavel from the neck of all goyim within the space of two full years. And the navi Yirmeyahu went his derech.

12 Then The Word of אֱלֹהִים came to Yirmeyahu the navi, after that Hananyah the navi had broken the yoke from off the neck of the navi Yirmeyahu, saying,

13 Go and tell Hananyah, saying, This says אֱלֹהִים; You have broken the yokes of wood; but you shall make for them yokes of iron.

14 For this says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; I have put a yoke of iron upon the neck of

all these goyim, that they may serve Nevuchadnetzar melech of Bavel; and they shall serve him: and I have given him the beasts of the field also.

15 Then said the navi Yirmeyahu to Hananyah the navi, Shema now, Hananyah; אֱלֹהִים has not sent you; but you make this people trust in a lie.

16 Therefore this says אֱלֹהִים; See, I will cast you from off the face of the earth: this year you shall die because you have taught rebellion against אֱלֹהִים.

17 So Hananyah the navi died the same year in the seventh chodesh.

29 Now these are the words of the letter that Yirmeyahu the navi sent from Yahrushalayim to the rest of the zechanim who were carried away captive and to the kohanim and to the neviim and to all the people whom Nevuchadnetzar had carried away in exile from Yahrushalayim to Bavel;

2 (After that Yekonyahu the melech and the malka and the officers, the leaders of Yahudah and Yahrushalayim and the carpenters and the smiths, had departed from Yahrushalayim;)

3 By the hand of Elasah the son of Shaphan and Gemaryah the son of Hilkiyahu, (whom Tzidkiyahu melech of Yahudah sent to Bavel to Nevuchadnetzar melech of Bavel) saying,

4 This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael, to all that are carried away captives, whom I have caused to be carried away from Yahrushalayim to Bavel;

5 Build houses and dwell in them; and plant gardens and eat the fruit of them;

6 Take wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters;

that you may be increased there, and not diminished.

7 And seek the shalom of the city where I have caused you to be exiled and make tefillah to אֱלֹהֵיךָ for it: for in the shalom of it shall you have shalom.

8 For this says אֱלֹהֵיךָ Tzevaot, the Ahlohim of Yisrael; Let not your neviim and your diviners, that are in the midst of you, deceive you, neither listen to your dreams which you are dreaming.

9 For they prophesy falsely to you in My Name: I have not sent them, says אֱלֹהֵיךָ.

10 For this says אֱלֹהֵיךָ, After seventy years are accomplished at Bavel I will visit you and perform My tov word toward you, in causing you to shuv to this place.

11 For I know the thoughts that I think toward you, says אֱלֹהֵיךָ, thoughts of shalom and not of evil, to give you tov tikvah in the end.

12 Then shall you call upon Me and you shall go and make tefillah to Me and I will listen to you.

13 And you shall seek Me and find Me, when you shall search for Me with all your lev.

14 And I will be found by you, says אֱלֹהֵיךָ: and I will turn away your exile and I will gather you from all the goyim and from all the places where I have driven you, says אֱלֹהֵיךָ; and I will bring you back again into the place from where I caused you to go into exile.

15 Because you have said, אֱלֹהֵיךָ has raised up neviim for us in Bavel;

16 Know this says אֱלֹהֵיךָ of the melech that sits upon the kesay of Dawid and of all the people that dwell in this city and of your brothers that have not gone out with you into exile;

17 This says אֱלֹהֵיךָ Tzevaot; See, I will send upon them the sword, the famine and the pestilence and

will make them like vile figs, that cannot be eaten, they are so bad.

18 And I will persecute them with the sword, with the famine and with the pestilence and will deliver them to be removed to all the malchutim of the earth, to be a curse-ha Allah and astonishment and a hissing and a reproach, among all the goyim where I have driven them:

19 Because they have not listened to My Words, says אֱלֹהִים, which I sent to them by My avadim the neviim, rising up early and sending them; but you would not listen, says אֱלֹהִים.

20 Hear therefore The Word of אֱלֹהִים, all you of the exile, whom I have sent from Yahrushalayim to Bavel:

21 This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael, about Achav the son of Kolayah and Tzidkiyahu the son of Maaseyah, who prophesy a lie to you in My Name; See, I will deliver them into the hand of Nevuchadnetzar melech of Bavel; and he shall kill them before your eyes;

22 And because of them all the exiles of Yahudah who are in Bavel shall use them as a curse, saying, אֱלֹהִים make you like Tzidkiyahu and like Achav, whom the melech of Bavel roasted in the fire;

23 Because they have committed evil in Yisrael and have committed adultery with their neighbors' wives and have spoken lying words in My Name, which I have not commanded them; even as I know and am a witness, says אֱלֹהִים.

24 This shall you also speak to Shemayah the Nehelamite, saying,

25 This speaks אֱלֹהִים Tzevaot, the Ahlohim of Yisrael, saying, Because you have sent letters in your name to all the people that are at

Yahrushalayim and to Tzephanyah the son of Maaseyah the kohen and to all the kohanim, saying, 26 אֱלֹהִים has made you kohen in place of Yahuyadah the kohen, that you should be officers in the Bayit of אֱלֹהִים and for every man that is mad and makes himself a navi, that you should put him in prison and in the stocks.

27 Now therefore why have you not reproved Yirmeyahu of Anathoth, who makes himself a navi to you?

28 For therefore he sent to us in Bavel, saying, This exile is long: build houses and dwell in them; and plant gardens and eat the fruit of them.

29 And Tzephanyah the kohen read this letter in the hearing of Yirmeyahu the navi.

30 Then came The Word of אֱלֹהִים to Yirmeyahu, saying,

31 Send to all them of the exile, saying, This says אֱלֹהִים concerning Shemiyah the Nehelamite; Because Shemiyah has prophesied to you and I sent him not and he caused you to trust in a lie:

32 Therefore this says אֱלֹהִים; See, I will punish Shemiyah the Nehelamite and his zera: he shall not have a man to dwell among this people; neither shall he see the tov that I will do for My people, says אֱלֹהִים; because he has taught rebellion against אֱלֹהִים.

30 The Word that came to Yirmeyahu from אֱלֹהִים, saying,

2 This says אֱלֹהִים Ahlohim of Yisrael, saying, Write all the words that I have spoken to you in a scroll.

3 For, see, the yamim come, says אֱלֹהִים, that I will turn back the exile of My people Yisrael and Yahudah, says אֱלֹהִים; and I will cause them to shuv to the land that I gave to their ahvot and they shall possess it.

4 And these are the words that אֱלֹהִים spoke concerning Yisrael and concerning Yahudah.

5 For this says אֱלֹהִים; We have heard a voice of trembling, of fear and not of shalom.

6 Ask now and see, whether a man does labor with child? Why do I see every man with his hands on his loins, as a woman in labor and all faces are turned pale?

7 Oy! For that yom is great, so that none is like it: it is even the time of Yaakov's Trouble; but he shall be saved out of it.

8 For it shall come to pass in that yom, says אֱלֹהִים Tzevaot, that I will break his yoke from off your neck and will burst your bonds and gerim shall no more serve themselves of him:

9 But they shall serve אֱלֹהִים their Ahlohim and Dawid their Melech, whom I will raise up for them.

10 Therefore fear not, O My eved Yaakov, says אֱלֹהִים; neither be discouraged, O Yisrael: for, see, I will save you from far and your zera from the land of their exile; and Yaakov shall shuv, and shall be in rest and be in shalom and no one shall make him afraid.

11 For I AM with you, says אֱלֹהִים, to save you: though I make a full end of all goyim where I have scattered you, yet will I not make a full end of you: but I will correct you in measure and will not leave you altogether unpunished.

12 For this says אֱלֹהִים, Your affliction is severe and your wound is grievous.

13 There is none to plead your cause that you may be bound up: you have no healing medicines.

14 All your lovers have forgotten you; they seek you not; for I have wounded you with the wound of an enemy, with the chastisement of a cruel one, for the multitude of your iniquity; because your sins were increased.

15 Why do you cry about your affliction? Your sorrow is incurable for the multitude of your iniquity: because your sins were increased, I have done these things to you.

16 Therefore all they that devour you shall be devoured; and all your adversaries, every one of them, shall go into exile; and they that plunder you shall be a plunder and all that prey upon you will I give for a prey.

17 For I will restore health to you, and I will heal you of your wounds, says אֱלֹהִים; because they called you an outcast, saying, This is Tzion, whom no man seeks after.

18 This says אֱלֹהִים; See, I will turn back the exile of Yaakov's tents and have rachamim on his dwelling places; and the city shall be rebuilt upon its own heap and the palace shall remain in its right place.

19 And out of them shall proceed hodu: and the voice of them that make simcha: and I will multiply them and they shall not be few; I will also grant them tifereth and they shall not be small.

20 Their children also shall be as before and their kehilla shall be established before Me and I will punish all that oppress them.

21 And their Melech shall be One of their own and their Governor shall proceed from their midst; and I will cause Him to draw near and He shall approach Me: for who is this that engaged His lev to approach to Me? Says אֱלֹהִים.

22 And you shall be My people-Ami and I will be your Ahlohim.

23 See, the whirlwind of אֱלֹהִים goes forth with wrath, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of אֱלֹהִים shall not shuv, until He has done it and until He has performed the intents of His lev: in the latter-yamim you shall consider it.

- 31** At the same time, says אֱלֹהִים, will I be the Ahlohim of all the mishpachot of Yisrael, and they shall be My people-Ami.
- 2 This says אֱלֹהִים, The people who were left of the sword found chen in the wilderness; even Yisrael, when I went to cause him to rest.
- 3 אֱלֹהִים has appeared of old to me, saying, Yes, I have loved you with an everlasting ahava: therefore with loving-kindness have I drawn you.
- 4 Again I will rebuild you, and you shall be rebuilt, O virgin of Yisrael: you shall again take up your tambourines and shall go forth in the dances of them that make simcha.
- 5 You shall yet plant vines upon the mountains of Shomron: the planters shall plant and shall treat them as normal.
- 6 For there shall be a yom, that the called out Netsarim-Notsrim the ones who watch on the Har Efrayim shall cry, Arise and let us go up to zion to אֱלֹהִים our Ahlohim.
- 7 For this says אֱלֹהִים; Sing with simcha for Yaakov and shout among the chief of the goyim: publish hallel saying, אֱלֹהִים, has saved your people, the remnant of Yisrael.
- 8 See, I will bring them from the north country and gather them from the ends of the earth and with them the blind and the lame, the woman with child and her that labors with child together: a great kehilla-kahal gadol shall shuv here.
- 9 They shall come with weeping and with tefillot I will lead them: I will cause them to walk by the rivers of mayim in a straight derech, in which they shall not stumble: for I AM an Abba to Yisrael and Efrayim is My bachor.
- 10 Hear The Word of אֱלֹהִים, O you goyim and declare it in the coastlands far off and say, He that

scattered Yisrael will gather him and keep him, as a Shepherd does His flock.

11 For אֱלֹהִים has redeemed Yaakov and ransomed him from the hand of him that was stronger than he.

12 Therefore they shall come and shir in the heights of Tzion and shall flow together to the tov of אֱלֹהִים, for wheat and for wine and for oil and for the young of the flock and of the herd: and their being shall be as a watered garden; and they shall not sorrow anymore at all.

13 Then shall the virgin gilah in the dance, both young men and old together: for I will turn their mourning into simcha and will comfort them and make them gilah from their sorrow.

14 And I will fill the beings of the kohanim with fatness and My people shall be satisfied with My tov, says אֱלֹהִים.

15 This says אֱלֹהִים; A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children; refusing to be comforted for her children because they were not found.

16 This says אֱלֹהִים; Refrain your voice from weeping and your eyes from tears: for your work shall be rewarded, says אֱלֹהִים; and they shall shuv from the land of the enemy.

17 And there is tikvah in your end, says אֱלֹהִים, that your children shall shuv to their own country.

18 I have surely heard Efrayim lamenting himself; You have chastised me and I was chastised, as an untrained calf: turn me back to You, and I shall be turned; for You are אֱלֹהִים my Ahlohim.

19 Surely after that I was turned, I repented; and after that I received Torah, I smote upon my thigh: I was ashamed, yes, even ashamed because I did bear the reproach of my youth.

20 Is Efrayim My dear son? Is he a pleasant child? For since I spoke against him, I do earnestly

remember him still: therefore My inward parts are troubled for him; I will surely have rachamim upon him, says אֱלֹהִים.

21 Set up signposts, make high heaps: set your lev toward the highway, even the derech which you took: turn back, O virgin of Yisrael, turn back to these your cities.

22 How long will you go about the olam, O backsliding daughter? For אֱלֹהִים has created a new thing from nothing in the earth; A woman shall surround a man.

23 This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; They shall again use this speech in the land of Yahudah and in its cities, when I shall turn back their exile; אֱלֹהִים bless you, O home of tzedakah and har of set apartness.

24 And there shall dwell in Yahudah itself and in all the cities of it together, farmers and those that go forth with flocks.

25 For I have filled the weary being and I have replenished every sorrowful being.

26 Upon this I woke up and see; and my sleep was sweet to me.

27 See, the yamim will come, says אֱלֹהִים, that I will sow Beit Yisrael and Beit Yahudah with the zera of man, and with the zera of beast.

28 And it shall come to pass, that as I have watched over them, to pluck up and to break down and to throw down and to destroy and to afflict them; so will I watch over them, to rebuild and to plant them says אֱלֹהִים.

29 In those yamim they shall say no more, The ahvot have eaten a sour grape and the children's teeth are blunted.

30 But every one shall die for his own iniquity: every man that eats the sour grape, his teeth shall be set on edge.

31 See, the yamim are coming, says אֱלֹהִים, that I will make a Brit Chadasha-Renewed Brit with Beit Yisrael and with Beit Yahudah:

32 Not according to the brit that I made with their ahvot in the yom that I took them by the hand to bring them out of the land of Mitzrayim; which brit they broke and neglected, although I was a husband to them, says אֱלֹהִים:

33 But this shall be the brit that I will make with Beit Yisrael after those yamim, says אֱלֹהִים, I will put My Torah in their inward parts and write it on their levavot; and will be their Ahlohim and they shall be My People-Ami.

34 And they shall teach no more every man his neighbor and every man his brother, saying, Know אֱלֹהִים: for they shall all know Me, from the least of them to the greatest of them, says אֱלֹהִים; for I will forgive their iniquity and I will remember their sin no more.

35 This says אֱלֹהִים, who gives the shemesh for an ohr by yom and the ordinances of the yarayach and of the cochavim for an ohr by lyla, who divides the sea when the waves of it roar; אֱלֹהִים Tzevaot is His Name:

36 If those ordinances vanish from before Me, says אֱלֹהִים, then the zera of Yisrael also shall cease from being a nation before Mele-olam-va-ed.

37 This says אֱלֹהִים; If the shamayim above can be measured and the foundations of the earth searched out beneath, I will also cast off all the zera of Yisrael for all that they have done, says אֱלֹהִים.

38 See, the yamim come, says אֱלֹהִים, that the city shall be rebuilt for אֱלֹהִים; from the tower of Chanan-El to the Corner Gate.

39 And the measuring line shall yet go out straight ahead to the hill Garev and shall turn to Goath.

40 And the whole valley of the dead bodies and of the ashes and all the fields to the Brook of Kidron, to the corner of the Horse Gate toward the east, shall be kadosh to אֱלֹהִים; it shall not be plucked up, nor thrown down anymore le-olam-va-ed.

32 The Word that came to Yirmeyahu from אֱלֹהִים in the tenth year of Tzidkiyahu melech of Yahudah, which was the eighteenth year of Nevuchadnetzar.

2 For then the melech of Bavel's army besieged Yahrushalayim: and Yirmeyahu the navi was imprisoned in the court of the guard, which was in the melech of Yahudah's bayit.

3 For Tzidkiyahu melech of Yahudah had imprisoned him, saying, Why do you prophesy and say, This says אֱלֹהִים, See, I will give this city into the hand of the melech of Bavel and he shall take it;

4 And Tzidkiyahu melech of Yahudah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the melech of Bavel and shall speak with him mouth to mouth and his eyes shall see his eyes;

5 And he shall lead Tzidkiyahu to Bavel and there shall he be until I visit him, says אֱלֹהִים: though you fight with the Chaldeans, you shall not prosper?

6 And Yirmeyahu said, The Word of אֱלֹהִים came to me, saying,

7 See, Haname-El the son of Shallum your uncle shall come to you, saying, Buy my field that is in Anathoth: for the right of redemption is yours to buy it.

8 So Haname-El my uncle's son came to me in the court of the guard according to The Word of אֱלֹהִים and said to me, Buy my field, I ask you, that is in Anathoth, which is in the country of Benyamin: for the right of inheritance is yours and the redemption

is yours; buy it for yourself. Then I knew that this was The Word of אֱלֹהִים.

9 And I bought the field of Haname-El my uncle's son that was in Anathoth and weighed for him the silver, even seventeen shekels of silver.

10 And I signed the deed and sealed it and took witnesses and weighed the silver in the scales.

11 So I took the deed of the purchase, both that which was sealed according to the Torah and custom and that which was open:

12 And I gave the deed of the purchase to Baruch the son of Neriyahu, the son of Maaseyah, in the sight of Haname-El my uncle's son and in the presence of the witnesses that signed the deed of the purchase, before all the Yahudim that sat in the court of the guard.

13 And I commanded Baruch before them, saying,
14 This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; Take these deeds, this deed of the purchase, both which is sealed and this deed which is open; and put them in an earthen vessel, that they may remain for many yamim.

15 For this says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; Houses and fields and vineyards shall be possessed again in this land.

16 Now when I had delivered the deed of the purchase to Baruch the son of Neriyahu, I made tefillah to אֱלֹהִים, saying,

17 Ah Master אֱלֹהִים ! See, You have made the shamayim and the earth by Your great Power and outstretched Arm and there is nothing too hard for You:

18 You show loving-kindness to thousands and You repay the iniquity of the ahvot into the bosom of their children after them: the Great, the Mighty El, אֱלֹהִים Tzevaot, is His Name,

19 Great in counsel and mighty in work: for Your eyes are open upon all the halachot of the sons of men: to give every one according to his halacha and according to the fruit of his doings:

20 For You have set signs and wonders in the land of Mitzrayim, even to this yom and in Yisrael and among other men; and have made Your Name great, even to this yom;

21 And have brought forth your people Yisrael out of the land of Mitzrayim with signs and with wonders and with a strong hand and with an outstretched Arm and with great awesome deeds;

22 And have given them this land, which You did swear to their ahvot to give them, a land flowing with milk and honey;

23 And they came in and possessed it; but they obeyed not Your voice, neither had their halacha in Your Torah; they have done nothing of all that You commanded them to do: therefore You have caused all this evil to come upon them:

24 See the siege mounds, they are come to the city to take it; and the city is given into the hand of the Chaldeans, that fight against it because of the sword and of the famine and of the pestilence: and what You have spoken is coming to pass; and, see, you see it.

25 Yet You, O Master אלהים, have said to me, Buy the field for silver and take witnesses, for the city is given into the hand of the Chaldeans.

26 Then came The Word of אלהים to Yirmeyahu, saying,

27 See, I AM אלהים, the Ahlohim of all flesh: is there any thing too hard for Me?

28 Therefore this says אלהים; See, I will give this city into the hand of the Chaldeans and into the hand of Nevuchadnetzar melech of Bavel and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire to this city and burn it with the houses, upon whose roofs they have offered incense to Ba'al and poured out drink offerings to other ahlahim, to provoke Me to anger.

30 For the children of Yisrael and the children of Yahudah have only done evil before Me from their youth: for the children of Yisrael have only provoked Me to anger with the work of their hands, says

אִי אִי.

31 For this city has been to Me as a provocation of My anger and of My wrath from the yom that they built it even to this yom; so that I should remove it from before My face,

32 Because of all the evil of the children of Yisrael and of the children of Yahudah, which they have done to provoke Me to anger, they, their melechim, their leaders, their kohanim and their neviim and the men of Yahudah and the inhabitants of Yahrushalayim.

33 And they have turned their back to Me and not their face: though I taught them, rising up early and teaching them, yet they have not listened to receive instruction in Torah.

34 But they set their abominations in the Bayit, which is called by My Name, to defile it.

35 And they built the high places of Ba'al, which are in the Valley of The Son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech; which I commanded them not to do, neither came it into My mind, that they should do this abomination, to cause Yahudah to sin.

36 And now therefore this says אִי אִי, the Ahlohim of Yisrael, concerning this city, of which you say, It shall be delivered into the hand of the melech of Bavel by the sword and by the famine and by the pestilence;

37 See, I will gather them out of all countries, where I have driven them in My anger and in My wrath and in great wrath; and I will bring them again to this place and I will cause them to dwell safely:

38 And they shall be My people and I will be their Ahlohim:

39 And I will give them one lev and one derech, that they may fear Me le-olam-va-ed, for their tov and the tov of their children after them:

40 And I will make an everlasting brit with them, that I will not turn away from them, to do them tov; but I will put My fear in their levavot, that they shall not depart from Me.

41 Yes, I will gilah over them to do them tov and I will plant them in this land in emet with My whole lev and with My whole being.

42 For this says אלהים; Like I have allowed all this great evil upon this people, so will I bring upon them all the tov that I have promised them.

43 And fields shall be bought in this land, of which you say, It is desolate without man, or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for silver and sign deeds and seal them and take witnesses in the land of Benyamin and in the places around Yahrushalayim and in the cities of Yahudah and in the cities of the mountains and in the cities of the valley and in the cities of the south: for I will cause their exile to shuv, says אלהים.

33 Moreover The Word of אלהים came to

Yirmeyahu the second time, while he was yet imprisoned in the court of the guard, saying,

2 This says אלהים the Maker of it, אלהים that formed it, to establish it; אלהים is His Name;

3 Call to Me and I will answer you and show you great and mighty things, which you know not.

4 For this says אלהים, the Ahlohim of Yisrael, concerning the houses of this city and concerning the houses of the melechim of Yahudah, which are thrown down by the siege mounds and by the sword;

5 They come to fight with the Chaldeans and to fill their places with the dead bodies of men, whom I have slain in My anger and in My wrath and for all their wickedness I have hidden My face from this city.

6 See, I will bring it health and relief and I will cure them and will reveal to them the abundance of real shalom and emet.

7 And I will cause the exile of Yahudah and the exile of Yisrael to shuv, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, by which they have sinned against Me; and I will pardon all their iniquities, by which they have sinned and by which they have transgressed against Me.

9 And it shall be to Me for a Name of simcha, a hallel and kavod before all the goyim of the earth, who shall hear all the tov that I will do to them: and they shall fear and tremble for all the tov and for all the shalom that I give to them.

10 This says אלהים; Again there shall be heard in this place, which you say shall be desolate without man and without beast, even in the cities of Yahudah and in the streets of Yahrushalayim, that are desolate, without man and without inhabitant and without beast,

11 The voice of simcha and the voice of gilah, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Baruch Hashem אלהים Tzevaot! For אלהים is tov; for His chesed endures le-olam-va-ed, for those that shall bring the offering of hallel into the Bayit of אלהים. For I will turn back the exile of the land, as at the first, says אלהים.

12 This says אֱלֹהִים Tzevaot; Again in this place, which is desolate without man and without beast and in all its cities, shall be a dwelling place of shepherds causing their flocks to lie down.

13 In the cities of the mountains, in the cities of the low country and in the cities of the south and in the land of Benyamin and in the places around Yahrushalayim and in the cities of Yahudah, shall the flocks pass again under the hands of Him that counts them, says אֱלֹהִים.

14 See, the yamim come, says אֱלֹהִים, that I will perform that tov thing which I have promised to Beit Yisrael and to Beit Yahudah.

15 In those yamim and at that time, will I cause the Branch-Tzamaach of tzedakah to grow up to Dawid; and He shall execute mishpat and tzedakah in the land.

16 In those yamim shall Yahudah be saved, and Yahrushalayim shall dwell safely: and this is the Name that shall be proclaimed to her, אֱלֹהִים - Tzidqaynu-our Tzedakah.

17 For this says אֱלֹהִים; Dawid shall never lack an heir to sit upon the kesay of Beit Yisrael;

18 Neither shall the kohanim the Lewiym lack a man before Me to offer burnt offerings and to kindle grain offerings and to do sacrifice continually.

19 And The Word of אֱלֹהִים came to Yirmeyahu, saying,

20 This says אֱלֹהִים; If you can break My brit with the yom and My brit with the lyla and that there should not be yom and lyla in their season;

21 Then may also My brit be broken with Dawid My eved, that he should not have a son to rule upon his kesay; and with the Lewiym the kohanim, My avadim.

22 As the host of the shamayim cannot be numbered, neither the sand of the sea measured:

so will I multiply the zera of Dawid My eved, and the Lewiym that serve Me.

23 Moreover The Word of אֱלֹהִים came to Yirmeyahu, saying,

24 Have you considered what people are saying, The two mishpachot that אֱלֹהִים has chosen, He has cast off and rejected? So they have despised My people, that they should be no more a nation before them.

25 This says אֱלֹהִים; If My brit is not with yom and lyla and if I have not appointed the ordinances of the shamayim and earth;

26 Then will I cast away the zera of Yaakov and Dawid My eved, so that I will not take any of his zera to be rulers over the zera of Avraham, Yitzchak and Yaakov: for I will cause their exiles to shuv and have rachamim on them.

34 The Word which came to Yirmeyahu from

אֱלֹהִים, when Nevuchadnetzar melech of Bavel and all his army and all the malchutim of the earth from his dominion and all the people, fought against Yahrushalayim and against all its cities, saying,

2 This says אֱלֹהִים, the Ahlohim of Yisrael; Go and speak to Tzidkiyahu melech of Yahudah and tell him, This says אֱלֹהִים; See, I will give this city into the hand of the melech of Bavel and he shall burn it with fire:

3 And you shall not escape out of his hand, but shall surely be taken and delivered into his hand; and your eyes shall see the eyes of the melech of Bavel and he shall speak with you mouth to mouth and you shall go to Bavel.

4 Yet hear The Word of אֱלֹהִים, O Tzidkiyahu melech of Yahudah; This says אֱלֹהִים concerning you, You shall not die by the sword:

5 But you shall die in shalom: and with the burnings of spices for your ahvot, the former melechim who were before you, so shall they burn spices for you; and they will lament for you, saying, Ah master! For I have spoken the word, says אִיִּזְכָּר.

6 Then Yirmeyahu the navi spoke all these words to Tzidkiyahu melech of Yahudah in Yahrushalayim,

7 When the melech of Bavel's army fought against Yahrushalayim and against all the cities of Yahudah that were left, against Lachish and against Azekah: for only these walled cities remained of the cities of Yahudah.

8 This is The Word that came to Yirmeyahu from אִיִּזְכָּר, after the melech Tzidkiyahu had made a brit with all the people who were at Yahrushalayim, to proclaim the year of shmeta-release to them;

9 That everyone should let his male eved and his female eved, being an Ivri man, or woman, go free; that none should keep them, meaning a Yahudi his brother.

10 Now when all the leaders and all the people, who had entered into the brit, heard that everyone should let his male eved and everyone his female eved, go free, that none should be served by them anymore, then they obeyed and let them go.

11 But afterwards they changed their minds and caused the male avadim and the female avadim, whom they had let go free, to shuv and brought them into subjection again as male avadim and female avadim.

12 Therefore The Word of אִיִּזְכָּר came to Yirmeyahu from אִיִּזְכָּר, saying,

13 This says אִיִּזְכָּר, the Ahlohim of Yisrael; I made a brit with your ahvot in the yom that I brought them forth out of the land of Mitzrayim, out of the bayit of avdooth, saying,

14 At the end of seven years everyone should let his Ivri brother go free, which has been sold to you; and when he has served you six years, you shall let him go free from you: but your ahvot listened not to Me, neither inclined their ear.

15 And you recently turned and had done right in My sight, in proclaiming shmeta-release everyone to his neighbor; and you had made a brit before Me in the Bayit which is called by My Name:

16 But you turned back and defiled My Name and caused every man his male eved and every man his female eved, whom you had set free for their pleasure, to shuv and have brought them into subjection again, to be your male and female avadim.

17 Therefore this says אִי־אִי; You have not listened to Me, in proclaiming shmeta-release, everyone to his brother and every man to his neighbor: see, I proclaim a shmeta for you, says אִי־אִי, to the sword, to the pestilence and to the famine; and I will make you to be removed into all the malchutim of the earth.

18 And I will give the men that have transgressed My brit, who have not performed the words of the brit which they made before Me, when they cut the calf in two and passed between the parts of it,

19 The leaders of Yahudah and the leaders of Yahrushalayim, the officers and the kohanim and all the people of the land, who passed between the parts of the calf;

20 I will even give them into the hand of their enemies and into the hand of them that seek their chayim: and their dead bodies shall be for food for the fowls of the shamayim and for the beasts of the earth.

21 And Tzidkiyahu melech of Yahudah and his leaders will I give into the hand of their enemies and

into the hand of those that seek their chayim and into the hand of the melech of Bavel's army, which has withdrawn from you.

22 See, I will command, says אֱלֹהִים and cause them to shuv to this city; and they shall fight against it and take it and burn it with fire: and I will make the cities of Yahudah a ruin without an inhabitant.

35 The Word that came to Yirmeyahu from אֱלֹהִים in the yamim of Yahuyakim the son of Yoshiyahu melech of Yahudah, saying,

2 Go to the bayit of the Rechavites and speak to them and bring them into the Bayit of אֱלֹהִים, into one of the rooms and give them wine to drink.

3 Then I took Yazanyah the son of Yirmeyahu, the son of Havatzinyah and his brothers and all his sons and all the bayit of the Rechavites;

4 And I brought them into the Bayit of אֱלֹהִים, into the room of the sons of Chanan, the son of Yigdalyah, a man of Ahlohim, who was by the room of the leaders, which was above the room of Maaseyah the son of Shallum, the keeper of the door:

5 And I set before the sons of the bayit of the Rechavites pots full of wine and cups and I said to them, Drink the wine.

6 But they said, We will drink no wine: for Yonadav the son of Rechav our abba commanded us, saying, You shall drink no wine, neither you, nor your sons le-olam-va-ed:

7 Neither shall you build a bayit, nor sow zera, nor plant a vineyard, nor have any possessions: but all your yamim you shall dwell in tents; that you may live many yamim in the land where you are gerim.

8 So have we obeyed the voice of Yonadav the son of Rechav our abba in all that he has commanded us, to drink no wine at all in our yamim, we, our wives, our sons and our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyards, or fields, or zera:

10 But we have dwelt in tents and have obeyed and done according to all that Yonadav our abba has commanded us.

11 But it came to pass, when Nevuchadnetzar melech of Bavel came up into the land, that we said, Come and let us go to Yahrushalayim for fear of the army of the Chaldeans and for fear of the army of the Arameans: so we dwell in Yahrushalayim.

12 Then came The Word of אֱלֹהִים to Yirmeyahu, saying,

13 This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; Go and tell the men of Yahudah and the inhabitants of Yahrushalayim, Will you not receive instruction to listen to My Words? Says אֱלֹהִים.

14 The words of Yonadav the son of Rechav, that he commanded his sons not to drink wine, are performed; to this yom they drink none, but obey their abba's commandment: notwithstanding I have spoken to you, rising early and speaking; but you have not listened to Me.

15 I have sent to you also all My avadim the neviim, rising up early and sending them, saying, Make teshuvah now every man from his evil derech and change your doings and go not after other ahlahim to serve them and you shall dwell in the land which I have given to you and to your ahvot: but you have not inclined your ear, nor listened to Me.

16 The sons of Yonadav the son of Rechav have performed the commandment of their abba, which he commanded them; but this people have not listened to Me:

17 Therefore this says אֱלֹהִים Ahlohim Tzevaot, the Ahlohim of Yisrael; See, I will bring upon Yahudah and upon all the inhabitants of Yahrushalayim all the evil that I have pronounced against them: because I

have spoken to them, but they have not heard; and I have called to them, but they have not answered.

18 And Yirmeyahu said to the bayit of the Rechavites, This says אלהים Tzevaot, the Ahlohim of Yisrael; Because you have obeyed the commandment of Yonadav your abba and kept all his precepts and done according to all that he has commanded you:

19 Therefore this says אלהים Tzevaot, the Ahlohim of Yisrael; Yonadav the son of Rechav shall not lack a man to stand before Me le-olam-va-ed.

36 And it came to pass in the fourth year of Yahuyakim the son of Yoshiyahu melech of Yahudah, that this Word came to Yirmeyahu from אלהים, saying,

2 Take a scroll and write in it all the words that I have spoken to you against Yisrael and against Yahudah, and against all the goyim, from the yom that I first spoke to you, from the yamim of Yoshiyahu, even to this yom.

3 It may be that Beit Yahudah will hear all the evil which I purpose to do to them; that they may shuv every man from his evil derech; that I may forgive their iniquity and their sin.

4 Then Yirmeyahu called Baruch the son of Neriyaahu: and Baruch wrote from the mouth of Yirmeyahu all the Words of אלהים, which He had spoken to him, upon a scroll.

5 And Yirmeyahu commanded Baruch, saying, I am shut up; I cannot go into the Bayit of אלהים:

6 Therefore go and read from the scroll, all that you have written from my mouth, the Words of אלהים in the hearing of the people in אלהים 's Bayit upon the fasting yom: and also you shall read them in the hearing of all of Yahudah that comes out of their cities.

7 It could be they will still present their petition before אֱלֹהִים and will shuv everyone from his evil derech: for great is the anger and the wrath that אֱלֹהִים has pronounced against this people.

8 And Baruch the son of Neriyahu did according to all that Yirmeyahu the navi commanded him, reading in the scroll the Words of אֱלֹהִים in אֱלֹהִים 's Bayit.

9 And it came to pass in the fifth year of Yahuyakim the son of Yoshiyahu melech of Yahudah, in the ninth chodesh, that they proclaimed a fast before אֱלֹהִים to all the people in Yahrushalayim and to all the people that came from the cities of Yahudah to Yahrushalayim.

10 Then read Baruch in the scroll the words of Yirmeyahu in the Bayit of אֱלֹהִים, in the room of Gemaryah the son of Shaphan the Sopher, in the upper courtyard, at the entrance of the New Gate of אֱלֹהִים 's Bayit, in the hearing of all the people.

11 When Michayah the son of Gemaryah, the son of Shaphan, had heard out of the scroll all the Words of אֱלֹהִים,

12 He went down into the melech's bayit, into the Sopher's room: and, see, all the leaders sat there, even Elishama the Sopher and Delayah the son of Shemiyah and El-Natan the son of Achvor and Gemaryah the son of Shaphan and Tzidkiyahu the son of Hananyah and all the leaders.

13 Then Michayah declared to them all the words that he had heard, when Baruch read the scroll in the hearing of the people.

14 Therefore all the leaders sent Yehudi the son of Nethanyahu, the son of Shelemyahu, the son of Kushi, to Baruch, saying, Take in your hand the scroll from which you have read in the hearing of the people and come. So Baruch the son of

Neriyahu took the scroll in his hand and came to them.

15 And they said to him, Sit down now and read it in our hearing. So Baruch read it in their hearing.

16 Now it came to pass, when they had heard all the words, they were all afraid and said to Baruch, We will surely tell the melech all of these words.

17 And they asked Baruch, saying, Tell us now, How did you write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words to me with his mouth and I wrote them with ink in the scroll.

19 Then said the leaders to Baruch, Go, hide with Yirmeyahu; and let no man know where you are going.

20 And they went in to the melech into the court, but they put the scroll in the room of Elishama the Sopher and told all the words in the hearing of the melech.

21 So the melech sent Yehudi to get the scroll: and he took it out of Elishama the Sopher's room. And Yehudi read it in the hearing of the melech and in the hearing of all the leaders who stood next to the melech.

22 Now the melech sat in the winter home in the ninth chodesh: and there was a fire on the fireplace burning before him.

23 And it came to pass, that when Yehudi had read three, or four sections, he cut it with the penknife and cast it into the fire that was on the fireplace, until the entire scroll was consumed in the fire that was on the fireplace.

24 Yet they were not afraid, nor tore their garments, neither the melech, nor any of his avadim that heard all these words.

25 Nevertheless El-Natan and Delayahu and Gemaryahu had pleaded with the melech that he

would not burn the scroll: but he would not listen to them.

26 But the melech commanded Yerahme-El the son of the melech and Serayahu the son of Azriel and Shelemyahu the son of Avde-El, to seize Baruch the Sopher and Yirmeyahu the navi: but אֱלֹהִים hid them.

27 Then The Word of אֱלֹהִים came to Yirmeyahu, after the melech had burned the scroll and the words that Baruch wrote at the mouth of Yirmeyahu, saying,

28 Take again another scroll and write in it all the former words that were in the first scroll, which Yahuyakim the melech of Yahudah has burned.

29 And you shall say to Yahuyakim the melech of Yahudah, This says אֱלֹהִים; You have burned this scroll, saying, Why have you written in it, saying, The melech of Bavel shall certainly come and destroy this land and shall cause to cease from there man and beast?

30 Therefore this says אֱלֹהִים concerning Yahuyakim melech of Yahudah; He shall have none to sit upon the kesay of Dawid: and his dead gooff shall be cast out in the yom to the heat and in the lyla to the frost.

31 And I will punish him and his zera and his avadim for their iniquity; and I will bring upon them and upon the inhabitants of Yahrushalayim and upon the men of Yahudah, all the evil that I have pronounced against them; but they listened not.

32 Then took Yirmeyahu another scroll and gave it to Baruch the Sopher, the son of Neriylahu; who wrote in it from the mouth of Yirmeyahu all the words of the scroll which Yahuyakim melech of Yahudah had burned in the fire: and there were added besides the original words many similar words.

37 And melech Tzidkiyahu the son of Yoshiyahu ruled instead of Coniyahu the son of Yahuyakim, whom Nevuchadnetzar melech of Bavel made melech in the land of Yahudah.

2 But neither he, nor his avadim, nor the people of the land, did listen to the Words of אִירָאֵז, which He spoke by the navi Yirmeyahu.

3 And Tzidkiyahu the melech sent Yehucal the son of Shelemyahu and Tzephanyahu the son of Maaseyah the kohen to the navi Yirmeyahu, saying, Make tefillah now to אִירָאֵז our Ahlohim for us.

4 Now Yirmeyahu came in and went out among the people: for they had not yet put him into prison.

5 Then Pharaoh's army came forth out of Mitzrayim: and when the Chaldeans that besieged Yahrushalayim heard tidings about them, they departed from Yahrushalayim.

6 Then came The Word of אִירָאֵז to the navi Yirmeyahu, saying,

7 This says אִירָאֵז, the Ahlohim of Yisrael; This shall you say to the melech of Yahudah, that sent you to Me to inquire of Me; See, Pharaoh's army, which is come forth to help you, shall shuv to Mitzrayim into their own land.

8 And the Chaldeans shall come again and fight against this city and take it and burn it with fire.

9 This says אִירָאֵז; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though you had smitten the whole army of the Chaldeans that fight against you and there remained only one wounded man among them, yet they will still rise up every man in his tent and burn this city with fire.

11 And it came to pass, that when the army of the Chaldeans left the siege of Yahrushalayim for fear of Pharaoh's army,

12 Then Yirmeyahu went out of Yahrushalayim to go into the land of Benyamin, to receive his portion there in the midst of the people.

13 And when he was in the Gate of Benyamin, a captain of the guard was there, whose name was Yiryah, the son of Shelemyahu, the son of Hananyah; and he took Yirmeyahu the navi, saying, You are deserting us to the Chaldeans.

14 Then said Yirmeyahu; It is false; I am not deserting to the Chaldeans. But he listened not to him: so Yiryah took Yirmeyahu and brought him to the leaders.

15 Therefore the leaders were angry with Yirmeyahu and smote him and put him in prison in the bayit of Yonathan the Sopher: for they had made that the prison.

16 When Yirmeyahu had entered into the dungeon and into the cells, Yirmeyahu had remained there many yamim;

17 Then Tzidkiyahu the melech sent and took him out: and the melech asked him secretly in his bayit and said, Is there any Word from אֱלֹהִים ? And Yirmeyahu said, There is! For, He said, you shall be delivered into the hand of the melech of Bavel.

18 Moreover Yirmeyahu said to melech Tzidkiyahu, What have I sinned against you, or against your avadim, or against this people, seeing that you have put me in prison?

19 Where are your neviim now who prophesied to you, saying, The melech of Bavel shall not come against you, nor against this land?

20 Therefore listen now, I ask you, O my master the melech: let my petition, I ask you, be accepted

before you; that you do not make me shuv to the bayit of Yonathan the Sopher, lest I die there.

21 Then Tzidkiyahu the melech commanded that they should commit Yirmeyahu into the court of the guard and that they should give him daily a piece of lechem from the bakers' street, until all the lechem in the city was gone. So Yirmeyahu remained in the court of the guard.

38 Then Shephatyah the son of Mattan and Gedalyahu the son of Pashur and Yuchal the son of Shelemyahu and Pashur the son of Malchiyah, heard the words that Yirmeyahu had spoken to all the people, saying,

2 This says אֱלֹהִים, He that remains in this city shall die by the sword, by the famine and by the pestilence: but he that goes forth to the Chaldeans shall live; for he shall have his chayim as his reward and shall live.

3 This says אֱלֹהִים, This city shall surely be given into the hand of the melech of Bavel's army, who shall take it.

4 Therefore the leaders said to the melech, We beg you, let this man be put to death: for this he weakens the hands of the men of war that remain in this city and the hands of all the people, in speaking such words to them: for this man seeks not the welfare of this people, but their harm.

5 Then Tzidkiyahu the melech said, See, he is in your hand: for the melech cannot do anything against you.

6 Then they took Yirmeyahu and cast him into the dungeon of Malchiyah the son of Hammelech, that was in the court of the guard: and they let down Yirmeyahu with cords. And in the dungeon there was no mayim, but mud: so Yirmeyahu sank in the mud.

7 Now when Eved-Melech the Ethiopian, one of the eunuchs who was in the melech's bayit, heard that they had put Yirmeyahu in the dungeon; the melech was sitting in the Gate of Benjamin;

8 Eved-Melech went forth out of the melech's bayit and spoke to the melech, saying,

9 My master the melech, these men have done evil in all that they have done to Yirmeyahu the navi, whom they have cast into the dungeon; and he is likely to die of hunger in the place where he is: for there is no more lechem in the city.

10 Then the melech commanded Eved-Melech the Ethiopian, saying, Take from here thirty men with you and take up Yirmeyahu the navi out of the dungeon, before he dies.

11 So Eved-Melech took the men with him and went into the bayit of the melech under the treasury and took there old worn-out clothes and old rotten rags and let them down by cords into the dungeon to Yirmeyahu.

12 And Eved-Melech the Ethiopian said to Yirmeyahu, Put now these old worn-out clothes and rotten rags under your armpits under the cords. And Yirmeyahu did so.

13 So they drew up Yirmeyahu with cords and took him up out of the dungeon: and Yirmeyahu remained in the court of the guard.

14 Then Tzidkiyahu the melech sent and took Yirmeyahu the navi to him into the third entrance that is in the Bayit of אֶלְמֶלֶךְ: and the melech said to Yirmeyahu, I will ask you something; hide nothing from me.

15 Then Yirmeyahu said to Tzidkiyahu, If I declare it to you, will you not surely put me to death? And if I give you counsel, will you not listen to me?

16 So Tzidkiyahu the melech swore secretly to Yirmeyahu, saying, As אֶלְמֶלֶךְ lives, that made us in

this chayim, I will not put you to death, neither will I give you into the hands of these men that seek your chayim.

17 Then said Yirmeyahu to Tzidkiyahu, This says אלהים, the Ahlohim Tzevaot, the Ahlohim of Yisrael; If you will surely go out to the melech of Bavel's leaders, then your being shall live and this city shall not be burned with fire; and you shall live and your bayit:

18 But if you will not go forth to the melech of Bavel's leaders, then shall this city be given into the hand of the Chaldeans and they shall burn it with fire and you shall not escape out of their hand.

19 And Tzidkiyahu the melech said to Yirmeyahu, I am afraid of the Yahudim that have gone over to the Chaldeans, lest they deliver me into their hand and they mistreat me.

20 But Yirmeyahu said, They shall not hand you over. Obey, I beg you, the voice of אלהים, which I speak to you: so it shall be well with you and your being shall live.

21 But if you refuse to go out, this is the Word that אלהים has showed me:

22 And, see, all the women that are left in the melech of Yahudah's bayit shall be brought forth to the melech of Bavel's leaders and those women shall say, Your close chaverim have deceived you and have prevailed against you: your feet are sunk in the mud and they are turned away back.

23 So they shall bring out all your wives and your children to the Chaldeans: and you shall not escape out of their hand, but shall be taken by the hand of the melech of Bavel: and you shall cause this city to be burned with fire.

24 Then said Tzidkiyahu to Yirmeyahu, Let no man know of these words and you shall not die.

25 But if the leaders hear that I have talked with you and they come to you and say to you, Declare to us now what you have said to the melech, hide it not from us and we will not put you to death; also what the melech said to you:

26 Then you shall say to them, I presented my petition before the melech, that he would not cause me to shuv to Yonathan's bayit, to die there.

27 Then came all the leaders to Yirmeyahu and asked him: and he told them according to all these words that the melech had commanded. So they stopped speaking with him, for the matter was not perceived.

28 So Yirmeyahu stayed in the court of the guard to the yom that Yahrushalayim was taken: and he was there when Yahrushalayim was taken.

39 In the ninth year of Tzidkiyahu melech of

Yahudah, in the tenth chodesh, came Nevuchadnetzar melech of Bavel and all his army against Yahrushalayim and they besieged it.

2 And in the eleventh year of Tzidkiyahu, in the fourth chodesh, the ninth yom of the chodesh, the city was broken up.

3 And all the leaders of the melech of Bavel came in and sat in the Middle Gate, even Nergal-Sharezer, Samgar-Nevo, Sarsechim, Rav-Saris, Nergal-Sharezer, Ravmag, with all the rest of the leaders of the melech of Bavel.

4 And it came to pass, that when Tzidkiyahu the melech of Yahudah saw them and all the men of war saw them, then they fled and went forth out of the city by lyla, by the derech of the melech's gan, by the gate between the two walls: and he went out to the desert plain.

5 But the Chaldeans' army pursued after them and overtook Tzidkiyahu in the plains of Yericho: and

when they had taken him, they brought him up to Nevuchadnetzar melech of Bavel to Rivlah in the land of Hamath, where he gave mishpat against him.

6 Then the melech of Bavel killed the sons of Tzidkiyahu in Rivlah before his eyes: also the melech of Bavel killed all the nobles of Yahudah.

7 Moreover he put out Tzidkiyahu's eyes and bound him with chains, to carry him to Bavel.

8 And the Chaldeans burned the melech's bayit and the houses of the people, with fire and broke down the walls of Yahrushalayim.

9 Then Nevuzaradan the captain of the army carried away into exile to Bavel the remnant of the people that remained in the city and those that defected to him, with the rest of the people that remained.

10 But Nevuzaradan the captain of the army left the poor of the people, who had nothing, in the land of Yahudah and gave them vineyards and fields at the same time.

11 Now Nevuchadnetzar melech of Bavel gave an order concerning Yirmeyahu to Nevuzaradan the captain of the army, saying,

12 Take him and look after him and do not harm him; but do for him whatever he shall say to you.

13 So Nevuzaradan the captain of the guard sent and Nevushazban, Rav-Saris and Nergal-Sharezer, Ravmag and all the melech of Bavel's leaders;

14 They all took Yirmeyahu out of the court of the guard and committed him to Gedalyahu the son of Ahiqam the son of Shaphan, that he should take him home: so he dwelt among the people.

15 Now The Word of אלהים came to Yirmeyahu, while he was shut up in the court of the guard, saying,

16 Go and speak to Eved-Melech the Ethiopian, saying, This says אלהים Tzevaot, the Ahlohim of

Yisrael; See, I will bring My Words upon this city for evil and not for tov; and they shall be accomplished in front of you in that yom.

17 But I will deliver you in that yom, says אֱלֹהִים: and you shall not be given into the hands of the men of whom you are afraid.

18 For I will surely deliver you and you shall not fall by the sword, but your chayim shall be for a prize to you: because you have put your trust in Me, says אֱלֹהִים.

40 The Word that came to Yirmeyahu from אֱלֹהִים, after that Nevuzaradan the captain of the guard had let him go from Ramah, when he had taken him bound in chains among all that were carried away in exile of Yahrushalayim and Yahudah, who were carried away into exile to Bavel.

2 And the captain of the guard took Yirmeyahu and said to him, אֱלֹהִים your Ahlohim has pronounced this evil upon this place.

3 Now אֱלֹהִים has brought it and done according to all He has said: because you have sinned against אֱלֹהִים and have not obeyed His voice, therefore this thing is come upon you.

4 And now, see, I loose you this yom from the chains which were upon your hand. If it seems tov to you to come with me into Bavel, come; and I will look well after you: but if it seems wrong for you to come with me into Bavel, remain here: see, all the land is before you: where it seems tov and convenient for you to go, you may go there.

5 Now while he had not yet replied Nevuzaradan said, Or, go back to Gedalyahu the son of Ahiqam the son of Shaphan, whom the melech of Bavel has made governor over the cities of Yahudah and dwell with him among the people: or go wherever it

seems convenient for you to go. So the captain of the guard gave him food and a gift and let him go.

6 Then went Yirmeyahu to Gedalyahu the son of Ahiqam to Mitzpah; and dwelt with him among the people that were left in the land.

7 Now when all the captains of the army who were in the fields, even they and their men, heard that the melech of Bavel had made Gedalyahu the son of Ahiqam governor in the land and had committed to him men and women and children and of the poor of the land, of those that were not carried away in exile to Bavel;

8 Then they came to Gedalyahu to Mitzpah, even Yishmael the son of Nethanyahu and Yochanan and Yonathan the sons of Kareyah and Serayahu the son of Tanhumeth and the sons of Ophai the Netophathite and Yezanyah the son of a Maachathite, they and their men.

9 And Gedalyahu the son of Ahiqam the son of Shaphan swore to them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land and serve the melech of Bavel and it shall be well with you.

10 As for me, see, I will dwell at Mitzpah to serve the Chaldeans, which will come to us: but you, gather your wine and summer fruits and oil and put them in your vessels and dwell in your cities that you have taken.

11 Likewise when all the Yahudim that were in Moav and among the Ammonites and in Edom and that were in all the countries, heard that the melech of Bavel had left a remnant of Yahudah and that he had set over them Gedalyahu the son of Ahiqam the son of Shaphan;

12 Even all the Yahudim returned out of all places where they were driven and came to the land of

Yahudah, to Gedalyahu, to Mitzpah and gathered much wine and summer fruits.

13 Moreover Yochanan the son of Kareyah and all the captains of the army that were in the fields, came to Gedalyahu to Mitzpah,

14 And said to him, Do you know that Baalis the melech of the Ammonites has sent Yishmael the son of Nethanyahu to kill you? But Gedalyahu the son of Ahiqam did not believe them.

15 Then Yochanan the son of Kareyah spoke to Gedalyahu in Mitzpah secretly, saying, Let me go, I ask you and I will kill Yishmael the son of Nethanyahu and no man shall know it: why should he kill you, so that all the Yahudim who are gathered to you should be scattered and the remnant in Yahudah perish?

16 But Gedalyahu the son of Ahiqam said to Yochanan the son of Kareyah, You shall not do this thing: for you speak falsely to me about Yishmael.

41 Now it came to pass in the seventh chodesh, that Yishmael the son of Nethanyahu the son of Elishama, of the royal zera and the leaders of the melech, even ten men with him, came to Gedalyahu the son of Ahiqam to Mitzpah; and there they did eat lechem together in Mitzpah.

2 Then arose Yishmael the son of Nethanyahu and the ten men that were with him and smote Gedalyahu the son of Ahiqam the son of Shaphan with the sword and killed him, whom the melech of Bavel had made governor over the land.

3 Yishmael also killed all the Yahudim that were with him, even with Gedalyahu, at Mitzpah and the Chaldeans that were found there and the men of war.

4 And it came to pass the second yom after he had slain Gedalyahu and no man knew it,

5 That there came certain men from Shechem, from Shiloh and from Shomron, even eighty men, having their beards shaven and their clothes torn and having cut themselves, with offerings and incense in their hand, to bring them to the Bayit of אֱלֹהֵינוּ.

6 And Yishmael the son of Nethanyahu went forth from Mitzpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said to them, Come to Gedalyahu the son of Ahiqam.

7 And it was so, when they came into the midst of the city, that Yishmael the son of Nethanyahu killed them and cast them into the midst of the pit, he and the men that were with him.

8 But ten men were found among them that said to Yishmael, Slay us not: for we have treasures in the field, of wheat and of barley and of oil and of honey. So he held back and killed them not among their brothers.

9 Now the pit in which Yishmael had cast all the dead bodies of the men, whom he had slain because of Gedalyahu, was the one Asa the melech had made for fear of Baasha melech of Yisrael: and Yishmael the son of Nethanyahu filled it with the slain.

10 Then Yishmael carried away into exile all the residue of the people that were in Mitzpah, even the melech's daughters and all the people that remained in Mitzpah, whom Nevuzaradan the captain of the guard had committed to Gedalyahu the son of Ahiqam: and Yishmael the son of Nethanyahu carried them away into exile and departed to go over to the Ammonites.

11 But when Yochanan the son of Kareyah and all the captains of the army that were with him, heard of all the evil that Yishmael the son of Nethanyahu had done,

12 Then they took all the men and went to fight with Yishmael the son of Nethanyah and found him by the great mayim that are in Giveon.

13 Now it came to pass, that when all the people who were with Yishmael saw Yochanan the son of Kareyah and all the captains of the army that were with him, then they were in simcha.

14 So all the people that Yishmael had carried away into exile from Mitzpah turned around and returned and went to Yochanan the son of Kareyah.

15 But Yishmael the son of Nethanyahu escaped from Yochanan with eight men and went to the Ammonites.

16 Then took Yochanan the son of Kareyah and all the captains of the army that were with him, all the remnant of the people whom he had recovered from Yishmael the son of Nethanyahu, from Mitzpah, after he had slain Gedalyahu the son of Ahiqam, even mighty men of war and the women and the children and the officers, whom he had brought again from Giveon:

17 And they departed and dwelt in the dwelling of Chimham, which is near Beth-Lechem, to go into Mitzrayim,

18 Because of the Chaldeans: for they were afraid of them because Yishmael the son of Nethanyahu had slain Gedalyahu the son of Ahiqam, whom the melech of Bavel made governor in the land.

42 Then all the captains of the army and

Yochanan the son of Kareyah and Yezanyah the son of Hoshayah and all the people from the least even to the greatest, came near,

2 And said to Yirmeyahu the navi, Let, we ask you, our petition be accepted before you and make tefillah for us to אלהיך your Ahlohim, even for all this

remnant, for we are left but only a few from many,
as your eyes see us.

3 That אלהים your Ahlohim may show us the derech
in which we may have our walk and the thing that
we may do.

4 Then Yirmeyahu the navi said to them, I have
heard you; see, I will make tefillah to אלהים your
Ahlohim according to your words; and it shall come
to pass, that whatever thing אלהים shall answer you,
I will declare it to you; I will keep nothing back from
you.

5 Then they said to Yirmeyahu, Let אלהים be an
emet and faithful witness between us, if we do not
even according to all things that אלהים your Ahlohim
shall send to us through you.

6 Whether it be tov, or whether it be evil, we will
obey the voice of אלהים our Ahlohim, to whom we
send you; that it may be well with us, when we obey
the voice of אלהים our Ahlohim.

7 And it came to pass after ten yamim, that The
Word of אלהים came to Yirmeyahu.

8 Then he called Yochanan the son of Kareyah and
all the captains of the army that were with him and
all the people from the least even to the greatest,

9 And said to them, This says אלהים, the Ahlohim of
Yisrael, to whom you sent me to present your
petition before Him;

10 If you will still stay in this land, then will I build
you and not pull you down and I will plant you and
not pluck you up: for I relent of the evil that I have
done to you.

11 Be not afraid of the melech of Bavel, of whom
you are afraid; be not afraid of him, says אלהים: for I
AM with you to save you and to deliver you from his
hand.

12 And I will show rachamim to you, that he may have rachamim upon you and cause you to shuv to your own land.

13 But if you say, We will not dwell in this land; neither obey the voice of אלהים your Ahlohim,

14 Saying, No; but we will go into the land of Mitzrayim, where we shall see no war, nor hear the sound of the shofar, nor have hunger of lechem; and there will we dwell:

15 Then hear The Word of אלהים, you remnant of Yahudah; This says אלהים Tzevaot, the Ahlohim of Yisrael; If you indeed set your faces to enter into Mitzrayim and go to sojourn there;

16 Then it shall come to pass, that the sword, which you feared, shall overtake you there in the land of Mitzrayim and the famine, of which you were afraid, shall follow close after you there in Mitzrayim; and there you shall die.

17 So shall it be with all the men that set their faces to go into Mitzrayim to sojourn there; they shall die by the sword, by the famine and by the pestilence: and none of them shall remain, or escape from the evil that I will bring upon them.

18 For this says אלהים Tzevaot, the Ahlohim of Yisrael; As My anger and My wrath has been poured forth upon the inhabitants of Yahrushalayim; so shall My wrath be poured forth upon you, when you shall enter into Mitzrayim: and you shall be an oath and an astonishment and a curse-ha Allah and a reproach; and you shall see this place no more.

19 אלהים has said concerning you, O you remnant of Yahudah; Go not into Mitzrayim: know certainly that I have admonished you this yom.

20 For you deceived your own levavot, when you sent me to אלהים your Ahlohim, saying, Make tefillah for us to אלהים our Ahlohim; and according to all that

אֱלֹהִים our Ahlohim shall say, so declare to us and we will do it.

21 And now I have this yom declared it to you; but you have not obeyed the voice of אֱלֹהִים your Ahlohim, in all the things about which He has sent me to you.

22 Now therefore know certainly that you shall die by the sword, by the famine and by the pestilence, in the place where you desire to go and to sojourn.

43 And it came to pass, that when Yirmeyahu had made an end of speaking to all the people all the Words of אֱלֹהִים their Ahlohim, for which אֱלֹהִים their Ahlohim had sent him to them, even all these words,

2 Then spoke Azaryah the son of Hosiyah and Yochanan the son of Kareyah and all the proud men, saying to Yirmeyahu, You speak falsely: אֱלֹהִים our Ahlohim has not sent you to say, Go not into Mitzrayim to sojourn there:

3 But Baruch the son of Neriyahu sets you against us, to deliver us into the hand of the Chaldeans, that they might put us to death and carry us away into exile into Bavel.

4 So Yochanan the son of Kareyah and all the captains of the army and all the people, obeyed not the voice of אֱלֹהִים, to dwell in the land of Yahudah.

5 But Yochanan the son of Kareyah and all the captains of the army, took all the remnant of Yahudah, that had returned from all goyim, where they had been driven, to dwell in the land of Yahudah;

6 Even men and women and children and the melech's daughters and every person that Nevuzaradan the captain of the guard had left with Gedalyahu the son of Ahiqam the son of Shaphan

and Yirmeyahu the navi and Baruch the son of Neriyahu.

7 So they came into the land of Mitzrayim: for they obeyed not the voice of אֱלֹהִים: they came to Tahpanhes.

8 Then came The Word of אֱלֹהִים to Yirmeyahu in Tahpanhes, saying,

9 Take great stones in your hand and hide them in the clay in the brick courtyard, which is at the entrance of Pharaoh's bayit in Tahpanhes, in the sight of the men of Yahudah;

10 And say to them, This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; See, I will send and take Nevuchadnetzar the melech of Bavel, My eved and will set his kesay upon these stones that I have hid; and he shall spread his royal canopy over them.

11 And when he comes, he shall smite the land of Mitzrayim and deliver such as are for death to death; and such as are for exile to exile; and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the ahlahim of Mitzrayim; and he shall burn them and carry them away captive: and he shall clothe himself with the land of Mitzrayim, as a shepherd puts on his garment; and he shall go out from there in shalom.

13 He shall break also the pillars of Beth-Shemesh, that is in the land of Mitzrayim; and the houses of the ahlahim of the Mitzrim shall he burn with fire.

44 The Word that came to Yirmeyahu concerning all the Yahudim which dwell in the land of Mitzrayim, which dwell at Migdol and at Tahpanhes and at Noph and in the country of Pathros, saying,

2 This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; You have seen all the evil that I have brought upon Yahrushalayim and upon all the cities of Yahudah;

and, see, this yom they are a desolation and no man dwells in it,

3 Because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense and to serve other ahlahim, whom they knew not, neither they, you, nor your ahvot.

4 However I sent to you all My avadim the neviim, rising early and sending them, saying, Oy vey, do not do this abominable thing that I hate.

5 But they listened not, nor inclined their ear to turn from their wickedness, to burn no incense to other ahlahim.

6 Therefore My wrath and My anger was poured forth and was lit in the cities of Yahudah and in the streets of Yahrushalayim; and they are wasted and desolate, as at this yom.

7 Therefore now this says אלהים, Ahlohim Tzevaot, the Ahlohim of Yisrael; Why are you doing this great evil against your beings, to cut off from you man and woman, child and infant, out of Yahudah, to leave you no one to remain;

8 In that you provoke Me to wrath with the works of your hands, burning incense to other ahlahim in the land of Mitzrayim, where you have gone to dwell, that you might cut yourselves off and that you might be a curse and a reproach among all the goyim of the earth?

9 Have you forgotten the wickedness of your ahvot and the wickedness of the melechim of Yahudah and the wickedness of their wives and your own wickedness and the wickedness of your wives, which they have committed in the land of Yahudah and in the streets of Yahrushalayim?

10 They are not humbled even to this yom, neither have they feared, nor had their halacha in My Torah, nor in My chukim, that I set before you and before your ahvot.

11 Therefore this says אלהים Tzevaot, the Ahlohim of Yisrael; See, I will set My face against you for evil and to cut off all Yahudah.

12 And I will take the remnant of Yahudah, that have set their faces to go into the land of Mitzrayim to sojourn there and they shall all be consumed and fall in the land of Mitzrayim; they shall even be consumed by the sword and by the famine: they shall die, from the least even to the greatest, by the sword and by the famine: and they shall be an oath and an astonishment and a curse-ha Allah and a reproach.

13 For I will punish them that dwell in the land of Mitzrayim, as I have punished Yahrushalayim, by the sword, by the famine and by the pestilence:

14 So that none of the remnant of Yahudah, who have gone into the land of Mitzrayim to sojourn there, shall escape, or remain, that they should shuv to the land of Yahudah, to the place which they have a desire to shuv to dwell there: for none shall shuv but such as shall escape.

15 Then all the men who knew that their wives had burned incense to other ahlahim and all the women that stood by, a great multitude, even all the people that dwelt in the land of Mitzrayim, in Pathros, answered Yirmeyahu, saying,

16 As for the Word that you have spoken to us in the Name of אלהים, we will not listen to you.

17 But we will certainly do whatever thing goes forth out of our own mouth, to burn incense to the malka of the shamayim and to pour out drink offerings to her, as we have done, we and our ahvot, our melechim and our leaders, in the cities of Yahudah and in the streets of Yahrushalayim: for then had we plenty of food and were well and saw no evil.

18 But since we stopped burning incense to the malka of the shamayim and to pour out drink

offerings to her, we have lacked all things and have been consumed by the sword and by the famine.

19 And when we burned incense to the malka of the shamayim and poured out drink offerings to her, did we make cakes to worship her and pour out drink offerings to her, without our husbands?

20 Then Yirmeyahu said to all the people, to the men and to the women and to all the people that had given him that answer, saying,

21 The incense that you burned in the cities of Yahudah and in the streets of Yahrushalayim, you and your ahvot, your melechim and your leaders and the people of the land, did not אֱלֹהִים remember them and came it not into His mind?

22 So that אֱלֹהִים could no longer bear it because of the evil of your doings and because of the abominations which you have committed; therefore is your land a desolation and an astonishment and a curse, without an inhabitant, as it is this yom.

23 Because you have burned incense and because you have sinned against אֱלֹהִים and have not obeyed the voice of אֱלֹהִים, nor had your halacha in His Torah, nor in His chukim, nor in His testimonies; therefore this evil has happened to you, as at this yom;

24 Moreover Yirmeyahu said to all the people and to all the women, Hear The Word of אֱלֹהִים, all Yahudah that are in the land of Mitzrayim:

25 This says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael, saying; You and your wives have both spoken with your mouths and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the malka of the shamayim and to pour out drink offerings to her: you will surely accomplish your vows and surely perform your vows.

26 Therefore hear The Word of אֱלֹהִים, all Yahudah that dwell in the land of Mitzrayim; See, I have sworn by My great Name, says אֱלֹהִים, that My Name shall no more be named in the mouth of any man of Yahudah in all the land of Mitzrayim, saying, The Master אֱלֹהִים lives.

27 See, I will watch over them for evil and not for tov: and all the men of Yahudah that are in the land of Mitzrayim shall be consumed by the sword and by the famine, until there is an end of them.

28 Yet a small number that escape the sword shall shuv out of the land of Mitzrayim into the land of Yahudah and all the remnant of Yahudah, that have gone into the land of Mitzrayim to sojourn there, shall know whose words shall stand, mine, or theirs.

29 And this shall be an ot to you, says אֱלֹהִים, that I will punish you in this place, that you may know that My Words shall surely stand against you for evil:

30 This says אֱלֹהִים; See, I will give Pharaoh-Hophra melech of Mitzrayim into the hand of his enemies and into the hand of them that seek his chayim; as I gave Tzidkiyahu melech of Yahudah into the hand of Nevuchadnetzar melech of Bavel, his enemy, that sought his chayim.

45 The Word that Yirmeyahu the navi spoke to Baruch the son of Neriyahu, when he had written these words in a scroll at the mouth of Yirmeyahu, in the fourth year of Yahuyakim the son of Yoshiyahu melech of Yahudah, saying,

2 This says אֱלֹהִים, the Ahlohim of Yisrael, to you, O Baruch;

3 You did say, Woe is me now! For אֱלֹהִים has added grief to my sorrow; I fainted in my sighing and I find no rest.

4 This shall you say to him, אֱלֹהִים says this; See, that which I have built will I break down and that

which I have planted I will pluck up, even this whole land.

5 And do you seek great things for yourself? Seek them not: for, see, I will bring evil upon all flesh, says אֱלֹהִים: but your chayim will I give to you as a prize in all places where you go.

46 The Word of אֱלֹהִים which came to Yirmeyahu the navi against the goyim;

2 Against Mitzrayim, against the army of Pharaoh-Necho melech of Mitzrayim, which was by the River Euphrates in Carchemish, which Nevuchadnetzar melech of Bavel smote in the fourth year of Yahuyakim the son of Yoshiyahu melech of Yahudah.

3 Order the large shield and the smaller shield and draw near to battle.

4 Harness the horses; and get up, you horsemen and stand forth with your helmets; polish the spears and put on the armor.

5 Why have I seen them broken and turned away back? And their mighty ones are beaten down and are fled quickly and did not look back: for fear was all around, says אֱלֹהִים.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble and fall toward the north by the River Euphrates.

7 Who is this that comes up as a flood, whose mayim surges as the rivers?

8 Mitzrayim rises up like a flood and his mayim are moved like the rivers; and he says, I will go up and will cover the earth; I will destroy the city and the inhabitants of it.

9 Come up, you horses; and rage, you mirkavot; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow.

10 For this is the yom of The Master אֱלֹהִים Tzevaot, a yom of vengeance, that He may avenge Himself of His adversaries: and the sword shall devour and it shall be satisfied and made drunk with their dahm: for The Master אֱלֹהִים Tzevaot has a sacrifice in the north country by the River Euphrates.

11 Go up into Gilad and take balm, O virgin, the daughter of Mitzrayim: in vain shall you use many medicines; for you shall not be cured.

12 The goyim have heard of your shame and your cry has filled the land: for the mighty man has stumbled against the mighty and they are fallen both together.

13 The Word that אֱלֹהִים spoke to Yirmeyahu the navi, how Nevuchadnetzar melech of Bavel should come and smite the land of Mitzrayim.

14 Declare in Mitzrayim and publish in Migdol and publish in Noph and in Tahpanhes: saying, Stand fast and prepare, for the sword shall devour all around you.

15 Why are your brave men swept away? They stood not because אֱלֹהִים did drive them out.

16 He made many to fall, yes, one fell upon another: and they said, Arise and let us go again to our own people and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh melech of Mitzrayim is but a noise; he has passed his appointed time.

18 As I live, says The Melech, whose Name is אֱלֹהִים Tzevaot, Surely as Tavor is among the mountains and as Carmel by the sea, so shall he come.

19 O you daughter dwelling in Mitzrayim, furnish yourself to go into exile: for Noph shall be waste and desolate without an inhabitant.

20 Mitzrayim is like a very pretty heifer, but destruction comes; it comes out of the north.

21 Also her hired men are in the midst of her like fat bulls; for they also shall turn and shall flee away together: they did not stand because the yom of their calamity came upon them and the time of their punishment.

22 The voice of it shall go like a serpent; for they shall march with an army and come against her with axes, as cutters of wood.

23 They shall cut down her forest, says אֱלֹהִים, though it cannot be searched; because they are more than the grasshoppers and are innumerable.

24 The daughter of Mitzrayim shall be ashamed; she shall be delivered into the hand of the people of the north.

25 אֱלֹהִים Tzevaot, the Ahlohim of Yisrael, says; See, I will punish the multitude of No and Pharaoh and Mitzrayim, with their ahlahim and their melechim; even Pharaoh and all them that trust in him:

26 And I will deliver them into the hand of those that seek their lives and into the hand of Nevuchadnetzar melech of Bavel and into the hand of his avadim: and afterward it shall be inhabited, as in the yamim of old, says אֱלֹהִים.

27 But fear not, O My eved Yaakov and be not broken, O Yisrael: for, see, I will save you from far off and your zera from the land of their exile; and Yaakov shall shuv and be in rest and at ease and none shall make him afraid.

28 Fear not, O Yaakov My eved, says אֱלֹהִים: for I AM with you; for I will make a full end of all the goyim where I have driven you: but I will not make a full end of you, but correct you in tov measure; yet will I not leave you fully unpunished.

47 The Word of אֱלֹהִים that came to Yirmeyahu the navi against the Plishtim, before Pharaoh smote Azah.

2 This says אֲרָאָה; See, mayim rise up out of the north and shall be an overflowing flood and shall overflow the land and all that is in it; the city and them that dwell in it: then the men shall cry and all the inhabitants of it shall wail.

3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his mirkavot and at the rumbling of his wheels, the ahvot shall not look back to their children for feebleness of hands;

4 Because of the yom that comes to plunder all the Plishtim and to cut off from Tsor and Tzidon every helper that remains: for אֲרָאָה will plunder the Plishtim, the remnant of the country of Caphtor.

5 Baldness is come upon Azah; Ashkelon is cut off with the remnant of their valley: how long will you cut yourself?

6 O you Sword of אֲרָאָה, how long will it be until you rest? Put up yourself into your sheath, rest and be still.

7 How can it be quiet, seeing אֲרָאָה has given it a charge against Ashkelon and against the seashore? There has He appointed it.

48 Against Moav this says אֲרָאָה Tzevaot, the Ahlohim of Yisrael; Woe to Nevo! For it is plundered: Kiryathayim is ashamed and taken: Misgav is ashamed and broken.

2 There shall be no more the hallel of Moav: in Cheshbon they have devised evil against it; come and let us cut it off from being a nation. Also you shall be cut down, O Madmen; the sword shall pursue you.

3 A voice of crying shall be from Horonaim, plunder and great destruction.

4 Moav is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonayim the enemies have heard a cry of destruction.

6 Flee, save your lives and be like the bush in the wilderness.

7 For because you have trusted in your works and in your treasures, you shall also be taken: and Chemosh shall go forth into exile with his kohanim and his leaders together.

8 And the plunderer shall come upon every city and no city shall escape: the valley also shall perish and the plain shall be destroyed, as אֱלֹהֵי מוֹאָב has spoken.

9 Give wings to Moav, that it may flee and get away: for the cities of it shall be desolate, without any to dwell in it.

10 Cursed is he that does the work of אֱלֹהֵי מוֹאָב deceitfully and cursed be he that keeps back his sword from dahm.

11 Moav has been at ease from his youth and he has settled on his lees and has not been emptied from vessel to vessel, neither has he gone into exile: therefore his taste remained in him and his scent is not changed.

12 Therefore, see, the yamim come, says אֱלֹהֵי מוֹאָב, that I will send to him wanderers, that shall cause him to wander and shall empty his vessels and break their bottles.

13 And Moav shall be ashamed of Chemosh, as Beit Yisrael was ashamed of Beth-El their confidence.

14 How do you say, We are mighty and strong men for the war?

15 Moav is plundered and gone up out of her cities and his chosen young men are gone down to the slaughter, says The Melech, whose Name is אֱלֹהֵי מוֹאָב Tzevaot.

16 The calamity of Moav is near to come and his affliction is soon.

17 All you that are around him, lament him; and all you that know his name, say, How is the strong staff broken and the beautiful rod!

18 You daughter that inhabits Divon, come down from your tifereth and sit in thirst; for the plunderer of Moav shall come upon you and he shall destroy your strongholds.

19 O inhabitant of Aroer, stand by the derech and watch, ask him that flees and her that escapes and say, What has been done?

20 Moav is ashamed; for it is broken down: wail and cry; and tell it in Arnon, that Moav is plundered,

21 And mishpat is come upon the plain country; upon Holon and upon Yahazah and upon Mephaath,

22 And upon Divon and upon Nevo and upon Beth-Diblathayim,

23 And upon Kiryat-Chaim and upon Beth-Gamul and upon Beth-Meon,

24 And upon Keryoth and upon Bozrah and upon all the cities of the land of Moav, far and near.

25 The horn of Moav is cut off and his arm is broken, says אִרְאֵל.

26 Make him drunk: for he magnified himself against אִרְאֵל: Moav also shall roll in his vomit and he also shall be in derision.

27 For was not Yisrael a derision to you? Was he found among thieves? For when you speak of him, you shake your head.

28 O you that dwell in Moav, leave the cities and dwell in the rock and be like the dove that makes her nest in the sides of the cave's mouth.

29 We have heard the pride of Moav, (he is exceedingly proud) his loftiness and his arrogance and his pride and the haughtiness of his lev.

30 I know his wrath, says אִי אִי; but it shall not be so; his boastings are untrue and his deeds are false.

31 Therefore will I wail for Moav and I will cry out for all Moav; My lev shall mourn for the men of Kir-Cheres.

32 O vine of Sivmah, I will weep for you with the weeping of Yazer: your plants are gone over the sea, they reach even to the sea of Yazer: the plunderer is fallen upon your summer fruits and upon your vintage.

33 And simcha and gilah is taken from the plentiful field and from the land of Moav; and I have caused wine to fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting.

34 From the cry of Cheshbon even to Elealeh and even to Yahatz, have they uttered their voice, from Tzoar even to Horonayim, as a heifer of three years old: for the mayim also of Nimrim shall be dried up.

35 Moreover I will cause to cease in Moav, says אִי אִי, him that offers in the high places and him that burns incense to his ahlahim.

36 Therefore My lev shall sound for Moav like flutes and My lev shall sound like flutes for the men of Kir-Cheres: because the riches that they have gotten shall perish.

37 For every head shall be bald and every beard clipped: upon all the hands shall be cuttings and upon the loins sackcloth.

38 There shall be lamentation generally upon all the housetops of Moav and in the streets also: for I have broken Moav like a vessel in which is no pleasure, says אִי אִי.

39 They shall wail, saying, How is it broken down! How has Moav turned their back with shame! So shall Moav be a derision and a shock to all around it.

40 For this says אֱלֹהִים; See, he shall fly as an eagle and shall spread his wings over Moav.

41 Keryoth is taken and the strongholds are surprised and the mighty men's levavot in Moav in that yom shall be as the lev of a woman in her labor.

42 And Moav shall be destroyed from being a people because he has magnified himself against אֱלֹהִים.

43 Fear and the pit and the trap, shall be upon you, O inhabitant of Moav, says אֱלֹהִים.

44 He that flees from fear shall fall into the pit; and he that gets up out of the pit shall be taken in the trap: for I will bring upon it, even upon Moav, the year of their visitation of punishment, says אֱלֹהִים.

45 They that fled stood under the shadow of Cheshbon because of the force: but a fire shall come forth out of Cheshbon and a flame from the midst of Sichon and shall devour the corner of Moav and the keter of the head of the tumultuous ones.

46 Woe be to you, O Moav! The people of Chemosh perish: for your sons and your daughters are taken captive.

47 Yet will I turn back the exile of Moav in the latter-yamim, says אֱלֹהִים. This far is the mishpat of Moav.

49 Concerning the Ammonites, this says אֱלֹהִים;

Has Yisrael no sons? Has he no heir? Why then has their ahlaim Malcham inherited Gad and his people dwell in its cities?

2 Therefore, see, the yamim come, says אֱלֹהִים, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap and her daughters shall be burned with fire: then shall Yisrael be heir to them that were his heirs, says אֱלֹהִים.

3 Howl, O Cheshbon, for Ai is plundered: cry, you daughters of Rabbah, dress with sackcloth; lament

and run to and fro by the walls; for their melech shall go into exile and his kohanim and his leaders together.

4 Why do you boast in the valleys, your flowing valley, O backsliding daughter? That trusted in her treasures, saying, Who shall come against me?

5 See, I will bring a fear upon you, says The Master אֱלֹהִים Tzevaot, from all those that are around you; and you shall be driven out each one straight ahead; and none shall bring home the wanderer.

6 And afterward I will turn back the exile of the children of Ammon, says אֱלֹהִים.

7 Concerning Edom, this says אֱלֹהִים Tzevaot; Is chochmah no more in Teman? Is counsel perished from the prudent? Has their chochmah vanished?

8 Flee, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esav upon him, the time that I will punish him.

9 If grape gatherers come to you, would they not leave some gleaning grapes? If thieves by lyla, they will destroy only until they have enough.

10 But I have made Esav bare, I have uncovered his hiding places and he shall not be able to hide himself: his zera is plundered and his brothers and his neighbors and he is no more.

11 Leave your fatherless children; I will preserve them alive; and let your widows trust in Me.

12 For this says אֱלֹהִים; See, they whose mishpat was not to drink of the cup have surely drunken; and are you he that shall altogether go unpunished? You shall not go unpunished, but you shall surely drink of it.

13 For I have sworn by Myself, says אֱלֹהִים, that Bozrah shall become a desolation, a reproach, a waste and a curse; and all the cities of it shall be everlasting wastelands.

14 I have heard a rumor from אֲרָאֵל and an ambassador is sent to the heathen, saying, Gather together and come against her and rise up to the battle.

15 For, see, I will make you small among the heathen and despised among men.

16 Your evil has deceived you and the pride of your lev, O you that dwell in the clefts of the rock, that hold the height of the hill: though you should make your nest as high as the eagle, I will bring you down from there says אֲרָאֵל.

17 Also Edom shall be a desolation: everyone that goes by it shall be appalled and shall hiss at all its plagues.

18 As in the overthrow of Sedom and Amorah and the neighboring cities, says אֲרָאֵל, no man shall stay there, neither shall a ben adam dwell in it.

19 See, he shall come up like a lion from the swelling of Yarden against the dwelling of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? For who is like Me? And who will appoint Me a time? And who is that shepherd that will stand before Me?

20 Therefore hear the counsel of אֲרָאֵל, that He has taken against Edom; and His purposes, that He has purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely He shall make their dwellings desolate before them.

21 The earth is moved at the noise of their fall, the cry and the noise of it was heard in the Yam Suf.

22 See, He shall come up and fly as the eagle and spread His wings over Bozrah: and at that yom shall the lev of the mighty men of Edom be as the lev of a woman in her labor.

23 Concerning Dameshek. Hamath is ashamed and Arpad: for they have heard evil tidings: they are

fainthearted; there is sorrow on the sea; it cannot be quiet.

24 Dameshek has grown weak and turns herself to flee and fear has seized on her: anguish and sorrows have taken her, as a woman in labor.

25 How is the city of hallel not left, the city of my simcha!

26 Therefore her young men shall fall in her streets and all the men of war shall be cut off in that yom, says אִיִּיז Tzevaot.

27 And I will kindle a fire in the wall of Dameshek and it shall consume the palaces of Ben-Hadad.

28 Concerning Kedar, and concerning the malchutim of Hatzor, which Nevuchadnetzar melech of Bavel shall smite, this says אִיִּיז; Arise go up to Kedar and plunder the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains and all their vessels and their camels; and they shall cry to them, Fear is on every side.

30 Flee, get far off, dwell deep, O you inhabitants of Hatzor, says אִיִּיז; for Nevuchadnetzar melech of Bavel has taken counsel against you and has conceived a purpose against you.

31 Arise, get up to the wealthy nation, that dwells without care, says אִיִּיז, which has neither gates nor bars, which dwells alone.

32 And their camels shall be a spoil and the multitude of their cattle a plunder: and I will scatter into all winds them that are in the farthest corners; and I will bring their calamity from all sides of it, says אִיִּיז.

33 And Hatzor shall be a dwelling for jackals and a ruin le-olam-va-ed: there shall no man stay there, nor any son of man dwell in it.

34 The Word of אִירָמְיָהוּ that came to Yirmeyahu the navi against Eylam in the beginning of the malchut of Tzidkiyahu melech of Yahudah, saying,

35 This says אִירָמְיָהוּ Tzevaot; See, I will break the bow of Eylam, the chief of their might.

36 And upon Eylam will I bring the four winds from the four quarters of the shamayim and will scatter them toward all those winds; and there shall be no nation where the outcasts of Eylam shall not come.

37 For I will cause Eylam to be broken before their enemies and before them that seek their chayim: and I will bring evil upon them even My fierce anger, says אִירָמְיָהוּ; and I will send the sword after them, until I have consumed them:

38 And I will set My kesay in Eylam and will destroy from there the melech and the leaders, says אִירָמְיָהוּ.

39 But it shall come to pass in the latter-yamim that I will bring again the exile of Eylam, says אִירָמְיָהוּ.

50 The Word that אִירָמְיָהוּ spoke against Bavel and against the land of the Chaldeans by Yirmeyahu the navi.

2 Declare among the goyim and publish and set up a banner; publish and do not conceal: say, Bavel is taken, Bel is ashamed, Merodach is broken in pieces; her idols are ashamed, her images are broken in pieces.

3 For out of the north there comes up a nation against her, which shall make her land desolate and none shall dwell in it: they shall remove, they shall depart, both man and beast.

4 In those yamim and in that time, says אִירָמְיָהוּ, the children of Yisrael shall come, they and the children of Yahudah together, going and weeping: they shall go and seek אִירָמְיָהוּ their Ahlohim.

5 They shall ask the derech to Tzion with their faces towards it, saying, Come and let us join ourselves to

אֶלֶּם in an everlasting brit that shall not be forgotten.

6 My people have been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from har to hill, they have forgotten their resting place.

7 All that found them have devoured them: and their adversaries said, We offend not because they have sinned against אֶלֶּם, the One who inhabits mishpat, even אֶלֶּם, the tikvah of their ahvot.

8 Flee from the midst of Bavel and go forth out of the land of the Chaldeans and be as the male goats before the flocks.

9 For, see, I will raise and cause to come up against Bavel a company of great goyim from the north country: and they shall set themselves in battle against her; from there she shall be taken: their arrows shall be as of a mighty expert man; none shall shuv in vain.

10 And Chaldea shall be for plunder: all that plunder her shall be satisfied, says אֶלֶּם.

11 Because you were in simcha because you had gilah, O you destroyers of My heritage because you are grown fat as the heifer threshing grain and you danced like the rams of the flock;

12 Your eema shall be very ashamed; she that bore you shall be ashamed: see, the last of the goyim shall be a wilderness, a dry land and a desert.

13 Because of the wrath of אֶלֶּם it shall not be inhabited, but it shall be wholly desolate: every one that goes by Bavel shall be appalled and hiss at all her plagues.

14 Put yourselves in battle against Bavel all around: all you that bend the bow, shoot at her, spare no arrows: for she has sinned against אֶלֶּם.

15 Shout against her all around: she has given her hand: her foundations are fallen, her walls are

thrown down: for it is the vengeance of אֱלֹהִים: take vengeance upon her; as she has done, now do to her.

16 Cut off the sower from Bavel and him that handles the sickle in the time of harvest: for fear of the oppressing sword they shall turn everyone to his people and they shall flee everyone to his own land.

17 Yisrael is a scattered sheep; the lions have driven him away: first the melech of Ashshur has devoured him; and now this Nevuchadnetzar melech of Bavel has broken his bones.

18 Therefore this says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; See, I will punish the melech of Bavel and his land, as I have punished the melech of Ashshur.

19 And I will bring Yisrael back again to his dwelling and he shall feed on Carmel and Bashan and his being shall be satisfied upon Har Efrayim and Gilad.

20 In those yamim and in that time, says אֱלֹהִים, the iniquity of Yisrael shall be sought for and there shall be none; and the sins of Yahudah and they shall not be found: for I will pardon those whom I leave as a remnant.

21 Go up against the land of Merathayim and against the inhabitants of Pekud: waste and utterly destroy after them, says אֱלֹהִים and do according to all that I have commanded you.

22 A sound of battle is in the land and of great destruction.

23 How has the hammer of the whole earth been cut asunder and broken! How has Bavel become a desolation among the goyim!

24 I have laid a trap for you and you are also taken, O Bavel and you were not aware: you are found and also caught because you have striven against

אֱלֹהִים.

25 אֱלֹהִים has opened his armory and has brought forth the weapons of his displeasure: for this is the work of The Master אֱלֹהִים Tzevaot in the land of the Chaldeans.

26 Come against her from the farthest borders, open her storehouses: pile her up as heaps and destroy her utterly: let nothing of hers be left.

27 Slay all her bullocks; let them go down to the slaughter: woe to them! For their yom has come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Bavel, to declare in Tzion the vengeance of אֱלֹהִים our Ahlohim, the vengeance of His Hekal.

29 Call together the archers against Bavel: all you that bend the bow, camp against it all around; let none of them escape: repay her according to her work; according to all that she has done, do to her: for she has been proud against אֱלֹהִים, against the Kadosh-One of Yisrael.

30 Therefore shall her young men fall in the streets and all her men of war shall be cut off in that yom, says אֱלֹהִים.

31 See, I AM against you, O you most proud, says The Master אֱלֹהִים Tzevaot: for your yom has come, the time that I will visit you with punishment.

32 And the most proud shall stumble and fall and none shall raise him up: and I will kindle a fire in his cities and it shall devour all round him.

33 This says אֱלֹהִים Tzevaot; The children of Yisrael and the children of Yahudah were oppressed together: and all that took them captive held them fast; they refused to let them go.

34 Their Redeemer is strong; אֱלֹהִים Tzevaot is His Name: He shall completely plead their cause, that he may give rest to the land of Yisrael and bring unrest to the inhabitants of Bavel.

35 A sword is upon the Chaldeans, says אֶפְרַיִם and upon the inhabitants of Bavel and upon her leaders and upon her wise men.

36 A sword is upon the liars; and they shall be fools: a sword is upon her mighty men; and they shall be broken.

37 A sword is upon their horses and upon their mirkavot and upon all the mixed people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

38 A drought is upon her mayim; and they shall be dried up: for it is the land of carved images and they boast about their idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there and the owls shall dwell in it: and it shall be no more inhabited le-olam-va-ed; neither shall it be dwelt in from generation to generation.

40 As Ahlohim overthrew Sedom and Amorah and the neighboring cities, says אֶפְרַיִם; so shall no man stay there, neither shall any ben adam dwell in it.

41 See, a people shall come from the north and a great nation and many melechim shall be stirred up from the ends of the earth.

42 They shall hold the bow and the spear: they are cruel and will not show rachamim: their voice shall roar like the sea and they shall ride upon horses, every one put in battle, like a man to the battle, against you, O daughter of Bavel.

43 The melech of Bavel has heard the report of them and his hands have grown weak: anguish took hold of him and pains as of a woman in labor.

44 See, he shall come up like a lion from the swelling of Yarden to the dwelling of the strong: but I will make them suddenly run away from her: and who is a chosen man that I may appoint over her?

For who is like Me? And who will appoint Me the time? And who is that shepherd that will stand before Me?

45 Therefore hear the counsel of אֱלֹהִים, that He has taken against Bavel; and His purposes, that He has purposed against the land of the Chaldeans: Surely the least of the flock shall draw them away: surely He shall make their pasture a waste before them.

46 At the noise of the capture of Bavel the earth is moved and the outcry is heard among the goyim.

51 This says אֱלֹהִים; See, I will raise up against Bavel and against them that dwell in Lev-Kami that rise up against Me, a destroying wind;

2 And will send to Bavel destroyers that shall destroy her and shall empty her land: for in the yom of trouble they shall be against her all around.

3 Against him that bends let the archer bend his bow and against him that stands ready in his armor: spare not her young men; destroy utterly all her army;

4 Therefore the slain shall fall in the land of the Chaldeans and they that are thrust through in her streets.

5 For Yisrael has not been forsaken, nor Yahudah by his Ahlohim, אֱלֹהִים Tzevaot; though their land was filled with sin against the Kadosh-One of Yisrael.

6 Flee out of the midst of Bavel and deliver every man his own being: be not cut off in her iniquity; for this is the time of אֱלֹהִים's vengeance; He will render to her a repayment.

7 Bavel has been a golden cup in אֱלֹהִים's hand that made all the earth drunk: the goyim have drunk of her wine; therefore the goyim went mad.

8 Bavel is suddenly fallen and destroyed: wail for her; take balm for her pain, if so she may be healed.

9 We would have healed Bavel, but she is not healed: forsake her and let us go every one into his own country: for her impending mishpat reaches to the shamayim and is lifted up even to the clouds.

10 אֱלֹהִים has brought forth our tzedakah: come and let us declare in Tzion the work of אֱלֹהִים our Ahlohim.

11 Make bright the arrows; gather the shields: אֱלֹהִים has raised up the ruach of the melechim of the Medes: for His plan is against Bavel, to destroy it; because it is the vengeance of אֱלֹהִים, the vengeance of His Hekal.

12 Set up the banner upon the walls of Bavel, make the watchmen strong, set up the watchmen, prepare the ambushes: for אֱלֹהִים has both devised and done that which He spoke against the inhabitants of Bavel.

13 O you that dwell upon many mayim, abundant in treasures, your end has come and the measure of your greed.

14 אֱלֹהִים Tzevaot has sworn by Himself, saying, Surely I will fill you with men, as with caterpillars; and they shall lift up a shout against you.

15 He has made the earth by His Power, He has established the olam by His chochmah and has stretched out the shamayim by His binah.

16 When He utters His voice, there is a multitude of mayim in the shamayim; and He causes the vapors to ascend from the ends of the earth: He makes lightning for the rain and brings forth the wind out of His treasures.

17 Every man is brutish by his own da'at. Every refiner is ashamed by the carved image; for his molded image is a falsehood and there is no breath in them.

18 They are vanity, the work of errors: in the time of their visitation of punishment they shall perish.

19 The Portion of Yaakov is not like them; for He is the Maker of all things: and Yisrael is the rod of His inheritance: אֱלֹהֵינוּ Tzevaot is His Name.

20 You are My battle-axe and weapons of war: for with you will I break in pieces the goyim and with you will I destroy malchutim;

21 And with you will I break in pieces the horse and his rider; and with you will I break in pieces the mirkavah and his rider;

22 With you also will I break in pieces men and woman; and with you will I break in pieces old and young; and with you will I break in pieces the young man and the maidens;

23 I will also break in pieces with you the shepherd and his flock; and with you will I break in pieces the farmer and his yoke of oxen; and with you will I break in pieces captains and rulers.

24 And I will render to Bavel and to all the inhabitants of Chaldea all their evil that they have done to Tzion before your sight, says אֱלֹהֵינוּ.

25 See, I AM against you, O destroying har, says אֱלֹהֵינוּ, which destroys all the earth: and I will stretch out My hand upon you and roll you down from the rocks and will make you a burned har.

26 And they shall not take of you a stone for a corner, nor a stone for foundations; but you shall be desolate le-olam-va-ed, says אֱלֹהֵינוּ.

27 Set up a banner in the land, blow the shofar among the goyim, prepare the goyim against her, call together against her the malchutim of Ararat, Minni and Ashchenaz; appoint a captain against her; cause the horses to come up as hairy locusts.

28 Prepare against her the goyim with the melechim of the Medes, their captains and all their rulers and all the land of their dominion.

29 And the land shall tremble and sorrow: for every purpose of אֱלֹהֵינוּ shall be performed against Bavel,

to make the land of Bavel a desolation without an inhabitant.

30 The mighty men of Bavel have refused to fight, they have remained in their strongholds: their might has failed; they became as weak as women: they have burned her dwelling places; her bars are broken.

31 One courier shall run to meet another and one messenger to meet another, to show the melech of Bavel that his city is taken on all sides,

32 And that the passages are blocked and the bastions they have burned with fire and his men of war are frightened.

33 For this says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael; The daughter of Bavel is like a threshing floor, it is time to thresh her: yet a little while and the time of her harvest shall come.

34 Nevuchadnetzar the melech of Bavel has devoured me, he has crushed me, he has made me an empty vessel, he has swallowed me up like a dragon, he has filled his belly with my delicacies, he has cast me out.

35 The violence done to me and to my flesh be upon Bavel, shall the inhabitant of Tzion say; My dahm be upon the inhabitants of Chaldea, Yahrushalayim shall say.

36 Therefore this says אֱלֹהִים; See, I will plead your cause and take vengeance for you; and I will dry up her sea and make her springs dry.

37 And Bavel shall become heaps, a dwelling place for jackals, an astonishment and a hissing, without an inhabitant.

38 They shall roar together like lions: they shall growl as lion's cubs.

39 In their heat I will make their moadeem and I will make them drunk, that they may gilah and sleep an everlasting sleep and never wake up, says אֱלֹהִים.

40 I will bring them down like lambs to the slaughter,
like rams with male goats.

41 Oh how has Sheshach been captured! And how
has the hallel of the whole earth been surprised!
How has Bavel become an astonishment among the
goyim!

42 The sea is come up upon Bavel: she is covered
with the multitude of the waves of it.

43 Her cities are a desolation, a dry land and a
wilderness, a land in which no man dwells, neither
does any ben adam pass by it.

44 And I will punish Bel in Bavel, and I will bring
forth out of his mouth that which he has swallowed
up: and the goyim shall not flow together anymore
to him: yes, the wall of Bavel shall fall.

45 My people, come out of the midst of her, and
deliver every man his own being from the fierce
anger of אף אף.

46 And lest your lev faint and you fear for the rumor
that shall be heard in the land; a rumor shall both
come one year and after that in another year shall
come a rumor and violence in the land, ruler against
ruler.

47 Therefore, see, the yamim come, that I will bring
mishpat upon the carved images of Bavel: and her
whole land shall be ashamed and all her slain shall
fall in the midst of her.

48 Then the shamayim and the earth and all that is
in it, shall shir for Bavel: for the plunderers shall
come to her from the north, says אף אף.

49 As Bavel has caused the slain of Yisrael to fall,
so at Bavel shall fall the slain of all the earth.

50 You that have escaped the sword, go away, do
not stand still: remember אף אף far off, and let
Yahrushalayim come into your mind.

51 We are ashamed because we have heard reproach: shame has covered our faces: for gerim have come into the kadosh rooms of אֱלֹהִים 's Bayit.

52 Therefore, see, the yamim come, says אֱלֹהִים, that I will do mishpat upon her carved images: and through all her land the wounded shall groan.

53 Though Bavel should har up to the shamayim and though she should fortify the heights of her strength, yet from Me shall plunderers come to her, says אֱלֹהִים.

54 A sound of a cry comes from Bavel and great destruction from the land of the Chaldeans:

55 Because אֱלֹהִים has plundered Bavel and destroyed out of her the great voice; when her waves do roar like great mayim, a noise of their voice is uttered:

56 Because the plunderer has come upon her, even upon Bavel and her mighty men are taken, every one of their bows is broken: for אֱלֹהִים the El of repayments shall surely repay her.

57 And I will make her leaders drunk and her wise men, her captains and her rulers and her mighty men: and they shall sleep an everlasting sleep and not wake, says The Melech, whose Name is אֱלֹהִים Tzevaot.

58 This says אֱלֹהִים Tzevaot; The broad walls of Bavel shall be utterly broken and her high gates shall be burned with fire; and the people shall labor in vain and the goyim shall be weary with her fire.

59 The word which Yirmeyahu the navi commanded Serayahu the son of Neriyah, the son of Maaseyah, when he went with Tzidkiyahu the melech of Yahudah into Bavel in the fourth year of his malchut. And this Serayahu was an army commander.

60 So Yirmeyahu wrote in a scroll all the evil that should come upon Bavel, even all these Words that are written against Bavel.

61 And Yirmeyahu said to Serayahu, When you come to Bavel and shall see and shall read all these Words;

62 Then shall you say, O אֲרָמָיִם, you have spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate le-olam-va-ed.

63 And it shall be, when you have made an end of reading this scroll, that you shall bind a stone to it and cast it into the midst of the River Euphrates:

64 And you shall say, Like this shall Bavel sink and shall not rise from the evil that I will bring upon her: and they shall be weary. Up to here are the Words to Yirmeyahu.

52 Tzidkiyahu was twenty-one years old when he began to rule and he reigned eleven years in Yahrushalayim. And his eema's name was Hamutal the daughter of Yirmeyahu of Livnah.

2 And he did that which was evil in the eyes of אֲרָמָיִם, according to all that Yahuyakim had done.

3 For through the anger of אֲרָמָיִם it came to pass in Yahrushalayim and Yahudah, until He had cast them out from His presence, that Tzidkiyahu rebelled against the melech of Bavel.

4 And it came to pass in the ninth year of his malchut, in the tenth chodesh, in the tenth yom of the chodesh, that Nevuchadnetzar melech of Bavel came, he and all his army, against Yahrushalayim and camped against it and built siege walls against it all around.

5 So the city was besieged to the eleventh year of melech Tzidkiyahu.

6 And in the fourth chodesh, on the ninth yom of the chodesh, the famine was heavy in the city, so that there was no lechem for the people of the land.

7 Then the city wall was broken and all the men of war fled and went forth out of the city by lyla by the derech of the gate between the two walls, which was by the melech's gan now the Chaldeans were by the city all around and they went by the derech of the desert plain.

8 But the army of the Chaldeans pursued after the melech and overtook Tzidkiyahu in the plains of Yericho; and all his army was scattered from him.

9 Then they took the melech and carried him up to the melech of Bavel to Rivlah in the land of Hamath; where he pronounced mishpat upon him.

10 And the melech of Bavel killed the sons of Tzidkiyahu before his eyes: he killed also all the leaders of Yahudah in Rivlah.

11 Then he poked out the eyes of Tzidkiyahu; and the melech of Bavel bound him in chains and carried him to Bavel and put him in prison until the yom of his death.

12 Now in the fifth chodesh, on the tenth yom of the chodesh, which was the nineteenth year of Nevuchadnetzar melech of Bavel, came Nevuzaradan, captain of the guard, who served the melech of Bavel, into Yahrushalayim,

13 And he burned the Bayit of אֶלֹהִים and the melech's bayit; and all the houses of Yahrushalayim and all the houses of the great men, he burned with fire:

14 And all the army of the Chaldeans, that were with the captain of the guard, broke down all the walls of Yahrushalayim all around.

15 Then Nevuzaradan the captain of the guard carried away into exile certain of the poor people and the remnant of the people that remained in the city and those that defected to the melech of Bavel and the rest of the multitude.

16 But Nevuzaradan the captain of the guard left certain of the poor of the land as vinedressers and farmers.

17 Also the columns of bronze that were in the Bayit of אֶרְצָאֵל and the bases and the huge bronze laver that was in the Bayit of אֶרְצָאֵל, the Chaldeans broke and carried all the bronze items to Bavel.

18 The pots also and the shovels and the snuffers and the bowls and the spoons and all the vessels of bronze with which they served, they took away.

19 And the basins and the firepans and the bowls and the pots and the menorahs and the spoons and the cups; all that were made of gold and all that was made of silver, the captain of the guard took away.

20 The two columns, one huge bronze laver and twelve bronze bulls that were under the bases, which melech Shlomo had made in the Bayit of אֶרְצָאֵל: the weight of the bronze vessels was impossible to figure.

21 And concerning the columns, the height of one pillar was eighteen cubits; and its circumference was twelve cubits; and the thickness of it was four fingers, hollow.

22 And a capital of bronze was on it; and the height of one capital was five cubits, with a network and pomegranates on the capitals all around, all bronze. The second pillar also and the pomegranates were like the other pillar.

23 And there were ninety-six pomegranates on a side; and all the pomegranates upon the network were a hundred all around.

24 And the captain of the guard seized Serayahu the Kohen Ha-Gadol and Tzephanyah the second kohen and the three doorkeepers:

25 He took also out of the city an officer, who had the charge of the men of war; and seven men of battle that were very close to the melech, who were

found in the city; and the Sopher of the army's leader, who mustered the people of the land; and seventy men of the people of the land, that were found in the midst of the city.

26 So Nevuzaradan the captain of the guard took them and brought them to the melech of Bavel to Rivlah.

27 And the melech of Bavel smote them and put them to death in Rivlah in the land of Hamath. In this manner Yahudah was carried away into exile out of their own land.

28 This is the people whom Nevuchadnetzar carried away into exile: in the seventh year, three thousand twenty three Yahudim:

29 In the eighteenth year of Nevuchadnetzar he carried away into the exile from Yahrushalayim eight hundred thirty two persons:

30 In the twenty-third year of Nevuchadnetzar, Nevuzaradan the captain of the guard carried away into exile seven hundred forty five persons of the Yahudim: all the persons were four thousand six hundred.

31 And it came to pass in the thirty-seventh year of the exile of Yahuyakin melech of Yahudah, in the twelfth chodesh, on the twenty-fifth yom of the chodesh, that Evil-Merodach melech of Bavel in the first year of his rule brought Yahuyakin melech of Yahudah, out of prison,

32 And spoke kindly to him and set his kesay above the kesay of the melechim that were with him in Bavel,

33 And changed his prison garments: and he did continually eat lechem before him all the yamim of his chayim.

34 And for his diet, there was a continual allowance given to him by the melech of, every yom a portion

to the yom of his death, all the yamim of his
chayim. Ahmein X

Ezekiel-Yechezkel

To Our Forefathers Yisrael

1 Now it came to pass in the thirtieth year, on the fourth chodesh, in the fifth yom of the chodesh, as I was among the captives by the river of Chevar, that the shamayim were opened and I saw visions of Ahlohim

2 In the fifth yom of the chodesh, which was the fifth year of melech Yehoyachin's exile,

3 The Word of אֱלֹהִים came expressly to Yechezkel the kohen, the son of Buzi, in the land of the Chaldeans by the River Chevar; and the Hand of אֱלֹהִים was upon him there.

4 And I looked and, see, a whirlwind came out of the north, a great cloud and a fire flashing itself and a splendor was around it and out of the midst of it like the color of glowing metal, out of the midst of the fire.

5 Also out of the midst of it came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces and every one had four wings.

7 And their feet were straight feet; and the soles of their feet were like the soles of a calf's foot: and they sparkled like the color of polished bronze.

8 And they had the hands of a man under their wings on their four sides; and each of the four had faces and wings.

9 Their wings were joined one to another; they turned not when they went; but each one went straightforward.

10 As for the likeness of their faces, the four had the face of a man and the face of a lion on the right side: and the four had the face of an ox on the left side; the four also had the face of an eagle.

11 Such were their faces: with their wings stretched upward; two wings of each one touched one another and two covered their bodies.

12 And they went each one straightforward: going where The Ruach was to go, they went; and they did not turn when they went.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire and like the appearance of torches: it went up and down among the living creatures; and the fire was bright and out of the fire went lightning.

14 And the living creatures ran back and out as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, see one wheel was upon the earth by the living creatures, with its four faces.

16 The appearance of the wheels and their works was like the color of beryl: and the four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went in just four directions: and they turned not when they went.

18 As for their rims, they were so high that they were awesome; and their rims were full of eyes all around the four of them.

19 And when the living creatures went, the wheels went beside them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Wherever The Ruach was to go, they went because there The Ruach went; and the wheels were lifted together with them: for The Ruach of the living creatures was in the wheels.

21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up with them: for The Ruach of the living creature was in the wheels.

22 And the likeness over the heads of the living creatures was as the color of the awesome crystal, stretched out over their heads above.

23 And under the expanse their wings were straight, one toward another: every one had two, which covered one side and every one had two, which covered the other side, of their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great mayim, as the voice of The Almighty, a tumult, as the noise of an army: and when they stood, they let down their wings.

25 And there was a voice from the expanse that was over their heads, when they stood and had let down their wings.

26 And above the expanse that was over their heads was the likeness of a kesay, as the appearance of a sapphire stone: and upon the likeness of the kesay was a likeness as the appearance of a Man upon it above.

27 And I saw as the color of glowing metal, as the appearance of fire around and inside it, from the appearance of His loins upward and from the appearance of His loins downward, I saw as it were the appearance of fire and splendor all around.

28 As the appearance of the bow that is in the cloud in the yom of rain, so was the appearance of the splendor all around the kesay. This was the appearance of the likeness of the tifereth of אִתְּכָם. And when I saw it, I fell upon my face and I heard a voice of One that spoke.

2 And He said to me, Ben-adam, stand upon your feet and I will speak to you.

2 And The Ruach entered into me when He spoke to me and set me upon my feet, that I heard Him that spoke to me.

3 And He said to me, Ben-adam, I send you to the children of Yisrael, to a rebellious nation that has rebelled against Me: they and their ahvot have transgressed against Me, even to this very yom.

4 They are children hard of lev and stiff faced: yet I do send you to them; and you shall say to them, This says The Master אלהים:

5 And they, whether they will hear, or whether they will refuse - for they are a rebellious bayit - yet they shall know that there has been a navi among them.

6 And you, Ben-adam, do not be afraid of them, neither be afraid of their words, though thistles and thorns are with you and you dwell among scorpions: be not afraid of their words, nor be discouraged by their stares, for they are a rebellious bayit.

7 And you shall speak My Words to them, whether they will hear, or whether they will refuse: for they are most rebellious.

8 But you, Ben-adam, hear what I say to you; Be not rebellious like that rebellious bayit: open your mouth and eat what I give you.

9 And when I looked, see, a hand was sent to me; and, a scroll of a scroll was in it;

10 And He spread it before me; and there was writing inside and on the outside: and there was written in it lamentations and mournings and woes.

3 Moreover He said to me, Ben-adam, eat what you find; eat this scroll and go speak to Beit Yisrael.

2 So I opened my mouth and He caused me to eat that scroll.

3 And He said to me, Ben-adam, feed your stomach and fill your stomach with this scroll that I give you. Then did I eat it; and it was in my mouth as honey for sweetness.

4 And He said to me, Ben-adam, go to Beit Yisrael and speak with My Words to them.

5 For you are not sent to a people of a foreign speech and of a difficult language, but to Beit Yisrael;

6 Not to many people of a foreign speech and of a difficult language, whose words you cannot understand. Surely, had I sent you to them; they would have listened to you.

7 But Beit Yisrael will not listen to you; for they will not listen to Me: for kol Beit Yisrael are hard headed and hard hearted.

8 See, I have made your face strong against their faces and your forehead strong against their foreheads.

9 As adamant stone, harder than flint, have I made your forehead: fear them not, neither be discouraged at their stares, for they are a rebellious bayit.

10 Moreover He said to me, Ben-adam, all My Words that I shall speak to you receive in your lev and listen to them with your ears.

11 And go, to them of the exile, to the children of your people and speak to them and tell them, This says The Master אֱלֹהֵינוּ; whether they will hear, or whether they will refuse.

12 Then The Ruach took me up and I heard behind me a voice of a great rushing, saying, Blessed be the tifereth of אֱלֹהֵינוּ from His place.

13 I heard also the noise of the wings of the living creatures that touched one another and the noise of the wheels beside them and a noise of a great rushing.

14 So The Ruach lifted me up and took me away and I went in bitterness, in the heat of my ruach; but the Hand of אֱלֹהִים was strong upon me.

15 Then I came to them of the exile at Tel-Aviv, that dwelt by the river of Chevar and I sat where they sat and remained there stunned among them seven yamim.

16 And it came to pass at the end of seven yamim, that The Word of אֱלֹהִים came to me, saying,

17 Ben-adam, I have made you a watchman to Beit Yisrael: therefore listen to The Words from My mouth and give them warning from Me.

18 When I say to the wicked, You shall surely die; and you give him no warning, nor speak to warn the wicked of his wicked derech, to save his chayim; the same wicked man shall die in his iniquity; but his dahm will I require at your hand.

19 Yet if you warn the wicked and he turn not from his wickedness, nor from his wicked derech, he shall die in his iniquity; but you have delivered your being.

20 Again, When a tzadik man turns from his tzedakah and commits iniquity and I lay a stumbling block before him, he shall die: because you have not given him warning, he shall die in his sin and his tzedakah which he has done shall not be remembered; but his dahm will I require at your hand.

21 Nevertheless if you warn the tzadik man, that the tzadik sin not and he does not sin, he shall surely live because he is warned; also you have delivered your being.

22 And the Hand of אֱלֹהִים was there upon me; and He said to me, Arise, go out into the plain and I will talk with you there.

23 Then I arose and went out into the plain: and, see, the tifereth of אֱלֹהִים stood there, the same

tifereth that I saw by the river of Chevar: and I fell on my face.

24 Then The Ruach entered Into me, and set me upon my feet and spoke with me and said to me, Go, shut yourself inside your bayit.

25 But you, O Ben-adam, see, they shall put chains upon you and shall bind you with them and you shall not go out among them:

26 And I will make your tongue cleave to the roof of your mouth, so that you shall be dumb and shall not be a reprover to them: for they are a rebellious bayit.

27 But when I speak with you, I will open your mouth and you shall say to them, This says The Master אֱלֹהֵי אֱדָמָה; He that hears, let him hear; and he that refuses, let him refuse: for they are a rebellious bayit.

4 You also, Ben-adam, take a clay tablet and lay it before you and you shall trace upon it the city of Yahrushalayim:

2 And lay siege against it and build a siege wall against it and heap up a mound against it; set the camp against it and set battering rams against it all around.

3 Moreover take for yourself an iron pan and set it as a wall of iron between you and the city: and set your face against it and it shall be besieged and you shall lay siege against it. This shall be an ot to Beit Yisrael.

4 Lie also upon your left side and lay the iniquity of Beit Yisrael upon it: according to the number of the yamim that you shall lie upon it you shall bear their iniquity.

5 For I have laid upon you the years of their iniquity, according to the number of the yamim, three

hundred and ninety yamim: so shall you bear the iniquity of Beit Yisrael.

6 And when you have accomplished them, lie again on your right side and you shall bear the iniquity of Beit Yahudah forty yamim: I have appointed you each yom for a year.

7 Therefore you shall set your face toward the siege of Yahrushalayim and your arm shall be uncovered and you shall prophesy against it.

8 And, see, I will lay chains upon you and you shall not turn from one side to another, until you have ended the yamim of your siege.

9 Take also wheat and barley and beans and lentils and millet and spelt and put them in one vessel and make lechem from it, according to the number of the yamim that you shall lie upon your side, three hundred ninety yamim shall you eat of it.

10 And your food that you shall eat shall be by weight, twenty shekels a yom: from time to time shall you eat it.

11 You shall drink also mayim by measure, the sixth part of a hin: from time to time shall you drink.

12 And you shall eat it as barley cakes and you shall bake it with human dung, in their sight.

13 And אִיִּזְרָאֵל said, Even so shall the children of Yisrael eat their defiled food among the goyim, where I will drive them.

14 Then said I, Oy vey, Master אִיִּזְרָאֵל ! See, my being has not been defiled: for from my youth up even until now have I not eaten of that which dies by itself, or is torn in pieces; neither came there any abominable meat into my mouth.

15 Then He said to me, See, I have given you cow's dung instead of man's dung and you shall prepare your lechem with it.

16 Moreover He said to me, Ben-adam, see, I will break the supply of lechem in Yahrushalayim: and

they shall eat lechem by weight and with care; and they shall drink mayim by measure, with astonishment:

17 That they may lack lechem and mayim and be appalled with one another and consume away for their iniquity.

5 And you, Ben-adam, take a sharp sword, use it like a barber's razor and cause it to pass upon your head and upon your beard: then take scales to weigh it and divide the hair.

2 You shall burn with fire a third part in the midst of the city, when the yamim of the siege are fulfilled: and you shall take a third part and smite around it with a knife: and a third part you shall scatter in the wind; and I will draw out a sword after them.

3 You shall also take a few hairs and bind them on the edge of your garment.

4 Then take some hairs again and cast them into the midst of the fire and burn them in the fire; for from it shall come a fire that spreads to kol Beit Yisrael.

5 This says The Master אֱלֹהִים; This is Yahrushalayim: I have set it in the midst of the goyim and countries that are around her.

6 And she has changed my mishpatim into wickedness more than the other goyim and my chukim more than the other countries that are around her: for they have refused My mishpatim and My chukim, they have not had their halacha in them.

7 Therefore this says The Master אֱלֹהִים; Because you multiplied more than the goyim that are around you, and have not walked in My chukim, neither have you kept My mishpatim, neither have you done according to the mishpatim of the goyim that are all around you;

8 Therefore this says The Master אֱלֹהִים; See, I, even I, am against you and will execute mishpatim in your midst in the sight of the goyim.

9 And I will do in you that which I have not done and of which I will not do anymore again because of all your abominations.

10 Therefore the ahvot shall eat the sons in the midst of you and the sons shall eat their ahvot; and I will execute mishpatim in you and the whole remnant of you will I scatter into all the winds.

11 Therefore, as I live, says The Master אֱלֹהִים; Surely because you have defiled My Kadosh-Place with all your detestable things and with all your abominations, therefore will I also diminish you; neither shall My eye spare; neither will I have any pity.

12 A third part of you shall die with the pestilence and with famine shall they be consumed in the midst of you: and a third part shall fall by the sword around you and I will scatter a third part into all the winds and I will draw out a sword after them.

13 In this manner shall My anger be accomplished and I will cause My anger to rest upon them and I will be comforted: and they shall know that I אֱלֹהִים have spoken it in My zeal, when I have accomplished My anger upon them.

14 Moreover I will make you waste and a reproach among the goyim that are around you, in the sight of all that pass by.

15 So it shall be a reproach and an object of taunting, an instruction and astonishment to the goyim that are around you, when I shall execute mishpatim in you in displeasure and in anger and in furious chastisements. I אֱלֹהִים have spoken it.

16 When I shall send upon them the evil arrows of famine, which shall be for their destruction and which I will send to destroy you: and I will increase

the famine upon you and will break your supply of lechem:

17 So will I send upon you famine and evil beasts and they shall bereave you; and pestilence and dahm shall pass through you; and I will bring the sword upon you. I אףאז have spoken it.

6 And The Word of אףאז came to me, saying,

2 Ben-adam, set your face toward the mountains of Yisrael and prophesy against them,

3 And say, You mountains of Yisrael, hear The Word of The Master אףאז; This says The Master אףאז to the mountains and to the hills, to the rivers and to the valleys; See, I, even I, will bring a sword upon you and I will destroy your high places.

4 And your altars shall be desolate and your images shall be broken: and I will cast down your slain men before your idols.

5 And I will lay the dead corpses of the children of Yisrael before their idols; and I will scatter your bones around your altars.

6 In all your dwelling places the cities shall be laid waste and the high places shall be desolate; that your altars may be laid waste and made desolate and your idols may be broken and made to cease and your shemesh-pillars may be cut down and your works may be abolished.

7 And the slain shall fall in your midst and you shall know that I AM אףאז.

8 Yet will I leave a remnant that you may have some that shall escape the sword among the goyim, when you shall be scattered throughout the countries.

9 And they that escape from you shall remember Me among the goyim where they shall be carried as captives because I AM broken with their whorish lev, which has departed from Me and with their eyes, which go whoring after their idols: and they shall

despise themselves for the evils which they have committed in all their abominations.

10 And they shall know that I AM אֶלֹהִים and that I have not said in vain that I would do this evil to them.

11 This says The Master אֶלֹהִים; Strike with your hand and stamp with your foot and say, Oy for all the evil abominations of Beit Yisrael! For they shall fall by the sword, by the famine and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is Near shall fall by the sword; and he that remains and is besieged shall die by the famine: this will accomplish My anger upon them.

13 Then shall you know that I AM אֶלֹהִים, when their slain men shall be among their idols around their altars, upon every high hill, in all the tops of the mountains and under every green eytz and under every thick oak eytz, the place where they did offer sweet fragrances to all their idols.

14 So will I stretch out My hand upon them and make the land desolate, yes, more desolate than the wilderness toward Divlath, in all their dwellings: and they shall know that I AM אֶלֹהִים.

7 Moreover The Word of אֶלֹהִים came to me, saying,

2 Also, you Ben-adam, this says The Master אֶלֹהִים to the land of Yisrael; An end, the end is come upon the four corners of the land.

3 Now is the end come upon you and I will send My anger upon you and will judge you according to your halachot and will repay you for all your abominations.

4 And My eye shall not spare you, neither will I have pity: but I will repay your halachot upon you and

your abominations shall be in your midst: and you shall know that I AM אףאז.

5 This says The Master אףאז; An evil, only evil, see, it has come.

6 An end has come, the end has come: it watches for you; see, it has come.

7 The boker is come to you, O you that dwell in the land: the time has come; the yom of trouble is near and not of gilah in the mountains.

8 Now will I shortly pour out My anger upon you and accomplish My anger upon you: and I will judge you according to your halachot and will repay you for all your abominations.

9 And My eye shall not spare, neither will I have pity: I will repay you according to your halachot and your abominations that are in the midst of you; and you shall know that I AM אףאז who smites you.

10 See the yom, see, it is come: the boker has come; the rod has blossomed, pride has budded.

11 Violence is risen up into a rod of wickedness: none of them shall remain, nor any of their multitude, nor any of their riches: neither shall there be wailing for them.

12 The time has come, the yom draws near: let not the buyer rejoice, nor the seller mourn: for anger is upon all the multitude of them.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude of them, who shall not return; neither shall any strengthen himself in their chayim of iniquity.

14 They have blown the shofar, even to make all ready; but none goes to the battle: for My anger is upon all the multitude of them.

15 The sword is outside and the pestilence and the famine inside: he that is in the field shall die with the

sword; and he that is in the city, famine and pestilence shall devour him.

16 But, they that escape shall escape and shall be on the mountains like doves of the valleys, all of them mourning, everyone over his iniquity.

17 All their hands shall go limp and all knees shall be weak as mayim.

18 They shall also gird themselves with sackcloth and horror shall cover them; and shame shall be upon all their faces and baldness upon all their heads.

19 They shall cast their silver in the streets and their gold shall be removed: their silver and their gold shall not be able to deliver them in the yom of the anger of אף אר: they shall not satisfy their beings, neither fill their stomachs: because it is the stumbling block of their iniquity.

20 As for the beauty of his ornament, He set it in excellency: but they made the images of their abominations and of their detestable things from it: therefore have I set it far from them.

21 And I will give it into the hands of the foreigners for a prey and to the wicked of the earth for a spoil; and they shall defile it.

22 My face will I turn also from them and they shall defile My secret place: for the robbers shall enter into it and defile it.

23 Make a chain: for the land is full of bloody crimes and the city is full of violence.

24 And I will bring the worst of the goyim and they shall possess their houses: I will also make the pride of the strong to cease; and their kadosh places shall be defiled.

25 Destruction comes; and they shall seek shalom and there shall be none.

26 Mischief shall come upon mischief and report shall be upon report; then shall they seek a vision of

the navi; but the Torah shall perish from the kohen and counsel from the zechanim.

27 The melech shall mourn and the leaders shall be clothed with desolation and the hands of the people of the land shall be troubled: I will do to them according to their own derech and according to their own rulings will I judge them; and they shall know that I AM אףאז.

8 And it came to pass in the sixth year, in the sixth chodesh, in the fifth yom of the chodesh, as I sat in my bayit and the zechanim of Yahudah sat before me, that the hand of The Master אףאז fell upon me.

2 Then I beheld and see a likeness as the appearance of fire: from the appearance of His loins downward, fire; and from His loins upward, as the appearance of splendor, as the color of glowing metal.

3 And He stretched out the design of a hand and took me by a lock of my head; and The Ruach lifted me up between the earth and the shamayim and brought me in the visions of Ahlohim to Yahrushalayim, to the door of the inner gate that looks toward the north where was the seat of the image of jealousy, that provokes jealousy.

4 And, see, the tifereth of the Ahlohim of Yisrael was there, according to the vision that I saw in the plain.

5 Then He said to me, Ben-adam, lift up your eyes now toward the north. So I lifted up my eyes toward the north and see northward of the altar gate this image of jealousy was in the entrance.

6 He said furthermore to me, Ben-adam, do you see what they are doing? Even the great abominations that Beit Yisrael commits here, that I should go far away from My Kadosh-Place? But turn again and you shall see even greater abominations.

7 And He brought me to the door of the courtyard; and when I looked, see a hole in the wall.

8 Then He said to me, Ben-adam, dig now in the wall: and when I had dug into the wall, I saw a door.

9 And He said to me, Go in and see the wicked abominations that they do there.

10 So I went in and saw; and see every design of creeping things and abominable beasts and all the idols of Beit Yisrael, portrayed upon the wall all around.

11 And there stood before them the seventy men of the zechanim of Beit Yisrael and in the midst of them stood Ya-azanyah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said He to me, Ben-adam, have you seen what the zechanim of Beit Yisrael do in the dark, every man in the rooms of his idols? For they say, אלהינו does not see us; אלהינו has forsaken the land.

13 He said also to me, Turn again and you shall see even greater abominations that they do.

14 Then He brought me to the door of the gate of אלהינו 's Bayit which was toward the north; and, see, there sat women weeping for Tammuz.

15 Then said He to me, Have you seen this, O Ben-adam? Turn again and you shall see greater abominations than these.

16 And He brought me into the inner courtyard of אלהינו 's Bayit and, see, at the door of the Hekal of אלהינו , between the porch and the altar, were about twenty-five men, with their backs toward the Hekal of אלהינו and their faces toward the east; and they worshipped the shemesh toward the east.

17 Then He said to me, Have you seen this, O Ben-adam? Is it a small thing for Beit Yahudah that they commit the abominations that they commit here? For they have filled the land with violence and have

returned to provoke Me to anger: and, see, they put the branch to My nose.

18 Therefore will I also deal in anger: My eye shall not spare, neither will I have pity: and though they cry in My ears with a loud voice, yet will I not listen to them.

9 He cried also in my ears with a loud voice, saying, Let the avengers of the city draw near, every man with his destroying weapon in his hand.

2 And, see, six men came from the derech of the Upper Gate, which lies toward the north and every man a killing weapon in his hand; and one Man among them was clothed with linen, whose loins were girded with sefirot: and they went in and stood beside the bronze altar.

3 And the tifereth of the Ahlohim of Yisrael had gone up from the cheruv, where it had been, to the threshold of the Bayit. And He called to the Man clothed with linen, whose loins were girded with sefirot;

4 And אִרְאֵל said to Him, Go through the midst of the city, through the midst of Yahrushalayim and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in the midst of it.

5 And to the others He said in my hearing, Follow Him through the city and smite: let not your eye spare, neither have any pity:

6 Slay utterly old and young, both maidens and little children and women: but come not near to any man who has the mark; and begin at My Kadosh-Place. Then they began with the zechanim who were in front of the Bayit.

7 And He said to them, Defile the Bayit and fill the courts with the slain: go out. And they went out and killed those in the city.

8 And it came to pass, while they were slaying them and I was left, that I fell upon my face and cried and said, Oy, Master אֱלֹהִים ! Will You destroy all the remnant of Yisrael in Your pouring out of Your anger upon Yahrushalayim?

9 Then He said to me, The iniquity of Beit Yisrael and Yahudah is exceedingly great, and the land is full of dahm and the city full of perverseness: for they say, אֱלֹהִים has forsaken the land and אֱלֹהִים sees not.

10 And as for Me also, My eye shall not spare, neither will I have pity, but I will repay their derech upon their head.

11 And, see, the Man clothed with linen, whose loins were girded with sefirot, reported the matter, saying, I have done as you have commanded me.

10 Then I looked and, saw, in the expanse that was above the head of the cheruvim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a kesay.

2 And He spoke to the Man clothed with linen and said, Go in between the wheels, even under the cheruv and fill your hand with coals of fire from between the cheruvim and scatter them over the city. And He went in before my eyes.

3 Now the cheruvim stood on the right side of the Bayit, when the Man went in; and the cloud filled the inner courtyard.

4 Then the tifereth of אֱלֹהִים went up from the cheruv and stood over the threshold of the Bayit; and the Bayit was filled with the cloud and the courtyard was full of the splendor of אֱלֹהִים 's tifereth.

5 And the sound of the cheruvim's wings was heard even to the outer courtyard, as the voice of El-Shaddai when He speaks.

6 And it came to pass, that when He had commanded the Man clothed with linen, saying, Take fire from between the wheels, from between the cheruvim; then He went in and stood beside the wheels.

7 And one cheruv stretched out his hand from between the cheruvim to the fire that was between the cheruvim and took of it and put it into the hands of Him that was clothed with linen: who took it and went out.

8 And there appeared in the cheruvim the design of a Man's hand under their wings.

9 And when I looked, see the four wheels by the cheruvim, one wheel by one cheruv and another wheel by another cheruv: and the appearance of the wheels was as the color of a beryl stone.

10 And as for their appearances, the four looked alike, as if a wheel had been in the middle of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place where the head looked they followed it; they turned not as they went.

12 And their whole gooff and their backs and their hands and their wings and the wheels, were full of eyes all round, even the wheels that the four had.

13 As for the wheels, they were called for in my hearing, O wheel.

14 And every one had four faces: the first face was the face of a cheruv and the second face was the face of a man and the third the face of a lion and the fourth the face of an eagle.

15 And the cheruvim were lifted up. This is the living creature that I saw by the river of Chevar.

16 And when the cheruvim went, the wheels went by them: and when the cheruvim lifted up their

wings to har up from the earth, the same wheels also moved not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up also: for The Ruach of the living creature was in them.

18 Then the tifereth of אִרְאֵל departed from off the threshold of the Bayit and stood over the cheruvim.

19 And the cheruvim lifted up their wings and mounted up from the earth in my sight: when they went out, the wheels also were beside them and everyone stood at the door of the east gate of אִרְאֵל 's Bayit; and the tifereth of the Ahlohim of Yisrael was over them above.

20 This is the living creature that I saw under the Ahlohim of Yisrael by the river of Chevar; and I knew that they were the cheruvim.

21 Every one had four faces apiece and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces that I saw by the river of Chevar, their appearances and themselves: each one went straightforward.

11 Moreover The Ruach lifted me up and brought me to the East Gate of אִרְאֵל 's Bayit, which looks eastward: and see at the door of the gate twenty-five men; among whom I saw Ya-azanyah the son of Atzur and Pelatyahu the son of Benyahu, the leaders of the people.

2 Then said He to me, Ben-adam, these are the men that devise mischief and give wicked counsel in this city:

3 Who say, It is not near; let us build houses: this city is the cooking pot and we are the meat.

4 Therefore prophesy against them, prophesy, O Ben-adam.

5 And The Ruach of אֱלֹהִים fell upon me and said to me, Speak; This says אֱלֹהִים; This have you said, O Beit Yisrael: for I know the things that come into your mind, every one of them.

6 You have multiplied your slain in this city and you have filled the streets of it with the slain.

7 Therefore this says The Master אֱלֹהִים; Your slain whom you have laid in the midst of it, they are the flesh and this city is the cooking pot: but I will bring you out of the midst of it.

8 You have feared the sword; and I will bring a sword upon you, says The Master אֱלֹהִים.

9 And I will bring you out of the midst of it and deliver you into the hands of foreigners and will execute mishpatim among you.

10 You shall fall by the sword; I will judge you in the borders of Yisrael; and you shall know that I AM אֱלֹהִים.

11 This city shall not be your cooking pot, neither shall you be the meat in the midst of it; but I will judge you in the borders of Yisrael:

12 And you shall know that I AM אֱלֹהִים: for you have not had your halacha in My chukim, neither did you execute My mishpatim, but have done after the customs of the goyim that are around you.

13 And it came to pass, when I prophesied, that Pelatyahu the son of Benyahu died. Then I fell down upon my face and cried with a loud voice and said, Oy, Master אֱלֹהִים ! Will You make a full end of the remnant of Yisrael?

14 Again The Word of אֱלֹהִים came to me, saying,

15 Ben-adam, as for your brothers, even your brothers, the men of your relatives and kol Beit Yisrael, are those to whom the inhabitants of Yahrushalayim have said, Stay away from אֱלֹהִים: to us is this land given in possession.

16 Therefore say, This says The Master אֱלֹהִים; Although I have cast them far off among the goyim and although I have scattered them among the countries, yet will I be to them as a little kadosh place in the countries where they shall come.

17 Therefore say, This says The Master אֱלֹהִים; I will even gather you from the peoples and assemble you out of the countries where you have been scattered and I will give you the land of Yisrael.

18 And they shall come to the land and they shall take away all the detestable things of the land and all the abominations from there.

19 And I will give them lev echad, and I will put a new Ruach inside you; and I will take the stony lev out of their flesh and will give them a lev of flesh:

20 That they may have their halacha in My chukim and keep My mishpatim and do them: and they shall be My people-Ami and I will be their Ahlohim.

21 But as for them whose lev follows after the lev of their own detestable things and abominations, I will repay their derech upon their own heads, says The Master אֱלֹהִים.

22 Then did the cheruvim lift up their wings and the wheels beside them; and the tifereth of the Ahlohim of Yisrael was over above them.

23 And the tifereth of אֱלֹהִים went up from the midst of the city and stood upon the har, which is on the east side of the city.

24 Afterwards The Ruach took me up and brought me in a vision by The Ruach of Ahlohim into Chaldea, to those in the exile. So the vision that I had seen departed from me.

25 Then I spoke to those of the exile all the things that אֱלֹהִים had showed me.

12 The Word of אֱלֹהִים also came to me, saying,

2 Ben-adam, you dwell in the midst of a rebellious bayit, who have eyes to see and see not; they have ears to hear and hear not: for they are a rebellious bayit.

3 Therefore, Ben-adam, prepare baggage for exile and go into exile during the yom in their sight; and you shall be exiled from your place to another place in their sight: it may be they will reconsider things, though they be a rebellious bayit.

4 Then shall you bring out your baggage by yom in their sight, as baggage for exile: and you shall go out at evening in their sight also, like those that go out into exile.

5 Dig through the wall in their sight and bring them out through it.

6 In their sight shall you bear it upon your shoulders and carry it out in the twilight: you shall cover your face, that you do not see the land: for I have made you as an ot to Beit Yisrael.

7 And I did as I was commanded: I brought out my baggage by yom, as baggage for exile and in the evening I dug through the wall with my hand; I brought it out in the twilight and I carried it upon my shoulder in their sight.

8 And in the boker came The Word of אֱלֹהִים to me, saying,

9 Ben-adam, has not Beit Yisrael, the rebellious bayit, said to you, What are you doing?

10 Say to them, This says The Master אֱלֹהִים; This burden concerns the leaders in Yahrushalayim and all Beit Yisrael that are among them.

11 Say, I am your ot: like I have done, so shall it be done to you: you shall be removed and go into exile.

12 And the leader that is among them shall bear his baggage upon his shoulders in the twilight and shall go out: he shall dig through the wall to carry them

out through it: he shall cover his face, that he see not the land with his eyes.

13 My net also will I spread upon him and he shall be taken in My trap: and I will bring him to Bavel to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter towards every wind all that are around him who try to assist him and all his chains; and I will draw out the sword after them.

15 And they shall know that I AM אֱלֹהִים, when I shall scatter them among the goyim, and disperse them in the countries.

16 But I will let a few men of theirs escape from the sword, from the famine and from the pestilence; that they may confess all their abominations among the goyim where they will go; and they shall know that I AM אֱלֹהִים.

17 Moreover The Word of אֱלֹהִים came to me, saying,

18 Ben-adam, eat your lechem with quaking and drink your mayim with trembling and with anxiety;

19 And say to the people of the land, This says The Master אֱלֹהִים to the inhabitants of Yahrushalayim and of the land of Yisrael; They shall eat their lechem with anxiety and drink their mayim with astonishment, that her land may be desolate from all that is in it because of the violence of all those that dwell in it.

20 And the cities that are inhabited shall be laid waste and the land shall be desolate; and you shall know that I AM אֱלֹהִים.

21 And The Word of אֱלֹהִים came to me, saying,

22 Ben-adam, what is that mishle that you have in the land of Yisrael, saying, The yamim are delayed and every vision fails?

23 Tell them therefore, This says The Master אֱלֹהִים; I will make this mishle to cease and they shall no

more use it as a mishle in Yisrael; but say to them,
The yamim are at hand and the matter of every
vision.

24 For there shall be no more any vain vision nor
flattering divination inside Beit Yisrael.

25 For I AM אֱלֹהִים: I will speak and the word that I
shall speak shall come to pass; it shall be no more
delayed: for in your yamim, O rebellious bayit, will I
say the word and will perform it, says The Master
אֱלֹהִים.

26 Again The Word of אֱלֹהִים came to me, saying,
27 Ben-adam, see, those of Beit Yisrael say, The
vision that he sees is for many yamim from now and
he prophesies of times that are far off.

28 Therefore say to them, This says The Master
אֱלֹהִים; None of My Words will be delayed anymore,
but the word that I have spoken shall be done, says
The Master אֱלֹהִים.

13 And The Word of אֱלֹהִים came to me, saying,

2 Ben-adam, prophesy against the neviim of Yisrael
that prophesy and say to them that prophesy out of
their own levavot, Hear The Word of אֱלֹהִים;

3 This says The Master אֱלֹהִים; Woe to the foolish
neviim, that follow their own ruach and have seen
nothing!

4 O Yisrael, your neviim are like the foxes in the
deserts.

5 You have not gone up into the gaps; neither built a
wall of protection for Beit Yisrael to stand in the
battle

in the yom of אֱלֹהִים.

6 They have seen vanity and lying divination,
saying, אֱלֹהִים says: and אֱלֹהִים has not sent them:
and they have made others to have tikvah that the
false word would be confirmed.

7 Have you not seen a vain vision and have you not spoken a lying divination, whereas you say, אִי אִי אִי says it; yet I have not spoken?

8 Therefore this says The Master אִי אִי אִי; Because you have spoken vanity and seen lies, therefore, see, I AM against you, says The Master אִי אִי אִי.

9 And My hand shall be upon the neviim that see vanity and that divine lies: they shall not be in the kehilla of My people, neither shall they be written in the writing of Beit Yisrael, neither shall they enter into the land of Yisrael; and you shall know that I AM The Master אִי אִי אִי.

10 Because, they have seduced My people, saying, Shalom; and there was no shalom; and one built up a wall, while others coat it with whitewash:

11 Say to them who coat it with whitewash that it shall fall: there shall be an overflowing shower; and you, O great hailstones, shall fall; and a stormy wind shall tear it down.

12 See, when the wall is fallen, shall it not be said to you, Where is the coating with which you have coated?

13 Therefore this says The Master אִי אִי אִי; I will even tear it with a stormy wind in My anger; and there shall be an overflowing shower in My anger and great hailstones in My anger to consume it.

14 So will I break down the wall that you have coated with untempered mortar and bring it down to the ground, so that the foundation of it shall be uncovered and it shall fall and you shall be consumed in the midst of it: and you shall know that I AM אִי אִי אִי.

15 By this will I accomplish My anger upon the wall and upon them that have coated it with whitewash and I will say to you, The wall is no more, neither they that coated it;

16 Such are the neviim of Yisrael who prophesy concerning Yahrushalayim and who see visions of shalom for her and there is no shalom, says the Master אִיִּיִּי.

17 Likewise, Ben-adam, set your face against the daughters of your people, who prophesy out of their own lev; and prophesy against them,

18 And say, This says The Master אִיִּיִּי; Woe to the women that sew magic charms upon all wrists and make veils upon the heads of every size to hunt beings! Will you hunt the beings of My people and will you save the beings alive that come to you?

19 And will you profane Me among My own people for handfuls of barley and for pieces of lechem, to slay the beings that should not die and to save the beings alive that should not be alive, by your lying to My people that listen to your lies?

20 Therefore this says The Master אִיִּיִּי; See, I AM against your magic charms, with which you hunt the beings like birds and I will tear them from your arms and will let the beings go, even the beings that you hunt like birds.

21 Your veils also will I tear and deliver My people out of your hand and they shall be no more in your hand to be hunted; and you shall know that I AM אִיִּיִּי.

22 Because with lies you have made the lev of the tzadik sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked derech, by promising him chayim:

23 Therefore you shall see no more vanity, nor practice divinations: for I will deliver My people out of your hand: and you shall know that I AM אִיִּיִּי.

14 Then came certain of the zechanim of Yisrael to me and sat before me.

2 And The Word of אֱלֹהִים came to me, saying,
3 Ben-Ahdahm, these men have set up their idols in
their lev and put the stumbling block of their iniquity
before their faces: should I let them seek Me?
4 Therefore speak to them and say to them, This
says The Master אֱלֹהִים; Every man of Beit Yisrael
that sets up his idols in his lev and puts the
stumbling block of his iniquity before his face and
comes to the navi; I אֱלֹהִים will answer him that
comes according to the multitude of his idols;
5 That I may take hold of Beit Yisrael by their own
lev because they are all estranged from Me through
their idols.
6 Therefore say to Beit Yisrael, This says The
Master אֱלֹהִים; Make teshuvah and turn yourselves
away from your idols; and turn away your faces
from all your abominations.
7 For every one of Beit Yisrael, or of the ger that
sojourns in Yisrael, who separates himself from Me
and sets up his idols in his lev and puts the
stumbling block of his iniquity before his face and
comes to a navi to inquire of him concerning Me; I
אֱלֹהִים will answer him by Myself:
8 And I will set My face against that man and will
make him an ot and a mishle and I will cut him off
from the midst of My people; and you shall know
that I AM אֱלֹהִים.
9 And if the navi is deceived when he has spoken a
thing, I אֱלֹהִים have deceived that navi and I will
stretch out My hand upon him and will destroy him
from the midst of My people Yisrael.
10 And they shall bear the punishment of their
iniquity: the punishment of the navi shall be even as
the punishment of him that goes to him;
11 That Beit Yisrael may not go astray from Me
anymore, neither be defiled anymore with all their

transgressions; but that they may be My people-Ami and I may be their Ahlohim, says The Master אלהים.

12 The Word of אלהים came again to me, saying,
13 Ben-adam, when the land sins against Me by trespassing grievously, then will I stretch out My hand upon it and will cut off the supply of the lechem and will send famine upon it and will cut off man and beast from it:

14 Though these three men, Noach, Daniyel and Iyov, were in it, they should deliver only their own beings by their tzedakah, says The Master אלהים.

15 If I cause evil beasts to pass through the land and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 Though these three men were in it, as I live, says The Master אלהים, they shall deliver neither their sons nor their daughters; they only shall be delivered, but the land shall be desolate.

17 Or, if I bring a sword upon that land and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men were in it, as I live, says The Master אלהים, they shall deliver neither their sons nor daughters, but they only shall be delivered themselves.

19 Or, if I send a pestilence into that land and pour out My anger upon it for dahm, to cut off from it man and beast:

20 Though Noach, Daniyel and Iyov, were in it, as I live, says The Master אלהים, they shall deliver neither their son nor daughter; they shall only deliver their own beings by their tzedakah.

21 For this says The Master אלהים; How much more when I send My four sore mishpatim upon Yahrushalayim, the sword and the famine and the evil beast and the pestilence, to cut off from it man and beast?

22 Yet, see, in it shall be left a remnant that shall be brought out, both sons and daughters: see, they shall come out to you and you shall see their derech and their doings: and you shall be comforted concerning the evil that I have brought upon Yahrushalayim, even concerning all that I have brought upon it.

23 And they shall comfort you, when you see their halachot and their doings: and you shall know that I have not done without a cause all that I have done in it, says The Master אֱלֹהִים.

15 And The Word of אֱלֹהִים. came to me, saying,

2 Ben-adam, Why is the vine eytz better than any other eytz, or than a branch which is among the eytzim of the forest?

3 Shall wood be taken from it to make it into woodwork? Or, will men take a peg of it to hang any vessel on it?

4 See, it is cast into the fire for fuel; the fire devours both its ends and the middle of it is burned. Is it fit for any woodwork?

5 See, when it was whole, it was fit for no woodwork: how much less shall it be fit for any woodwork, when the fire has devoured it and it is burned?

6 Therefore this says The Master אֱלֹהִים; As the vine eytz is among the eytzim of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Yahrushalayim.

7 And I will set My face against them; they shall go out from one fire and another fire shall devour them; and you shall know that I AM אֱלֹהִים, when I set My face against them.

8 And I will make the land desolate because they have committed a trespass, says The Master אֱלֹהִים.

16 Again The Word of אֱלֹהִים came to me, saying,

2 Ben-adam, cause Yahrushalayim to know her abominations,

3 And say, This says The Master אֱלֹהִים to Yahrushalayim; Your birth and your origin is of the land of Kanaan; your abba was an Amorite and your eema a Hittite.

4 And as for your birth, in the yom you were born your navel cord was not cut, neither were you washed in mayim to clean you; you were not rubbed with salt at all, nor swaddled in cloth at all.

5 No eye pitied you, to do any of these to you, to have rachamim upon you; but you were cast out in the open field, to the loathing of your chayim, in the yom that you were born.

6 And when I passed by you and saw you defiled in your own dahm, I said to you when you were in your dahm, Live; yes, I said to you when you were in your dahm, Live.

7 I have caused you to multiply as the bud of the field and you have increased and grown great, and you are come in the finest ornaments: your breasts are fashioned and your hair is grown, but before you were naked and bare.

8 Now when I passed by you and looked upon you, see, your time was the time of ahava; and I spread My skirt over you and covered your nakedness: yes, I swore to you and entered into a brit with you, says The Master אֱלֹהִים and you became Mine.

9 Then I washed you with mayim; yes, I thoroughly washed away your dahm from you and I anointed you with oil.

10 I clothed you also with embroidered work and sandals of leather and I wrapped you in fine linen and I covered you with silk.

11 I adorned you also with ornaments and I put bracelets upon your hands and a chain on your neck.

12 And I put a jewel on your forehead, and earrings in your ears and a beautiful keter upon your head.

13 You were adorned with gold and silver; and your clothing was of fine linen and silk and embroidered work; you did eat fine flour and honey and oil: and you were exceedingly beautiful and you did prosper into a malchut.

14 And your fame went out among the goyim for your beauty: for it was perfect through My splendor, which I had put upon you, says The Master אֱלֹהִים.

15 But you trusted in your own beauty and played the harlot because of your fame and poured out your fornications on everyone that passed by; who desired it.

16 And of your garments you did take and adorned your high places with different colors and played the harlot there: which should not have come about, neither shall it be so.

17 You have also taken your fair jewels of My gold and of My silver, which I had given you and made for yourself images of males and did commit whoring with them,

18 And took your embroidered garments and covered them: and you have set My oil and My incense before them.

19 My food also which I gave you, fine flour and oil and honey, with which I fed you, you have even set it before them for sweet fragrances: and so it was, says The Master אֱלֹהִים.

20 Moreover you have taken your sons and your daughters, whom you have bore to Me and these have you sacrificed to them to be devoured. Was your whoring a small matter?

21 In that you have slain My children and delivered them to cause them to pass through the fire before them.

22 And in all your abominations and your whorings you have not remembered the yamim of your youth, when you were naked and bare and were defiled in your dahm.

23 And it came to pass after all your wickedness - woe, woe to you! Says The Master אף אף;

24 That you have also built an arched place and have made a high place in every street for yourself.

25 You have built your high place at every head of the derech and have made your beauty to be abhorred and have opened your legs to everyone that passed by and multiplied your whoring.

26 You have also committed fornication with the Mitzrim your neighbors, great of flesh; and have increased your whoring, to provoke Me to anger.

27 See, therefore I have stretched out My hand over you and have diminished your normal food and delivered you to the will of them that hate you, the daughters of the Plishtim, who are ashamed of your lewd derech.

28 You have played the whore also with the Ashurim because you were insatiable; you have played the harlot with them and still were not satisfied.

29 You have moreover multiplied your fornications in the land of Kanaan all the derech to Chaldea; and yet even then you were not satisfied.

30 How weak is your lev, says The Master אף אף, seeing you do all these things, the deeds of a shameless whorish woman;

31 In that you build your arched place in the head of every derech and make your high place in every street; and have not been wise like a harlot, in that you have refused payment;

32 But as an isha that commits adultery, who takes foreigners instead of her husband!

33 They give gifts to all whores: but you give your gifts to all your lovers and hire them, that they may come to you from everywhere for your whoring.

34 You are different from other women in your whoring, whereas none follows you to commit whoring: in that you give payment and no payment is given to you, therefore you are different.

35 Therefore, O harlot, hear The Word of אֱלֹהִים:

36 This says The Master אֱלֹהִים; Because your filthiness was poured out and your nakedness uncovered through your whoring with your lovers and with all the idols of your abominations and by the dahm of your children, which you did give to them;

37 See, therefore I will gather all your lovers, with whom you have taken pleasure and all them that you have loved, with all them that you have hated; I will even gather them around you and will reveal your nakedness to them, that they may see all your nakedness.

38 And I will bring mishpat upon you, as women that break wedlock and shed dahm are judged; and I will give you dahm in anger and zeal.

39 And I will also give you into their hand and they shall throw down your arched place and shall break down your high places: they shall strip you also of your clothes and shall take your beautiful jewels and leave you naked and bare.

40 They shall also bring up a company against you and they shall stone you with stones and thrust you through with their swords.

41 And they shall burn your houses with fire and execute mishpatim upon you in the sight of many women: and I will cause you to cease from playing the harlot and you also shall no longer give gifts.

42 So will I make My anger toward you to cease and My zeal shall depart from you and I will be calm and will be angry no more.

43 Because you have not remembered the yamim of your youth, but have troubled Me in all these things; see, therefore I also will repay your derech upon your head, says The Master אֱלֹהִים: because of your abominations and fornications.

44 See, everyone that uses mishle shall use this mishle against you, saying, Like eema, like daughter.

45 You are your eema's daughter, that despises her husband and her children; and you are the sister of your sisters, which despised their husbands and their children: your eema was a Hittite and your abba an Amorite.

46 And your elder sister is Shomron, she and her daughters that dwell at your left hand: and your younger sister that dwells at your right hand is Sedom and her daughters.

47 Yet you have adopted their derachot after their halachot and done all their abominations: but, in all your derachot, you were corrupted more than they were, in all your derachot.

48 As I live, says The Master אֱלֹהִים, Sedom your sister has not done like you have, neither she nor her daughters, have done as you and your daughters have.

49 See, this was the iniquity of your sister Sedom, pride, fullness of lechem and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty and committed abominations before Me: therefore I took them away as I saw tov.

51 Neither has Shomron committed half of your sins; but you have multiplied your abominations

more than them and have justified your sisters in all your abominations that you have done.

52 You also, which have pleaded for your sisters, bear your own shame for your sins that you have committed more abominable than them: they are more tzadik than you: yes, be ashamed also and bear your shame, in that you have made your sisters seem tzadik.

53 When I shall bring again their exile, the exile of Sedom and her daughters and the exile of Shomron and her daughters, then will I bring again the exile of your captives in the midst of them:

54 That you may bear your own shame and may be ashamed in all that you have done, in that you are a comfort to them.

55 When your sisters, Sedom and her daughters, shall return to their former estate and Shomron and her daughters shall return to their former estate, then you and your daughters shall return to your former estate.

56 For your sister Sedom was not mentioned by your mouth in the yom of your pride,

57 Before your wickedness was uncovered, as at the time of your reproach of the daughters of Aram and all that are around her and the daughters of the Plishtim, who despise you all around.

58 You shall bear your lewdness and your abominations, says אִיִּיִּי.

59 For this says The Master אִיִּיִּי; I will even deal with you as you have done, who have despised the oath in breaking the brit.

60 Nevertheless I will remember My brit with you in the yamim of your youth and I will establish for you an everlasting brit.

61 Then you shall remember your halachot and be ashamed, when you shall receive your sisters, your

elder and your younger: and I will give them to you for daughters, but not by your own brit.

62 And I will establish My brit with you; and you shall know that I AM אֱלֹהִים:

63 That you may remember and be ashamed and never open your mouth anymore because of your shame, when I AM pacified toward you for all that you have done, says The Master אֱלֹהִים.

- 17** And The Word of אֱלֹהִים came to me, saying,
- 2 Ben-adam, put out a riddle and speak a parable to Beit Yisrael;
- 3 And say, This says The Master אֱלֹהִים; A great eagle with great long wings, full of feathers, which had different colors, came to Levanon and took the highest branch of the cedar:
- 4 He cropped off the top of his young twigs, and carried it into a land of traders; he set it in a city of merchants.
- 5 He took also of the zera of the land and planted it in a fruitful field; he placed it by many mayim and set it as a willow eytz.
- 6 And it grew and became a spreading vine of little size, whose branches turned toward him and the roots of it were under him: so it became a vine and brought out branches and shot out shoots.
- 7 There was also another great eagle with great wings and many feathers: and, see, this vine did bend its roots toward him and shot out its branches toward him, from the furrows of its bed, that he might mayim it.
- 8 It was planted in a tov soil by many mayim, that it might bring out branches and that it might bear fruit, that it might be a tov vine.
- 9 Say, This says The Master אֱלֹהִים; Shall it prosper? Shall he not pull up the roots of it and cut off the fruit of it, so that it withers? It shall wither in all the

leaves of her spring, even without great power, or many people to pluck it up by the roots of it.

10 See, it is planted, shall it prosper? Shall it not utterly wither, when the east wind touches it? It shall wither in the furrows where it grew.

11 Moreover The Word of אֱלֹהִים came to me, saying,

12 Say now to the rebellious bayit, Know you not what these things mean? Tell them, See, the melech of Bavel has come to Yahrushalayim and has taken the melech and the leaders of it and led them with him to Bavel;

13 And has taken one of the melech's zera and made a brit with him and has taken an oath from him: he has also taken the mighty of the land:

14 That the malchut might be base, that it might not lift itself up, but that by guarding his brit it might stand.

15 But he rebelled against him in sending his ambassadors into Mitzrayim, that they might give him horses and many people. Shall he prosper? Shall he escape that does such things? Or, shall he break the brit and be delivered?

16 As I live, says The Master אֱלֹהִים, surely in the place where the melech dwells that made him melech, whose oath he despised and whose brit he broke, even with him in the midst of Bavel he shall die.

17 Neither shall Pharaoh with his mighty army and great company go in to help him in battle, by casting heap mounds and building walls, to cut off many persons:

18 Seeing he despised the oath by breaking the brit, when, see, he had given his hand and has done all these things, he shall not escape.

19 Therefore this says The Master אֱלֹהִים; As I live, surely My oath that he has despised and My brit

that he has broken, even it will I repay upon his own head.

20 And I will spread My net upon him and he shall be taken in My trap and I will bring him to Bavel and will plead with him there for his trespass that he has trespassed against Me.

21 And all his fugitives with all his chains shall fall by the sword and they that remain shall be scattered toward all the winds: and you shall know that I אֱלֹהִים have spoken it.

22 This says The Master אֱלֹהִים; I will also take of the highest branch of the high cedar and will set it; I will crop off from the top of his young twigs a tender one and will plant it upon a high and eminent har:

23 In the har on the height of Yisrael will I plant it: and it shall bring out branches and bear fruit and be a tov cedar: and under it shall dwell all fowls of every wing; in the shadow of its branches they shall dwell.

24 And all the eytzim of the field shall know that I אֱלֹהִים have brought down the high eytz, have exalted the low eytz, have dried up the green eytz, and have made the dry eytz to flourish: I אֱלֹהִים have spoken and shall do it.

18 The Word of אֱלֹהִים came to me again, saying,

2 What do you mean, when you use this mishle concerning the land of Yisrael, saying, The ahvot have eaten sour grapes and the children's teeth are blunted?

3 As I live, says The Master אֱלֹהִים, you shall not have an occasion anymore to use this mishle in Yisrael.

4 See, all beings belong to Me; the being of the abba, so also the being of the son is Mine: the being that sins, it shall die.

5 But if a man is tzadik and does that which is according to Torah and right,
6 And has not eaten upon the mountains, neither has lifted up his eyes to the idols of Beit Yisrael, neither has defiled his neighbor's isha, neither has come near to a woman in nidah,
7 And has not oppressed anyone, but has restored to the debtor his pledge, has plundered no one by violence and has given his lechem to the hungry and has covered the naked with a garment;
8 He that has not charged interest, neither has taken any increase, that has turned back his hand from iniquity and has executed emet mishpat between man and man,
9 Has had their halacha in My chukim and has kept My mishpatim, to deal truly; he is just and he shall surely live, says The Master אלהים.
10 If he begets a son that is a robber, a shedder of dahm, or one that does any of these same kind of things,
11 But he himself did not do any of these things, but has eaten upon the mountains, or defiled his neighbor's isha,
12 Has oppressed the poor and needy, has plundered by violence, has not restored the pledge and has lifted up his eyes to the idols, has committed abomination,
13 Has lent on interest and has taken increase: shall he then live? He shall not live: he has done all these abominations; he shall surely die; his dahm shall be upon him.
14 Now, see, if he begets a son, that sees all his abba's sins that he has done and considers it and does not do anything like it,
15 Who has not eaten upon the mountains, neither has lifted up his eyes to the idols of Beit Yisrael and has not defiled his neighbor's isha,

16 Neither has oppressed anyone, has not withheld the pledge, neither has plundered by violence, but has given his lechem to the hungry and has covered the naked with a garment,

17 That has removed his hand from harming the poor and has not received interest nor increase, has executed My mishpatim, has had his halacha in My chukim; he shall not die for the iniquity of his abba, he shall surely live.

18 As for his abba because he oppressed, plundered his brother by violence and did that which is not tov among his people, see, even he shall die in his iniquity.

19 Yet you say, Why? Does not the son bear the iniquity of the abba? When the son has done that which is according to Torah and right and has kept all My mishpatim and has done them, he shall surely live.

20 The being that sins, he shall die. The son shall not bear the iniquity of the abba, neither shall The Abba bear the iniquity of the son: the tzedakah of the tzadik shall be upon him and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he has committed and guard all My chukim and do mishpat and tzedakah, he shall surely live, he shall not die.

22 All his transgressions that he has committed, they shall not be remembered against him: in his tzedakah that he has done he shall live.

23 Have I any pleasure at all that the wicked should die? Says The Master אִי אֵינִי: and not that he should return from his own halachot and live?

24 But when the tzadik turns away from his tzedakah and commits iniquity and does according to all the abominations that the wicked man does, shall he live? All his tzedakah that he has done shall

not be mentioned: in his trespass that he has trespassed and in his sin that he has sinned, in them shall he die.

25 Yet you say, The derech of אִשְׂרָאֵל is not equal. Shema, Beit Yisrael; Is not My derech equal? Are not your derachot unequal?

26 When a tzadik man turns away from his tzedakah and commits iniquities and dies in them; for his iniquities that he has done shall he die.

27 Again, when the wicked man turns away from his wickedness that he has committed and does that which is according to Torah and mishpat, he shall save his being alive.

28 Because he sees and turns away from all his transgressions that he has committed, he shall surely live, he shall not die.

29 Yet says Beit Yisrael, The derech of אִשְׂרָאֵל is not equal. O Beit Yisrael, are not My derachot equal? Are not your derachot unequal?

30 Therefore I will judge you, O Beit Yisrael, every one according to his own halachot, says The Master אִשְׂרָאֵל. Make teshuvah and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31 Cast away from you all your transgressions, by which you have transgressed; and make for yourselves a new lev and a new Ruach: for why will you die, O Beit Yisrael?

32 For I have no pleasure in the death of him that dies, says The Master אִשְׂרָאֵל: therefore make teshuvah for yourselves and live.

19 Moreover take up a lamentation for the

leaders of Yisrael,

2 And say, What a lioness was your eema: she lay down among lions, she nourished her cubs among young lions.

3 And she brought up one of her cubs: it became a young lion and it learned to catch the prey; it devoured men.

4 The goyim also heard of him; he was taken in their pit and they brought him with chains to the land of Mitzrayim.

5 Now when she saw that she had waited and her tikvah was lost, then she took another of her cubs and made him a young lion.

6 And he went up and down among the lions, he became a young lion and learned to catch the prey and devoured men.

7 And he knew their desolate palaces and he laid waste their cities; and the land was desolate and the fullness of it, by the noise of his roaring.

8 Then the goyim set themselves against him on every side from the provinces and spread their net over him: he was taken in their pit.

9 And they put him in a cage in chains and brought him to the melech of Bavel: they brought him in nets, that his voice should no more be heard upon the mountains of Yisrael.

10 Your eema is like a vine in your bloodline, planted by the mayim: she was fruitful and full of branches by reason of many mayim.

11 And she had strong rods for the scepters of them that had rule and her size was exalted among the thick branches and she appeared in her height with the multitude of her branches.

12 But she was plucked up in anger, she was cast down to the ground and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire has gone out of a rod from her branches, which has devoured her fruit, so that she

has no strong rod to be a scepter to rule. This is a lament and shall be for a lamentation.

20 And it came to pass in the seventh year, on the fifteenth yom of the chodesh, that certain of the zechanim of Yisrael came to inquire of אֱלֹהִים and sat before me.

2 Then came The Word of אֱלֹהִים to me, saying,

3 Ben-adam, speak to the zechanim of Yisrael and say to them, This says The Master אֱלֹהִים; Have you come to seek Me? As I live, says The Master אֱלֹהִים, I will not be sought by you.

4 Will you judge them, Ben-adam, will you judge them? Make them to know the abominations of their ahvot:

5 And say to them, This says The Master אֱלֹהִים; In the yom when I chose Yisrael and lifted up My hand to the zera of Beit Yaakov and made Myself known to them in the land of Mitzrayim, when I lifted up My hand to them, saying, I AM אֱלֹהִים your Ahlohim;

6 In the yom that I lifted up My hand to them, to bring them out of the land of Mitzrayim into a land that I had searched out for them, flowing with milk and honey, which is the tifereth of all lands:

7 Then said I to them, Cast away every man the abominations of his eyes and defile not yourselves with the idols of Mitzrayim: I AM אֱלֹהִים your Ahlohim.

8 But they rebelled against Me and would not listen to Me: they did not cast away the abominations of their eyes, neither did they forsake the idols of Mitzrayim: then I said, I will pour out My anger upon them to accomplish My anger against them in the midst of the land of Mitzrayim.

9 But I acted for My Name's sake, that it should not be defiled before the goyim, among whom they were, in whose sight I made Myself known to them, in bringing them out of the land of Mitzrayim.

10 Therefore I caused them to go out of the land of Mitzrayim and brought them into the wilderness.

11 And I gave them My chukim and taught them My mishpatim, which if a man does; he shall even live in them.

12 Moreover also I gave them My Shabbats, to be a visible ot between Me and them, that they might know that I AM אֱלֹהִים that sets them apart.

13 But Beit Yisrael rebelled against Me in the wilderness: they had their halacha not in My chukim and they despised My mishpatim, which if a man does, he shall even live in them; and My Shabbats they greatly defiled: then I said, I would pour out My anger upon them in the wilderness, to consume them.

14 But I did act for My Name's sake, that it should not be defiled before the goyim, in whose sight I brought them out.

15 Yet also I lifted up My hand to them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the tifereth of all lands;

16 Because they despised My mishpatim and they did not have their halacha in My chukim, but defiled My Shabbats: for their lev went after their idols.

17 Nevertheless My eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said to their children in the wilderness, Do not have your halacha in the chukim of your ahvot, neither observe their rulings, nor defile yourselves with their idols:

19 I AM אֱלֹהִים your Ahlohim; have your halacha in My chukim and keep My mishpatim and do them;

20 And set apart My Shabbats; and they shall be a visible ot between Me and you, that you may know that I AM אֱלֹהִים your Ahlohim.

21 Notwithstanding the children rebelled against Me: they had not their halacha in My chukim, neither kept My mishpatim to do them, which if a man does, he shall even live in them; they defiled My Shabbats: then I said, I would pour out My anger upon them, to accomplish My anger against them in the wilderness.

22 Nevertheless I withdrew My hand and acted for My Name's sake, that it should not be defiled in the sight of the goyim, in whose sight I brought them out.

23 I lifted up My hand to them also in the wilderness, that I would scatter them among the goyim and disperse them throughout the countries;
24 Because they had not executed My mishpatim, but had despised My chukim and had defiled My Shabbats and their eyes were seeking after their ahvot's idols.

25 Therefore I gave them also chukim that were not tov and mishpatim by which they should not live;
26 And I defiled them in their own gifts, in that they caused to pass through the fire all the bachorim, that I might stun them, so that they might know that I AM אהיה;

27 Therefore, Ben-adam, speak to Beit Yisrael and say to them, This says The Master אהיה; Yet in this your ahvot have blasphemed Me, in that they have committed a trespass against Me.

28 For when I had brought them into the land, for the which I lifted up My hand to give it to them, then they saw every high hill and all the thick eytzim and they offered there their sacrifices and there they presented the provocation of their offering: there also they made their sweet fragrances and poured out there their drink offerings.

29 Then I said to them, What is the high place where you are going? And so the name of it is called Bamah-Shrine of Idols up to this yom.

30 Therefore say to Beit Yisrael, This says The Master אלהים; Are you defiling yourselves after the manner of your ahvot? And are you whoring after their abominations?

31 For when you offer your gifts, when you make your sons to pass through the fire, you defile yourselves with all your idols, even to this yom: and shall I be sought for by you, O Beit Yisrael? As I live, says The Master אלהים, I will not be sought for by you.

32 And that which comes into your mind shall not be at all, when you say, We will be as the goyim, as the mishpachot of the countries, to serve wood and stone.

33 As I live, says The Master אלהים, surely with a mighty hand and with an outstretched Arm and with anger poured out, will I rule over you:

34 And I will bring you out from the people and will gather you out of the countries where you are scattered, with a mighty hand and with an outstretched Arm and with anger poured out.

35 And I will bring you into the wilderness of the people and there will I plead with you face to face.

36 Like I pleaded with your ahvot in the wilderness of the land of Mitzrayim, so will I plead with you, says The Master אלהים.

37 And I will cause you to pass under the rod and I will bring you into the bond of the brit:

38 And I will purge out from among you the rebels and them that transgress against Me: I will bring them out of the countries where they sojourn and they shall not enter into the land of Yisrael: and you shall know that I AM אלהים.

39 As for you, O Beit Yisrael, this says The Master אֱלֹהֵינוּ; if you will not listen to Me then go and serve everyone his idols, in the future also: but do not defile My kadosh Name anymore with your gifts and with your idols.

40 For on My kadosh har, in the har on the height of Yisrael, says The Master אֱלֹהֵינוּ, there all Beit Yisrael, all of them in the land, shall serve Me: there will I accept them and there will I require your offerings and the bikkurim of your offerings, with all your kadosh gifts.

41 I will accept you with your sweet fragrances, when I bring you out from the people and gather you out of the countries in which you have been scattered; and I will be kadosh in you before the goyim.

42 And you shall know that I AM אֱלֹהֵינוּ, when I shall bring you into the land of Yisrael, into the country for which I lifted up My hand to give it to your ahvot.

43 And there shall you remember your halachot and all your doings, in which you have been defiled; and you shall despise yourselves in your own sight for all your evils that you have committed.

44 And you shall know that I AM אֱלֹהֵינוּ, when I have worked with you for My Name's sake, not according to your wicked halachot, nor according to your corrupt doings, O Beit Yisrael, says The Master אֱלֹהֵינוּ.

45 Moreover The Word of אֱלֹהֵינוּ came to me, saying,

46 Ben-adam, set your face toward the south and drop your word toward the south and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear The Word of אֱלֹהֵינוּ; This says The Master אֱלֹהֵינוּ; See, I will kindle a fire in you and it shall devour every green eytz in you and every dry eytz: the flaming

flame shall not be quenched and all faces from the south to the north shall be burned in it.

48 And all flesh shall see that I אֱלֹהִים have lit it: it shall not be quenched.

49 Then said I, Oy, Master אֱלֹהִים ! They say of me, Does he not speak in parables?

21 And The Word of אֱלֹהִים came to me, saying,

2 Ben-adam, set your face toward Yahrushalayim and drop your word toward the kadosh places and prophesy against the land of Yisrael,

3 And say to the land of Yisrael, This says אֱלֹהִים; See, I AM against you and will draw out My sword out of its sheath and will cut off from you the tzadik and the wicked.

4 Seeing then that I will cut off from you the tzadik and the wicked, therefore shall My sword go out of its sheath against all flesh from the south to the north:

5 That all flesh may know that I אֱלֹהִים have drawn out My sword out of its sheath: it shall not return anymore.

6 Sigh therefore, you Ben-adam, with the breaking of your insides; and with bitterness sigh before their eyes.

7 And it shall be, when they say to you, Why do you sigh? Then you shall answer, For the news I have received; because it comes: and every lev shall melt and all hands shall be feeble and every ruach shall faint and all knees shall be weak as mayim: see, it comes and shall be brought to pass, says The Master אֱלֹהִים.

8 Again The Word of אֱלֹהִים came to me, saying,

9 Ben-adam, prophesy and say, This says אֱלֹהִים; Say, A sword, a sword is sharpened and also polished:

10 It is sharpened to make a slaughter; it is polished that it may glitter: should we then have simcha; it is sharpened to cut off the mishpacha of My son and every other branch.

11 And He has given it to be polished, that it may be handled: this sword is sharpened and it is polished, to give it into the hand of the slayer.

12 Cry and wail, Ben-adam: for it shall be upon My people, it shall be upon all the leaders of Yisrael: by reason of the sword terror shall be upon My people: therefore strike your thigh.

13 Clap your hands because this calamity is justified; if the royal mishpacha is rejected, it shall be no more says The Master אף אף.

14 You therefore, Ben-adam, prophesy and clap and let the sword be doubled the third time, the sword of the slain: it is the sword of the great slaughter, which surrounds them.

15 I have set the point of the sword against all their gates, so that their lev may faint and their ruins be multiplied: Oy! It is made bright; it is wrapped up for the slaughter.

16 Sharpen yourself on the right hand, or on the left, wherever your face is turned.

17 I will also clap My hands together and I will cause My anger to rest: I אף אף have said it.

18 The Word of אף אף came to me again, saying,

19 Also, you Ben-adam, appoint two paths, that the sword of the melech of Bavel may come: both paths shall come out of one land: and place a signpost, choose it at the head of the derech to the city.

20 Appoint a derech, that the sword may come to Rabbath of the Ammonites and to Yahudah into the walled Yahrushalayim.

21 For the melech of Bavel shall stand at the parting of the paths, at the fork of the two paths, to use

divination: to make his arrows bright, he shall consult with images, he shall see his triumph.

22 At his right hand was the divination for Yahrushalayim, to appoint captains, to open the mouth of the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a siege and to build a wall.

23 And it shall be to them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity that they may be taken.

24 Therefore this says The Master אלהים ; Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins do appear; because, you have been remembered, you shall be taken by the hand.

25 And you, profane wicked leaders of Yisrael, whose yom has come, when iniquity shall have an end,

26 This says The Master אלהים ; Remove the diadem and take off the keter: this shall not be the same: exalt him that is low and abase him that is high.

27 I will overturn, overturn, overturn, it: and it shall be no more, until He comes whose right it is; and I will give it Him.

28 And you, Ben-adam, prophesy and say, This says The Master אלהים concerning the Ammonites and concerning their reproach; even say, The sword, the sword is drawn: for the slaughter it is polished, to consume because of its glittering:

29 While they see false visions for you, while they divine a lie to you, to bring you upon the same necks of those that are slain, of the wicked, whose yom is come, when their iniquity shall have an end.

30 Shall I cause it to return into its sheath? I will judge you in the place where you were created, in the land of your birth.

31 And I will pour out My indignation upon you there, I will blow against you in the fire of My anger and deliver you into the hand of brutish men, skillful to destroy.

32 You shall be for fuel to the fire; your dahm shall be in the midst of the land; you shall be no more remembered: for I אףאז have spoken it.

22 Moreover The Word of אףאז came to me, saying,

2 Now, you Ben-adam, will you judge, will you judge the bloody city? Yes, you shall show her all her abominations.

3 Then say, This says The Master אףאז, The city sheds dahm in the midst of it, that her time may come and makes idols inside herself to defile herself.

4 You are become guilty in your dahm that you have shed; and have defiled yourself in your idols which you have made; and you have caused your yamim to draw near and are come even to the end of your years: therefore have I made you a reproach to the goyim and a mocking to all countries.

5 Those that be near and those that be far from you, shall mock you, which are infamous and there is great confusion about you.

6 See, the leaders of Yisrael, everyone has used their power to shed dahm in the city.

7 In you have they despised their abba and eema: in you have they dealt by oppression with the ger: in you have they troubled the fatherless and the widow.

8 You have despised My kadosh things and have profaned My Shabbats.

9 In you are men that carry slander to shed dahm: and in you they eat upon the mountains: in the midst of you they commit lewdness.

10 In you have they uncovered their ahvot's nakedness: in you have they slept with women in nidah.

11 And one has committed abomination with his neighbor's isha; and another has lewdly defiled his daughter-in-law; and another in you has humbled his sister, his abba's daughter.

12 In you have they taken bribes to shed dahm; in you they have taken forbidden interest and increase and you have greedily gained from your neighbors by extortion and have forgotten Me, says The Master אֱלֹהִים.

13 See, therefore I have smitten My hand at your dishonest gain that you have made and at your dahm which has been shed in the midst of you.

14 Can your lev endure, or can your hands be strong, in the yamim that I shall deal with you? I אֱלֹהִים have spoken it and will do it.

15 And I will scatter you among the goyim, and disperse you in the countries and will consume your filthiness out of you.

16 And you shall defile yourself in the sight of the goyim and you shall know that I AM אֱלֹהִים.

17 And The Word of אֱלֹהִים came to me, saying,

18 Ben-adam, Beit Yisrael has to Me become dross: all they are bronze and tin and iron and lead, in the midst of a furnace; they have become the dross of silver.

19 Therefore this says The Master אֱלֹהִים; Because you are all become dross, see, therefore I will gather you into the midst of Yahrushalayim.

20 As they gather silver and bronze and iron and lead and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in My

displeasure and in My anger, I will leave you there to melt you.

21 Yes, I will gather you and blow upon you in the fire of My anger and you shall be melted in the midst of it.

22 As silver is melted in the midst of the furnace, so shall you be melted in the midst of it; and you shall know that I אףאז have poured out My anger upon you.

23 And The Word of אףאז came to me, saying,

24 Ben-adam, say to her, You are the land that is not cleansed, nor rained upon in the yom of indignation.

25 There is a conspiracy of her neviim in the midst of her, like a roaring lion seeking the prey; they have devoured beings; they have taken the treasures and precious things; they have made many widows in the midst of her.

26 Her kohanim have violated My Torah and have profaned My kadosh things: they have put no difference between the kadosh and profane, neither have they showed any difference between the unclean and the clean and have hid their eyes from My Shabbats and I AM profaned among them.

27 Her leaders in the midst of it are like wolves seeking the prey, to shed dahm and to destroy beings, to get dishonest gain.

28 And her neviim have coated their evil with whitewash, seeing vanity and divining lies to them, saying, This says The Master אףאז, when אףאז has not spoken.

29 The people of the land have used oppression and robbery and have troubled the poor and the needy: they have oppressed the ger without mishpat.

30 And I sought for a man among them, that should make up the breach and stand in the gap before Me

for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out My indignation upon them; I have consumed them with the fire of My anger: their own derech have I repayed upon their heads, says The Master אֱלֹהֵינוּ.

23 The Word of אֱלֹהֵינוּ came again to me, saying,
2 Ben-adam, there were two women, the daughters of one eema:

3 And they committed whoring in Mitzrayim; they committed whoring in their youth: there were their breasts pressed and there their virgin nipples were squeezed.

4 And their names were Ochala the elder and Ochaliva her sister: and they were Mine and they bore sons and daughters. These were their names; Shomron is Ochala and Yahrushalayim Ochaliva.

5 And Ochala played the harlot when she was Mine; and she lusted for her lovers, the neighboring Ashurim,

6 Who were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 So she committed her whoring with them, with all of them that were the chosen men of Ashshur and with all for whom she lusted: with all their idols she defiled herself.

8 Neither did she leave her whoring that she brought up from Mitzrayim: for in her youth they had lain with her and they squeezed the breasts of her virginity and poured out their whoring upon her.

9 Therefore I have delivered her into the hands of her lovers, into the hands of the Ashurim, for whom she lusted.

10 They uncovered her nakedness: they took her sons and her daughters and killed her with the

sword: and she became famous among women; for they had executed their desired mishpatim upon her.

11 And when her sister Ochaliva saw this, she was more corrupt in her perverted ahava than she and in her whoring more than her sister in her whoring.

12 She also lusted upon the Ashurim her neighbors; captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, that they both followed one evil derech,

14 And that she increased her whoring: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed in red,

15 Girded with belts upon their loins, flowing turbans on their heads, all of them looking like leaders, after the manner of the Babylonians of Chaldea, the land of their birth:

16 And as soon as she saw them with her eyes, she lusted upon them and sent messengers to seek them into Chaldea.

17 And the Babylonians came to her into the bed of ahava and they defiled her with their whoring and she was defiled with them and her being was alienated from them in disgust.

18 So she uncovered her whoring and uncovered her nakedness: then My being was alienated from her, like My being was alienated from her sister.

19 Yet she multiplied her whoring, in calling to remembrance the yamim of her youth, in which she had played the harlot in the land of Mitzrayim.

20 For she lusted after her lovers, whose flesh is as the flesh of donkeys and whose emission is like the emission of horses.

21 This you remembered and called for the lewdness of your youth, in squeezing your nipples

by the Mitzrim when they squeezed the breasts of your youth.

22 Therefore, O Ochaliva, this says The Master אףאז; See, I will raise up your lovers against you, from whom your being is now alienated and I will bring them against you on every side;

23 The Babylonians and all the Chaldeans, Pechod and Shoa and Qoa and all the Ashurim with them: all of them desirable young men, captains and rulers, great masters famous ones, all of them riding upon horses.

24 And they shall come against you with mirkavot, wagons and wheels and with a kehilla of peoples, which shall set against you armor and shield and helmet all around: and I will hand over your mishpat to them and they shall judge you according to their own mishpatim.

25 And I will set My zeal against you, and they shall deal furiously with you: they shall take away your nose and your ears; and your remnant shall fall by the sword: they shall take your sons and your daughters; and the fire shall devour your remnant.

26 They shall also strip you out of your clothes and take away your beautiful jewels.

27 In this manner will I make your lewdness to cease from you and your whoring brought from the land of Mitzrayim to stop: so that you shall not lift up your eyes to them, nor choose to remember Mitzrayim anymore.

28 For this says The Master אףאז; See, I will deliver you into the hand of them who you hate, into the hand of them from whom your being is alienated:

29 And they shall deal with you hatefully and shall take away all you have worked for and shall leave you naked and bare: and the nakedness of your whoring shall be uncovered, both your lewdness and your whoring.

30 I will do these things to you because you have gone whoring after the goyim and because you are defiled with their idols.

31 You have had your halacha in the derech of your sister; therefore will I give her cup into your hand.

32 This says The Master אֱלֹהִים; You shall drink of your sister's cup deep and large: you shall be laughed to scorn and had in derision; it contains much mishpat.

33 You shall be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of your sister Shomron.

34 You shall even drink it and drain it out and you shall break the sherds of it and beat your own breasts: for I have spoken it, says The Master אֱלֹהִים.

35 Therefore this says The Master אֱלֹהִים; Because you have forgotten Me and cast Me behind your back, therefore you will also bear your lewdness and your whoring without Me.

36 אֱלֹהִים said moreover to me; Ben-adam, will you judge Ochala and Ochaliva? Yes, declare to them their abominations;

37 That they have committed adultery and dahm is in their hands and with their idols have they committed adultery and have also caused their sons, whom they bore for Me, to pass through the fire, to devour them.

38 Moreover this they have done to Me: they have defiled My Kadosh-Place on the same yom and have profaned My Shabbats.

39 For when they had slain their children to their idols, then they came the very same yom into My Kadosh-Place to profane it; and, see, this have they done in the midst of My Bayit.

40 And furthermore, both of you have sent for men to come from far, for whom a messenger was sent;

and, see, they came to you: the ones for whom you did wash yourself and painted your eyes and adorned yourself with ornaments,

41 And sat upon a splendid couch, with a shulchan prepared in front of it, on which you have set My incense and My oil.

42 And the sound of a crowd being at ease was with her: and with the men of the common sort were brought drunkards from the wilderness, who put bracelets upon their hands and beautiful crowns upon their heads.

43 Then I said to her that was worn out by adulteries, Will they now commit whoring with her and she with them?

44 Yet they still went in to her, as they go in to a woman that plays the harlot: so went they in to Ochala and to Ochaliva, the lewd women.

45 And the tzadik men, they shall judge them after the manner of adulteresses and after the manner of women that shed dahm; because they are adulteresses and dahm is in their hands.

46 For this says The Master אֱלֹהִים; I will bring up a company upon them and will give them to be taken away and plundered.

47 And the company shall stone them with stones and dispatch them with their swords; they shall slay their sons and their daughters and burn up their houses with fire.

48 In this manner will I cause lewdness to cease out of the land, that all remaining women in Yisrael may be taught not to do after your lewdness.

49 And they shall repay your lewdness upon you and you shall bear the sins of your idols: and you shall know that I AM The Master אֱלֹהִים.

24 Again in the ninth year, in the tenth chodesh, on the tenth yom of the chodesh, The Word of אִיִּי came to me, saying,

2 Ben-adam, write the name of the yom, even this same yom: that the melech of Bavel set himself against Yahrushalayim this same yom.

3 And utter a parable to the rebellious bayit and say to them, This says The Master אִיִּי; Set a pot, put it on and also pour mayim into it:

4 Gather the pieces of meat into it, even every tov piece, the thigh and the shoulder; fill it with the best bones.

5 Take the best of the flock and pile the bones under it and make it boil fully and let the bones cook in it.

6 Therefore this says The Master אִיִּי; Woe to the bloody city, to the pot whose filth is in it and whose filth is not gone out of it! Bring it out piece by piece; let no lot fall upon it.

7 For her dahm is in the midst of her; she set it upon the top of a rock; she poured it not upon the earth, to cover the dahm with dust;

8 That it might cause anger to come up to take vengeance; I have set her dahm upon the top of a rock, that it should not be covered.

9 Therefore this says The Master אִיִּי; Woe to the bloody city! I will even make the pile great for her fire.

10 Heap on the wood, kindle the fire, consume the flesh and spice it well and let the bones be burned.

11 Then set it upon the coals empty, that the bronze of it may be hot and may burn and that the filthiness of it may be melted in it, that the filth of it may be consumed.

12 She has wearied herself with lies and her great filth did not go out of her: her filth shall be wasted in the fire.

13 In your filthiness is your lewdness: because I have cleansed you, but you were still not clean, you shall not be purged from your filthiness anymore, until I have caused My anger to rest upon you.

14 I אֱלֹהִים have spoken it: it shall come to pass and I will do it; I will not hold back, neither will I spare, neither will I relent; according to your own halachot and according to your doings, shall they judge you, says The Master אֱלֹהִים.

15 Also The Word of אֱלֹהִים came to me, saying,

16 Ben-adam, see, I take away from you the desire of your eyes with a stroke: yet neither shall you mourn nor weep, neither shall your tears run down.

17 Hold back from crying, make no mourning for the dead, bind the turban of your head upon you, and put on your sandals upon your feet and cover not your lips and do not eat the lechem of men.

18 So I spoke to the people in the boker: and at evening my isha died; and I did the next boker as I was commanded.

19 And the people said to me, Will you not tell us what these things mean to us, that you do?

20 Then I answered them, as The Word of אֱלֹהִים came to me, saying,

21 Speak to Beit Yisrael, This says The Master אֱלֹהִים; See, I will profane My Kadosh-Place, the excellency of your strength, the desire of your eyes and that which your being pities; and your sons and your daughters whom you have left shall fall by the sword.

22 And you shall do as I have done: you shall not cover your lips, nor eat the lechem of men.

23 And your turbans shall be upon your heads and your sandals upon your feet: you shall not mourn

nor weep; but you shall waste away for your iniquities and mourn with one another.

24 And Yechezkel is an ot to you: according to all that he has done shall you do: and when this comes, you shall know that I AM The Master אֱלֹהִים.

25 Also, you Ben-adam, shall it not be in the yom when I take away from them their strength, the simcha of their tifereth, the desire of their eyes and that on which they set their minds, their sons and their daughters,

26 That he that escapes in that yom shall come to you, to cause you to listen to it with your ears?

27 In that yom shall your mouth be opened to him who has escaped and you shall speak and be no more dumb: and you shall be an ot to them; and they shall know that I AM אֱלֹהִים.

25 The Word of אֱלֹהִים came again to me, saying,

2 Ben-adam, set your face against the Ammonites and prophesy against them;

3 And say to the Ammonites, Hear The Word of The Master אֱלֹהִים; This says The Master אֱלֹהִים; Because you said, Aha, against My Kadosh-Place, when it was profaned; and against the land of Yisrael, when it was desolate; and against Beit Yahudah, when they went into exile;

4 See, therefore I will deliver you to the men of the east for a possession and they shall set their palaces in you and make their dwellings in you: they shall eat your fruit and they shall drink your milk.

5 And I will make Ravah a stable for camels and the Ammonites a resting place for flocks: and you shall know that I AM אֱלֹהִים.

6 For this says The Master אֱלֹהִים; Because you have clapped your hands and stomped with your feet and had gilah in lev with all your scorn against the land of Yisrael;

7 See, therefore I will stretch out My hand upon you and will deliver you for a spoil to the goyim; and I will cut you off from the goyim and I will cause you to perish out of the goyim: I will destroy you; and you shall know that I AM אףאז.

8 This says The Master אףאז; Because Moav and Seir do say, See, Beit Yahudah is like all the rest of the goyim;

9 Therefore, see, I will open the side of Moav from the cities, from his cities that are on his frontiers, the tifereth of the country, Beth-Yeshimoth, Ba'al-Meon and Kiriathayim,

10 I will give it to the men of the east along with the Ammonites and will give them as a possession, that the Ammonites may not be remembered among the goyim.

11 And I will execute mishpatim upon Moav; and they shall know that I AM אףאז.

12 This says The Master אףאז; Because Edom has also dealt against Beit Yahudah by taking vengeance and has greatly offended Me and revenged himself upon them;

13 Therefore this says The Master אףאז; I will also stretch out My hand upon Edom and will cut off man and beast from it; and I will make it desolate from Teman; and those of Dedan shall fall by the sword.

14 And I will lay My vengeance upon Edom by the hand of My people Yisrael: and they shall do in Edom according to My anger; and they shall know My vengeance, says The Master אףאז.

15 This says The Master אףאז; Because the Plishtim also have dealt by revenge and have taken vengeance with a spiteful lev, to destroy Yisrael for the old hatred;

16 Therefore this says The Master אףאז; See, I will stretch out My hand upon the Plishtim and I will cut

off the Cherethim and destroy the remnant of the seacoast.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I AM אףאז, when I shall lay My vengeance upon them.

26 And it came to pass in the eleventh year, in the first yom of the chodesh, that The Word of אףאז came to me, saying,

2 Ben-adam because that Tsor has said against Yahrushalayim, Aha, she is broken that was the gateway of the goyim: she is turned over to Me: I shall be filled, now she is laid waste:

3 Therefore this says The Master אףאז; See, I AM against you, O Tsor and will cause many goyim to come up against you, as the sea causes its waves to come up.

4 And they shall destroy the walls of Tsor and break down her towers: I will also scrape her up from the dust and make her like the top of a rock.

5 It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, says The Master אףאז: and it shall become a spoil to all the goyim.

6 And her daughters that are in the field shall be slain by the sword; and they shall know that I AM אףאז.

7 For this says The Master אףאז; See, I will bring upon Tsor, Nevuchadnetzar melech of Bavel, a melech of melechim, from the north, with horses and with mirkavot and with horsemen and companies and much people.

8 He shall slay with the sword your daughters in the field: and he shall make a wall against you and cast a siege mound against you and lift up the shield against you.

9 And he shall set engines of war against your walls and with his axes he shall break down your towers.

10 By reason of the abundance of his horses their dust shall cover you: your walls shall shake at the noise of the horsemen and of the wheels and of the mirkavot, when he shall enter into your gates, as men enter into a city in which there is a breach.

11 With the hoofs of his horses shall he tread down all your streets: he shall slay your people by the sword and your strongholds shall go down to the ground.

12 And they shall make a spoil of your riches and make a prey of your merchandise: and they shall break down your walls and destroy your nice houses: and they shall lay your stones and your timber and your dust in the midst of the sea mayim.

13 And I will cause the noise of your songs to cease; and the sound of your harps shall be heard no more.

14 And I will make you like the top of a rock: you shall become a place to spread nets upon; you shall be built no more: for I אֶפְרַיִם have spoken it, says The Master אֱלֹהֵינוּ.

15 This says The Master אֱלֹהֵינוּ to Tsor; Shall not the coastlands shake at the sound of your fall, when the wounded cry, when the slaughter is made in the midst of you?

16 Then all the leaders of the sea shall come down from their thrones and lay away their robes and put off their embroidered garments: they shall clothe themselves with trembling; they shall sit upon the ground and shall tremble at every moment and be astonished at your fall.

17 And they shall take up a lamentation for you and say to you, How are you destroyed, that were inhabited by seafaring men, the famous city, which

was strong by the sea, she and her inhabitants, who caused their fear to be on all that lived there!

18 Now shall the coastlands tremble in the yom of your fall; yes, the coastlands that are in the sea shall be troubled by your departure.

19 For this says The Master אֱלֹהִים; When I shall make you a desolate city, like the cities that are not inhabited; when I shall bring up the deep of the sea upon you and great mayim shall cover you;

20 When I shall bring you down with them that descend into the pit, with the people of old time and shall set you in the lower parts of the earth, in the desolate places of old, with them that go down to the pit, that you be not inhabited; and I shall establish My tifereth in the land of the living;

21 I will make you a horror and you shall be no more: though you be sought for, yet shall you never be found again, says The Master אֱלֹהִים.

27 The Word of אֱלֹהִים came again to me, saying,

2 Now, you Ben-adam, take up a lamentation for Tsor;

3 And say to Tsor, O you that are situated at the entrance of the sea, who are a merchant of the peoples for many coastlands, This says The Master אֱלֹהִים; O Tsor, you have said, I am perfect in my beauty.

4 Your borders are in the midst of the seas; your builders have perfected your beauty.

5 They have made all your shipboards of fir eytzim from Senir: they have taken cedars from Levanon to make masts for you.

6 Of the oaks of Bashan have they made your oars; they have made your benches of ivory, brought out of the coastlands of Chittim.

7 Fine linen with embroidered work from Mitzrayim, was that which you spread out to be your sail; blue

and purple from the coastlands of Elishah was that which covered you.

8 The inhabitants of Tzidon and Arvad were your mariners: your wise men, O Tsor, that were in you, were your sailors.

9 The zechanim of Geval and their wise men were repairing your seams: all the ships of the sea with their mariners were in your ports to trade with your merchandise.

10 Those of Persia and of Lud and of Phut were in your army, your men of war: they hung the shield and helmet in you; they gave splendor to you.

11 The men of Arvad were in your army and were upon your walls all around and the Gammadites were in your towers: they hung their shields upon your walls all around; they made your beauty perfect.

12 Tarshish was your merchant by reason of the multitude of all kinds of riches; with silver, iron, tin and lead, they traded in your merchandise.

13 Yavan, Tuval and Meshech, they were your merchants: they traded avadim and vessels of bronze in your markets.

14 They of Beit Togarmah traded in your merchandise with horses and horsemen and mules.

15 The men of Dedan were your merchants; many coastlands were your markets: they brought presents from horns of ivory and ebony.

16 Aram was your merchant by reason of the multitude of the items that you made: they gave you emeralds, purple and embroidered work and fine linen and coral and rubies.

17 Yahudah and the land of Yisrael, they were your merchants: they traded in your market wheat of Minnith and early figs and honey and oil and balm.

18 Dameshek was your merchant in the multitude of the items that you made, from the multitude of your riches; the wine of Helbon and white wool.

19 Dan also and Yavan dealing in your merchandise from Uzal: bright iron, cassia and cane, were in your market.

20 Dedan was your merchant in precious clothes for mirkavot.

21 Arabia and all the leaders of Qedar, they traded with you in lambs and rams and goats: in these were they your merchants.

22 The merchants of Sheva and Raamah, they were your merchants: they traded in your merchandise with the finest of all spices and with all precious stones and gold.

23 Charan and Canneh and Ayden, the merchants of Sheva, Ashshur and Chilmad, were your merchants.

24 These were your merchants in all sorts of things, in blue clothes and embroidered work and in chests of rich apparel, bound with cords and made of cedar, among your items.

25 The ships of Tarshish did seek you in your market: and you were filled and made very famous in the midst of the seas.

26 Your mariners have brought you into many mayim: but the east wind has broken you in the midst of the seas.

27 Your riches and your merchandise, your mariners and your sailors, your seam repairers and the traders of your merchandise and all your men of war, that are with you and in your company, shall fall into the midst of the seas in the yom of your ruin.

28 The borders shall shake at the sound of the cry of your sailors.

29 And all that handle the oar, the mariners and all the sailors of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against you and shall cry bitterly and shall cast up dust upon their heads and roll themselves in ashes:

31 And they shall make themselves completely bald because of you and clothe themselves with sackcloth and they shall weep for you with bitterness of lev and bitter wailing.

32 And in their wailing they shall take up a lamentation for you and lament over you, saying, What city is like Tsor, like the one destroyed in the midst of the sea?

33 When your items went out of the seas, you filled many peoples; you did enrich the melechim of the earth with the multitude of your riches and of your merchandise.

34 In the time when you shall be broken by the seas in the depths of the mayim your merchandise and all your company in the midst of you shall fall.

35 All the inhabitants of the coastlands shall be astonished at you and their melechim shall be very afraid, they shall be troubled in their faces.

36 The merchants among the people shall whistle at you; you shall be a horror and shall be no more le-olam-va-ed.

28 The Word of אֱלֹהִים came again to me, saying,

2 Ben-adam, say to the leader of Tsor, This says The Master אֱלֹהִים; Because your lev is lifted up and you have said, I am an el, I sit in the seat of Ahlohim, in the midst of the seas; yet you are just men and not el, though you set your lev as the lev of Ahlohim:

3 See, are you wiser than Daniyel; has no secret been hidden from you?

4 With your chochmah and with your binah you have gotten riches and have gotten gold and silver into your treasures:

5 By your great chochmah and by your trade you have increased your riches and your lev is lifted up because of your riches:

6 Therefore this says The Master אֱלֹהִים; Because you have set your lev as the lev of Ahlohim;

7 See, therefore I will bring foreigners upon you, the fear of the goyim: and they shall draw their swords against the beauty of your chochmah and they shall defile your splendor.

8 They shall bring you down to the pit and you shall die the deaths of those that are slain in the midst of the seas.

9 Will you then say to him that kills you, You are ahlahim ? But you shall be a man and not an el, in the hand of him that kills you.

10 You shall die the deaths of those not in brit-milah by the hand of foreigners: for I have spoken it, says The Master אֱלֹהִים.

11 Moreover The Word of אֱלֹהִים came to me, saying,

12 Ben-adam, take up a lamentation for the melech of Tsor and say to him, This says The Master אֱלֹהִים; You sealed up a pattern, full of chochmah and perfect in beauty.

13 You have been in Ayden the Gan of Ahlohim; every precious stone was your covering, the ruby, topaz and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald and the turquoise and gold: the workmanship of your settings and your mountings was prepared for you in the yom that you were created.

14 You are the moshiach-like cheruv that covers; and I had placed you upon the kadosh har of

Ahlohim; you have walked up and down in the midst of the stones of fire.

15 You were perfect in your halachot from the yom that you were created, until iniquity was found in you.

16 By the multitude of your trade they have filled your midst with violence and you have sinned: therefore I have cast you as the profane-one out of the har of Ahlohim: and I will destroy you, O covering cheruv, from the midst of the stones of fire.

17 Your lev was lifted up because of your beauty, you have corrupted your chochmah by reason of your splendor: I will cast you to the ground, I will lay you before melechim, that they may see you.

18 You have defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your trade; therefore will I bring out a fire in your midst, it shall devour you, and I will bring you to ashes upon the earth in the sight of all them that see you.

19 All they that knew you among the goyim shall be astonished at you: you shall be a waste before them and never shall you be again.

20 Again The Word of אֱלֹהִים came to me, saying,

21 Ben-adam, set your face against Tzidon and prophesy against it,

22 And say, This says The Master אֱלֹהִים; See, I am against you, O Tzidon; and I will be exalted in your midst: and they shall know that I AM אֱלֹהִים, when I shall have executed mishpatim in her and shall be kadosh in her.

23 For I will send into her pestilence and dahm into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I AM אֱלֹהִים.

24 And there shall be no more a pricking brier to Beit Yisrael, nor a painful thorn to all that are around

them, that despised them; and they shall know that I AM The Master אֲנִי אֲנִי.

25 This says The Master אֲנִי אֲנִי; When I shall have gathered Beit Yisrael from the people among whom they are scattered and shall be kadosh in them in the sight of the goyim, then shall they dwell in their land that I have given to My eved Yaakov.

26 And they shall dwell safely in it and shall build houses and plant vineyards; they shall dwell with confidence, when I have executed mishpatim upon all those that despise them all around them; and they shall know that I AM אֲנִי אֲנִי their Ahlohim.

29 In the tenth year, in the tenth chodesh, on the twelfth yom of the chodesh, The Word of אֲנִי אֲנִי came to me, saying,

2 Ben-adam, set your face against Pharaoh melech of Mitzrayim and prophesy against him and against all of Mitzrayim:

3 Speak and say, This says The Master אֲנִי אֲנִי; See, I AM against you, Pharaoh melech of Mitzrayim, the great dragon that lies in the midst of his rivers, which has said, My river is my own and I have made it for myself.

4 But I will put hooks in your jaws and I will cause the fish of your rivers to stick to your scales and I will bring you up out of the midst of your rivers and all the fish of your rivers shall cling to your scales.

5 And I will leave you thrown into the wilderness, you and all the fish of your rivers: you shall fall upon the open fields; you shall not be brought together, nor gathered: I have given you for food to the beasts of the field and to the fowls of the shamayim.

6 And all the inhabitants of Mitzrayim shall know that I AM אֲנִי אֲנִי because they have been a staff of reed to Beit Yisrael.

7 When they took hold of you by your hand, you did break them and tore all their shoulders: and when they leaned upon you, you broke them and made all their parts to shake.

8 Therefore this says The Master אֱלֹהִים; See, I will bring a sword upon you and cut off man and beast from you.

9 And the land of Mitzrayim shall be desolate and ruined; and they shall know that I AM אֱלֹהִים: because he has said, The river is mine and I have made it.

10 See, therefore I AM against you and against your rivers and I will make the land of Mitzrayim utterly wasted and desolate, from the tower of Seweneh even to the border of Ethiopia.

11 No foot of man shall pass through it, no foot of beast shall pass through it and neither shall it be inhabited forty years.

12 And I will make the land of Mitzrayim desolate in the midst of the countries that are desolate and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Mitzrim among the goyim and will disperse them through the countries.

13 This says The Master אֱלֹהִים; At the end of forty years will I gather the Mitzrim from the goyim where they were scattered:

14 And I will bring again the exile of Mitzrayim and will cause them to return into the land of Pathros, into the land of their dwelling; and they shall be there a humble malchut.

15 It shall be the humblest of malchutim; neither shall it exalt itself anymore above the goyim: for I will diminish them so that they shall no more rule over the goyim.

16 And it shall be no more the confidence of Beit Yisrael, which brings their iniquity to My

remembrance, when they look to them for help: but they shall know that I AM The Master אֱלֹהִים.

17 And it came to pass in the twenty-seventh year, in the first chodesh, in the first yom of the chodesh,

The Word of אֱלֹהִים came to me, saying,

18 Ben-adam, Nevuchadnetzar melech of Bavel caused his army to serve a great service against Tsor: every head was made bald and every shoulder was exposed: yet had he no wages and his army, had no reward from Tsor, for the service that he had served against it:

19 Therefore this says The Master אֱלֹהִים; See, I will give the land of Mitzrayim to Nevuchadnetzar melech of Bavel; and he shall take her multitudes and take her spoils and take her prey; and that shall then be the wages for his army.

20 I have given him the land of Mitzrayim for his labor with which he served against it because they were working for Me, says The Master אֱלֹהִים.

21 In that yom will I cause the horn of Beit Yisrael to spring out and I will give you an open mouth to speak for Me in the midst of them; and they shall know that I AM אֱלֹהִים.

30 The Word of אֱלֹהִים came again to me, saying,

2 Ben-adam, prophesy and say, This says The Master אֱלֹהִים; Howl you, Woe to that yom.

3 For the yom is near, even the Yom אֱלֹהִים is near, a cloudy yom; it shall be the time of the goyim.

4 And the sword shall come upon Mitzrayim and great pain shall be in Ethiopia, when the slain shall fall in Mitzrayim and they shall take away her multitudes and her foundations shall be broken down.

5 Ethiopia and Libya and Kuv and all the mixed people, all the sons of the land of the brit, shall fall with them by the sword.

6 This says אֱלֹהִים; They also that uphold Mitzrayim shall fall; and the pride of her power shall come down: from the tower of Seweneh shall they fall in it by the sword, says The Master אֱלֹהִים.

7 And they shall be desolate in the midst of the countries that are desolate and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I AM אֱלֹהִים, when I have set a fire in Mitzrayim and when all her helpers shall be destroyed.

9 In that yom shall messengers go out from Me in ships to make the complacent Ethiopians afraid and great pain shall come upon them, as in the yom of Mitzrayim: for, see, it is coming.

10 This says The Master אֱלֹהִים; I will also make the multitudes of Mitzrayim to cease by the hands of Nevuchadnetzar melech of Bavel.

11 He and his people with him, the ruthless ones of the goyim, shall be brought to destroy the land: and they shall draw their swords against Mitzrayim and fill the land with the slain.

12 And I will make the rivers dry and sell the land into the hand of the wicked: and I will make the land wasted and all that is in it, by the hand of foreigners: I אֱלֹהִים have spoken it.

13 This says The Master אֱלֹהִים; I will also destroy the idols and I will cause their images to cease out of Noph; and there shall be no more be a leader in the land of Mitzrayim: and I will put a fear in the land of Mitzrayim.

14 And I will make Pathros desolate and will set fire in Tzoan and will execute mishpatim in No.

15 And I will pour My anger upon Sin, the strength of Mitzrayim; and I will cut off the multitudes of No.

16 And I will set fire in Mitzrayim: Sin shall have great pain and No shall be torn asunder and Noph shall have daily distresses.

17 The young men of Aven and of Pi-Beseth shall fall by the sword: and these cities shall go into exile.

18 At Tahpanhes also the yom shall be darkened, when I shall break in that place the yokes of Mitzrayim: and the pride of her strength shall cease in her: as for her, a cloud shall cover her and her daughters shall go into exile.

19 And I will execute mishpatim in Mitzrayim: so they shall know that I AM אֱלֹהִים.

20 And it came to pass in the eleventh year, in the first chodesh, on the seventh yom of the chodesh, that The Word of אֱלֹהִים came to me, saying,

21 Ben-adam, I have broken the arm of Pharaoh melech of Mitzrayim; and, see, it shall not be bound up to be healed, to put a bandage to bind it, to make it strong to hold the sword.

22 Therefore this says The Master אֱלֹהִים; See, I AM against Pharaoh melech of Mitzrayim and will break his strong arms and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Mitzrim among the goyim and will disperse them throughout the countries.

24 And I will strengthen the arms of the melech of Bavel and put My sword in his hand: but I will break Pharaoh's arms and he shall groan before him with the groanings of a wounded man near death.

25 But I will strengthen the arms of the melech of Bavel and the arms of Pharaoh shall fall down; and they shall know that I AM אֱלֹהִים, when I shall put My sword into the hand of the melech of Bavel and he shall stretch it out upon the land of Mitzrayim.

26 And I will scatter the Mitzrim among the goyim and disperse them among the countries; and they shall know that I AM אֱלֹהִים.

31 And it came to pass in the eleventh year, in the third chodesh, on the first yom of the chodesh, that The Word of אֱלֹהִים came to me, saying,
2 Ben-adam, speak to Pharaoh melech of Mitzrayim and to his multitudes; Who are you like in your greatness?
3 See, the Ashshurim were a cedar in Levanon with fair branches and with forest shade and of a high size; and its top was among the thick foliage.
4 The mayim made him great, the deep set him up on high with her rivers running all around his plants and sent out her little rivers to all the eytzim of the field.
5 Therefore his height was exalted above all the eytzim of the field and his branches were multiplied and his branches became long because of the multitude of mayim, when he shot out.
6 All the fowls of the shamayim made their nests in his branches and under his branches did all the beasts of the field bring out their young and under his shadow dwelt all great goyim.
7 So it was fair in its greatness, in the length of his branches: for his root was by great mayim.
8 The cedars in the Gan of Ahlohim could not even hide him: the fir eytzim were not like his branches and the chestnut eytzim were not like his branches; nor any eytz in the Gan of Ahlohim was like him in his beauty.
9 I have made it pretty by the multitude of its branches: so that all the eytzim of Ayden, that were in the Gan of Ahlohim, envied him.
10 Therefore this says The Master אֱלֹהִים; Because you have lifted up yourself in height and have your top among the thick foliage and your lev is lifted up in its height;

11 I have therefore delivered him into the hand of the ahlaim of the goyim; they shall surely deal with him: I have driven them out for their wickedness.

12 And foreigners, the ruthless of the goyim, have cut him off and have left him: upon the mountains and in all the valleys his branches are fallen and his branches are broken by all the rivers of the land; and all the goyim of the earth have gone down from his shadow and have left him.

13 Upon his ruin shall all the fowls of the shamayim remain and all the beasts of the field shall be upon his branches:

14 To the end that none of all the eytzim by the mayim exalt themselves for their height, neither shoot up their top among the thick foliage, neither their eytzim stand up in their height, all that drink mayim: for they are all delivered to death, to the depths of the earth, in the midst of the children of men, with them that go down to the pit.

15 This says The Master אֱלֹהֵינוּ; In the yom when he went down to Sheol I caused a mourning: I covered the deep for him and I restrained the floods and the great mayim were stopped: and I caused Levanon to mourn for him and all the eytzim of the field fainted for him.

16 I made the goyim to shake at the sound of his fall, when I cast him down to Sheol with them that descend into the pit: and all the eytzim of Ayden, the best of Levanon, all that drink mayim, shall be comforted in the depths of the earth.

17 They also went down into Sheol with him to them that are slain with the sword; and they that were his arm, which dwelt under his shadow in the midst of the goyim.

18 To whom are you to be compared to in tifereth and in greatness among the eytzim of Ayden? Yet shall you be brought down with the eytzim of Ayden

to the depths of the earth: you shall lie in the midst of those not in brit-milah with them that are slain by the sword. This is Pharaoh and his entire multitude, says The Master אֱלֹהִים.

32 And it came to pass in the twelfth year, in the twelfth chodesh, on the first yom of the chodesh, that The Word of אֱלֹהִים came to me, saying,
2 Ben-adam, take up a lamentation for Pharaoh melech of Mitzrayim and say to him, You are like a young lion of the goyim and you are as a whale in the seas: and you came out with your rivers and troubled the mayim with your feet and dirtied their rivers.

3 This says The Master אֱלֹהִים; I will therefore spread out My net over you with a company of many goyim; and they shall bring you up in My net.

4 Then will I leave you upon the land, I will cast you out into the open field and will cause all the fowls of the shamayim to remain upon you and I will fill the beasts of the whole earth with your flesh.

5 And I will lay your flesh upon the mountains and fill the valleys with your height.

6 I will also mayim the land in which you swim with your own dahm, even to the mountains; and the rivers shall be full of it.

7 And when I shall put you out, I will cover the shamayim and make the cochavim of it dark; I will cover the shemesh with a cloud and the yarayach shall not give her ohr.

8 All the bright lights of the shamayim will I make dark over you and set darkness upon your land, says The Master אֱלֹהִים.

9 I will also trouble the levavot of many peoples, when I shall bring your destruction among the goyim, into countries that you have not known.

10 Yes, I will make many people shocked at you and their melechim shall be greatly afraid of you, when I shall brandish My sword before them; and they shall tremble at every moment, every man for his own chayim, in the yom of your fall.

11 For this says The Master אֱלֹהִים; The sword of the melech of Bavel shall come upon you.

12 By the swords of the mighty will I cause your multitudes to fall, the ruthless of the goyim, all of them: and they shall spoil the pride of Mitzrayim and all the multitudes of it shall be destroyed.

13 I will destroy also all the beasts of it from near the great mayim; neither shall the foot of man trouble them anymore, nor the hoofs of beasts trouble them.

14 Then will I make their mayim deep and cause their rivers to run like oil, says The Master אֱלֹהִים.

15 When I shall make the land of Mitzrayim desolate and the country shall be destitute of what it had when it was full, when I shall smite all of them that dwell in it, then shall they know that I AM אֱלֹהִים.

16 This is the lamentation with which they shall lament her: the daughters of the goyim shall lament her: they shall lament for her, even for Mitzrayim and for all her multitudes, says The Master אֱלֹהִים.

17 It came to pass also in the twelfth year, on the fifteenth yom of the chodesh, that The Word of אֱלֹהִים came to me, saying,

18 Ben-adam, wail for the multitudes of Mitzrayim and cast them down, even her and the daughters of the famous goyim, to the depths of the earth, with them that go down into the pit.

19 Whom do you surpass in beauty? Go down and be placed with those not in brit-milah.

20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to them out of the midst of Sheol with them that help him: they are gone down; they lie with those not in brit-milah, slain by the sword.

22 Ashshur is there and all her company: her graves are around her: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit and their company is around her grave: all of them slain, fallen by the sword, which caused fear in the land of the living.

24 There is Eylam and all her multitudes around their grave, all of them slain, fallen by the sword, which are gone down not in brit-milah into the depths of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set for her a bed in the midst of the slain with all their multitudes: her graves are around it: all of them not in brit-milah, slain by the sword: for the fear they caused in the land of the living, yet have they borne their shame with them that go down to the pit: they are put in the midst of them that be slain.

26 Then there is Meshech, Tuval and all their multitudes: their graves are around it: all of them not in brit-milah, slain by the sword, though they caused fear in the land of the living.

27 And they shall not lie with the mighty that are fallen of those not in brit-milah, which are gone down to Sheol with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the fear of the mighty in the land of the living.

28 Yes, you shall be broken in the midst of those not in brit-milah and shall lie with them that are slain with the sword.

29 Then there is Edom and her melechim and all her leaders, who despite their might are laid by those that were slain by the sword: they shall lie with those not in brit-milah and with those that go down to the pit.

30 Then there are the leaders of the north, all of them and all the Tzidonians, who are gone down with the slain; with their fear that they instilled; they are ashamed of their might; and they lie not in brit-milah with them that be slain by the sword and bear their shame with them that go down to the pit.

31 Pharaoh shall see them and shall be comforted over all his multitudes, even Pharaoh and all his army slain by the sword, says The Master אֱלֹהִים.

32 For I have caused My fear in the land of the living: and he shall be laid in the midst of those not in brit-milah with them that are slain with the sword, even Pharaoh and all his multitudes, says The Master אֱלֹהִים.

33 Again The Word of אֱלֹהִים came to me, saying,

2 Ben-adam, speak to the children of your people and say to them, When I bring the sword upon a land, if the people of the land take a man from their borders and make him their watchman:

3 If when he sees the sword come upon the land, he blows the shofar and warns the people;

4 Then whoever hears the sound of the shofar and takes not warning; if the sword comes and takes him away, his dahm shall be upon his own head.

5 He that heard the sound of the shofar and took not the warning; his dahm shall be upon himself. But he that takes warning shall deliver his being.

6 But if the watchman sees the sword come and blows not the shofar and the people are not warned; if the sword comes and takes away any person from

among them, he is taken away in his iniquity; but his dahm will I require at the watchman's hand.

7 So you, O Ben-adam, I have set you as a watchman to Beit Yisrael; therefore you shall listen to the word at My mouth and warn them from Me.

8 When I say to the wicked, O wicked man, you shall surely die; if you do not speak to warn the wicked away from his own derech, that wicked man shall die in his iniquity; but his dahm will I require at your hand.

9 Nevertheless, if you warn the wicked of his own derech to turn from it; if he does not turn from his own derech, he shall die in his iniquity; but you have delivered your being.

10 Therefore, O you Ben-adam, speak to Beit Yisrael; This, say, If our transgressions and our sins be upon us and we waste away in them, how should we then live?

11 Say to them, As I live, says The Master אֲנִי ה' , I have no pleasure in the death of the wicked; but that the wicked turn from his own derech and live: make teshuvah, make teshuvah from your evil derachot; for why will you die, O Beit Yisrael?

12 Therefore, you Ben-adam, say to the children of your people, The tzedakah of the tzadik shall not deliver him in the yom of his transgression: as for the wickedness of the wicked, he shall not fall by it in the yom that he makes teshuvah from his wickedness; neither shall the tzadik be able to live because of his tzedakah in the yom that he sins.

13 When I shall say to the tzadik, that he shall surely live; if he trusts in his own tzedakah and commits iniquity, all his tzedakah shall not be remembered; but for the iniquity that he has committed, he shall die for it.

14 Again, when I say to the wicked, You shall surely die; if he makes teshuvah from his sin and does that which is just and right;

15 If the wicked restores the pledge and returns what he has robbed and has a halacha in the chukim of chayim, without committing further iniquity; he shall surely live, he shall not die.

16 None of his sins that he has committed shall be remembered: he has done that which is according to Torah and mishpat; he shall surely live.

17 Yet the children of your people say, The derech of אֱלֹהִים is not equal: but as for them, their derech is not equal.

18 When the tzadik turns from his tzedakah and commits iniquity, he shall even die because of it.

19 But if the wicked turn from his wickedness and do that which is according to Torah and mishpat, he shall live because of it.

20 Yet you say, The derech of אֱלֹהִים is not equal. O Beit Yisrael, I will judge you every one after his own derachot.

21 And it came to pass in the twelfth year of our exile, in the tenth chodesh, in the fifth yom of the chodesh that one that had escaped out of Yahrushalayim came to me, saying, The city has been hit!

22 Now the Hand of אֱלֹהִים was upon me the evening, before the man that escaped came; and He had opened my mouth, before he came to see me in the boker; and my mouth was opened and I was no longer silent.

23 Then The Word of אֱלֹהִים came to me, saying,

24 Ben-adam, they that inhabit the ruins of the land of Yisrael are saying, Avraham was one and he inherited the land: but we are many; the land is given to us for our inheritance.

25 Therefore say to them, This says The Master אֱלֹהִים; You eat food with the dahm and lift up your eyes toward your idols and shed dahm: shall you still possess the land?

26 You stand upon your sword, you work abomination and you defile everyone his neighbor's isha: so shall you possess the land?

27 Say this to them, This says The Master אֱלֹהִים; As I live, surely they that are in the ruins shall fall by the sword and him that is in the open field will I give to the beasts to be devoured and they that are in the strongholds and the caves shall die of the pestilence.

28 For I will lay the land totally desolate and the pride of her strength shall cease; and the mountains of Yisrael shall be desolate, that none shall pass through her.

29 Then shall they know that I AM אֱלֹהִים, when I have laid the land totally desolate because of all their abominations which they have committed.

30 Also, you Ben-adam, the children of your people still are talking against you by the walls and in the doors of the houses, they speak to each other saying, Please come and hear what the word is that comes out from אֱלֹהִים.

31 And they come to you, as people do and they sit before you as My people and they hear your words, but they will not do them: for with their mouth they show you much ahava, but their lev goes after their own greed.

32 And, see, you are to them as a very lovely shir of one that has a pleasant voice and can play well on an instrument: for they hear your words, but they do them not.

33 And when this comes to pass – see, it will come – then shall they know that a navi has been among them.

34 And The Word of אֱלֹהִים came to me, saying,
2 Ben-adam, prophesy against the shepherds of Yisrael, prophesy and say to them, This says The Master אֱלֹהִים to the shepherds; Woe to the shepherds of Yisrael that do feed themselves! Should not the shepherds feed the flocks?
3 You eat the fat and you clothe yourself with wool, you kill them that are fed: but you feed not the flock.
4 The diseased have you not strengthened, neither have you healed those who were sick, neither have you bound up those who were broken, neither have you brought back those who were driven away, neither have you sought those which were lost; but with force and with cruelty have you ruled over them.
5 And they were scattered because there is no shepherd: and they became food to all the beasts of the field, where they were scattered.
6 My sheep wandered through all the mountains and upon every high hill: yes, My flock was scattered upon all the face of the earth and none did search, or seek after them.
7 Therefore, you shepherds, hear The Word of אֱלֹהִים;
8 As I live, says The Master אֱלֹהִים, surely because My flock became a prey and My flock became food to every beast of the field because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves and fed not My flock;
9 Therefore, O you shepherds, hear The Word of אֱלֹהִים;
10 This says The Master אֱלֹהִים; See, I AM against the shepherds; and I will require My flock at their hand and cause them to cease from feeding the flock; neither shall the shepherds feed themselves

anymore; for I will deliver My flock from their mouth, that they may not be food for them.

11 For this says The Master אֱלֹהֵינוּ; See, I, even I, will both search My sheep and seek them out.

12 As a shepherd seeks out his flock in the yom that he is among his sheep that are scattered; so will I seek out My sheep and will deliver them out of all places where they have been scattered in the cloudy and dark yom.

13 And I will bring them out from the goyim and gather them from the countries and will bring them to their own land and feed them upon the mountains of Yisrael by the rivers and in all the inhabited places of the country.

14 I will feed them in a tov pasture and upon the high mountains of Yisrael shall their fold be: there shall they lie down in a tov fold and in a fat pasture shall they feed upon the mountains of Yisrael.

15 I will feed My flock and I will cause them to lie down, says The Master אֱלֹהֵינוּ.

16 I will seek that which was lost, and bring again that which was driven away and will bind up that which was broken and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with mishpat.

17 And as for you, O My flock, this says The Master אֱלֹהֵינוּ; See, I judge between sheep and sheep, between the rams and the male goats.

18 Is it a small thing for you to have eaten up the tov pasture, but must you tread down with your feet the remnant of your pastures? And to have drunk of the deep mayim, but you must foul the remnant with your feet?

19 And as for My flock, they eat that which you have trampled with your feet; and they drink that which you have dirtied with your feet.

20 Therefore this says The Master אלהים to them;
See, I, even I, will judge between the fat and lean
sheep.

21 Because you have thrust with side and with
shoulder and pushed all the diseased with your
horns, until you have scattered them abroad;

22 Therefore will I save My flock, and they shall no
more be a prey; and I will judge between sheep and
sheep.

23 And I will set up One Shepherd over them, and
He shall feed them, even My Eved Dawid; He shall
feed them and He shall be their Shepherd.

24 And I אלהים will be their Ahlohim and My Eved
Dawid a Nasi among them; I אלהים have spoken it.

25 And I will make with them a brit of shalom, and
will cause the evil beasts to cease out of the land:
and they shall dwell safely in the wilderness and
sleep in the woods.

26 And I will make them and the places all around
My hill a blessing; and I will cause the showers to
come down in season; there shall be showers of
blessing.

27 And the eytzim of the field shall yield their fruit
and the earth shall yield her increase and they shall
be safe in their land, and shall know that I AM אלהים,
when I have broken the chains of their yoke, and
delivered them out of the hand of those that made
them avadim.

28 And they shall no more be a prey to the goyim,
neither shall the beast of the land devour them; but
they shall dwell safely and none shall make them
afraid.

29 And I will raise up for them a planting place of
fame and they shall be no more consumed with
hunger in the land, neither bear the shame of the
goyim anymore.

30 So shall they know that I אֱלֹהִים their Ahlohim am with them and that they, Beit Yisrael, are My people-Ami, says The Master אֱלֹהִים.

31 And you My flock, the flock of My pasture, are men, and I AM your Ahlohim, says The Master אֱלֹהִים.

35 Moreover The Word of אֱלֹהִים came to me, saying,

2 Ben-adam, set your face against Har Seir and prophesy against it,

3 And say to it, This says The Master אֱלֹהִים; See, O Har Seir, I AM against you and I will stretch out My hand against you and I will make you desolate.

4 I will lay your cities waste and you shall be desolate and you shall know that I AM אֱלֹהִים.

5 Because you have had a perpetual hatred and have shed the dahm of the children of Yisrael by the force of the

sword in the time of their calamity, in the time that their iniquity had an end:

6 Therefore, as I live, says The Master אֱלֹהִים, I will prepare you for dahm letting and dahm shall pursue you: since you have not hated dahm, dahm shall pursue you.

7 And I will make Har Seir most desolate and cut off from it the one that leaves and the one that returns.

8 And I will fill its mountains with his slain men: in your hills and in your valleys and in all your rivers, they shall fall that are slain with the sword.

9 I will make you a perpetual waste place and your cities shall not return: and you shall know that I AM אֱלֹהִים.

10 Because you have said, These two goyim and these two countries shall be mine and we will possess it; even though אֱלֹהִים was there:

11 Therefore, as I live, says The Master אֱלֹהִים, I will even do to you according to your own anger and according to your envy that you have used out of your hatred against them; and I will make Myself known among them, when I have judged you.

12 And you shall know that I AM אֱלֹהִים and that I have heard all your blasphemies that you have spoken against the mountains of Yisrael, saying, They are laid desolate, they are given to us to consume.

13 And with your mouth you have boasted against Me and have multiplied your words against Me: I have heard them all.

14 This says The Master אֱלֹהִים; When the whole earth has gilah, I will make you desolate.

15 As you did rejoice because the inheritance of Beit Yisrael, became desolate, so will I do to you: you shall be desolate, O Har Seir and all of Edom, even all of it: and they shall know that I AM אֱלֹהִים.

36 Also, you Ben-adam, prophesy to the

mountains of Yisrael and say, You mountains of Yisrael, hear The Word of אֱלֹהִים:

2 This says The Master אֱלֹהִים; Because the enemy has said against you, Aha, even the heights of old are now our possession:

3 Therefore prophesy and say, This says The Master אֱלֹהִים; Because they have made you desolate and swallowed you up on every side, that you might be a possession to the remnant of the goyim and you are taken up in the lips of talkers and are slandered by the goyim:

4 Therefore, you mountains of Yisrael, hear The Word of The Master אֱלֹהִים; This says The Master אֱלֹהִים to the mountains and to the hills, to the rivers and to the valleys, to the desolate ruins and to the cities that are forsaken, who became a prey and a

cause for derision to the remnant of the goyim that are all around;

5 Therefore this says The Master אֱלֹהִים; Surely in the fire of My zeal have I spoken against the remnant of the goyim and against all of Edom, who have appointed My land into their possession with the simcha of all their lev, with scorn in their being, to cast it out for a prey.

6 Propheesy therefore concerning the land of Yisrael and say to the mountains and to the hills, to the rivers and to the valleys, This says The Master אֱלֹהִים; See, I have spoken in My zeal and in My anger because you have borne the shame of the goyim:

7 Therefore this says The Master אֱלֹהִים; I have lifted up My hand in an oath, Surely the goyim that are around you, they shall bear their own shame.

8 But you, O mountains of Yisrael, you shall shoot out your Netzarim, and yield your fruit to My people Yisrael; for they are about to come back.

9 For, see, I AM for you and I will return to you and you shall be tilled and sown:

10 And I will multiply men upon you, kol Beit Yisrael, even all of it: and the cities shall be inhabited and the ruins shall be rebuilt:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will place you in your old dwellings and will do better to you than at your beginning: and you shall know that I AM אֱלֹהִים.

12 And I will cause men, even My people Yisrael, to have their derech upon you and they shall possess you and you shall be their inheritance and you shall no more be bereaved of men.

13 This says The Master אֱלֹהִים; Because they say to you, Your land devours men and has bereaved your nation;

14 Therefore you shall devour men no more, neither bereave your nation anymore, says The Master **אֱלֹהִים**.

15 Neither will I cause men to hear in you the shame of the goyim anymore, neither shall you bear the reproach of the goyim anymore, neither shall you cause your goyim to fall anymore, says The Master **אֱלֹהִים**.

16 Moreover The Word of **אֱלֹהִים** came to me, saying,

17 Ben-adam, when Beit Yisrael dwelt in their own land, they defiled it by their own derech and by their doings: their derech was before Me as the uncleanness of a woman in nidah.

18 Therefore I poured My anger upon them for the dahm that they had shed upon the land and for their idols with which they had defiled it:

19 And I scattered them among the goyim and they were dispersed among the countries: according to their own derachot and according to their doings I judged them.

20 And when they entered in among the goyim, where they went, they profaned My kadosh Name, when they said to them, These are the people of **אֱלֹהִים** and yet they have been removed from their land.

21 But I had rachamim and concern for My kadosh Name, which Beit Yisrael had profaned among the goyim, wherever they went.

22 Therefore say to Beit Yisrael, This says The Master **אֱלֹהִים**; I do not this for your sakes, O Beit Yisrael, but for My kadosh Name's sake, which you have profaned among the goyim, wherever you went.

23 And I will set apart My great Name, which was profaned among the goyim, which you have profaned in the midst of them; and the goyim shall

know that I AM אֱלֹהִים, says The Master אֱלֹהִים, when I shall be kadosh by you before their eyes.

24 For I will take you out from among the goyim and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean mayim upon you, and you shall be clean: from all your filthiness and from all your idols, will I cleanse you.

26 A new lev also will I give you and a new Ruach will I put inside you: and I will take away the stony lev out of your flesh and I will give you a lev of flesh.

27 And I will put My Ruach Hakodesh inside you and cause you to have a halacha in My chukim and you shall guard My mishpatim and do them.

28 And you shall dwell in the land that I gave to your ahvot; and you shall be My people-Ami and I will be your Ahlohim.

29 I will also save you from all your uncleanness: and I will call for the grain and will increase it and lay no famine upon you.

30 And I will multiply the fruit of the eytz and the increase of the field, that you shall receive no more the reproach of famine among the goyim.

31 Then shall you remember your own evil halachot and your doings that were not tov and shall despise yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I do this, says The Master אֱלֹהִים, let that be known to you: be ashamed and blush for your own halachot, O Beit Yisrael.

33 This says The Master אֱלֹהִים; In the yom that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities and the ruins shall be rebuilt.

34 And the desolate land shall be tilled, whereas it had been in ruin in the sight of all that passed by.

35 And they shall say, This land that was desolate has become like the Garden of Ayden; and the waste, desolate and ruined cities have become fortified and inhabited.

36 Then the goyim that are left around you shall know that I אֱלֹהִים rebuild the ruined places and planted what had been desolate: I אֱלֹהִים have spoken it and I will do it.

37 This says The Master אֱלֹהִים; I will yet once again allow Beit Yisrael to call upon Me, to do this for them; I will increase their men like a flock.

38 As the kadosh flock, as the flock of Yahrushalayim in her kadosh moadeem; so shall the ruined cities be filled with flocks of men: and they shall know that I AM אֱלֹהִים.

37 The Hand of אֱלֹהִים was upon me and carried me out in The Ruach Hakodesh of אֱלֹהִים and set me down in the midst of the valley which was full of bones,

2 And caused me to pass among them all around: and, see, there were very many in the open valley; and, see, they were very dry.

3 And He said to me, Ben-adam, can these bones live? And I answered, O Master אֱלֹהִים, You know.

4 Again He said to me, Prophecy to these bones and say to them, O dry bones, listen to The Word of אֱלֹהִים.

5 This says The Master אֱלֹהִים to these bones; See, I will cause Ruach to enter into you and you shall live:

6 And I will lay sinews upon you and will bring up flesh upon you and cover you with skin and put Ruach in you and you shall live; and you shall know that I AM אֱלֹהִים.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise and see a shaking and the bones came together, bone to bone.

8 And when I beheld, see, the sinews and the flesh came up upon them and the skin covered them above: but there was no ruach in them.

9 Then He said to me, Prophecy to the ruach, prophecy, Ben-adam and say to the ruach, This says The Master אֱלֹהִים; Come from the four winds, O ruach and breathe upon these slain, that they may live.

10 So I prophesied as He commanded me and the ruach came into them and they lived and stood up upon their feet, an exceedingly great army.

11 Then He said to me, Ben-adam, these bones are the whole of Beit Yisrael: see, they say, Our bones are dried and our tikvah is lost: we are cut off.

12 Therefore prophecy and say to them, This says The Master אֱלֹהִים; See, O My people, I will open your graves and cause you to come up out of your graves and bring you into the land of Yisrael.

13 And you shall know that I AM אֱלֹהִים, when I have opened your graves, O My people and brought you up out of your graves,

14 And shall put My Ruach Hakodesh in you and you shall live and I shall place you in your own land: then shall you know that I אֱלֹהִים have spoken it and performed it, says אֱלֹהִים.

15 The Word of אֱלֹהִים came again to me, saying,

16 Moreover, you Ben-adam, take one piece of wood and write upon it, For Yahudah and for the children of Yisrael his chaverim: then take another piece of wood and write upon it, For Yoseph, the piece of wood of Efrayim and for all Beit Yisrael his chaverim:

17 And join them one to another into one piece of wood; and they shall become echad in your hand.

18 And when the children of your people shall speak to you, saying, Will you not show us what you mean by these?

19 Say to them, This says The Master אֱלֹהִים; See, I will take the piece of wood of Yoseph, which is in the hand of Efrayim, and the tribes of Yisrael his companions, and will put them with the piece of wood of Yahudah and make them one piece of wood and they shall be one in My hand.

20 And the two pieces of wood on which you write shall be in your hand before their eyes.

21 And say to them, This says The Master אֱלֹהִים; See, I will take the children of Yisrael from among the goyim, where they have gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Yisrael; and One Melech shall be Melech over them all: and they shall be no more two goyim, neither shall they be divided into two malchutim anymore:

23 Neither shall they defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions but I will save them out of all their dwelling places, in which they have sinned and will cleanse them: so shall they be My people-Ami and I will be their Ahlohim.

24 And Dawid My Eved shall be Melech over them; and they all shall have One Shepherd: they shall also have their halacha in My mishpatim and observe My chukim and do them.

25 And they shall dwell in the land that I have given to Yaakov My eved, in which your ahvot have dwelt; and they shall dwell in it, they and their children and their children's children le-olam-va-ed: and My Eved Dawid shall be their Nasi le-olam-va-ed.

26 Moreover I will make a brit of shalom with them; it shall be an everlasting brit with them: and I will place them, and multiply them, and will set My Kadosh Place in their midst le-olam va-ed.

27 My dwelling place also shall be with them: And, I will be their Ahlohim and they shall be My people-Ami.

28 And the goyim shall know that I אֱלֹהִים will set Yisrael apart, when My Kadosh-Place shall be in their midst le-olam va-ed.

38 And The Word of אֱלֹהִים came to me, saying,
2 Ben-adam, set your face against Gog, the land of Magog , the chief leader of Meshech and Tuval, and prophesy against him,
3 And say, This says The Master אֱלֹהִים; See I AM against you, O Gog, the chief leader of Meshech and Tuval:
4 And I will turn you around and put hooks into your jaws and I will bring you out, and all your army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with armor and shields, all of them handling swords:
5 Persia, Ethiopia-Sudan and Libya with them; all of them with shield and helmet:
6 Gomer and all his units; Beit Togarmah from the north quarters and all his units: and many goyim with you.
7 Be prepared, prepare yourself, you and all your groups that are assembled to you and be a guard over them.
8 After many yamim you shall be visited: in the latter years you shall come into the land that is brought back from the sword and is gathered out of many peoples, against the mountains of Yisrael, which had been a continual waste: but it is brought out of the goyim and they all shall dwell safely.

9 You shall ascend and come like a storm, you shall be like a cloud to cover the land, you and all your units and many goyim with you.

10 This says The Master אֱלֹהֵינוּ; It shall also come to pass, that at the same time shall things come into your mind and you shall devise an evil plan:

11 And you shall say, I will go up to the land of unwalled villages; I will go to them that are at rest from war, that dwell safely, all of them dwelling without walls and having neither bars nor gates,

12 To take a spoil and to take a prey; to turn your hand upon the former ruined places that are now inhabited and upon the people that are gathered out of the goyim, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheva and Dedan and the merchants of Tarshish, with all the young lions of it, shall say to you, Did you come there to take a spoil? Have you gathered your army to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, Ben-adam, prophesy and say to Gog, This says The Master אֱלֹהֵינוּ; In that yom when My people of Yisrael dwell safely, shall you not know it?

15 And you shall come from your place out of the northern parts, you and many goyim with you, all of them riding upon horses, a great kehilla and a mighty army:

16 And you shall come up against My people of Yisrael, as a cloud to cover the land; it shall be in the latter yamim, and I will bring you against My land, that the goyim may know Me, when I shall be set apart in you, O Gog, before their eyes.

17 This says The Master אֱלֹהֵינוּ; Are you the one I have spoken about in times past by My avadim the neviim of Yisrael, who prophesied in those yamim for many years that I would bring you against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Yisrael, says The Master אֲנִי אֲנִי that My anger shall come up in My face.

19 For in My zeal and in the fire of My anger have I spoken, Surely in that yom there shall be a great shaking in the land of Yisrael;

20 So that the fishes of the sea and the fowls of the shamayim and the beasts of the field and all creeping things that creep upon the earth and all the men that are upon the face of the earth, shall shake at My presence and the mountains shall be thrown down and the steep places shall fall and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all My mountains, says The Master אֲנִי אֲנִי: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with dahm; and I will rain upon him and upon his units and upon the many goyim that are with him, an overflowing rain, with great hailstones, fire and brimstone.

23 And I will magnify Myself and set Myself apart; and I will be known in the eyes of many goyim and then they shall know that I AM אֲנִי אֲנִי.

39 Therefore, Ben-adam, prophesy against Gog, and say, This says The Master אֲנִי אֲנִי; See, I AM against you, O Gog, the chief leader of Meshech and Tuval:

2 And I will turn you around and lead you forward and will cause you to come up from the northern parts and will bring you upon the mountains of Yisrael:

3 And I will smite your bow out of your left hand and will cause your arrows to fall out of your right hand.

4 You shall fall upon the mountains of Yisrael, you and all your units and the goyim that are with you: I will give you to every kind of ravenous bird and to the beasts of the field to be devoured.

5 You shall fall in the open field: for I have spoken it, says The Master אֱלֹהִים.

6 And I will send a fire on Magog, and among them that dwell carelessly in the coastlands: and they shall know that I AM אֱלֹהִים.

7 So will I make My kadosh Name known in the midst of My people Yisrael; and I will not let them defile My kadosh Name anymore: and the goyim shall know that I AM אֱלֹהִים, the Kadosh-One in Yisrael.

8 See, it shall come and it shall be done, says The Master אֱלֹהִים; this is the yom of which I have spoken.

9 And they that dwell in the cities of Yisrael shall go out and shall set on fire and burn the weapons, both the shields and the armor, the bows and the arrows and the clubs and the spears and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that plundered them and rob those that robbed them, says The Master אֱלֹהִים.

11 And it shall come to pass in that yom, that I will give to Gog a graveyard in Yisrael, the valley of those passing by east of the sea: and they shall close off the valley and there shall they bury Gog and all his multitudes: and they shall call it The Valley of Hamon-Gog.

12 And seven chodashem shall Beit Yisrael be burying them, that they may cleanse the land.

13 Yes, all the people of the land shall bury them; and it shall be to them for their fame in the yom that I shall be lifted up, says The Master אֱלֹהִים.

14 And they shall separate men, who shall pass through the land continually to bury those that remain upon the face of the land, to cleanse it: At the end of seven chodashem shall they do a search.

15 And the travelers that pass through the land and see a man's bones, shall set up an ot by it, until the undertakers have buried it in the Valley of Hamon-Gog.

16 And also the name of the city shall be Hamonah. In this manner shall they cleanse the land.

17 And, you Ben-adam, this says The Master אֱלֹהִים; Speak to every feathered fowl and to every beast of the field saying, Assemble yourselves and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Yisrael, that you may eat flesh and drink dahm.

18 You shall eat the flesh of the mighty and drink the dahm of the leaders of the earth, of rams, of lambs and of goats, of bulls, all of the fatlings of Bashan.

19 And you shall eat fat until you are full and drink dahm until you are drunk, at My sacrifice which I have sacrificed for you.

20 In this manner you shall be filled at My shulchan with horses and mirkavot, with mighty men and with all the men of war, says The Master אֱלֹהִים.

21 And I will set My tifereth among the goyim and all the goyim shall see My mishpat that I have executed and My hand that I have laid upon them.

22 So Beit Yisrael shall know that I AM אֱלֹהִים their Ahlohim from that yom and forward.

23 And the goyim shall know that Beit Yisrael went into exile for their iniquity: because they trespassed

against Me, therefore I hid My face from them and gave them into the hand of their enemies: so they all fell by the sword.

24 According to their uncleanness and according to their transgressions have I done to them and have hid My face from them.

25 Therefore this says The Master **אֱלֹהִים**; Now will I bring back again the exiles of Yaakov and have rachamim upon kol Beit Yisrael, and will be zealous for My kadosh Name;

26 After they have borne their shame and all their trespasses by which they have trespassed against Me, when they dwelt safely in their land, with no one to make them afraid.

27 When I have brought them back again from the goyim and gathered them out of their enemies' lands and am made kadosh through them in the sight of many goyim;

28 Then shall they know that I AM **אֱלֹהִים** their Ahlohim, who caused them to be led into exile among the goyim: but I have gathered them to their own land and have left none of them there anymore.

29 Neither will I hide My face from them anymore: for I have poured out My Ruach Hakodesh upon Beit Yisrael, says The Master **אֱלֹהִים**.

40 In the twenty-fifth year of our exile, in the beginning of the year, in the tenth yom of the chodesh, in the fourteenth year after that the city was smitten, the same yom the Hand of **אֱלֹהִים** was upon me and brought me back there.

2 In the visions of Ahlohim He brought me into the land of Yisrael and set me upon a very high har towards the south, which was as the structure of a city.

3 And He brought me there and, see, there was a Man, whose appearance was like the appearance of

bronze, with a line of flax in His hand and a measuring rod; and He stood in the gate.

4 And the Man said to me, Ben-adam, see with your eyes and hear with your ears and set your lev upon all that I shall show you; for the purpose that I might show them to you are you brought here: declare all that you see to Beit Yisrael.

5 And see a wall on the outside of the Bayit all around and in the Man's hand a measuring rod of six cubits long by the cubit and a hand wide: so He measured the width of the wall structure, one rod; and the height, one rod.

6 Then He came to the gate which looks toward the east and went up the stairs of it and measured the threshold of the gate, which was one rod wide; and the other threshold of the gate, which was one rod wide.

7 And every little room was one rod long and one rod wide; and between the little rooms were five cubits; and the threshold of the gate by the porch of the gate inside was one rod.

8 He measured also the porch of the gate inside, one rod.

9 Then He measured the porch of the gate, eight cubits; and the posts of it, two cubits; and the porch of the gate was on the inside.

10 And the little rooms of the gate eastward were three on this side and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

11 And He measured the width of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The space also before the little rooms was one cubit on this side and the space was one cubit on that side: and the little rooms were six cubits on this side and six cubits on that side.

13 He measured then the gate from the roof of one little room to the roof of another: the width was twenty-five cubits, door to door.

14 He made also posts of sixty cubits, even to the post of the courtyard around the gate.

15 And from the front of the gate of the entrance to the front of the porch of the inner gate were fifty cubits.

16 And there were narrow windows to the little rooms and to their posts inside the gate all around and likewise to the arches: and windows were all around inside: and upon each post were palm eytzim.

17 Then He brought me into the outside courtyard and, see, there were rooms and a pavement made for the courtyard all around: thirty rooms were upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

19 Then He measured the width from the front of the lower gate to the front of the inner courtyard outside, a hundred cubits eastward and northward.

20 And the gate of the outward courtyard that looked toward the north, He measured the length of it and the width of it.

21 And the little rooms of it were three on this side and three on that side; and the posts of it and the arches of it were after the measure of the first gate: the length of it was fifty cubits and the width twenty-five cubits.

22 And their windows and their arches and their palm eytzim, were after the measure of the gate that looks toward the east; and they went up to it by seven steps; and the arches of it were in front of them.

23 And the gate of the inner courtyard was over against the gate toward the north and toward the east; and He measured from gate to gate a hundred cubits.

24 After that He brought me toward the south and see a gate toward the south: and He measured the posts of it and the arches of it according to these measures.

25 And there were windows in it and in the arches of it round about, like those windows: the length was fifty cubits and the width twenty-five cubits.

26 And there were seven steps to go up to it and the arches of it were in front of them: and it had palm eytzim, one on this side and another on that side, upon the posts of it.

27 And there was a gate in the inner courtyard toward the south: and He measured from gate to gate toward the south a hundred cubits.

28 And He brought me to the inner courtyard by the south gate: and He measured the south gate according to these measures;

29 And the little rooms of it and the posts of it and the arches of it, according to these measures: and there were windows in it and in the arches of it round about: it was fifty cubits long and twenty-five cubits wide.

30 And the arches round about were twenty-five cubits long and five cubits wide.

31 And the arches of it were toward the outer courtyard; and palm eytzim were upon the posts of it: and the going up to it had eight steps.

32 And He brought me into the inner courtyard toward the east: and He measured the gate according to these measures.

33 And the little rooms of it and the posts of it and the arches of it, were according to these measures: and there were windows in it and in the arches of it

round about: it was fifty cubits long and twenty-five cubits wide.

34 And the arches of it were toward the outward courtyard; and palm eytzim were upon the posts of it, on this side and on that side: and the going up to it had eight steps.

35 And He brought me to the north gate and measured it according to these measures;

36 The little rooms of it, the posts of it and the arches of it and the windows to it round about: the length was fifty cubits and the width twenty-five cubits.

37 And the posts of it were toward the outer courtyard; and palm eytzim were upon the posts of it, on this side and on that side: and the going up to it had eight steps.

38 And the rooms and the entries of it were by the posts of the gates, where they washed the burnt offering.

39 And in the porch of the gate were two tables on this side and two tables on that side, to slay on it the burnt offering and the sin offering and the trespass offering.

40 And at the side outside, as one goes up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side and four tables on that side, by the side of the gate; eight tables, on which they killed their sacrifices.

42 And the four tables were of cut stone for the burnt offering, of a cubit and a half long and a cubit and a half wide and one cubit high: on which also they laid the instruments with which they killed the burnt offering and the sacrifice.

43 And inside were hooks, a hand wide, fastened all around: and upon the tables was the flesh of the offering.

44 And outside the inner gate were the rooms of the singers in the inner courtyard, which was at the side of the north gate; and they faced toward the south: one at the side of the east gate facing toward the north.

45 And He said to me, This room that faces toward the south is for the kohanim, the keepers of the duties of the Bayit.

46 And the room that faced toward the north is for the kohanim, the keepers of the charge of the altar: these are the sons of Tzadok among the sons of Lewi, who come near to אֲרָאֵל to serve Him.

47 So He measured the courtyard, a hundred cubits long and a hundred cubits wide, foursquare; and the altar that was before the Bayit.

48 And He brought me to the porch of the Bayit and measured each post of the porch, five cubits on this side and five cubits on that side: and the width of the gate was three cubits on this side and three cubits on that side.

49 The length of the porch was twenty cubits and the width eleven cubits; and He brought me by the steps by which they went up to it: and there were pillars by the posts, one on this side and another on that side.

41 Afterward He brought me to the Hekal and measured the posts, six cubits wide on the one side and six cubits wide on the other side.

2 And the width of the door was ten cubits; and the sides of the door were five cubits on the one side and five cubits on the other side: and He measured the length of it, forty cubits: and the width, twenty cubits.

3 Then He went inward and measured the post of the door, two cubits; and the door, six cubits; and the width of the door, seven cubits.

4 So He measured the length of it, twenty cubits; and the width, twenty cubits, before the Hekal: and He said to me, This is the most Kadosh-Place.

5 After He measured the wall of the Bayit, six cubits; and the width of every side room, four cubits, around the Bayit on every side.

6 And the side rooms were three, one over another and thirty in order; and they entered into the wall which was of the Bayit for the side rooms all around, that they might be supported, but they were fastened to the wall of the Bayit.

7 And there was a widening and a winding upwards to the side rooms: for the winding around the Bayit went still upward all around the Bayit: therefore the width of the Bayit was still upward and so it increased from the lowest room to the highest by the midst.

8 I saw also the height of the Bayit all around: the foundations of the side rooms, were a full rod of six large cubits.

9 The thickness of the wall, which was for the side room outside, was five cubits: and that which was left was the place of the side rooms that were inside.

10 And between the rooms was the wideness of twenty cubits all around the Bayit on every side.

11 And the doors of the side rooms were toward the place that was left, one door toward the north and another door toward the south: and the width of the place that was left was five cubits all around.

12 Now the building that was before the separate place at the end toward the west was seventy cubits wide; and the wall of the building was five cubits thick all around and the length of it ninety cubits.

13 So He measured the Bayit, a hundred cubits long; and the separate place and the building, with the walls of it, a hundred cubits long;

14 Also the width of the face of the Bayit and of the separate place toward the east, a hundred cubits.

15 And He measured the length of the building over against the separate place that was behind it and the galleries of it on the one side and on the other side, a hundred cubits, with the inner Hekal and the porches of the courtyard;

16 The doorposts and the narrow windows and the galleries all around on their three stories, opposite the door, paneled with wood all around and from the ground up to the windows and the windows were covered;

17 From the space above the door, even to the inner Bayit and outside and by all the walls all around, inside and outside, by measure.

18 And it was made with cheruvim and palm eytzim, so that a palm eytz was between a cheruv and a cheruv; and every cheruv had two faces;

19 So that the face of a man was toward the palm eytz on the one side and the face of a young lion toward the palm eytz on the other side: it was made through the entire Bayit all around,

20 From the ground to above the door were cheruvim and palm eytzim made and on the wall of the Hekal.

21 The posts of the Hekal were squared and the front of the Kadosh-Place; the appearance of one as the appearance of the other.

22 The altar of wood was three cubits high and the length of it two cubits; and the corners of it and the length of it and the walls of it, were of wood: and He said to me, This is the shulchan that is before אֲרָז.

23 And the Hekal and the Kadosh-Place had two doors.

24 And the doors had two panels apiece, two turning panels; two panels for the one door and two panels for the other door.

25 And there were made on them, on the doors of the Hekal, cheruvim and palm eytzim, like as were made upon the walls; and there was thick wood upon the front of the porch outside.

26 And there were narrow windows and palm eytzim on the one side and on the other side, on the sides of the porch and upon the side rooms of the Bayit and thick wood.

42 Then He brought me out into the outer courtyard, the derech toward the north: and He brought me into the room that was over against the separate place and which was before the building toward the north.

2 Along the length of a hundred cubits was the north door and the width was fifty cubits.

3 Opposite the twenty cubits that were for the inner courtyard and opposite the pavement that was for the outer courtyard, was gallery against gallery in three stories.

4 And before the rooms was a derech of ten cubits width inward, a derech of one cubit; and their doors toward the north.

5 Now the upper rooms were shorter: for the galleries were higher than these, higher than the lower and than the middle ones of the building.

6 For they were in three stories, but had no pillars as the pillars of the courts: therefore the building was set back more than the lowest and the middle levels from the ground.

7 And the wall that was outside opposite the rooms, toward the outer courtyard facing the rooms, the length of it was fifty cubits.

8 For the length of the rooms that were in the outer courtyard was fifty cubits: and, see, facing the Hekal was a hundred cubits.

9 And from under these rooms was the entrance on the east side, as one goes into them from the outer courtyard.

10 The rooms were in the thickness of the wall of the courtyard toward the east, opposite the separate place and opposite the building.

11 And the derech in front of them was like the appearance of the rooms which were toward the north, as long as them and as wide as them: and all their goings out were both according to their fashions and according to their doors.

12 And according to the doors of the rooms that were toward the south was a door at the head of the derech, even the derech directly before the wall toward the east, as one enters them.

13 Then said He to me, The north rooms and the south rooms, which are before the separate place, they are kadosh rooms, where the kohanim that approach to אֵלֹהִים shall eat the most kadosh things: there shall they place the most kadosh things and the grain offering and the sin offering and the trespass offering; for the place is kadosh.

14 When the kohanim enter in it, then shall they not go out of the Kadosh-Place into the outer courtyard, but there they shall lay their garments aside in which they serve; for they are kadosh; and shall put on other garments and shall approach those things which are for the people.

15 Now when He had made an end of measuring the inner Bayit, He brought me out toward the gate facing toward the east and measured it all around.

16 He measured the east side with the measuring rod, five hundred rods, with the measuring rod all around.

17 He measured the north side, five hundred rods, with the measuring rod all around.

18 He measured the south side, five hundred rods, with the measuring rod.

19 He turned around to the west side and measured five hundred rods with the measuring rod.

20 He measured it by the four sides: it had a wall all around, five hundred rods long and five hundred wide, to make a separation between the Kadosh-Place from the common place.

43 Afterward He brought me to the gate, even the gate that looks toward the east:

2 And, see, the tifereth of the Ahlohim of Yisrael came from the derech of the east: and His voice was like a noise of many mayim: and the earth shone with His tifereth.

3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the visions that I saw by the River Chevar; and I fell upon my face.

4 And the tifereth of אִיִּי came into the Bayit by the derech of the gate facing toward the east.

5 So The Ruach took me up and brought me into the inner courtyard; and, see, the tifereth of אִיִּי filled the Bayit.

6 And I heard Him speaking to me from the Bayit; and the Man stood by me.

7 And He said to me, Ben-adam, the place of My kesay and the place of the soles of My feet, where I will dwell in the midst of the children of Yisrael le-olam-va-ed and My kadosh Name, shall Beit Yisrael no more defile, neither they, nor their melechim, by their whoring, nor by the corpses of their melechim on their high places.

8 In their setting of their threshold by My thresholds and their post by My posts and the wall between Me and them, they have even defiled My kadosh Name by their abominations that they have committed: so I have consumed them in My anger.

9 Now let them put away their whoring and the corpses of their melechim, far from Me and I will dwell in the midst of them le-olam-va-ed.

10 You Ben-adam, show this Bayit to Beit Yisrael, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they are ashamed of all that they have done, show them the design of the Bayit and the structure of it and the exits and the entrances and all the designs of it and all the mishpatim of it and all its Torot: and write it in their sight, that they may keep the whole design of it and all the mishpatim of it and do them.

12 This is the Torah of the Bayit; Upon the top of the har the whole limit of it all around shall be most kadosh. See, this is the Torah of the Bayit.

13 And these are the measurements of the altar after the cubits: The cubit is a cubit and a hand width; even the bottom shall be a cubit and the width a cubit and the border of it by the edge of it all around shall be one span: and this shall be the upper part of the altar.

14 And from the base upon the ground even to the lower edge shall be two cubits and the width one cubit; and from the lesser edge even to the greater edge shall be four cubits and the width one cubit.

15 So the altar shall be four cubits; and from the altar and upward shall be four horns.

16 And the altar shall be twelve cubits long, twelve wide, square in the four squares of it.

17 And the edge shall be fourteen cubits long and fourteen wide in the four squares of it; and the

border about it shall be half a cubit; and the bottom of it shall be a cubit around; and its stairs shall face east.

18 And He said to me, Ben-adam, this says The Master אֲדֹנָי ; These are the mishpatim of the altar in the yom when they shall make it, to offer burnt offerings on it and to sprinkle dahm on it.

19 And you shall give to the kohanim the Lewiyim that are of the zera of Tzadok, who approach Me, to serve to Me, says The Master אֲדֹנָי , a young bull for a sin offering.

20 And you shall take of the dahm of it and put it on the four horns of it and on the four corners of the edge and upon the border all around: in this manner shall you cleanse and purge it.

21 You shall take the bull also of the sin offering and he shall burn it in the appointed place of the Bayit, outside the Kadosh-Place.

22 And on the second yom you shall offer a male goat without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bull.

23 When you have made an end of cleansing it, you shall offer a young bull without blemish and a ram out of the flock without blemish.

24 And you shall offer them before אֲדֹנָי and the kohanim shall cast salt upon them and they shall offer them up for a burnt offering to אֲדֹנָי .

25 Seven yamim shall you prepare every yom a goat for a sin offering: they shall also prepare a young bull and a ram out of the flock, without blemish.

26 Seven yamim shall they purge the altar and purify it; and they shall consecrate themselves.

27 And when these yamim are over, it shall be, that upon the eighth yom and thereafter, the kohanim shall make your burnt offerings upon the altar and

your shalom offerings; and I will accept you, says
The Master אֱלֹהִים.

44 Then He brought me back by the derech of
the outer gate of the Kadosh-Place that looks
toward the east; and it was closed.

2 Then said אֱלֹהִים to me; This gate shall be closed,
it shall not be opened and no man shall enter in by
it; because אֱלֹהִים, the Ahlohim of Yisrael, has
entered in by it, therefore it shall be closed.

3 It is for the Nasi; the Nasi, He shall sit in it to eat
lechem before אֱלֹהִים; He shall enter by the derech
of the porch of that gate and shall go out by the
derech of the same.

4 Then He brought me along the derech of the north
gate before the Bayit: and I looked and, see, the
tifereth of אֱלֹהִים filled the Bayit of אֱלֹהִים: and I fell
upon my face.

5 And אֱלֹהִים said to me, Ben-adam, mark well and
see with your eyes and hear with your ears all that I
say to you concerning all the mishpatim of the Bayit
of אֱלֹהִים and all the Torot of it; and mark well the
entering in of the Bayit, with every going out of the
Kadosh-Place.

6 And you shall say to the rebellious, even to Beit
Yisrael, This says The Master אֱלֹהִים; O Beit Yisrael,
enough of all your abominations,

7 In that you have brought into My Kadosh-Place
foreigners, uncircumcised in lev and not in brit-milah
in flesh, to be in My Kadosh-Place, to defile it, even
My Bayit, when you offer My lechem, the fat and the
dahm and they have broken My brit because of all
your abominations.

8 And you have not kept the charge of My kadosh
things: but you have set others to guard My charge
in My Kadosh-Place in your place.

9 This says The Master אִתְּךָ; No ger, uncircumcised in lev, nor not in brit-milah in flesh, shall enter into My Kadosh-Place, even any son of a foreigner that is among the children of Yisrael.

10 And the Lewiym that have gone far away from Me, when Yisrael went astray, who also went astray away from Me after their idols; even they shall bear their iniquity.

11 Yet they were avadim in My Kadosh-Place, having charge at the gates of the Bayit and serving the Bayit: they did slay the burnt offering and the sacrifice of the people and they did stand before them to serve them.

12 But because they ministered to them in front of their idols and caused Beit Yisrael to fall into iniquity; therefore have I lifted up My hand against them, says The Master אִתְּךָ and they shall bear their iniquity.

13 And they shall not come near to Me, to perform the office of a kohen to Me, nor to come near to any of My kadosh things, in the Most Kadosh-Place: but they shall bear their shame and their abominations which they have committed.

14 But I will make them keepers of the charge of the Bayit, for all the service of it and for all that shall be done in it.

15 But the kohanim the Lewiym, the sons of Tzadok, that kept the charge of My Kadosh-Place when the children of Yisrael went astray from Me, they shall come near to Me to serve Me and they shall stand before Me to offer to Me the fat and the dahm, says The Master אִתְּךָ:

16 They shall enter into My Kadosh-Place and they shall come near to My shulchan, to serve Me and they shall keep My charge.

17 And it shall come to pass, that when they enter in at the gates of the inner courtyard, they shall be

clothed with linen garments; and no wool shall come upon them, while they serve in the gates of the inner courtyard and inside the Bayit.

18 They shall have linen head coverings upon their heads and shall have linen breeches upon their loins; they shall not dress themselves with any thing that causes sweat.

19 And when they go out into the outer courtyard, even into the outer courtyard to the people, they shall put off their garments in which they ministered and lay them in the kadosh rooms and they shall put on other garments; and they shall not mix among the people with their garments.

20 Neither shall they shave their heads, nor allow their hair to grow long; they shall only trim their hair.

21 Neither shall any kohen drink wine, when they enter into the inner courtyard.

22 Neither shall they take for their wives a widow, or her that is divorced: but they shall take virgins of the zera of Beit Yisrael, or a widow that had a kohen before.

23 And they shall teach My people the difference between the kadosh and profane and cause them to discern between the unclean and the clean.

24 And in a dispute they shall stand in mishpat; and they shall

judge according to My mishpatim: and they shall keep My Torot and My mishpatim in all My moadeem; and they shall set apart My Shabbats.

25 And they shall not come near any dead person to defile themselves: except for abba, or for eema, or for son, or for daughter, for brother, or for sister that has had no husband, for these in the mishpacha they may defile themselves.

26 And after he is cleansed, they shall count for him seven yamim.

27 And in the yom that he goes into the Kadosh-Place, to the inner courtyard, to serve in the Kadosh-Place, he shall offer his sin offering, says The Master אִי־אֵלֹהִים.

28 And it shall be to them for an inheritance: I AM their inheritance: and you shall give them no possession in Yisrael: I AM their possession.

29 They shall eat the grain offering and the sin offering and the trespass offering; and every dedicated thing in Yisrael shall be theirs.

30 And the first of all the bikkurim of all things and every contribution of all, of every sort of your offerings, shall be the kohen's: you shall also give to the kohen the first of your dough, that he may cause the bracha to rest in your Bayit.

31 The kohanim shall not eat anything that is dead by itself, or torn, whether it be fowl, or beast.

45 Moreover, when you shall divide by lot the land for inheritance, you shall offer a contribution to אִי־אֵלֹהִים, a kadosh portion of the land: the length shall be the length of twenty-five thousand rods and the width shall be ten thousand. This shall be kadosh in all the borders of it all around.

2 Of this there shall be for the Kadosh-Place five hundred in length, with five hundred in width, square all around; and fifty cubits all around as open space.

3 And of this measure shall you measure the length of twenty five thousand and the width of ten thousand: and in it shall be the Kadosh-Place and the most Kadosh-Place.

4 The kadosh portion of the land shall be for the kohanim the avadim of the Kadosh-Place, which shall come near to serve אִי־אֵלֹהִים: and it shall be a place for their houses and kadosh ground for the Kadosh-Place.

5 And the twenty five thousand cubits of length and the ten thousand of width, shall also the Lewiym, the avadim of the Bayit, have for themselves, twenty rooms as a possession.

6 And you shall appoint the possession of the city five thousand cubits wide, twenty five thousand long, besides the contribution of the kadosh portion: it shall be for kol Beit Yisrael.

7 And a portion shall be for the Nasi on the one side and on the other side of the contribution of the kadosh portion and of the possession of the city, before the contribution of the kadosh portion and before the possession of the city, from the west side westward and from the east side eastward: and the length shall be alongside one of the portions, from the west border to the east border.

8 In the land shall be His possession in Yisrael: and My leaders shall no more oppress My people; and the rest of the land they shall give to Beit Yisrael according to their tribes.

9 This says The Master אֲנִי אֲנִי; Let it suffice you, O leaders of Yisrael: remove violence and plundering and execute mishpat and justice, take away your oppressions from My people, says The Master אֲנִי אֲנִי.

10 You shall have just balances and a just ephah and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer and the ephah the tenth part of a homer: the measure of it shall be after the homer.

12 And the shekel shall be twenty gerahs: twenty shekels, twenty-five shekels, fifteen shekels, shall be your minah.

13 This is the contribution that you shall offer; one-sixth part of an ephah of a homer of wheat and you

shall give one-sixth part of an ephah of a homer of barley:

14 Concerning the ordinance of oil, the bath of oil, you shall offer one-tenth part of a bath out of the kor, which is a homer of ten baths; for ten baths are a homer:

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Yisrael; for a grain offering and for a burnt offering and for shalom offerings, to make reconciliation for them, says The Master יהוה.

16 All the people of the land shall give this contribution for the Nasi in Yisrael.

17 And it shall be the Nasi's part to give burnt offerings and grain offerings and drink offerings, in the moadeem and in the Chodashim and in The Shabbats, in all appointed times of Beit Yisrael: He shall prepare the sin offering and the grain offering and the burnt offering and the shalom offerings, to make reconciliation for Beit Yisrael.

18 This says The Master יהוה; In the first chodesh, in the first yom of the chodesh, you shall take a young bull without blemish and cleanse the Kadosh-Place:

19 And the kohen shall take of the dahm of the sin offering and put it upon the posts of the Bayit and upon the four corners of the edge of the altar and upon the posts of the gate of the inner courtyard.

20 And you shall do the same on the seventh yom of the chodesh for everyone that goes astray and for him that is foolish: so shall you reconcile the Bayit.

21 In the first chodesh, in the fourteenth yom of the chodesh, you shall have the Pesach, a moed of seven yamim; matzah shall be eaten.

22 And upon that yom shall the Nasi prepare for Himself and for all the people of the land a bull for a sin offering.

23 And for seven yamim of the moed He shall prepare a burnt offering to אֵילָנִים, seven bulls and seven rams without blemish daily for the seven yamim; and a male goat daily for a sin offering.

24 And he shall prepare a grain offering of an ephah for a bull and an ephah for a ram and a hin of oil for an ephah.

25 In the seventh chodesh, on the fifteenth yom of the chodesh, shall He do likewise on the moed for the seven yamim, according to the sin offering, according to the burnt offering and according to the grain offering and according to the oil.

46 This says The Master אֵילָנִים; The gate of the inner courtyard that looks toward the east shall be shut the six working yamim; but on The Shabbat it shall be opened and in the yom of the chodesh it shall be opened.

2 And the Nasi shall enter by the derech of the porch of that gate from the outside and shall stand by the post of the gate and the kohanim shall prepare His burnt offering and His shalom offerings and He shall worship at the threshold of the gate: then He shall go out; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before אֵילָנִים in The Shabbats and in the Chodashim.

4 And the burnt offering that the Nasi shall offer to אֵילָנִים on The Shabbat yom shall be six lambs without blemish and a ram without blemish.

5 And the grain offering shall be an ephah for a ram and the grain offering for the lambs, as he shall be able to give and a hin of oil for an ephah.

6 And in the yom of the chodesh it shall be a young bull without blemish and six lambs and a ram: they shall be without blemish.

7 And he shall prepare a grain offering, an ephah for a bull and an ephah for a ram and for the lambs according as his hand shall attain to and a hin of oil for an ephah.

8 And when the Nasi shall enter, He shall go in by the derech of the porch of that gate and He shall go out by the derech of it.

9 But when the people of the land shall come before אֱלֹהֵינוּ in the solemn moadeem, he that enters in by the derech of the north gate to worship shall go out by the derech of the south gate; and he that enters by the derech of the south gate shall go out by the derech of the north gate: he shall not return by the derech of the gate by which he came in, but shall go out opposite it.

10 And the Nasi in the midst of them, when they go in, He shall go in; and when they go out, He shall go out.

11 And in the moadeem and in the moadeem the grain offering shall be an ephah to a bull and ephah to a ram and to the lambs as he is able to give and a hin of oil for an ephah.

12 Now when the Nasi shall prepare a voluntary burnt offering, or shalom offerings voluntarily to אֱלֹהֵינוּ, one shall then open for Him the gate that looks toward the east and He shall prepare His burnt offering and His shalom offerings, as He did on The Shabbat yom: then He shall go out; and after His going out one shall shut the gate.

13 You shall prepare a burnt offering to אֱלֹהֵינוּ daily of a lamb of the first year without blemish: you shall prepare it every boker.

14 And you shall prepare a grain offering for it every shachrit, one sixth of an ephah and one third part of

a hin of oil, to moisten the fine flour; a grain offering continually by a perpetual ordinance to אִרְאֵל.

15 In this manner shall they prepare the lamb and the grain offering and the oil, every shachrit for a continual burnt offering.

16 This says The Master אִרְאֵל; If the Nasi gives a gift to any of His sons, the inheritance of it shall be His sons; it shall be their possession by inheritance.

17 But if He gives a gift of His inheritance to one of His avadim, then it shall be his until the year of yovel; after it shall it return to the Nasi: but His inheritance shall be His sons for them.

18 Moreover the Nasi shall not take of the people's inheritance by oppression, to thrust them out of their possession; but He shall give His sons inheritance out of His own possession: that My people be not scattered every man from his possession.

19 After this, He brought me through the entrance, which was at the side of the gate, into the kadosh rooms of the kohanim, which faced north: and, see, there was a place on the two sides westward.

20 Then He said to me, This is the place where the kohanim shall boil the trespass offering and the sin offering, where they shall bake the grain offering; that they bear them not out into the outer courtyard, to set apart the people.

21 Then He brought me out into the outer courtyard and caused me to pass by the four corners of the courtyard; and, see, in every corner of the courtyard there was a courtyard.

22 In the four corners of the courtyard there were courts joined of forty cubits long and thirty wide: these four corners were of one measure.

23 And there was a row of building stones all around them, all around them were four and it was made for boiling places under the rows all around.

24 Then said He to me, These are the places of those that boil, where the avadim of the Bayit shall boil the sacrifices of the people.

47 Afterward He brought me again to the door of the Bayit; and, see, mayim issued out from under the threshold of the Bayit eastward: for the front of the Bayit stood toward the east and the mayim came down from under from the right side of the Bayit, at the south side of the altar.

2 Then He brought me out by the derech of the gate northward and led me about the derech outside to the outer gate by the derech that looks eastward; and, see, there mayim ran on the right side.

3 And when the Man that had the line in His hand went out eastward, He measured a thousand cubits and He brought me through the mayim; the mayim were to the ankles.

4 Again He measured a thousand cubits and brought me through the mayim; the mayim were to the knees. Again He measured a thousand cubits and brought me through; the mayim were to the loins.

5 Afterward He measured a thousand cubits; and it was a river that I could not pass over: for the mayim were risen, mayim to swim in, a river that could not be passed over.

6 And He said to me, Ben-adam, have you seen this? Then He brought me and caused me to return to the bank of the stream.

7 Now when I had returned, see, at the bank of the stream were very many eytzim, on the one side and on the other.

8 Then He said to me, These mayim flow out toward the east country and go down into the desert and enter the sea: which being made to flow into the sea, the mayim shall be healed.

9 And it shall come to pass, that everything that lives, which moves, wherever the streams shall go, shall live: and there shall be a very great multitude of fish, because these mayim shall come there: and they shall be healed; and everything shall live where the stream comes.

10 And it shall come to pass, that the fishers shall stand upon it from En-Gedi even to En-Eglaim; there shall be a place to spread out nets; their fish shall be the same kind, as the fish of the Great Sea, also very many.

11 But its swamps and the marshes shall not be healed; they shall be given over to salt.

12 And by the stream upon the banks of it, on this side and on that side, shall grow all eytzim for food, whose leaf shall not fade, neither shall the fruit of it be consumed: it shall bring out new fruit according to its chodashem because the mayim came out of the Kadosh-Place: and its fruit shall be for food and its leaves for medicine.

13 This says The Master אִתְּכֶם; This shall be the border, by which you shall inherit the land according to the twelve tribes of Yisrael: Yoseph shall have two portions.

14 And you shall inherit it, one as well as another: concerning which I lifted up My hand to give it to your ahvot: and this land shall fall to you as your inheritance.

15 And this shall be the border of the land toward the north side, from the Great Sea, the derech of Hethlon, as men go to Tzedad;

16 Hamath, Berothah, Sivrayim, which is between the border of Dameshek and the border of Hamath; Hatzar-Hattichon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-Enan, the border of Dameshek and on the north

northward and the border of Hamath. This is the north side.

18 And the east side you shall measure from Hauran and from Dameshek and from Gilad and from the land of Yisrael, by the Yarden, from the border to the eastern side of the sea. And this is the east side.

19 And the south side southward, from Tamar even to the mayim of Merivah in Kadesh, along the river to the Great Sea. And this is the south side southward.

20 The west side also shall be the Great Sea from the border, until opposite the approach to Hamath. This is the west side.

21 So shall you divide this land for yourselves according to the tribes of Yisrael.

22 And it shall come to pass, that you shall divide it by lot for an inheritance for yourselves and to the foreigners that sojourn among you, which shall beget children among you: and they shall be to you as one born in the country among the children of Yisrael; they shall have inheritance with you among the tribes of Yisrael.

23 And it shall come to pass, that in whatever tribe that the ger sojourns, there shall you give him his inheritance, says The Master אלהים.

48 Now these are the names of the tribes. From the north end to the coast of the derech of Hethlon, as one goes to Hamath, Hazar-Enan, the border of Dameshek northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.
2 And by the border of Dan, from the east side to the west side, a portion for Asher.
3 And by the border of Asher, from the east side even to the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side to the west side, a portion for Menasheh.

5 And by the border of Menasheh, from the east side to the west side, a portion for Efrayim.

6 And by the border of Efrayim, from the east side even to the west side, a portion for Reuven.

7 And by the border of Reuven, from the east side to the west side, a portion for Yahudah.

8 And by the border of Yahudah, from the east side to the west side, shall be the offering which you shall offer of twenty five thousand rods in width and in length as one of the other parts, from the east side to the west side: and the Kadosh-Place shall be in the midst of it.

9 The land contribution that you shall offer to אִיִּזְרָאֵל shall be twenty five thousand cubits in length and ten thousand in width.

10 And for them, even for the kohanim, shall be this kadosh land contribution; toward the north twenty five thousand cubits in length and toward the west ten thousand cubits in width and toward the east ten thousand cubits in width and toward the south twenty five thousand cubits in length: and the Kadosh-Place of אִיִּזְרָאֵל shall be in the midst of it.

11 It shall be for the kohanim that are kadosh from the sons of Tzadok; who have kept My charge, which did not go astray when the children of Yisrael went astray, as the Lewiym went astray.

12 And this contribution of the land that is offered shall be to them a thing most kadosh by the border of the Lewiym.

13 And opposite the border of the kohanim the Lewiym shall have twenty five thousand cubits in length and ten thousand cubits in width: all the length shall be twenty five thousand cubits and the width ten thousand cubits.

14 And they shall not sell it, neither exchange it, nor transfer the bikkurim of the land: for it is kadosh to אִתָּךְ.

15 And the five thousand cubits, that are left in the width opposite the twenty five thousand cubits, shall be for common use of the city, for dwelling and for open land: and the city shall be in the midst of it.

16 And these shall be the measures of it; the north side four thousand five hundred cubits and the south side four thousand five hundred cubits and on the east side four thousand five hundred cubits and the west side four thousand five hundred cubits.

17 And the open spaces of the city shall be toward the north two hundred fifty cubits and toward the south two hundred fifty cubits and toward the east two hundred fifty cubits and toward the west two hundred fifty cubits.

18 And the rest of the length opposite the contribution of the kadosh portion shall be ten thousand cubits eastward and ten thousand cubits westward: and it shall be opposite the contribution of the kadosh portion; and the increase of it shall be for food to them that serve the city.

19 And they that work the city shall serve it out of all the tribes of Yisrael.

20 All the land contribution shall be twenty five thousand cubits by twenty five thousand cubits: you shall offer the kadosh land contribution foursquare, with the possession of the city.

21 And the remnant shall be for the Nasi, on one side and on the other side of the kadosh land contribution and of the possession of the city, over against the twenty five thousand cubits of the contribution toward the east border and westward over against the twenty five thousand cubits toward the west border, opposite the portions for the Nasi:

and it shall be the kadosh land contribution; and the Kadosh-Place of the Bayit shall be in the midst of it.

22 Moreover from the possession of the Lewiym and from the possession of the city, being in the midst of that which is the Nasi's; between the border of Yahudah and the border of Benyamin, it shall be for the Nasi.

23 As for the rest of the tribes, from the east side to the west side, Benyamin shall have a portion.

24 And by the border of Benyamin, from the east side to the west side, Shimon shall have a portion.

25 And by the border of Shimon, from the east side to the west side, Yissachar has a portion.

26 And by the border of Yissachar, from the east side to the west side, Zevulon has a portion.

27 And by the border of Zevulon, from the east side to the west side, Gad has a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar to the mayim of Merivah in Kadesh and to the river toward the Great Sea.

29 This is the land, which you shall divide by lot to the tribes of Yisrael for inheritance and these are their portions, says The Master אלהים.

30 And these are the exits of the city on the north side, four thousand five hundred cubits.

31 And the gates of the city shall be called after the names of the tribes of Yisrael: three gates northward; one gate of Reuven, one gate of Yahudah, one gate of Lewi.

32 And at the east side four thousand five hundred cubits: and three gates; and one gate of Yoseph, one gate of Benyamin, one gate of Dan.

33 And at the south side four thousand five hundred cubits: and three gates; one gate of Shimon, one gate of Yissachar, one gate of Zevulon.

34 At the west side four thousand five hundred cubits, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 It was all around eighteen thousand cubits: and the name of the city from that yom forward even le-olam-va-ed shall be, שַׁמָּא -Shamma; שַׁמָּא-Is-There. X

Daniel-Daniyel

To Our Forefathers Yisrael

- 1 In the third year of the malchut of Yahuyakim melech of Yahudah came Nevuchadnetzar melech of Bavel to Yahrushalayim and besieged it.
- 2 And אֲרָאֵל gave Yahuyakim melech of Yahudah into his hand, with part of the vessels of the Bayit of Ahloha: which he carried into the land of Shinar to the bayit of his Ahloha; and he brought the vessels into the treasure bayit of his Ahloha.
- 3 And the melech spoke to Ashpenaz the master of his officers, that he should bring certain of the children of Yisrael and of the melech's zera and of the nobles;
- 4 Children in whom was no blemish, but well favored and skillful in all chochmah and skilled in da'at and the binah of science and such as had the ability to stand in the melech's palace, in order that they might teach them the learning and the tongue of the Chaldeans.
- 5 And the melech appointed for them a daily provision of the melech's food and of the wine which he drank: nourishing them for three years, so that at the end of that time they might stand before the melech.
- 6 Now among these were of the children of Yahudah, Daniyel, Hananyah, Misha-EI and Azaryah:
- 7 To whom the sar of the officers gave names: for he gave to Daniyel the name of Belteshazzar; and to Hananyah, he gave the name of Shadrach; and to Misha-EI, he gave the name of Meshach; and to Azaryah, he gave the name of Aved-Nego.

8 But Daniyel purposed in his lev that he would not defile himself with the portion of the melech's food, nor with the wine which he drank: therefore he requested to the sar of the officers permission to abstain that he might not defile himself.

9 Now Ahloha had brought Daniyel into chen and tender ahava with the sar of the officers.

10 And the sar of the officers said to Daniyel, I fear my master the melech, who has appointed your food and your drink: for why should he see your faces looking more sad than the other children your age? Then you would make me risk my chayim before the melech.

11 Then said Daniyel to Menezar, whom the sar of the officers had set over Daniyel, Hananyah, Misha-El and Azaryah,

12 Test your avadim for ten yamim I ask you; and let them give us vegetables to eat, and mayim to drink.

13 Then let our faces be looked upon before you and the faces of the rest of children of Yisrael that eat of the portion of the melech's food: and then as you see fit, deal with your avadim.

14 So he consented to them in this matter and tested them ten yamim.

15 And at the end of ten yamim their faces appeared more beautiful and fuller than all the children who did eat the portion of the melech's food.

16 So Menezar took away the portion of their food and the wine that they should drink; and gave them daily vegetables.

17 As for these four children, Ahloha gave them da'at and skill in all learning and chochmah: and Daniyel had binah in all visions and dreams.

18 Now at the end of those yamim at the time that the melech had said he would bring them in, then

the sar of the officers brought them in before Nevuchadnetzar.

19 And the melech communed with them; and among them all was found none like Daniyel, Hananyah, Misha-El and Azaryah: therefore they stood and served before the melech.

20 And in all matters of chochmah and binah, that the melech asked them, he found them ten times better than all the magicians and astrologers that were in all his malchut.

21 And Daniyel continued to serve in that capacity even to the first year of melech Koresh.

2 And in the second year of the malchut of Nevuchadnetzar, he dreamed dreams, by which his ruach was troubled and his sleep left him.

2 Then the melech commanded a call to be made to all the magicians and the astrologers and the sorcerers and the Chaldeans, to explain to the melech his dreams. So they came and stood before the melech.

3 And the melech said to them, I have dreamed a dream and my ruach was anxious to know the dream.

4 Then spoke the Chaldeans to the melech in Aramaic, O melech, live le-olam-va-ed: tell your avadim the dream and we will explain the interpretation.

5 The melech answered and said to the Chaldeans, I have forgotten the dream: if you will not make known to me the dream, along with the interpretation, you shall be cut in pieces and your houses shall be made into dunghills.

6 But if you explain the dream and the interpretation, you shall receive from me gifts and rewards and great kavod: therefore explain to me the dream and its interpretation.

7 They answered again and said, Let the melech tell his avadim the dream and we will explain the interpretation.

8 The melech answered and said, I know of certainty that you are buying time because you see the dream has gone from my memory.

9 But if you will not make known to me the dream, there is but one decree for you: for you have prepared lying and corrupt words to speak before me, until the time has changed: therefore tell me the dream and I shall know that you can also explain the interpretation of it.

10 The Chaldeans answered before the melech and said, There is not a man upon the olam that can explain the melech's matter: therefore there is no melech, master, or ruler, that has asked such things at any time from any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the melech requires and there is no other person that can explain it before the melech, except the emet Ahloha, whose dwelling is not with flesh.

12 For this cause the melech was angry and very furious and commanded to destroy all the wise men of Bavel.

13 And the decree went forth that the wise men should be slain; and they sought Daniyel and his companions to be slain.

14 Then Daniyel answered with counsel and chochmah to Ariyoch the captain of the melech's guard, who had gone forth to kill the wise men of Bavel:

15 He answered and said to Ariyoch the melech's captain, Why is the decree given in such haste from the melech? Then Ariyoch made the thing known to Daniyel.

16 Then Daniyel went in and desired of the melech that he would give him time and that he would explain to the melech the interpretation.

17 Then Daniyel went to his bayit and made the thing known to Hananyah, Misha-El and Azaryah, his companions:

18 That they would desire rachamim of the Ahloha of the shamayim concerning this secret; that Daniyel and his companions should not perish with the rest of the wise men of Bavel.

19 Then was the secret revealed to Daniyel in a lyla vision. Then Daniyel blessed the Ahloha of the shamayim.

20 Daniyel answered and said, Blessed be the Name of Ahloha le-olam-va-ed: for chochmah and might are His:

21 And He changes the times and the moadem: He removes melechim and sets up melechim: He gives chochmah to the wise and da'at to them that have binah:

22 He reveals the deep and secret things: He knows what is in the darkness and the Ohr dwells with Him.

23 I thank You and hallel You, O Ahloha of my ahvot, who has given me chochmah and might and has made known to me now what we have desired of You: for You have now made known to us the melech's matter.

24 Therefore Daniyel went in to Ariyoch, whom the melech had ordained to destroy the wise men of Bavel: he went and said to him; Destroy not the wise men of Bavel: bring me in before the melech and I will explain to the melech the interpretation.

25 Then Ariyoch brought in Daniyel before the melech in haste and said to him, I have found a man of the captives of Yahudah, that will make known to the melech the interpretation.

26 The melech answered and said to Daniyel, whose name was Belteshatzar, Are you able to make known to me the dream that I have seen and its interpretation?

27 Daniyel answered in the presence of the melech and said, The secret, which the melech has demanded, cannot be declared by the wise men, the astrologers, the magicians, or the soothsayers.

28 But there is an Ahloha in the shamayim that reveals secrets and makes known to the melech Nevuchadnetzar what shall be in the latter-yamim. Your dreams and the visions of your head upon your bed, were these;

29 As for you, O melech, your thoughts came into your mind upon your bed, what should come to pass in the future: and He that reveals secrets makes known to you what shall come to pass.

30 But as for me, this secret is not revealed to me for any chochmah that I may have more than any others, but for their sakes that shall make known the interpretation to the melech and that you might know the thoughts of your lev.

31 You, O melech, saw and saw a great image. This great image, whose brightness was excellent, stood before you; and the form of it was awesome.

32 This image's head was of fine gold, its breast and its strong ones of silver, its belly and its thighs of brass,

33 Its legs of iron, its feet part iron and part clay.

34 You saw it until a Stone was cut out without hands, which smote the image upon its feet that were of iron and clay and broke them to pieces.

35 Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was

found for them: and the Stone that smote the image became a great har and filled the whole olam.

36 This is the dream; and now we will tell the interpretation of it to the melech.

37 You, O melech, are a melech of melechim: for the Ahloha of the shamayim has given you a malchut, power and strength and tifereth.

38 And wherever the children of men dwell, the beasts of the field and the fowls of the shamayim He has given all this into your hands and has made you ruler over them all. You are this head of gold.

39 And after you shall arise another malchut inferior to yours, and another third malchut of brass, which shall bear rule over all the olam.

40 And the fourth malchut shall be strong as iron: forasmuch as iron breaks in pieces and subdues all things: and as iron that breaks all these, shall it break in pieces and bruise.

41 And whereas you saw the feet and toes, part of potters' clay and part of iron, this fifth malchut shall be divided; but there shall be in it some of the strength of the iron, forasmuch as you saw the iron mixed with muddy clay.

42 And as the toes of the feet were part of iron and part of clay, so this malchut shall be partly strong and partly broken.

43 And whereas you saw iron mixed with muddy clay, they shall mix themselves with the zera of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the yamim of these melechim shall the Ahloha of the shamayim set up a malchut, which shall never be destroyed: and the malchut shall not be left to other people, but it shall break in pieces and consume all these malchutim and it shall stand le-olam-va-ed.

45 For as much as you saw that the Stone was cut out of the har without hands, and that it broke in pieces the iron, the brass, the clay, the silver and the gold; the great Ahloha has made known to the melech what shall come to pass in the future: and the dream is certain and the interpretation of it sure.

46 Then the melech Nevuchadnetzar fell upon his face and worshipped Daniyel and commanded that they should offer an offering and sweet incense to him.

47 The melech answered to Daniyel and said, Of an emet it is, that your Ahloha is the Ahloha of all ahlahim and a Master of Melechim and a revealer of secrets, seeing you could reveal this secret.

48 Then the melech made Daniyel a great man and gave him many great gifts and made him ruler over the whole province of Bavel and chief of the nobles over all the wise men of Bavel.

49 Then Daniyel requested of the melech and he set Shadrach, Meshach and Abed-Nego, over the affairs of the province of Bavel: but Daniyel sat in the very gate of the melech.

3 Nevuchadnetzar the melech made an image of gold, whose height was sixty cubits and the breadth of it six cubits: he set it up in the plain of Dura, in the province of Bavel.

2 Then Nevuchadnetzar the melech sent to gather together the nobles, the governors and the captains, the shophtim, the treasurers, the counselors, the sheriffs and all the rulers of the provinces, to come to the dedication of the image which Nevuchadnetzar the melech had set up.

3 Then the nobles, the governors and captains, the shophtim, the treasurers, the counselors, the sheriffs and all the rulers of the provinces, were gathered together to the dedication of the image

that Nevuchadnetzar the melech had set up; and they stood before the image that Nevuchadnetzar had set up.

4 Then a herald cried aloud, To you it is commanded, O peoples, goyim and languages,
5 That at the time you hear the sound of the trumpet, flute, harp, sackbut, psaltery and all kinds of music, you shall fall down and worship the golden image that Nevuchadnetzar the melech has set up:
6 And whoever does not fall down and worship; shall at that same hour be cast into the middle of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the trumpet, flute, harp, sackbut, psaltery and all kinds of music, all the peoples, goyim and languages, fell down and worshipped the golden image that Nevuchadnetzar the melech had set up.

8 Then at that time certain Chaldeans came near and accused the Yahudim.

9 They spoke and said to the melech Nevuchadnetzar, O melech, live le-olam-va-ed.

10 You, O melech, have made a decree, that every man that shall hear the sound of the trumpet, flute, harp and psaltery and all kinds of music, shall fall down and worship the golden image:

11 And whoever does not fall down and worship, that he should be cast into the middle of a burning fiery furnace.

12 There are certain Yahudim whom you have set over the affairs of the province of Bavel, Shadrach, Meshach and Abed-Nego; these men, O melech, have not regarded you: they do not serve your Ahloha, nor worship the golden image which you have set up.

13 Then Nevuchadnetzar in his rage and fury commanded to bring Shadrach, Meshach and Abed-

Nego to him. Then they brought these men before the melech.

14 Nevuchadnetzar spoke and said to them, Is it emet, O Shadrach, Meshach and Abed-Nego that you do not serve my Ahloha, nor worship the golden image that I have set up?

15 Now if you are ready the next time you hear the sound of the trumpet, flute, harp, psaltery and all kinds of music, if you fall down and worship the image which I have made; all will be well: but if you worship not, you shall be cast in that same hour into the middle of a burning fiery furnace; and who is that Ahloha that shall deliver you out of my hands?

16 Shadrach, Meshach and Abed-Nego, answered and said to the melech, O Nevuchadnetzar, there is no need to answer you in this matter.

17 If it be so, our Ahloha whom we serve is able to deliver us from the burning fiery furnace and He will deliver us out of your hand, O melech.

18 But if not, be it known to you, O melech, that we will not serve your Ahloha, nor worship the golden image that you have set up.

19 Then was Nevuchadnetzar full of fury and the expression on his face was changed against Shadrach, Meshach and Abed-Nego: therefore he spoke and commanded that they should heat the furnace seven times more than it was normally heated.

20 And he commanded the mightiest men that were in his army to bind Shadrach, Meshach and Abed-Nego and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats, their trousers and their head coverings, and their other garments and were cast into the middle of the burning fiery furnace.

22 Therefore because the melech's commandment was urgent and the furnace exceedingly hot, the flame of the fire killed those men that took up Shadrach, Meshach and Abed-Nego.

23 And these three men, Shadrach, Meshach and Abed-Nego, fell down bound into the middle of the burning fiery furnace.

24 Then Nevuchadnetzar the melech was astonished and rose up in haste and spoke and said to his counselors, Did not we cast three men bound into the middle of the fire? They answered and said to the melech, Emet, O melech.

25 He answered and said, Look, I see four men loose, walking in the middle of the fire and they are not hurt; and the form of the fourth is like The Bar-Ahloha.

26 Then Nevuchadnetzar came near to the mouth of the burning fiery furnace and spoke and said, Shadrach, Meshach and Abed-Nego, you avadim of the Most High Ahloha, come forth and come here. Then Shadrach, Meshach and Abed-Nego, came forth from the middle of the fire.

27 And the nobles, governors and captains and the melech's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, nor were their garments changed, nor had the smell of fire come on them.

28 Then Nevuchadnetzar spoke and said, Blessed be the Ahloha of Shadrach, Meshach and Abed-Nego, who has sent His Heavenly Malach and delivered His avadim that trusted in Him and have changed the melech's word and yielded their bodies, that they might not serve nor worship any Ahloha, except their own Ahloha.

29 Therefore I make a new decree, That every people, nation and language, that speaks anything

wrong against the Ahloha of Shadrach, Meshach and Abed-Nego, shall be cut in pieces and their houses shall be made a dunghill: because there is no other Ahloha that can deliver in this manner.

30 Then the melech promoted Shadrach, Meshach and Abed-Nego, in the province of Bavel.

4 Nevuchadnetzar the melech, to all peoples, goyim and languages, that dwell in all the olam; Shalom be multiplied to you.

2 I thought it tov to explain the signs and wonders that the Most High Ahloha has worked for me.

3 How great are His signs! And how mighty are His wonders! His malchut is an everlasting malchut and His dominion is from generation to generation.

4 I Nevuchadnetzar was at rest in my bayit and flourishing in my palace:

5 I saw a dream that made me afraid and the thoughts upon my bed and the visions in my head troubled me.

6 Therefore I made a decree to bring in all the wise men of Bavel before me that they might make known to me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans and the soothsayers: and I told the dream to all of them; but they did not make known to me the interpretation of it.

8 But lastly Daniyel came in before me, whose name was Belteshazzar, according to the name of my Ahloha and in whom is The Ruach of the kadosh Ahloha: and in his presence I told him the dream, saying,

9 O Belteshazzar, master of the magicians because I know that The Ruach of the kadosh Ahloha is in you and no secret is too difficult for you, tell me the visions of my dream that I have seen and its interpretation.

10 This then was the vision of my head on my bed; I saw an eytz in the middle of the olam and the height of it was great.

11 The eytz grew and was strong and the height of it reached to the shamayim and the sight of it to the ends of all the olam:

12 The leaves of it were beautiful and the fruit of it abundant and in it was food for all: the beasts of the field had shadow under it and the fowls of the shamayim dwelt in its branches and all flesh was fed by it.

13 I saw in the visions of my head upon my bed and, see, a Watcher and a Kadosh-One came down from the shamayim;

14 He cried aloud and said this, Cut down the eytz and cut off its branches, shake off its leaves and scatter its fruit: let the beasts get away from under it and the fowls from its branches:

15 Nevertheless leave the stump of its roots in the olam, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of the shamayim and let its portion be with the beasts in the grass of the olam:

16 Let his lev be changed from a man's lev and let a beast's lev be given to him; and let seven times pass over him.

17 This matter is by the decree of the watchers and the demand by the word of the kadosh ones: to the intent that the living may know that the Most High rules in the malchut of men and gives it to whoever He desires and sets up over it the lowest of men.

18 This dream I melech Nevuchadnetzar have seen. Now you, O Belteshazzar, declare the interpretation of it because all the wise men of my malchut are not able to make known to me the interpretation: but you are able; for The Ruach of the kadosh Ahloha is in you.

19 Then Daniyel, whose name was Belteshazzar, was astonished for one hour and his thoughts troubled him. The melech spoke and said, Belteshazzar, let not the dream, or the interpretation of it, alarm you. Belteshazzar answered and said, My master, the dream is for them that hate you and the interpretation of it is for your enemies.

20 The eytz that you saw, which grew and was strong, whose height reached to the shamayim and the sight of it to all the olam;

21 Whose leaves were beautiful and the fruit of it abundant and in it was food for all; under which the beasts of the field dwelt and upon whose branches the fowls of the shamayim had their dwelling:

22 It is you, O melech, that are grown and become strong: for your greatness is grown and reaches to the shamayim and your dominion to the ends of the olam.

23 And whereas the melech saw a watcher and a kadosh one coming down from the shamayim and saying, Cut the eytz down and destroy it; yet leave the stump of the roots of it in the olam, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of the shamayim and let his portion be with the beasts of the field, until seven times pass over him;

24 This is the interpretation, O melech and this is the decree of the Most High, which is come upon my master the melech:

25 That they shall drive you from men and your dwelling shall be with the beasts of the field and they shall make you to eat grass as oxen and they shall wet you with the dew of the shamayim and seven times shall pass over you, until you know that the Most High rules in the malchut of men and He gives it to whoever He desires.

26 And whereas they commanded to leave the stump of the eytz roots; your malchut will remain yours, after you come to know that the shamayim do rule.

27 So, O melech, let my counsel be acceptable to you and break off your sins by tzedakah and your iniquities by showing rachamim to the poor; if it may lead to a lengthening of your shalom and prosperity.

28 All this came upon the melech Nevuchadnetzar.
29 At the end of twelve chodashem he walked in the palace of the malchut of Bavel.

30 The melech spoke and said, Is not this great Bavel, that I have built for the bayit of the malchut by the might of my power and for the kavod of my greatness?

31 While the word was in the melech's mouth, there fell a voice from the shamayim, saying, O melech Nevuchadnetzar, to you it is spoken; The malchut has departed from you.

32 And they shall drive you from men and your dwelling shall be with the beasts of the field: they shall make you to eat grass as oxen and seven times shall pass over you, until you know that the Most High rules in the malchut of men and He gives it to whomever He desires.

33 The same hour was the thing fulfilled upon Nevuchadnetzar: and he was driven from men and did eat grass as oxen and his gooff was wet with the dew of the shamayim, until his hairs were grown like eagles' feathers and his nails like birds' claws.

34 And at the end of those yamim I Nevuchadnetzar lifted up my eyes to the shamayim and my binah returned to me and I blessed the Most High and I praised and honored Him that lives le-olam-va-ed, whose dominion is an everlasting dominion and His malchut is from generation to generation:

35 And all the inhabitants of the olam are counted as nothing: and He does according to His will in the armies of the shamayim and among the inhabitants of the olam: and no one can stop His hand, or say to Him, What are You doing?

36 At the same time my reasoning returned to me; and for the tifereth of my malchut, my kavod and brightness returned to me; and my counselors and my masters sought me again; and I was established in my malchut and excellent greatness was even added to me.

37 Now I Nevuchadnetzar hallel and extol and esteem The Melech of the shamayim because all His works are all emet and all His halachot are tzadik: and those that walk in pride He is able to humble.

5 Belshatzar the melech made a great feast to a thousand of his masters and drank wine before the thousands.

2 Belshatzar, while he tasted the wine, commanded to bring in the golden and silver vessels that his abba Nevuchadnetzar had taken out of the Hekal that was in Yahrushalayim; so that the melech and his nobles, his wives and his concubines, might drink from them.

3 Then they brought the golden vessels that were taken out of the Hekal of the Bayit of Ahloha which was at Yahrushalayim; and the melech and his nobles, his wives and his concubines, drank from them.

4 They drank wine and praised the Ahloha of gold and of silver, of brass, of iron, of wood and of stone.

5 In the same hour came forth fingers of a Man's hand and wrote over against the candlestick upon the plaster of the wall of the melech's palace: and the melech saw the part of the hand that wrote.

6 Then the melech's face was changed and his thoughts troubled him, so that the joints of his hips were loosed and his knees knocked one against another.

7 The melech cried aloud to bring in the astrologers, the Chaldeans and the soothsayers. And the melech spoke and said to the wise men of Bavel, Whoever shall read this writing and explain to me the interpretation of it, shall be clothed with scarlet and have a chain of gold around his neck and shall be the third ruler in the malchut.

8 Then came in all the melech's wise men: but they could not read the writing, nor make known to the melech its interpretation.

9 Then was melech Belshatzar greatly troubled and his face was changed and his nobles were astonished.

10 Now the queen, by reason of the words of the melech and his masters, came into the banquet bayit: and the queen spoke and said, O melech, live le-olam-va-ed: let not your thoughts trouble you, nor let your face be changed:

11 There is a man in your malchut, in whom is the ruach of the kadosh Ahloha; and in the yamim of your abba ohr and binah and chochmah, like the chochmah of the Ahloha, was found in him; whom the melech Nevuchadnetzar your abba made master over all the magicians, astrologers, Chaldeans and soothsayers;

12 Since an excellent Ruach and da'at and binah, interpreting of dreams and solving difficult problems and explaining things, were found in the same Daniyel, whom the melech named Belteshazzar: now let Daniyel be called and he will explain the interpretation.

13 Then was Daniyel brought in before the melech. And the melech spoke and said to Daniyel, Are you

that same Daniyel, who is from the children of the captivity of Yahudah, whom the melech my abba brought out of Yahudah?

14 I have even heard about you, that The Ruach of the Ahloha is in you and that ohr and binah and excellent chochmah is found in you.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing and make known to me the interpretation of it: but they could not explain the interpretation of the thing:

16 And I have heard about you, that you can make interpretations and dissolve doubts: now if you can read the writing and make known to me the interpretation of it, you shall be clothed with scarlet and have a chain of gold around your neck and shall be the third ruler in the malchut.

17 Then Daniyel answered and said before the melech, Let your gifts be for yourself and give your rewards to another; yet I will read the writing to the melech and make known to him the interpretation.

18 O you melech, the Most High Ahloha gave Nevuchadnetzar your abba a malchut and greatness and tifereth and kavod:

19 And for the greatness that He gave him, all peoples, goyim and languages, trembled and feared before him: whom he would he killed; and whom he would, he kept alive; and whom he would, he set up; and whom he would, he put down.

20 But when his lev was lifted up and his mind hardened in pride, he was deposed from the melech's kesay and they took his tifereth from him:

21 And he was driven from the sons of men; and his lev was made like the beasts and his dwelling was with the wild donkeys: they fed him with grass like oxen and his goff was wet with the dew of the shamayim; until he knew that the Most High Ahloha

ruled in the malchut of men and that He appoints over it whomever He desires.

22 And you his son, O Belshatzar, have not humbled your lev, though you knew all this;

23 But have lifted up yourself against The Master of the shamayim; and they have brought the vessels of His Bayit before you and you and your masters, your wives and your concubines, have drunk wine in them; and you have praised the mighty ones of silver and gold, of brass, iron, wood and stone, which see not, nor hear and know nothing: and to the Ahloha in whose hand your breath is and who owns all your halachot, have you not given tifereth:

24 Then was the palm of the hand sent from Him; with this writing:

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of these words: MENE; Ahloha has numbered your malchut and finished it.

27 TEKEL; You are weighed in the balances and are found wanting.

28 PERES; your malchut is divided and given to the Medes and Persians.

29 Then commanded Belshatzar, to clothe Daniyel with scarlet and put a chain of gold around his neck and made a proclamation concerning him, that he should be the third ruler in the malchut.

30 In that lyla was Belshatzar the melech of the Chaldeans killed.

31 And Daryawesh the Mede took the malchut, being about sixty-two years old.

6 It pleased Daryawesh to set over the malchut a hundred twenty nobles, who would be over the whole malchut;

2 And over these three governors; of whom Daniyel was one: so that the nobles might give account to them and the melech should suffer no loss.

3 So Daniyel excelled above the governors and nobles because an excellent Ruach was in him; and the melech thought about setting him over the whole malchut.

4 Then the governors and nobles sought to find an occasion against Daniyel concerning the malchut; but they could find no occasion nor fault; because he was faithful, neither was there any error, or fault found in him.

5 Then said these men, We shall not find any wrongdoing in Daniyel, except we find it against him concerning the Torah of his Ahloha.

6 Then these governors and nobles assembled together to the melech and said this to him, Melech Daryawesh, live le-olam-va-ed.

7 All the governors of the malchut, the governors and the nobles, the counselors and the captains, have consulted together to establish a royal decree and to make a firm decree, that whoever shall ask a petition from any Ahloha, or man for thirty yamim, except you, O melech, he shall be cast into a den of lions.

8 Now, O melech, establish the decree and sign the edict, that it be not changed, according to the law of the Medes and Persians, which changes not.

9 So melech Daryawesh signed the writing and the decree.

10 Now when Daniyel knew that the writing was signed, he went into his bayit; and his windows being open in his room toward Yahrushalayim, he kneeled upon his knees three times a yom, and made tefillah and gave hodu before his Ahloha, as he did before.

11 Then these men assembled and found Daniyel praying and making supplication before his Ahloha.

12 Then they came near and spoke before the melech concerning the melech's decree; Did you not sign a decree, that every man that shall ask a petition of any Ahloha, or man within thirty yamim, except you, O melech, shall be cast into the den of lions? The melech answered and said, The thing is emet, according to the law of the Medes and Persians, which changes not.

13 Then they answered and said before the melech, That Daniyel, which is of the children of the captivity of Yahudah, does not regard you, O melech, nor the decree that you have signed, but makes his petition three times a yom.

14 Then the melech, when he heard these words, was very displeased within himself and set his lev against Daniyel to deliver him: and he labored until the going down of the shemesh to deliver him.

15 Then these men assembled to the melech and said to the melech, Know, O melech, that the law of the Medes and Persians is, That no decree which the melech establishes can be changed.

16 Then the melech gave the command and they brought Daniyel and cast him into a den of lions. Now the melech spoke and said to Daniyel, your Ahloha whom you serve continually, He will deliver you.

17 And a stone was brought and laid upon the mouth of the den; and the melech sealed it with his own signet and with the signet of his nobles; that the situation concerning Daniyel may not be changed.

18 Then the melech went to his palace and passed the lyla fasting: neither were instruments of music brought before him: and his sleep left him.

19 Then the melech arose very early in the boker and went in a hurry to the den of lions.

20 And when he came to the den, he cried with a pained voice to Daniyel: and the melech spoke and said to Daniyel, O Daniyel, eved of the living Ahloha, is your Ahloha, whom you serve continually, able to deliver you from the lions?

21 Then said Daniyel to the melech, O melech, live le-olam-va-ed.

22 My Ahloha has sent His Heavenly Messenger and has shut the lions' mouths, that they have not hurt me: forasmuch as before Him my innocence was found; and also before you, O melech, have I done no harm.

23 Then was the melech exceedingly in simcha for him and commanded that they should take Daniyel up out of the den. So Daniyel was taken up out of the den and no manner of hurt was found upon him because he believed in his Ahloha.

24 And the melech commanded and they brought those men who had accused Daniyel and they cast them into the den of lions, with their children and their wives; and the lions overpowered them and broke all their bones in pieces before they reached the bottom of the den.

25 Then melech Daryawesh wrote to all peoples, goyim and languages, that dwell in all the olam; Shalom be multiplied to you.

26 I make a decree, That in every dominion of my malchut men tremble and fear before the Ahloha of Daniyel: for He is the living Ahloha, steadfast le-olam-va-ed and His malchut shall not be destroyed and His dominion shall be even to the end of time.

27 He delivers and rescues and He works signs and wonders in the shamayim and in the olam and He has delivered Daniyel from the power of the lions.

28 So Daniyel prospered in the malchut of Daryawesh and in the malchut of Koresh the Persian.

7 In the first year of Belshatzar melech of Bavel Daniyel had a dream and visions of his head upon his bed: then he wrote the dream, giving a summary of the matters.

2 Daniyel spoke and said, I saw in my vision by lyla and, see, the four winds of the shamayim strove upon the Great Sea.

3 And four great beasts came up from the sea, different one from another.

4 The first was like a lion and had eagle's wings: I saw until the wings of it were plucked and it was lifted up from the olam and made to stand upon the feet as a man and a man's lev was given to it.

5 And see another beast, a second, like a bear and it raised up itself on one side and it had three ribs in the mouth of it between the teeth of it: and they said this to it, Arise, devour much flesh.

6 After this I saw and see another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the lyla visions and see a fourth beast, dreadful and terrible and exceedingly strong; and it had great iron teeth: it devoured and broke in pieces and trampled down the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns.

8 I considered the horns and, see, there came up among them another little horn, before whom three of the first horns were plucked up by the roots: and, see, in this horn were eyes like the eyes of man and a mouth speaking proud things.

9 I saw until the thrones were cast down and the Ancient of Yamim did sit, whose garment was white as snow and the hair of His head like the pure wool: His kesay was like the fiery flame and His wheels as burning fire.

10 A fiery stream issued and came forth from before Him: a thousand thousands served Him and ten thousand times ten thousand stood before Him: the Shophet was seated and the scrolls were opened.

11 Then because of the voice of the proud words that the horn spoke: I saw even until the beast was slain and his gooff destroyed and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the lyla visions and, see, one looking like The Bar Enosh came with the clouds of the shamayim and came to the Ancient of Yamim, and they brought Him near before Him.

14 And there was given to Him dominion and tifereth and a malchut that all peoples, goyim and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away and His malchut that shall not be destroyed.

15 I Daniyel was grieved in my ruach in the middle of my gooff and the visions of my head troubled me.

16 I came near to one of them that stood by, and asked him the emet of all this. So he told me and made me understand the interpretation of these things.

17 These great beasts, which are four, are four melechim, which shall arise out of the olam.

18 But the kidushim of the Most High shall take the malchut and possess the malchut, le-olam-va-ed.

19 Then I desired to know the emet of the fourth beast, which was different from all the others,

exceedingly dreadful, whose teeth were of iron and his nails of brass; who devoured, broke in pieces and trampled the others with his feet;

20 And of the ten horns that were in his head and of the others that came up and before whom the three fell; even that horn that had eyes and a mouth that spoke very great things, whose look was more proud than his companions.

21 I saw and the same horn makes war with the kidushim and prevailed against them;

22 Until the Ancient of Yamim came and mishpat was given to the kidushim of the Most High; and the time came that the kidushim possessed the malchut.

23 This he said, The fourth beast shall be the fourth malchut upon the olam, which shall be diverse from all malchutim and shall devour the whole olam and shall tread it down and break it in pieces.

24 And the ten horns out of this malchut are ten melechim that shall arise: and another shall rise after them; and he shall be different from the first and he shall subdue three melechim.

25 And he shall speak proud words against the Most High and shall wear out the kidushim of the Most High and intends to change the appointed times and Torot: and they shall be given into his hand until a time and times and half a time.

26 But his mishpat shall be established and they shall take away his dominion, to consume and to destroy it at the end of the age.

27 And the malchut and dominion and the greatness of the malchut under the whole shamayim, shall be given to the people of the kidushim of the Most High, whose malchut is an everlasting malchut and all dominions shall serve and obey Him.

28 This is the end of the matter. As for me, Daniyel, my thoughts much troubled me and my face changed: but I kept the matter in my lev.

8 In the third year of the malchut of melech

Belshatzar a vision appeared to me, Daniyel, like what appeared to me the first time.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Eylam; and I saw in a vision and I was by the river of Ulai.

3 Then I lifted up my eyes and saw and, see, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other and the higher came up last.

4 I saw the ram pushing westward and northward and southward; so that no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great.

5 And as I was considering, see, a male goat came from the west on the face of the whole olam and touched not the ground: and the goat had a very noticeable horn between his eyes.

6 And he came to the ram that had two horns, which I had there seen standing before the river and ran in to him with the fury of his power.

7 And I saw him come close to the ram and he was moved by bitterness against him and smote the ram and broke his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground and trampled upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the male goat grew very great: and when he was strong, the great horn was broken;

and in its place came up four very noticeable ones toward the four winds of the shamayim.

9 And out of one of them came forth a little horn, which grew exceedingly great, toward the south and toward the east and toward the pleasant land.

10 And it grew great, even to the hosts of the shamayim; and it cast down some of the hosts and of the cochavim to fall to the olam and trampled upon them.

11 Yes, he magnified himself even to the Sar of the host, and he took the daily sacrifice away and His Kadosh-Place was cast down.

12 And an army was given to him against the daily sacrifice by reason of transgression and it cast down the eternal emet to the ground; and it acted and prospered.

13 Then I heard one kadosh speaking and another kadosh said to the one who spoke, When shall this vision come to be concerning the daily sacrifice and the abomination of desolation, to give both the Kadosh-Place and the army to be trampled under foot?

14 And he said to me, Until two thousand three hundred yamim; then shall the Kadosh-Place be cleansed.

15 And it came to pass, when I, Daniyel, had seen the vision and sought for the meaning, then, see; there stood before me the appearance of a Man.

16 And I heard a Man's voice between the banks of Ulai, which called and said, Gavriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid and fell upon my face: but he said to me, Understand, O son of man: for at the time of the end shall the vision be done.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me and set me upright.

19 And he said, Behold, I will make you know what shall be in the end times of wrath: for at the time appointed the end shall be.

20 The ram which you saw having two horns are the melechim of Media and Persia.

21 And the rough goat is the melech of Greece: and the great horn that is between his eyes is the first melech.

22 Now that being broken, where the four stood up in its place, four malchutim shall stand up out of the nation, but not in its power.

23 And in the latter time of their malchut, when the transgressors have filled their measure with sin, a melech of fierce purpose, skilled in the hidden things, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy with intensity and shall prosper and act and shall seek to destroy the mighty and the kadosh people.

25 And through his skilled policies he shall cause deception to prosper in his hand; and he shall magnify himself in his lev and by shalom shall destroy many: he shall also stand up against the Sar of all Princes; but he shall be broken and defeated easily.

26 And the vision of the mornings and the evenings that was told is emet: Therefore seal the vision; for it shall come to pass after many yamim.

27 And I Daniyel fainted and was sick certain yamim; afterwards I rose up and did the melech's business; and I was still amazed at the vision, but no one else understood it.

9 In the first year of Daryawesh the son of Achashverosh, of the zera of the Medes, who was made melech over the realm of the Chaldeans;

2 In the first year of his malchut I Daniyel understood by the Katuv scrolls, the number of the years, stated in The Word of אֱלֹהִים that came to Yirmeyahu the navi, to accomplish the seventy years regarding the desolation of Yahrushalayim.

3 And I set my face to אֱלֹהִים Ahloha, to seek by tefillah and supplication, with fasting and sackcloth and ashes:

4 And I made tefillah to אֱלֹהִים my Ahloha and made my confession and said, O אֱלֹהִים, the great and dreadful El, keeping the brit and rachamim to them that love Him and to them that keep His mitzvot;

5 We have sinned and have committed iniquity and have done wickedly and have rebelled, even by departing from Your precepts and from Your tzadik mishpatim:

6 Neither have we listened to Your avadim the neviim, who spoke in Your Name to our melechim, our nobles and our ahvot and to all the people of the land.

7 O אֱלֹהִים, tzedakah belongs to You, but to us shame of face, as at this yom; to the men of Yahudah and to the inhabitants of Yahrushalayim, and to kol Yisrael, that are near, and that are far off, through all the countries where You have driven them, because of their trespass that they have trespassed against You.

8 O אֱלֹהִים, to us belongs shame of face, to our melechim, to our nobles and to our ahvot because we have sinned against You.

9 To אֱלֹהִים our Ahloha belong rachamim and forgiveness, though we have rebelled against Him;

10 Neither have we obeyed the voice of אלהינו our Ahloha, to have our halacha in His Torot, which He set before us by His avadim the neviim.

11 Yes, kol Yisrael has transgressed Your Torah, even by departing, that they might not obey Your voice; therefore the curse-ha Allah is poured upon us, and the oath that is written in the Torah of Moshe the eved of Ahloha because we have sinned against Him.

12 And He has confirmed His Words, which He spoke against us and against our leaders that judged us, by bringing upon us a great evil: for under the whole shamayim has not been done such destruction as has been done upon Yahrushalayim.

13 As it is written in the Torah of Moshe, all this evil has come upon us: yet we did not make our tefillot before אלהינו our Ahloha, that we might make teshuvah from our iniquities and understand Your emet.

14 Therefore has אלהינו watched over the evil and brought it upon us: for אלהינו our Ahloha is tzadik in all His works which He does: for we did not obey His voice.

15 And now, O אלהינו our Ahloha, that has brought your people forth out of the land of Mitzrayim with a mighty hand and has gotten great fame for Your Name, as at this yom; we have sinned, we have done wickedly.

16 O אלהינו, according to all Your tzedakah, I ask You, let Your anger and Your fury be turned away from Your city Yahrushalayim, Your kadosh har: because for our sins and for the iniquities of our ahvot, Yahrushalayim and your people have become a reproach to all that are around us.

17 Now therefore, O our Ahloha, hear the tefillah of Your eved and his supplications and cause Your

face to shine upon Your Kadosh-Place that is desolate, for אֱלֹהִים 's sake.

18 O my Ahloha, incline Your ear and hear; open Your eyes and see our desolations and the city which is called by Your Name: for we do not present our supplications before You because of our tzedakah, but because of Your great rachamim.

19 O אֱלֹהִים, hear; O אֱלֹהִים, forgive; O אֱלֹהִים, listen and do not wait, for Your own sake, O my Ahloha: for Your city and Your people are called by Your Name.

20 And while I was still speaking and praying and confessing my sin and the sin of my people Yisrael, and presenting my supplication before אֱלֹהִים my Ahloha for the kadosh har of my Ahloha;

21 Yes, while I was still speaking in tefillah, even the man Gavriel, whom I had seen in the vision at the beginning, came close to me and touched me, around the time of the maariv offering.

22 And he informed me and talked with me and said, O Daniyel, I am now come forth to give you skill and binah.

23 At the beginning of your supplications the commandment came forth and I am come to explain things to you; for you are greatly beloved: therefore understand the matter and consider the vision.

24 Seventy weeks are determined upon your people and upon your kadosh city to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting tzedakah, and to seal up the vision and prophecy, and to anoint the Most Kadosh.

25 Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Yahrushalayim until The Moshiach The Nagid shall be seven weeks plus sixty two weeks:

the street shall be built again and the wall, even in troubled times.

26 And after sixty-two weeks ye-karet Moshiach; shall Moshiach be cut off, but not for Himself: and the anointing destroyed and the people of the sar that shall come, shall destroy the city and the Kadosh-Place; and the end of it shall be with a flood, and to the end of the war, desolations are determined.

27 And he shall confirm the brit with many for one week: and in the middle of the week he shall cause the sacrifice and the offering to cease and on the wing/corner of abominations shall be the one who makes it desolate, even until the complete end of the olam hazeh, which has been determined and shall be poured upon the one who lays waste.

10 In the third year of Koresh melech of Persia a thing was revealed to Daniyel, whose name was called Belteshazzar; and the thing was emet, but the time appointed was a long time in the future: and he understood the thing and had binah of the vision.

2 In those yamim I Daniyel was mourning three full weeks.

3 I ate no desirable lechem, neither came meat, or wine in my mouth, neither did I anoint myself at all, until three whole weeks were fulfilled.

4 And in the twenty-fourth yom of the first chodesh, as I was by the side of the great river, which is Tigris;

5 Then I lifted up my eyes and looked and see a certain Man clothed in linen, whose loins were girded with fine gold of Uphaz:

6 His gooff also was like the beryl and His face as the appearance of lightning and His eyes as lamps of fire and His strong ones and His feet like polished

brass and the voice of His Words like the voice of a multitude.

7 And I Daniyel alone saw the vision: for the men that were with me saw not the vision; but a great fear fell upon them, so that they ran away to hide themselves.

8 Therefore I was left alone and saw this great vision and there remained no strength in me: for my tifereth was destroyed in me and I retained no strength.

9 Yet I heard the voice of His Words: and when I heard the voice of His Words, then I was stunned lying with my face towards the ground.

10 And, see, a hand touched me, which set me upon my knees and upon the palms of my hands.

11 And He said to me, O Daniyel, a man greatly beloved, understand the words that I speak to you and stand up: for to you I am now sent. And when He had spoken this word to me, I stood up trembling.

12 Then He said to me, Fear not, Daniyel: for from the first yom that you did set your lev to understand and to humble yourself before your Ahloha, your words were heard and I have come in response to your words.

13 But the sar of Persia withstood Me twenty-one yamim: but, see, Micha-El, one of the chief heavenly malachim, came to help Me; since I had been all alone with the sar of Persia.

14 Now I have come to make you understand what shall befall your people in the latter yamim: for the vision is yet for many yamim.

15 And when He had spoken such words to me, I set my face toward the ground and I became silent.

16 And, see, one who looked like the sons of men touched my lips: then I opened my mouth and spoke and said to Him that stood before me, O my

Master because of the vision my pains are within me and I have retained no strength.

17 For how can the eved of this my Master talk with You my Master? As for me, there remains no strength left in me; neither is there breath left in me.

18 Then there came again the One with the appearance of a Man; who touched me and strengthened me,

19 And said, O man greatly beloved, fear not: shalom aleichem, be strong, yes, be strong. And when He had spoken to me, I was strengthened and said, Let My Master speak; for you have strengthened me.

20 Then said He, Do you now know why I have come to you? And now will I return to fight with the sar of Persia: and when I am gone, see, the sar of Greece shall come.

21 But I will explain to you that which is noted in The Katuv of Emet: and there is none that stands with Me in these things, but Micha-El your sar.

11 And in the first year of Daryawesh the Mede, I, stood to confirm and to strengthen him.

2 And now will I explain to you the emet. Behold, there shall arise three melechim in Persia; and the fourth shall be far richer than all: and by his strength through his riches he shall stir up all against the rule of Greece.

3 And a mighty melech shall stand up, that shall rule with great dominion and do according to his will.

4 And after he shall arise, his malchut shall be broken and shall be divided toward the four winds of the shamayim; and not to his posterity, nor according to his dominion which he ruled: for his malchut shall be plucked up, even for others beside these.

5 And the melech of the south shall be strong and one of his nobles; and he shall gain power over him and have dominion; his dominion shall be a great dominion.

6 And at the end of some years they shall join themselves together; for the melech's daughter of the south shall come to the melech of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up and they that brought her and he that begat her and he that strengthened her in these times.

7 But out of a branch of her roots shall one arise in his place, which shall come with an army and shall enter into the stronghold of the melech of the north and shall deal against them and shall prevail:

8 And shall also carry captive into Mitzrayim their Ahloha, with their nobles and with their precious vessels of silver and of gold; and he shall continue more years than the melech of the north.

9 So the melech of the south shall come into his malchut and shall return into his own land.

10 But his sons shall be stirred up and shall assemble a multitude of great forces: and one shall certainly come and overflow and pass through: then shall he return and be stirred up, even to his stronghold.

11 And the melech of the south shall be moved with bitterness and shall come forth and fight with him, even with the melech of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he has taken away the multitude, his lev shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

13 For the melech of the north shall return and shall set forth a multitude greater than the former and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the melech of the south: also the robbers of your people shall exalt themselves to establish the vision; but they shall fall.

15 So the melech of the north shall come and build a siege and take the most protected cities: and the strong ones of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that comes against him shall do according to his own will and none shall stand before him: and he shall stand in the Splendid Land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole malchut and upright ones with him; this shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face to the coastlands and shall take many: but a ruler shall bring the reproach against him to an end; with the reproach removed he shall turn back upon him.

19 Then he shall turn his face toward the strongholds of his own land: but he shall stumble and fall and not be found.

20 Then shall stand up in his place a raiser of taxes in the tifereth of the malchut: but within a few yamim he shall be destroyed, neither in anger, nor in battle.

21 And in his place shall stand up a vile person, to whom they shall not give the kavod of the malchut: but he shall come in shalom and obtain the malchut by flatteries.

22 And with the force of a flood shall they be swept away from before him and shall be broken; yes, also the sar of the brit.

23 And after the brit made with him he shall work deceitfully: for he shall come up and shall become strong with a small people.

24 He shall enter in shalom even upon the richest places of the province; and he shall do that which his ahvot have not done, nor his ahvot's ahvot; he shall scatter among them the prey and spoil and riches: yes and he shall devise his plots against the strongholds, but only for a time.

25 And he shall stir up his power and his courage against the melech of the south with a great army; and the melech of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall devise plots against him.

26 Yes, those that ate of his food shall destroy him and his army shall be swept away: and many shall fall down slain.

27 And both these melechim's levavot shall desire to do mischief and they shall speak lies at the same shulchan; but it shall not prosper: for yet the end shall be at the time appointed.

28 Then shall he return into his land with great riches; and his lev shall be against the kadosh brit; and he shall act and return to his own land.

29 At the appointed time he shall return and come toward the south; but it shall not be as the former, or as the latter times.

30 For the ships of Chittim shall come against him: therefore he shall be grieved and return and have indignation against the kadosh brit: and shall act; he shall even return and consider and favor them that forsake the kadosh brit.

31 And forces shall be mustered by him and they shall pollute the Kadosh-Place of strength and shall take away the daily sacrifice and they shall set up the abomination that makes desolate.

32 And such as do wickedly against the brit shall he corrupt by flatteries: but the people that do know their Ahloha shall be strong and do mighty acts.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword and by flame, by captivity and by spoil, many yamim.

34 Now when they shall fall, they shall be assisted with a little help: but many shall join them with flatteries.

35 And some of them of binah shall fall, to test them and to purge them and to make them white, even to the time of the end: because it is yet for a time appointed.

36 And the melech shall do according to his will; and he shall exalt himself and magnify himself above every el and shall speak awful things against El-Eliym, and shall prosper until the indignation be accomplished: for what is determined shall be done.

37 Neither shall he regard the elohai of his ahvot, nor the desire of women, nor regard any Ahloha: for he shall magnify himself above all.

38 But in his place, shall he esteem Ahloha of force: and an Ahloha whom his ahvot knew not shall he esteem with gold and silver and with precious stones and pleasant things.

39 This shall he do in the best strongholds with a strange Ahloha, whom he shall acknowledge and increase with tifereth: and he shall cause them to rule over many and shall divide the land for gain.

40 And at the time of the end shall the melech of the south push at him: and the melech of the north shall come against him like a whirlwind, with mirkavot and with horsemen and with many ships; and he

shall enter into the countries and shall overflow and pass over.

41 He shall enter also into the Splendid Land and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Mitzrayim shall not escape.

43 But he shall have power over the treasures of gold and of silver and over all the precious things of Mitzrayim: and the Libyans and the Ethiopians shall be found at his feet.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy and utterly to do away with many.

45 And he shall pitch the tents of his palace between the seas in the splendid kadosh har; yet he shall come to his end and none shall be able to help him.

12 And at that time shall Micha-El stand still, the great sar of battle who stands over the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that time: and at that time your people shall be delivered, everyone that shall be found written in the scroll.

2 And many of them that sleep in the dust of the olam shall awake, some to everlasting chayim and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that perceive tzedakah as the cochavim le-olam-va-ed.

4 But you, O Daniyel, hide the words and seal the scroll, even to the time of the end: many shall run to and fro and da'at shall be increased.

5 Then I Daniyel looked and, see, there stood two others, the one on this side of the bank of the river and the other on that side of the bank of the river.

6 And one said to the Man clothed in linen, who was upon the mayim of the river, How long shall it be to the end of these wonders?

7 And I heard the Man clothed in linen, who was upon the mayim of the river, when He held up His right hand and His left hand to the shamayim and swore by Him that lives le-olam-va-ed that it shall be for a time, times and a half a time; and when He shall have accomplished the scattering and the restored power of the kadosh people, all these things shall be finished.

8 And I heard, but I understood not: then I said, O my Master, what shall be the end of these matters?

9 And he said, Go your derech, Daniyel: for the words are closed up and sealed until the time of the end.

10 Many shall be purified and made white, through Tribulation; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away and the abomination that makes desolate set up, there shall be a thousand two hundred ninety yamim.

12 Blessed is he that waits, and comes to the one thousand three hundred thirty fifth yom.

13 But go you your derech until the end of the age: for you shall rest and stand up in your portion at the end of the age. X

Hosea-Husha

To Our Forefathers Yisrael

- 1 The Word of אֱלֹהִים that came to Husha, the son of Be-Eri, in the yamim of Uziyahu, Yotam, Achaz and Hizqiyahu, melechim of Yahudah and in the yamim of Yahravam the son of Yoash, melech of Yisrael.
- 2 The beginning of the Words of אֱלֹהִים through Husha. And אֱלֹהִים said to Husha, Go, take an isha of whoring and children of whoring: for the land has committed great whoring by departing from אֱלֹהִים.
- 3 So he went and took Gomer the daughter of Divlayim; who conceived and bore him a son.
- 4 And אֱלֹהִים said to him, Call his name Yizre-El; for yet a little while and I will avenge the dahm of Yizre-El upon Beit Yahu and will cause the malchut to cease from Beit Yisrael.
- 5 And it shall come to pass at that yom, that I will break the bow of Yisrael, in the valley of Yizre-El.
- 6 And she conceived again and bore a daughter. And Ahlohim said to him, Call her name Lo-Ruchamah: for I will no more have rachamim upon Beit Yisrael; but I will utterly take them away.
- 7 But I will have rachamim upon Beit Yahudah, and will save them by אֱלֹהִים their Ahlohim and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.
- 8 Now when she had weaned Lo-Ruchamah, she conceived and bore a son.
- 9 Then said Ahlohim, Call his name Lo-Ami: for you are not My people and I will not be your Ahlohim.
- 10 Yet the full number of the children of Yisrael shall be as the sand of the sea, that cannot be measured

nor numbered; and it shall come to pass, that in the place where it was said to them, You are not My people-Lo Ami, there it shall be said to them, You are the sons of the living El, B'nai Ahlohim.

11 Then shall the children of Yahudah and the children of Yisrael be gathered together, and appoint for themselves One Head, and they shall come up out of the land: for great shall be Yom Yizre-El.

2 Say to your brothers, Oy My People-Ami! And to your sisters, Oy compassioned one-ruchamah!

2 Plead with your emma, plead: for she is not My isha, neither am I her Husband: let her therefore put away her whoring out of her sight and her adulteries from between her breasts;

3 Lest I strip her naked and make her as in the yom that she was born and make her as a wilderness and set her like a dry land and kill her with thirst.

4 And I will not have rachamim upon her children; for they are the children of whoring.

5 For their emma has played the whore: she that conceived them has done shamefully: for she said, I will run after my lovers, that give me my lechem and my mayim, my wool and my linen, my oil and my drink.

6 Therefore, behold, I will hedge up your derech with thorns and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and make teshuvah to my first Husband; for then was it better with me than now.

8 For she did not know that I gave her grain and wine and oil and multiplied her silver and gold, which she prepared for Ba'al.

9 Therefore will I turn from her and take away My grain in its season and My wine in the season and will recover My wool and My linen given to cover her for her nakedness.

10 And now will I uncover her shame in the sight of her lovers and none shall deliver her out of My hand.

11 I will also cause all her gilah to cease, her chagim, her Chodashim and her Shabbats and all her moadeem.

12 And I will destroy her vines and her fig eytzim, of which she has said, These are my rewards that my lovers have given me: and I will make them a forest and the beasts of the field shall eat them.

13 And I will visit upon her the yamim of the Ba'alim, in which she burned incense to them and she decked herself with her earrings and her jewels and she went after her lovers and forgot Me, says אֱלֹהִים.

14 Therefore, behold, I will lead her and bring her into the wilderness and speak comfortably to her.

15 And I will give her vineyards from there and the Valley of Achor for a Door of Tikvah: and she shall sing there, as in the yamim of her youth and as in the yom when she came up out of the land of Mitzrayim.

16 And it shall be in that yom, says אֱלֹהִים, that you shall call Me Ishi-My Husband; and shall no more call Me Baali-my lord.

17 For I will take away the names of Ba'alim out of her mouth and they shall no more be remembered by their names.

18 And in that yom will I make a brit for them with the beasts of the field and with the fowls of the shamayim and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth and will make them to lie down safely.

19 And I will take you to Me le-olam-va-ed; I will take you back to Me in right standing and in mishpat and in loving chesed and in rachamim.

20 I will take you to Me as a bride in faithfulness: and you shall know אִתִּי.

21 And it shall come to pass in that yom, I will hear, says אִתִּי, I will hear in the shamayim and they shall hear in the earth;

22 And the earth shall answer with the grain and the wine and the oil; and they shall answer Yizre-El.

23 And I will sow her for Myself in the earth; and I will have ruchamah upon her that had not obtained ruchamah; and I will say to them who were not My people, Lo-Ami, You are My people-Ami; and they shall say, You are my Ahlohim.

3 Then said אִתִּי to me, Go again, love a woman beloved of her chaver, yet an adulteress, according to the ahava of אִתִּי towards the children of Yisrael, who look to other ahlahim and love their raisin cakes.

2 So I bought her to me for fifteen pieces of silver, for one and a half homers of barley:

3 And I said to her, You shall abide with me many yamim; you shall not play the whore and you shall not be given to another man: so will I also be towards you.

4 For the children of Yisrael shall abide many yamim without a melech, and without a sar and without a sacrifice, and without an altar, and without a shoulder garment, and burning of incense:

5 Afterwards shall the children of Yisrael make teshuvah, and seek אִתִּי their Ahlohim and Dawid their Melech; and shall come with fear to אִתִּי and His abundant tov in the yamim acharonim.

4 Hear The Word of אֱלֹהִים, you children of Yisrael:

for אֱלֹהִים has a controversy with the inhabitants of the land because there is no emet, no rachamim, nor da'at of Ahlohim in the land.

2 By swearing and lying and killing and stealing and committing adultery, they break out and bloodshed follows bloodshed.

3 Therefore shall the land mourn and every one that dwells in it shall languish, with the beasts of the field and with the fowls of the shamayim; yes, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for your people are engaged in controversy like those striving with a kohen.

5 Therefore shall you fall in the yom and the navi also shall fall with you in the lyla and I will destroy your emma.

6 My people are destroyed for lack of da'at: because you have rejected da'at, I will also reject you, that you shall not be a kohen to Me: seeing you have forgotten the Torah of your Ahlohim, I will also forget your children.

7 As they were increased, so they sinned against Me: therefore will I change their tifereth into shame.

8 They feed upon the sin of My people and they set their lev on their iniquity.

9 And it shall be, like people, like kohen: and I will punish them both for their halachot and reward all their doings.

10 For they shall eat and not have enough: they shall commit whoring and shall not increase: because they have stopped obeying אֱלֹהִים.

11 Whoring and new wine take away their lev.

12 My people ask counsel of their own imaginations and their blind man's staff leads them: for the ruach

of whoring has caused them to go astray and they have gone whoring away from their Ahlohim.

13 They sacrifice upon the tops of the mountains and burn incense upon the hills, under oaks and poplars and elms because their shadow is tov: therefore your daughters shall commit whoring and your spouses shall commit adultery.

14 I will not punish your daughters when they commit whoring, or your spouses when they commit adultery: for the men themselves are separated with whores and they sacrifice with cult prostitutes: a people that does not understand shall fall.

15 Though you, Yisrael, played the whore, yet let not Yahudah become guilty also; and go not to Gilgal, neither go up to Beth-Aven, nor swear by an oath saying, As אֱלֹהִים lives.

16 For Yisrael is stubborn like a backslidden heifer: now shall אֱלֹהִים feed them like a lamb in a large place?

17 Efrayim is joined to idols: leave him alone.

18 Their drink is sour: they have committed whoring continually: her rulers widely love shame.

19 The wind has bound her up in her wings, and they shall yet be ashamed because of their sacrifices.

5 Shema to this, O kohanim; and pay attention, Beit Yisrael; and give ear, O bayit of the melech; for mishpat is coming to you because you have been a trap to Mitzpah and a net spread over Tavor.

2 And the rebel hunters have deepened their slaughter, so I will chastise them all.

3 I know Efrayim and Yisrael is not hidden from Me: but now, O Efrayim, you commit whoring and Yisrael is defiled.

4 They will not change their doings to make teshuvah to their Ahlohim: for the ruach of whoring

is in the midst of them and they have not known
אִיָּאֵל.

5 And the pride of Yisrael does testify to Ahlohim 's face: therefore shall Yisrael and Efrayim fall in their iniquity: Yahudah also shall fall with them.

6 They shall go with their flocks and with their herds to seek אִיָּאֵל; but they shall not find Him; He has withdrawn Himself from them.

7 They have acted treacherously against אִיָּאֵל: for they have begotten strange children: now shall a chodesh devour them with their portions.

8 Blow the shofar in Givat and the shofar in Ramah: cry aloud at Beth-Aven, behind you, O Benyamin.

9 Efrayim shall be desolate in the yom of rebuke: among the tribes of Yisrael have I made known that which shall surely be.

10 The leaders of Yahudah were like those that remove a border: therefore I will pour out My wrath upon them like mayim.

11 Efrayim is oppressed and broken in My mishpat because he willingly walked after Tsaw.

12 Therefore will I be to Efrayim as a moth, and to Beit Yahudah as rottenness.

13 When Efrayim saw his sickness and Yahudah saw his wound, then Efrayim went to the Ashurite and sent to Melech Yarev: yet he could not heal you, nor cure you of your wound.

14 For I will be to Efrayim as a lion and as a young lion to Beit Yahudah: I, even I, will tear and go away; I will take away, and none shall rescue them.

15 I will go and return to My place, until they acknowledge their offence and seek My face: in their affliction they will seek Me very early.

6 Come and let us make teshuvah to אִיָּאֵל: for He has torn and He will heal us; He has smitten and He will bind us up.

2 After two yamim will He revive us: on the third yom He will raise us up, and we shall live in His sight.

3 Then shall we know, how to follow forward to know אִתָּאֵל: His going forth is prepared as the boker; and He shall come to us as the rain, as the malchut-rain and the teaching-rain upon the earth.

4 O Efrayim, what shall I do to you? O Yahudah, what shall I do to you? For your attempts to be tov before Me is as a boker cloud and as the early dew it goes away.

5 Therefore have I cut at them by the neviim; I have slain them by the Words of My mouth: and My mishpatim are as the ohr that goes forth.

6 For I desired rachamim and not sacrifice; and the da'at of Ahlohim more than burnt offerings.

7 But like Ahdahm they have transgressed the brit: there have they dealt treacherously against Me.

8 Gilad is a city of theirs that works iniquity and is polluted with dahm.

9 And as groups of robbers wait for a man, so the company of kohanim murder on the derech to Shechem: for they commit wickedness.

10 I have seen a horrible thing in Beit Yisrael; there are the whoring of Efrayim, Yisrael is defiled.

11 Also, O Yahudah, He has appointed a harvest for you, when I return the captivity of My people.

7 When I would have healed Yisrael, then the iniquity of Efrayim was revealed and the wickedness of Shomron: for they commit falsehood; and the thief comes in and the band of robbers raids outside.

2 And they consider not in their levavot that I remember all their wickedness: now their own doings have surrounded them; they are before My face.

3 They make the melech have gilah with their wickedness and the rulers with their lies.

4 They are all adulterers, as an oven heated by the baker, who ceases stirring the fire after he has kneaded the dough, until it be leavened.

5 In the yom of our melech the rulers have made him sick with bottles of wine; he stretched out his hand to the scorners.

6 For they have made ready their lev like an oven, while they lie in wait: their baker-anger sleeps all lyla; in the boker it burns as a flaming fire.

7 They are all hot as an oven, and have devoured their shophtim; all their melechim are fallen: there is none among them that calls to Me.

8 Efrayim, has mixed himself among the peoples; Efrayim is a half-baked cake not turned.

9 Strangers have devoured his strength, and he knows it not: yes, gray hairs are upon him, yet he knows it not.

10 And the Excellence of Yisrael testifies to his face: but they do not make teshuvah to אֱלֹהֵי their Ahlohim, nor do they seek Him for all this.

11 Efrayim also is like a silly dove without lev: they call to Mitzrayim, they go to Ashshur.

12 When they go, I will spread My net upon them; I will bring them down as the fowls of the shamayim; I will chastise them, as their assembly has heard.

13 Woe to them! For they have strayed far from Me: destruction to them! Because they have transgressed against Me: though I have redeemed them, yet they have spoken lies against and about Me.

14 And they have not cried to Me with their lev, when they wailed upon their beds: they assemble themselves for grain and wine and they rebel against Me.

15 Though I have disciplined and strengthened their arms, yet do they imagine mischief against Me.

16 They make teshuvah, but not to El-Elyon: they are like a deceitful bow: their rulers shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Mitzrayim.

8 Set the shofar to your mouth. The enemy shall come as an eagle against the Bayit of אֶרֶץ, because they have transgressed My brit, and trespassed against My Torah.

2 Yisrael shall cry to Me, My Ahlohim, we know You.

3 Yisrael has cast off what is tov: the enemy shall pursue him.

4 They have set up melechim, but not by Me: they have made rulers and I knew it not: from their silver and their gold have they made for themselves idols, that they may be cut off.

5 Your golden calf, O Shomron, has been cast off; My anger is lit against them: how long will it be before they can be declared innocent?

6 For from Yisrael was it made: the workman made it; therefore it cannot be Ahlohim: but the calf of Shomron shall be broken in pieces.

7 For they have sown the wind and they shall reap the whirlwind: the stalk has no bud, it shall yield no grain: if it does yield, the gerim shall swallow it up.

8 Yisrael is swallowed up: now shall they be among all the goyim as a vessel in which is no pleasure.

9 For they have gone up to Ashshur, a wild donkey alone by himself: Efrayim has hired lovers.

10 Yes, though they have sold themselves to idols among the goyim, now will I gather them, after they have suffered a little from the burden of a melech and rulers.

11 Because Efrayim has made many altars for sin, the altars shall be counted to him as sin.

12 I have written to him the great and numerous things from My Torah, but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of My offerings and eat it; but אֱלֹהִים accepts them not; now He will remember their iniquity and visit their sins: they shall return to Mitzrayim.

14 For Yisrael has forgotten his Maker and built palaces; and Yahudah has multiplied fortified cities: but I will send a fire upon its cities and it shall devour its palaces.

9 Do not gilah, O Yisrael, with simcha, as other peoples: for you have gone whoring from your Ahlohim, you have loved a reward upon every threshing floor.

2 The floor and the winepress shall not feed them and the new wine shall fail in her.

3 They shall not dwell in אֱלֹהִים's land; but Efrayim shall return to Mitzrayim and they shall eat unclean things in Ashshur.

4 They shall not offer wine offerings to אֱלֹהִים, neither shall they be pleasing to Him: their sacrifices shall be to them as the lechem of mourners; all that eat it shall be polluted: for their lechem for their being shall not come into the Bayit of אֱלֹהִים.

5 What will you do in the solemn yom and in the yom of the moadeem of אֱלֹהִים ?

6 For, see, they shall soon go because of destruction: Mitzrayim shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tents.

7 The yamim of punishment have come, the yamim of repayment have come; Yisrael shall know it: the navi is a fool, the spiritual man is mad, for the multitude of your iniquity, the hatred is great.

8 The watchman of Efrayim was with my Ahlohim:
but the navi is a trap and a stumbling block in all his
halachot, hatred is in the bayit of his Ahlohim.

9 They have deeply corrupted themselves, as in the
yamim of Givah: therefore He will remember their
iniquity; He will punish them for their sins.

10 I found Yisrael like grapes in the wilderness; I
saw your ahvot as the bikkurim in the fig eytz in the
beginning: but they went to Ba'al-Peor and
separated themselves for his shame; and their
abominations were a result of their misplaced
ahava.

11 As for Efrayim, their tifereth shall fly away like a
bird, they are cut off from birth, and from the womb
and from conception.

12 Though they bring up their children, yet will I
make them childless, that there shall not be a man
left: woe to them when I depart from them!

13 Efrayim, as I saw like Tzor, planted in a pleasant
place: but Efrayim shall bring forth his children to
the murderer.

14 Give them, O אֱלֹהִים: what will You give? Give
them a miscarrying womb and dry breasts.

15 All their wickedness is in Gilgal: for there I hated
them: for the wickedness of their doings I will drive
them out of My Bayit, I will love them no more: all
their rulers are rebels.

16 Efrayim is smitten, their root is dried up, they
shall bear no fruit: yes, though they bring forth, yet
will I kill even the beloved fruit of their womb.

17 My Ahlohim will cast them away because they
did not listen to Him: and they shall be wanderers
among the goyim.

10 Yisrael is a degenerate empty vine, he brings
forth fruit to himself: according to the multitude of

his fruit he has increased the altars; the better his land, the better the pagan pillars they built.

2 Their lev is divided; now shall they be found guilty: He shall break down their altars; He shall destroy their pillars.

3 For now they shall say, We have no melech because we feared not אף אף; what then should a melech do for us?

4 They have spoken words, swearing falsely in making a brit: therefore mishpat will spring up as poisoned weeds in the furrows of the field.

5 The inhabitants of Shomron shall fear because of the calf of Beth-Aven: for the people there shall mourn over it and also the kohanim there who rejoiced over it, for its former tifereth because it has departed from it.

6 It shall be also carried to Ashshur for a present to Melech Yarev: Efrayim shall receive shame and Yisrael shall be ashamed of his own counsel.

7 As for Shomron, her melech is cut off as the foam upon the mayim.

8 The high places of Aven, the sin of Yisrael, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Yisrael, you have sinned from the yamim of Givah: there they stood: the battle in Givah against the children of iniquity shall not overtake them.

10 It is in My desire that I should correct them; and peoples shall be gathered against them, when I bind them for their double guilt.

11 And Efrayim is as a heifer that is being taught and loves to tread out the grain; but I passed over upon her fair neck: I will make Efrayim to ride; Yahudah shall plow, and Yaakov shall break his clods.

12 Sow to yourselves in tzedakah; gather the vintage for the fruit of chayim; light The Ohr of daat. Ask from אַרְאֵנוּ, until the zera of tzedakah arrives.

13 You have plowed wickedness, you have reaped iniquity; you have eaten the fruit of lies: because you did trust in your own derech, in the multitudes of your mighty men.

14 Therefore shall a tumult arise among your people and all your fortresses shall be spoiled, as Shalman spoiled Beth-Arvel in the yom of battle: the emma was dashed in pieces falling upon her children.

15 So shall Beth-El do to you because of your great wickedness: in a boker shall the melech of Yisrael utterly be cut off.

11 When Yisrael was a Child, then I loved Him and called My Son out of Mitzrayim.

2 They called them, so they went out from them: they sacrificed to Ba'alim and burned incense to carved images.

3 I taught Efrayim to walk, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with cords of ahava: and I was to them as they that take off the yoke on their jaws, and I bent down to feed them.

5 Let him then return into the land of Mitzrayim and the Ashurite shall be his melech because they refused to make teshuvah to Me.

6 And the sword shall abide on his cities and shall consume his branches, and devour them because of their own counsels.

7 And My people are committed to backslide from Me: though they have called to El-Elyon, none would exalt Him.

8 How shall I give you up, Efrayim? How can I just hand you over, Yisrael? How shall I make you as

Admah? How shall I set you as Zevoim? My lev
churns within Me, My rachamim are being lit for you.
9 I will not execute the fierceness of My full anger, I
will not return to destroy Efrayim: for I AM El and not
man; the Kadosh-One in the midst of you: and I will
not come to you in full enmity.

10 They shall have their halacha in אִיִּי: He shall
roar like a Lion: when He shall roar, then the sons of
Yisrael shall tremble from The Sea.

11 They shall tremble as a bird out of Mitzrayim and
as a dove out of the land of Ashshur: and I will place
them back in their own houses, says אִיִּי.

12 Efrayim surrounds Me with lies and Beit Yisrael
with deceit: but Yahudah still rules with El and is
faithful to the Kadosh-One.

12 Efrayim feeds on wind and follows after the
east wind: he daily increases lies and desolation;
and they make a brit with the Ashurim and their oil is
sent to Mitzrayim.

2 אִיִּי has also a controversy with Yahudah and
will punish Yaakov according to their halachot;
according to their doings will he repay them.

3 He took his brother by the heel in the womb and
by his strength he had power with Ahlohim:

4 Yes, he had power over The Heavenly Malach
and prevailed: he wept and made tefillot to Him: he
found Him in Beth-El and there He spoke with us;

5 Even אִיִּי Ahlohim Tzevaot; אִיִּי is His
memorial Name.

6 Therefore make teshuvah to your Ahlohim: keep
rachamim and mishpat and wait on your Ahlohim
continually.

7 Yet Yaakov is a merchant, the balances of deceit
are in his hand: he loves to oppress.

8 And Efrayim said, Yes, I have become rich, I have found substance: in all my labors they shall find no iniquity in me that is sin.

9 And I who am אלהיך your Ahlohim from the land of Mitzrayim will yet make you to dwell in sukkot, as in the yamim of the solemn moed of Sukkot.

10 I have also spoken to you by the neviim and I have multiplied visions and used parables, by the service of the neviim.

11 Is there iniquity in Gilad? Surely, yet they are vanity: they sacrifice bullocks in Gilgal; yes, their altars are as many as the heaps in the furrows of the fields.

12 And Yaakov fled into the country of Aram and Yisrael served for an isha and for an isha he kept sheep.

13 And by a navi אלהיך brought Yisrael out of Mitzrayim and by a navi was he guarded.

14 Efrayim provoked Him to anger most bitterly: therefore shall He leave his dahm-guilt upon him and his reproach shall His Master repay to him.

13 When Efrayim spoke there was trembling, he was exalted in Yisrael; but when he offended in Ba'al worship, he lost his power.

2 And now they sin more and more and have made molten images of their silver and idols according to their own binah, all of it the work of the craftsmen: they say to them, Let the men that sacrifice kiss the calves.

3 Therefore they shall be as the boker cloud and as the early dew that passes away, as the chaff that is driven with the whirlwind out of the threshing floor and as the smoke out of the chimney.

4 Yet I AM אלהיך your Ahlohim who fortifies the shamayim and creates the earth, whose hands made the whole host of the shamayim, but I did not

show them to you to go after them but I brought you up from the land of Mitzrayim and you shall know no other ahlahim but Me: for there is no Savior besides Me.

5 I knew you in the wilderness, in the land of great drought.

6 When they were filled; and satisfied and their lev was exalted; they forgot Me.

7 Therefore I will be to them as a lion: as a leopard by the derech will I observe them:

8 I will meet them as a bear that is missing her young and will rip open the casing of their lev and there will I devour them like a lion: the wild beast shall tear them.

9 O Yisrael, you have destroyed yourself; but in Me is your help.

10 Where is your melech now to save you in all your cities? And your rulers of whom you said, Give me a melech and rulers?

11 I gave you a melech in My anger and took him away in My wrath.

12 The iniquity of Efrayim is bound up; his sin is hidden.

13 The pains of a travailing woman shall come upon him: he is an unwise son; for he will not stay long in the place of childbirths.

14 I will ransom them from the power of Sheol; I will redeem them from death: O death, where is your victory; O Sheol, where is your sting? Your consolation is hidden from My eyes.

15 Though he be fruitful among his brothers, an east wind shall come, the Wind of אֶרְצָא shall come up from the wilderness and his spring shall become dry and his fountain shall be dried up: it shall spoil the treasure of all his pleasant vessels.

16 Shomron shall become desolate; for she has rebelled against her Ahlohim: they shall fall by the

sword: their infants shall be dashed in pieces and their women with child shall be ripped up.

14 O Yisrael, make teshuvah to אֱלֹהִים your

Ahlohim; for you have fallen by your iniquity.

2 Take with you Words of Torah and make teshuvah to אֱלֹהִים: and say to Him, Take away all our iniquity and receive us graciously: so will we render the bulls, the fruit of our lips.

3 Ashshur shall not save us; we will not ride upon horses: neither will we say anymore to the work of our own hands, You are our ahlahim; for in You the fatherless finds rachamim.

4 I will heal their backsliding, I will love them instantly: for My anger will be turned away from him.

5 I will be as the dew to Yisrael: he shall grow as the lily and cast forth his roots as Levanon.

6 His branches shall spread, and his beauty shall be as the olive eytz, and his smell as Levanon.

7 They that dwell under his shadow shall return; they shall revive as the grain and grow as the vine: their fragrance shall be as the wine of Levanon.

8 Efrayim shall say, What have I to do anymore with idols? As for Me, I have heard him and observed him saying, I am like a green fig eytz. O Efrayim from Me is your fruit found.

9 Who is wise and he shall understand these things? Discerning and he shall know them? For the halachot of אֱלֹהִים are right and the tzadikim shall have their halacha in these things: but the transgressors shall fall in it. Ahmein X

Joel-Yoel

To Our Forefathers Yisrael

1 The Word of YHUH that came to Yoel the son of Pethu-El.

2 Hear this, you old men and give ear, all you inhabitants of eretz Yisrael. Has this been in your yamim, or even in the yamim of your ahvot?

3 Tell your children of it and let your children tell their children and their children another generation.

4 That which the gnawing locust has left the swarming locust has eaten; and that which the swarming locust has left the crawling locust has eaten; and that which the crawling locust has left the consuming locust has eaten.

5 Awake, you drunkards and weep; and wail, all you drinkers of wine because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon My land, strong and without number, whose teeth are the teeth of a lion and he has the fangs of a great lion.

7 He has laid My vine waste and splintered My fig eytz: he has made it clean bare and cast it away; the branches of it are made white.

8 Wail like a virgin girded with sackcloth for the husband of her youth.

9 The grain offering and the drink offering is cut off from the Bayit of YHUH; the kohanim, YHUH's avadim, mourn.

10 The field is ravaged, the land mourns; for the grain is ruined: the new wine is dried up, the oil fails.

11 Be you ashamed, O you farmers; wail, O you vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up and the fig eytz droops; the pomegranate eytz, the palm eytz also and the apple eytz, even all the eytzim of the field, are withered: because simcha is withered away from the sons of men.

13 Gird yourselves and lament, you kohanim: wail, you avadim of the altar: come, lie all lyla in sackcloth, you avadim of my Ahlohim: for the grain offering and the drink offering is withheld from the Bayit of your Ahlohim.

14 Set Apart a fast, call a miqra kodesh, gather the zechanim and all the inhabitants of eretz Yisrael into the Bayit of YHUUH your Ahlohim and cry out to YHUUH;

15 Oy! For the yom! For Yom YHUUH is at hand and as destruction from The Almighty shall it come.

16 Is not the grain cut off before our eyes, yes, simcha and gilah from the Bayit of our Ahlohim ?

17 The zera is rotten under their clods, the storehouses are laid desolate and the barns are broken down; for the grain is withered.

18 How do the beasts groan! The herds of cattle are perplexed because they have no pasture; yes, the flocks of sheep also perish.

19 O YHUUH, to You will I cry: for the fire has devoured the pastures of the wilderness and the flame has burned all the eytzim of the field.

20 The beasts of the field cry also to You: for the rivers of mayim have dried up and the fire has devoured the pastures of the wilderness.

2 Blow the shofar in Tzion and sound an alarm in My kadosh har: let all the inhabitants of eretz Yisrael tremble: for Yom YHUUH comes, for it is near at hand;

2 A yom of darkness and of gloominess, a yom of clouds and of thick darkness, as the boker dew

upon the mountains: a great people and a strong; there has not been anything ever the like, neither shall there be anymore after it, even to the years of many generations.

3 A fire devours in front of them; and behind them a flame burns: eretz Yisrael is as the Gan Ayden before them and behind them a desolate wilderness; yes and nothing shall escape from them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of mirkavot on the tops of mountains shall they leap, like the noise of a flame of fire that devours stubble, as a strong people set in battle array.

6 Before their face the people shall be pained: all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one in his derachot and they shall not break their ranks:

8 Neither shall one press another; they shall walk every one in his derech: and when they fall from the weight of their armor, they shall not be trampled.

9 They shall rush on the city; they shall run on the wall, they shall climb up on the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the shamayim shall tremble: the shemesh and the yarayach shall be darkened and the cochavim shall withdraw their shining:

11 And YHUH shall utter His voice before His army: for His camp is very great: for He is strong that executes His Word: for Yom YHUH is great and very terrible; and who can survive it?

12 Therefore also now, says YHUH teshuvah to Me with all your lev and with fasting and with weeping and with mourning:

13 And tear your lev and not your garments and turn to YHUH your Ahlohim: for He is full of unmerited chen and rachamim, slow to anger and of great chesed and relents from evil.

14 Who knows if mankind will turn and relent and leave a bracha behind him; even a grain offering and a drink offering to YHUH your Ahlohim ?

15 Blow the shofar in Tzion, set apart a fast and call a miqra kodesh:

16 Gather the people, set apart the kehilla, assemble the zechanim, gather the children and those that nurse: let the bridegroom go forth from his chamber and the bride out of her closet.

17 Let the kohanim, the avadim of YHUH, weep between the porch and the altar and let them say, Spare Your people, O YHUH and give not Your heritage to reproach, that the heathen should rule over them: why should they say among the peoples, Where is their Ahlohim ?

18 Then will YHUH be zealous for eretz Yisrael and pity His people.

19 Yes, YHUH will answer and say to His people, Behold, I will send you grain and wine and oil and you shall be satisfied by them: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army and will drive him into a land barren and desolate, with his face toward the east sea and his rear toward the western sea and his stink shall come up and his smell shall come up because he has boasted to do great things.

21 Fear not, O eretz Yisrael; be in gilah and simcha: for YHUH will do great things.

22 Be not afraid, you beasts of the field: for the pastures of the wilderness do spring forth, for the eytz bears her fruit, the fig eytz and the vine do yield their strength.

23 Gilah then, you children of Tzion and simcha in YHUH your Ahlohim: for He has given you the former rain moderately and He will cause the rain to come down for you, the former rain and the latter rain as before.

24 And the floors shall be full of wheat and the pots shall overflow with wine and oil.

25 And I will restore to you the years that the swarming locust has eaten, the crawling locust and the consuming locust and the gnawing locust, My great army that I sent among you.

26 And you shall eat in plenty and be satisfied and give hallel to the Name of YHUH your Ahlohim that has dealt wondrously with you: and My people shall never be put to shame.

27 And you shall know that I AM in the midst of Yisrael and that I AM YHUH your Ahlohim and there is no one else: and My people shall never be put to shame.

28 And it shall come to pass afterward, that I will pour out My Ruach upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the avadim and upon the female avadim in those yamim will I pour out My Ruach.

30 And I will show wonders in the shamayim and on the earth, dahm and fire and pillars of smoke.

31 The shemesh shall be turned into darkness and the yarayach into dahm, before the great and the terrible Yom YHUH comes.

32 And it shall come to pass, that whoever shall call on the Name of YHUH shall be delivered: for in Har

Tzion and in Yahrushalayim shall be deliverance and escape, as YHUH has said and among the remnant survivors whom YHUH shall call.

3 For, behold, in those yamim and in that time, when I shall turn back the captivity of Yahudah and Yahrushalayim,

2 I will also gather all goyim and will bring them down into the Valley of Yahushaphat and will plead and enter mishpat with them there for My people and for My heritage Yisrael, whom they have scattered among the goyim and parted My land.

3 And they have cast lots for My people; and have given a boy for a harlot and sold a girl for wine, that they might drink.

4 Yes and what have you to do with Me, O Tsor and Tzidon and all the coasts of Philistia? Will you render Me a pay back? And if you pay Me back, swiftly and speedily will I not return your pay back upon your own head;

5 Because you have taken My silver and My gold and have carried them into your temples:

6 The children also of Yahudah and the children of Yahrushalayim have you sold to the Greeks, that you might remove them far from their border.

7 Behold, I will raise them out of the place where you have sold them, and will return upon your own head what you have done:

8 And I will sell your sons and your daughters into the hand of the children of Yahudah and they shall sell them to the Sabeans, to a people far off: for YHUH has spoken it.

9 Proclaim this among the goyim; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your ploughshares into swords and your pruning-hooks into spears: let the weak say, I am strong.

11 Assemble yourselves and come, all you heathen and gather yourselves together all around YHUH, who will break your might there. Cause your mighty ones to come down with you.

12 Let the heathen be awakened and come up to the Valley of Yahushaphat for there will I sit to judge all the heathen on every side.

13 Put in the sickle, for the harvest is ripe: come, get down; for the winepress is full, the pots overflow; for their wickedness is great.

14 Multitudes, multitudes in the Valley of Decision: for Yom YHUH is near in the Valley of Decision.

15 The shemesh and the yarayach shall be darkened and the cochavim shall withdraw their shining.

16 YHUH also shall roar out of Tzion and utter His voice from Yahrushalayim; and the shamayim and the earth shall shake: but YHUH will be the tikvah of His people and the strength of the children of Yisrael.

17 So shall you know that I AM YHUH your Ahlohim dwelling in Tzion, My kadosh har: then shall Yahrushalayim be kadosh and there shall no gerim pass through her anymore.

18 And it shall come to pass in that yom, that the mountains shall drop down new wine; and the hills shall flow with milk; and all the rivers of Yahudah shall flow with mayim; and a fountain shall come forth from the Bayit of YHUH and shall bring mayim to the Valley of Shittim.

19 Mitzrayim shall be a desolation and Edom shall be a desolate wilderness, for the violence against the children of Yahudah because they have shed innocent dahm in their land.

20 But Yahudah shall dwell le-olam-va-ed and Yahrushalayim from generation to generation.

21 For I will avenge their dahm that I have not avenged and will not absolve the offenders: for YHUH dwells in Tzion. Ahmein. X

Amos-Ahmos

To Our Forefathers Yisrael

- 1 The words of Ahmos, who was among the shepherds of Tekoah, which he saw concerning Yisrael in the yamim of Uziyahu melech of Yahudah and in the yamim of Yahravam the son of Yoash melech of Yisrael, two years before the earthquake.
- 2 And he said, אָהֲמֹשׁ will roar from Tzion and utter His voice from Yahrushalayim; and the pastures of the shepherds shall mourn and the top of Carmel shall wither.
- 3 This says אָהֲמֹשׁ; For three transgressions of Dameshek and for four, I will not turn away the punishment of it; because they have threshed Gilad with threshing instruments of iron:
- 4 But I will send a fire into the bayit of Haza-El, which shall devour the palaces of Ben-Hadad.
- 5 I will break also the bar of Dameshek and cut off the inhabitant from the plain of Aven and him that holds the scepter from Beit Ayden: and the people of Aram shall go into exile to Kir, says אָהֲמֹשׁ.
- 6 This says אָהֲמֹשׁ; For three transgressions of Azah and for four, I will not turn away the punishment of it; because they carried away captive the whole exile, to deliver them up to Edom:
- 7 But I will send a fire on the wall of Azah, which shall devour the palaces of it:
- 8 And I will cut off the inhabitant from Ashdod and him that holds the scepter from Ashkelon and I will turn My hand against Ekron: and the remnant of the Plishtim shall perish, says The Master אָהֲמֹשׁ.

9 This says אָפְּרָא; For three transgressions of Tzor and for four, I will not turn away the punishment of it; because they delivered up the whole exile to Edom and remembered not the brotherly brit:

10 But I will send a fire on the wall of Tzor that shall devour the palaces of it.

11 This says אָפְּרָא; For three transgressions of Edom and for four, I will not turn away the punishment of it; because he did pursue his brother with the sword and did cast off all pity and his anger did tear perpetually and he kept his wrath le-olam-va-ed:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 This says אָפְּרָא; For three transgressions of the children of Ammon and for four, I will not turn away the punishment of it; because they have ripped up the women with child in Gilad, that they might enlarge their border:

14 But I will kindle a fire in the wall of Ravah and it shall devour the palaces of it, with shouting in the yom of battle, with a storm in the yom of the whirlwind:

15 And their melech shall go into exile, he and his princes together, says אָפְּרָא.

2 This says אָפְּרָא; For three transgressions of Moav and for four, I will not turn away the punishment of it; because he burned the bones of the melech of Edom into lime:

2 But I will send a fire upon Moav and it shall devour the palaces of Keriyoth: and Moav shall die with a tumult, with shouting and with the sound of the shofar:

3 And I will cut off the shophet from the midst of it and will slay all the princes of it with him, says
אֱלֹהִים.

4 This says אֱלֹהִים; For three transgressions of Yahudah and for four, I will not turn away the punishment of it; because they have despised the Torot of אֱלֹהִים and have not kept His chukim and their lies have caused them to go astray, after the halacha that their ahvot have also gone:

5 But I will send a fire upon Yahudah and it shall devour the palaces of Yahrushalayim.

6 This says אֱלֹהִים; For three transgressions of Yisrael, and for four, I will not turn away the punishment of it; because they sold the tzadik for silver and the poor for a pair of sandals;

7 They crush the head of the poor in the dust of the earth and they turn aside the derech of the meek: and a man and his abba go into the same young girl, to profane My kadosh Name:

8 And they lay themselves down upon clothes taken in pledge by every altar and they drink the wine of the condemned in the bayit of their ahlaim.

9 Yet I destroyed the Amorite before them, whose height was like the height of the cedars and they were as strong as the oaks; yet I destroyed their fruit from above and their roots from beneath.

10 Also I brought you up from the land of Mitzrayim and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up your sons to be neviim and your young men to be Nazarites. Is it not so, O children of Yisrael? Says אֱלֹהִים.

12 But you gave the Nazarites wine to drink; and commanded the neviim, saying, Prophecy not!

13 Behold, I am weighed down by your sin, as a cart is weighed down that is full of sheaves.

14 Therefore the safe place shall perish from the swift and the strong shall not strengthen his power, neither shall the mighty deliver himself:

15 Neither shall he stand that handles the bow; and he that is swift of foot shall not deliver himself: neither shall he that rides the horse deliver himself.

16 And he that is courageous among the mighty shall flee away naked in that yom, says אֱלֹהִים.

3 Shema to this word that אֱלֹהִים has spoken against you, O children of Yisrael, against the whole mishpacha that I brought up from the land of Mitzrayim, saying,

2 You only have I known of all the mishpachot of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they are first in agreement

4 Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den, if he has taken nothing?

5 Can a bird fall in a trap upon the earth, where no trap exists? Does a trap spring up from the earth, if it has not taken prey?

6 Shall a shofar be blown in the city and the people not tremble? Shall there be evil in a city, if אֱלֹהִים has not allowed it?

7 Surely The Master אֱלֹהִים will do nothing, but He reveals His secrets to His avadim the neviim.

8 The lion has roared, who will not fear? The Master אֱלֹהִים has spoken, who would refrain from prophesying?

9 Publish in the palaces at Ashdod and in the palaces in the land of Mitzrayim and say, Assemble yourselves upon the mountains of Shomron and behold the great tumults in its midst and the oppressed in its midst.

10 For they know not to do right, says אֱלֹהִים, they store up violence and robbery in their palaces.

11 Therefore this says Master אֱלֹהִים; An adversary there shall be around the land; and he shall bring down your strength from you and your palaces shall be spoiled.

12 This says אֱלֹהִים; As the shepherd takes out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Yisrael be rescued that dwell in Shomron, as in the corner of a bed, or the edge of a couch.

13 Hear and testify in Beit Yaakov, says The Master אֱלֹהִים, Ahlohim Tzevaot,

14 That in the yom that I shall visit the transgressions of Yisrael upon him I will also visit the altars of Beth-El: and the horns of the altar shall be cut off and fall to the ground.

15 And I will smite the winter bayit as well as the summer bayit; and the houses of ivory shall perish and the great houses shall have an end, says אֱלֹהִים.

4 Hear this Word, you bulls of Bashan, that are in the har of Shomron, who oppress the poor, who crush the needy, who say to their masters, Bring and let us drink.

2 The Master אֱלֹהִים has sworn by His set apartness, that, the yamim shall come upon you, that He will take you away with hooks and your offspring with fishhooks.

3 And you shall go out at the breaches, every woman to the breach before her; and you shall be cast out toward Harmon, says אֱלֹהִים.

4 Come to Beth-El and transgress; at Gilgal multiply transgression; and bring your sacrifices every shachrit and your ma'aser after three years:

5 And offer a sacrifice of hodu with chametz and proclaim and publish the terumah offerings: for you

have loved this, O children of Yisrael, says The Master אלהים.

6 And I also have given you a shortage of food in all your cities and want of lechem in all your places: yet have you not made teshuvah to Me, says אלהים.

7 And also I have withheld the rain from you, when there were still three chodashem to the harvest: and I caused it to rain upon one city and caused it not to rain upon another city: one piece was rained upon and the piece where it did not rain withered.

8 So two, or three cities wandered to one city, to drink mayim; but they were not satisfied: yet have you not made teshuvah to Me, says אלהים.

9 I have smitten you with blight and mildew: when your gardens and your vineyards and your fig eytzim and your olive eytzim increased, the creeping locust devoured them: yet have you not made teshuvah to Me, says אלהים.

10 I have sent among you the plague after the manner of Mitzrayim: your young men have I slain with the sword and have taken away your horses; and I have made the stink of your camps to come up to your nostrils: yet have you not made teshuvah to Me, says אלהים.

11 I have overthrown some of you, as Ahlohim overthrew Sedom and Amarah and you were as a burning stick plucked out of the burning: yet have you not made teshuvah to Me, says אלהים.

12 Therefore this will I do to you, O Yisrael: and because I will do this to you, prepare to meet your Ahlohim, O Yisrael.

13 For, see, He that formed the mountains and created the wind and declared to man His thoughts, that made the boker darkness and treads upon the high places of the earth, אלהים, Ahlohim Tzevaot, is His Name.

5 Hear this word, which I take up against you,
even a lamentation, O Beit Yisrael.

2 The virgin of Yisrael is fallen; she shall no more
rise: she is forsaken upon her land; there is none to
raise her up.

3 For this says The Master אלהים; The city that went
out by a thousand shall leave but a hundred and
that which went forth by a hundred shall leave but
ten, to Beit Yisrael.

4 For this says אלהים to Beit Yisrael, Seek Me and
you shall live:

5 But seek not Beth-El, nor enter into Gilgal and
pass not to Be-er-Sheva: for Gilgal shall surely also
go into exile and Beth-El shall come to nothing also.

6 Seek אלהים and you shall live; lest He break out
like fire upon Beit Yoseph and devour it and there
be none to quench it in Beth-El.

7 You who turn mishpat to wormwood and cease
doing tzedakah in the earth,

8 Seek him that made Pleiades and Hesperus-Orion
and turns the shadow of death into the boker and
made the yom dark with lyla: that called for the
mayim of the sea and poured them out upon the
face of the earth: אלהים is His Name:

9 Who brings destruction against the strong, so that
destruction comes against the fortress.

10 They hate him that rebukes in the gate and they
hate him that speaks the emet.

11 Therefore because you trample upon the poor
and take grain taxes from him: you have built
houses of carved stone, but you shall not dwell in
them; you have planted pleasant vineyards, but you
shall not drink wine from them.

12 For I know your manifold transgressions and
your mighty sins: they afflict the tzadik, they take a

bribe and they turn aside the poor in the gate from their rights.

13 Therefore the wise man shall keep silent in that time; for it is an evil time.

14 Seek tov and not evil, that you may live: and so אלהים, Ahlohim Tzevaot shall be with you, as you have spoken.

15 Hate the evil and love the tov and establish mishpat in the gate: it may be that אלהים Ahlohim Tzevaot will be gracious to the remnant of Yoseph.

16 Therefore אלהים, Ahlohim Tzevaot, says this; Wailing shall be in all the streets; and they shall say in all the highways, Oy! Oy! And they shall call the farmer to mourning and professional mourners to wailing.

17 And in all the vineyards there shall be wailing: for I will pass through you, says אלהים.

18 Woe to you that desire The Yom אלהים To what end is it for you? The Yom אלהים is darkness and not ohr.

19 As if a man did flee from a lion and a bear met him; or went into the bayit and leaned his hand on the wall and a serpent bit him.

20 Shall not the Yom אלהים be darkness and not ohr? Even very dark and no brightness in it?

21 I hate, I despise your moadeem and I AM not pleased with your miqra qedoshim.

22 Though you offer Me burnt offerings and your grain offerings, I will not accept them: neither will I regard the shalom offerings of your fattened beasts.

23 Take away from Me the noise of your shirim; for I will not hear the melody of your stringed instruments.

24 But let My mishpatim run down as mayim and tzedakah as a mighty stream.

25 Have you offered to Me sacrifices and offerings in the wilderness forty years, O Beit Yisrael?

26 But you have borne the sukkah of your Moloch and Chiyun your idols, the cochav of your ahlahim, which you made as an idol for yourselves.

27 Therefore will I cause you to go into exile beyond Dameshek, says אֱלֹהִים, whose Name is Ahlohim Tzevaot.

6 Woe to those that are at ease in Tzion, and trust in the har of Shomron, which is named chief of the goyim, to whom Beit Yisrael came!

2 Pass to Calneh and see; and from there go you to Hamath the great: then go down to Gat of the Plishtim: are you better than these malchutim? Or, their border greater than your border?

3 You that put far away the soon-coming evil yom, who are drawing near and adopting false Shabbats;

4 That lies upon beds of ivory and stretches themselves upon their couches and eats the lambs out of the flock and the calves out of the midst of their stall;

5 That chants to the sound of the stringed instruments and invents for themselves instruments of music, like Dawid;

6 That drinks wine in bowls and anoints themselves with the finest ointments: but they are not grieved, or pained for the affliction of Yoseph.

7 Therefore now shall they go into exile with the first that go into exile, and the banquet of those that stretched themselves out in comfort shall be removed.

8 The Master אֱלֹהִים has sworn by Himself, says אֱלֹהִים Ahlohim Tzevaot, I hate the pride of Yaakov and hate his palaces: therefore will I deliver up the city with all that is in it.

9 And it shall come to pass, if there remain ten men in one bayit, that they shall die.

10 And a man's uncle shall take him up, or an undertaker, to bring out his bones from the bayit, and shall say to him that is by the sides of the bayit, Is there yet any with you? And he shall say, No. Then shall he say, Hold your tongue for we may not make mention of the Name of אֱלֹהִים.

11 For, behold, אֱלֹהִים commands and He will smite the great bayit with breaches and the little bayit with clefts.

12 Shall horses run upon the rock? Will one plow there with oxen? For you have turned mishpat into poison and the fruit of tzedakah into wormwood:

13 You who gilah in things of nothing, who say, Have we not taken for us horns by our own strength?

14 But, behold, I will raise up against you a nation, O Beit Yisrael, says אֱלֹהִים Ahlohim Tzevaot; and they shall afflict you from the entrance of Hamath to the river of the wilderness.

7 This has The Master אֱלֹהִים showed me; He formed locust swarms at the beginning of the late crop; and, see, it was the late crop after the melech's tribute.

2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Master אֱלֹהִים, forgive, I beg You: how shall Yaakov survive? For he is small.

3 אֱלֹהִים relented for this: It shall not be, says אֱלֹהִים.

4 This has The Master אֱלֹהִים showed to me: behold, The Master אֱלֹהִים called the people to judge them by fire and it devoured the great deep and did eat up a part of it.

5 Then said I, O Master אֱלֹהִים, cease, I beg You: how shall Yaakov survive? For he is small.

6 אֱלֹהִים relented for this: This also shall not be, says The Master אֱלֹהִים.

7 This He showed me: and, behold, אֶלֹהִים stood upon a wall made by a plumb line, with a plumb line in His hand.

8 And אֶלֹהִים said to me, Ahmos, what do you see? And I said, A plumb line. Then said אֶלֹהִים, Behold, I will set a plumb line in the midst of My people Yisrael: I will not again pass by them anymore:

9 And the idol temples of Yitzchak shall be desolate and the pagan shrines of Yisrael shall be laid waste; and I will rise up against Beit Yahravam with the sword.

10 Then Amatzyah the kohen of Beth-El sent to Yahravam melech of Yisrael, saying, Ahmos has conspired against you in the midst of Beit Yisrael: the land is not able to bear all his words.

11 For this Ahmos says, Yahravam shall die by the sword and Yisrael shall surely be led away captive out of their own land.

12 Also Amatzyah said to Ahmos, O you seer, go, flee into the land of Yahudah and there eat lechem and prophesy there:

13 But prophesy not again anymore at Beth-El: for it is the melech's worship place and it is the malchut court.

14 Then answered Ahmos and said to Amatzyah, I was not a navi, neither was I a navi's son; but I was a shepherd and a gatherer of wild figs:

15 And אֶלֹהִים took me as I followed the flock and אֶלֹהִים said to me, Go, prophesy to My people Yisrael.

16 Now therefore hear The Word of אֶלֹהִים: You have said, Prophesy not against Yisrael and drop not your word against Beit Yitzchak.

17 Therefore this says אֶלֹהִים; Your isha shall be a harlot in the city and your sons and your daughters shall fall by the sword and your land shall be divided

by line; and you shall die in a polluted land: and Yisrael shall surely go into exile out of its land.

8 This has The Master אֱלֹהִים showed me: and behold a basket of summer fruit.

2 And He said, Ahmos, what do you see? And I said, A basket of summer fruit. Then said אֱלֹהִים to me, The end is come upon My people of Yisrael; I will not again pass by them anymore.

3 And the shirim of the Hekal shall produce wailings in that yom, says The Master אֱלֹהִים: there shall be many dead bodies in every place; they shall cast them forth with silence.

4 Hear this, you that swallow up the needy, even to do away with the poor of the land,

5 Saying, When will the chodesh be gone, that we may sell our grain? And The Shabbat, that we may set forth wheat, making the ephah small and the shekel large and falsifying the balances by deceit?

6 That we may buy the poor as avadim for silver and the needy for a pair of sandals; yes and sell the refuse of the wheat?

7 אֱלֹהִים the Excellency of Yaakov has sworn, Surely I will never forget any of their works.

8 Shall not the land tremble for this and everyone mourn that dwells in it? And it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Mitzrayim.

9 And it shall come to pass in that yom, says The Master אֱלֹהִים, that I will cause the shemesh to go down at noon and I will darken the earth in the clear yom:

10 And I will turn your moadeem into mourning and all your shirim into lamentation; and I will bring up sackcloth upon all loins and baldness upon every head; and I will make it as the mourning of an only Son, and the end of it as a bitter yom.

11 Behold, the yamim come, says The Master אֱלֹהִים, that I will send a famine in the land, not a famine of lechem, nor a thirst for mayim, but of hearing the Words of אֱלֹהִים:

12 And they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek The Word of אֱלֹהִים and shall not find it.

13 In that yom shall the beautiful virgins and young men faint for thirst.

14 They that swear by the sin of Shomron and say, Your ahlahim, O Dan, lives; and by the false halacha coming from Be-er-Sheva; even they shall fall and never rise up again.

9 I saw אֱלֹהִים standing upon the altar: and He said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that tries to flee shall not flee away and he that tries to escape shall not be delivered.

2 Though they dig into Sheol, there shall My hand take them; though they climb up to the shamayim, there will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out from there; and though they are hidden from My sight in the bottom of the sea, there will I command the serpent and he shall bite them:

4 And though they go into exile before their enemies, there will I command the sword and it shall slay them: and I will set My eyes upon them for evil and not for tov.

5 And The Master אֱלֹהִים Tzevaot is He that touches the land and it shall melt and all that dwell in it shall mourn: and it shall rise up like a massive flood; and it shall be drowned, as by the flood of Mitzrayim.

6 It is He that builds His dwelling places in the shamayim and has founded His possessions on the earth; He that calls for the mayim of the sea and pours them out upon the face of the land: אֱלֹהִים is His Name.

7 Are you not as children of the Ethiopians to Me, O children of Yisrael? Says אֱלֹהִים. Have not I brought up Yisrael out of the land of Mitzrayim? And the Plishtim from Caphtor and the Arameans from Kir?

8 Behold, the eyes of The Master אֱלֹהִים are upon the sinful malchut, and I will destroy it from off the face of the earth; except that I will not utterly destroy Beit Yaakov, says אֱלֹהִים.

9 For, see, I will command and I will sift Beit Yisrael among all goyim, like grain is sifted in a sieve, yet the least kernel of grain shall not fall upon the earth.

10 All the sinners of My people shall die by the sword, who say, The evil shall not overtake nor find us.

11 In that yom I will raise up the Sukkah of Dawid that has fallen and close up the breaches of it; and I will raise up its ruins, and I will rebuild it as in the yamim of old:

12 That they may possess the remnant of Ahdahm, and of all the goyim, who were once called by My Name, says אֱלֹהִים that does this.

13 Behold, the yamim come, says אֱלֹהִים, that the plowman shall overtake the reaper and the treader of grapes him that sows zera; and the mountains shall drip with sweet wine and all the hills shall melt.

14 And I will bring again the captivity of My people Yisrael and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine from them; they shall also make gardens and eat the fruit from them.

15 And I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, says אלהים your Ahlohim. X

Obadiah-Ovadyah

To Our Forefathers Yisrael

1 The vision of Ovadyah. This says אלהים Ahlohim concerning Edom; We have heard a report from אלהים and an ambassador is sent among the goyim, Arise and let us rise up against him in battle.

2 Behold, I have made you small among the goyim: you are greatly despised.

3 The pride of your lev has deceived you, you that dwell in the clefts of the rock, whose dwelling is high; that says in his lev, Who shall bring me down to the ground?

4 Though you exalt yourself as the eagle and though you set your nest among the cochavim, even from there will I bring you down, says אלהים.

5 If thieves came to you, if robbers by lyla, how cut off you'd be! Would they not have stolen until they had enough? If the grape gatherers came to you, would they not leave some grapes?

6 How are the things of Esav searched out! How are his hidden things sought for!

7 All the men of your confederacy have brought you even to the border: the men that were at shalom with you have deceived you and prevailed against you; they that eat your lechem have laid an ambush under you: there is no binah in him.

8 Shall I not in that yom, says אלהים, even destroy the wise men out of Edom and binah out of the har of Esav?

9 And your mighty men, O Teman, shall be dismayed, to the end that everyone of the har of Esav may be cut off by slaughter.

10 Because of your chamas against your brother Yaakov, shame shall cover you and you shall be cut off le-olam-va-ed.

11 In the yom that you stood on the other side, in the yom that the gerim carried away captive his forces and foreigners entered into his gates and cast lots upon Yahrushalayim, even you were as one of them.

12 But you should not have looked for the yom of your brother's disaster, in the yom that he became a ger; neither should you have rejoiced over the children of Yahudah in the yom of their destruction; neither should you have spoken proudly in the yom of distress.

13 You should not have entered into the gate of My people in the yom of their calamity; yes, you should not have looked idly by upon their affliction in the yom of their calamity, nor have laid hands on their wealth in the yom of their calamity;

14 Neither should you have stood in the crossway, to cut off those of his that did escape; neither should you have delivered up those of his that did remain in the yom of distress.

15 For the Yom אַף־אֵז is near upon all the goyim: as you have done, it shall be done to you: your reward shall return upon your own head.

16 For as you have drunk upon My kadosh har, so shall all the goyim drink continually, yes, they shall drink and they shall swallow down and they shall be as though they had not been.

17 But upon Har Tzion shall be deliverance and there shall be set apartness; and Beit Yaakov shall possess their possessions, and those who possess them.

18 And Beit Yaakov shall be a fire and Beit Yoseph the flame and Beit Esav for stubble and they shall

kindle them and devour them; and there shall not be any remaining of Beit Esav; for אִיִּזְרָאֵל has spoken it.

19 And they of the south shall possess the Har of Esav; and they of the plain the Plishtim: and they shall possess the fields of Efrayim and the fields of Shomron: and Benjamin shall possess Gilad.

20 And the captivity of this host of the children of Yisrael shall possess that of the Kanaanites, even to Tzarfat; and the captivity of Yahrushalayim, which is in Sepharad, shall possess the cities of the south.

21 And saviors shall come up on Har Tzion to judge the har of Esav; and the malchut shall be אִיִּזְרָאֵל's.

Ahmein X

Jonah-Yonah

To Our Forefathers Yisrael

1 Now The Word of אֱלֹהִים came to Yonah the son of Amittai, saying,

2 Arise, go to Ninveh, that great city and proclaim against it; for their wickedness is come up before Me.

3 But Yonah rose up to flee to Tarshish from the presence of אֱלֹהִים and went down to Yapho; and he found a ship going to Tarshish: so he paid the fare and went down into it, to go with them to Tarshish from the presence of אֱלֹהִים.

4 But אֱלֹהִים sent out a great wind into the sea and there was a mighty storm in the sea, so that the ship was likely to be broken.

5 Then the mariners were afraid and cried every man to his ahlahim and cast out the cargo that was in the ship into the sea, to lighten the load. But Yonah had gone down into the lowest parts of the ship; and he lay down and was fast asleep.

6 So the captain came to him and said to him, What does all this mean to you sleeper? Arise, call upon your Ahlohim, if so be that your Ahlohim will think upon us, so that we do not perish.

7 And they said every one to his fellow, Come and let us cast lots, that we may know what man has brought this evil upon us. So they cast lots and the lot fell upon Yonah.

8 Then they said to him, Tell us, we beg you, for whose cause has this evil come upon us; What is your occupation? And where do you come from? What is your country? And from what people are you?

9 And he said to them, I am an Ivri; and I fear אֱלֹהִים, the Ahlohim of the shamayim, who has made the sea and the dry land.

10 Then were the men exceedingly afraid and said to him, Why have you done this? For the men knew that he fled from the presence of אֱלֹהִים because he had told them.

11 Then they said to him, What shall we do to you, that the sea may be calm for us? For the sea raged and was growing more stormy.

12 And he said to them, Take me up and cast me into the sea; then shall the sea be calm for you: for I know that for my sake this great storm is upon you.

13 Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea raged and was tempestuous against them.

14 Therefore they cried to אֱלֹהִים and said, We ask You, O אֱלֹהִים, we ask You, let us not perish for this man's chayim and lay not upon us innocent dahm: for You, O אֱלֹהִים, have done as it pleased You.

15 So they took up Yonah and cast him overboard into the sea: and the sea ceased from raging.

16 Then the men feared אֱלֹהִים exceedingly and offered a sacrifice to אֱלֹהִים and made vows.

17 Now אֱלֹהִים had prepared a great fish to swallow up Yonah. And Yonah was in the belly of the fish three yamim and three laylot.

2 Then Yonah made tefillah to אֱלֹהִים his Ahlohim out of the fish's belly,

2 And said, I cried by reason of my affliction to אֱלֹהִים and He heard me; out of the belly of Sheol I cried and You heard my voice.

3 For You had cast me into the deep, in the midst of the seas; and the floods surrounded me around: all Your breakers and Your waves passed over me.

4 Then I said, I am cast out of Your sight; yet I will look again toward Your kodesh Hekal.

5 The mayim surrounded me, even to the being: the deep closed around me, the weeds were wrapped around my head.

6 I went down to the bottoms of the mountains; the earth with its bars behind me le-olam-va-ed: yet have You brought up my chayim from corruption, O אֱלֹהִים my Ahlohim.

7 When my being fainted within me I remembered אֱלֹהִים: and my tefillah came in to You, into Your kodesh Hekal.

8 They that observe lying vanities forsake their own rachamim.

9 But I will sacrifice to You with the voice of hodu; I will pay that which I have vowed. Yahushua is from אֱלֹהִים.

10 And אֱלֹהִים spoke to the fish and it vomited out Yonah upon the dry land.

3 And The Word of אֱלֹהִים came to Yonah the second time, saying,

2 Arise, go to Ninveh, that great city and proclaim the message that I tell you.

3 So Yonah arose and went to Ninveh, according to The Word of אֱלֹהִים. Now Ninveh was an exceedingly great city of three yamim' journey.

4 And Yonah began to enter into the city a yom's journey and he proclaimed and said; yet forty yamim and Ninveh shall be overthrown.

5 So the people of Ninveh believed Ahlohim and proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them.

6 For word came to the melech of Ninveh and he arose from his kesay and he laid his robe before him and covered himself with sackcloth and ashes.

7 And he caused it to be proclaimed and published throughout Ninveh by the decree of the melech and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not eat, nor drink mayim:

8 But let man and beast be covered with sackcloth and cry mightily to Ahlohim: yes, let everyone make teshuvah from his evil derech and from the violence that is in their hands.

9 Who can tell if Ahlohim will turn and relent and turn away from His fierce anger that we perish not?

10 And Ahlohim saw their works that they turned from their evil derech; and Ahlohim relented of the evil, that He had said that He would do to them; and He did it not.

4 But it displeased Yonah exceedingly and he was very angry.

2 And he made tefillah to אלהים and said, O אלהים, was not this what I said, when I was yet in my country? Therefore I fled before to Tarshish: for I knew that You are an El full of chen and full of rachamim, slow to anger and great in rachamim and relenting from doing evil.

3 Therefore now, O אלהים, I beg You, take my chayim from me; for it is better for me to die than to live.

4 Then said אלהים, Do you have a right to be angry?

5 So Yonah went out of the city and sat on the east side of the city and there made himself a sukkah and sat under it in the shadow, until he might see what would become of the city.

6 And אלהים Ahlohim prepared a plant and made it to come up over Yonah, that it might be a shadow over his head, to deliver him from his grief. So Yonah was exceedingly in gilah because of the plant.

7 But Ahlohim prepared a worm when the boker rose the next yom and it attacked the plant that it withered.

8 And it came to pass, when the shemesh did rise, that Ahlohim prepared a strong east wind; and the shemesh beat upon the head of Yonah, that he fainted and wished to die and said, It is better for me to die than to live.

9 And Ahlohim said to Yonah, Do you have a right to be angry because of the plant? And he said, I do have a right to be angry, even to my death.

10 Then said אֱלֹהִים, You have had pity on the plant, for which you have not labored, neither made it grow; which came up in a lyla and perished in a lyla:

11 And should not I spare Ninveh, that great city, where there are more than one hundred twenty thousand persons that cannot discern between their right hand and their left hand; and also many cattle? X

Micah-Mikha

To Our Forefathers Yisrael

- 1 The Word of אֱלֹהִים that came to Micha the Moresheth in the yamim of Yotam, Achaz and Hizkiyahu, melechim of Yahudah, that he saw concerning Shomron and Yahrushalayim.
- 2 Shema, all you people; Shema, O olam and all that are in them: and let אֱלֹהִים Ahlohim be witness against you, אֱלֹהִים from His kodesh Hekal.
- 3 For, behold, אֱלֹהִים comes forth out of His place and will come down and tread upon the high places of the earth.
- 4 And the mountains shall melt under Him and the valleys shall be torn, as wax in front of a fire and as the mayim that are poured down a steep place.
- 5 For the transgression of Yaakov is all this happening and for the sins of Beit Yisrael. What is the transgression of Yaakov? Is it not Shomron? And what are the idol temples of Yahudah? Are they not in Yahrushalayim?
- 6 Therefore I will make Shomron as a heap of the field and as plantings of a vineyard: and I will pour down the stones of it into the valley and I will uncover the foundations of it.
- 7 And all the graven images of it shall be beaten to pieces and all the gifts of it shall be burned with the fire and all the idols of it will I lay desolate: for she gathered it from the hire of a harlot and they shall return to the hire of a harlot.
- 8 Therefore I will wail and howl, I will go stripped and naked: I will make a lamentation like the jackals and mourning like owls.

9 For her wound is incurable; for it is come to Yahudah; he is come to the gate of My people, even to Yahrushalayim.

10 Gilah not at Gat, weep not at all: in the bayit of Aphrah roll yourselves in the dust.

11 Pass away, beautiful inhabitant, having your shame naked: O inhabitant of Tza-Anan your wound will be like that of Beth-Etzel;

12 For the inhabitant of Maroth waited carefully for tov: but evil came down from אַרְאֵל to the gate of Yahrushalayim.

13 O you inhabitant of Lachish, bind the mirkavah to the swift horse: she is the beginning of sin to the daughter of Tzion: for the transgressions of Yisrael were found in you.

14 Therefore shall you abandon the possessions of Moresheth-Gat: the shrines of falsehood shall be a lie to the melechim of Yisrael.

15 Yet will I bring an heir to you, O inhabitant of Mareshah: he shall exalt the tifereth of Yisrael le-olam-va-ed.

16 Make yourselves bald and pull out your hair for your delicate children; enlarge your baldness as the eagle; for they are gone into captivity from you.

2 Woe to them that devise iniquity and work evil on their beds! When the boker is ohr, they practice it because it is in the power of their hand.

2 And they covet fields and take them by violence; and houses and take them away: so they oppress a man and his bayit, even a man and his inheritance.

3 Therefore this says אֱלֹהִים; Behold, against this mishpacha do I devise an evil, from which you shall not remove your necks; neither shall you walk away proudly: for this time is evil.

4 In that yom shall one take up a parable against you and lament with a bitter lamentation and say,

We are utterly plundered: He has changed the inheritance of My people: how has He removed it from me! Turning away from us He has divided our fields.

5 Therefore you shall have no one in the kehilla of אִיִּזְרָאֵל to divide the land by lot.

6 Don't you preach, say the false neviim, you shall not preach to them, so that shame shall not overtake them.

7 O you that are named Beit Yaakov, is The Ruach of אִיִּזְרָאֵל limited? Are these His doings? Do not My Words do tov to him that walks as a tzadik?

8 Even of late My people have risen up as an enemy: you pull off the robe with the garment from the poor that they lose their tikvah, as men who invite war.

9 The women of My people have you cast out from their pleasant houses; from their children have you taken away My tifereth le-olam-va-ed.

10 Arise and depart; for this is no place for your rest: because it is polluted, it shall destroy you, even with a heavy destruction.

11 If a man walking in the ruach of falsehood does lie, saying, I will prophesy to you being overwhelmed by wine and strong drink; even he shall be the navi of this people.

12 I will surely assemble, O Yaakov, all of you; I will surely gather the remnant of Yisrael; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

13 The derech breaker shall come up before them: they shall break out and will pass through the gate and go out by it: and their Melech shall pass before them and אִיִּזְרָאֵל at their head.

3 And I said, Shema, I ask you, O heads of Yaakov and you rulers of Beit Yisrael; should you not know mishpat?

2 Who hate the tov and love the evil; who tear away the skin from my people and their flesh from off their bones;

3 Who also eat the flesh of my people and strip their skin from off them; and they break their bones and chop them in pieces, as for a pot and as meat within the cooking pot.

4 Then shall they cry to אֱלֹהִים, but He will not listen to them: He will even hide His face from them at that time, as they have behaved themselves evil in their deeds.

5 This says אֱלֹהִים concerning the neviim that lead My people into error, that bite with their teeth and cry, Shalom; they even preach war against him who does not provide lechem for them.

6 Therefore lyla shall be to you, that you shall not have a vision; and it shall be dark to you, that you shall not divine; and the shemesh shall go down over the neviim and the yom shall be dark over them.

7 Then shall the seers be ashamed and the diviners embarrassed: yes, they shall all cover their lips; for there is no answer from Ahlohim.

8 But truly I am full of the power by The Ruach of אֱלֹהִים and of mishpat and of might, to declare to Yaakov his transgression and to Yisrael his sin.

9 Shema to this, I ask you, you heads of Beit Yaakov and rulers of Beit Yisrael, that abhor mishpat and pervert all that is right.

10 They build up Tzion with dahm and Yahrushalayim with iniquity.

11 The heads of Yisrael judge for reward and bribes and the kohanim teach for pay and the neviim divine

for money: yet they lean on אֱלֹהֵינוּ and say, Is not אֱלֹהֵינוּ among us? No evil can come upon us.

12 Therefore because of you Tzion shall be plowed as a field and Yahrushalayim shall become heaps and the Har HaBayit like a forest.

4 But in the Yamim Acharonim it shall come to pass, that the Har HaBayit of אֱלֹהֵינוּ shall be established on the top of the mountains and it shall be exalted above the hills; and the goyim shall flow to it.

2 And many goyim shall come and say, Come and let us go up to the har of אֱלֹהֵינוּ and to the Bayit of the Ahlohim of Yaakov; and He will teach us His halachot and we will have our halacha in His paths: for the Torah shall go forth from Tzion and The Word of אֱלֹהֵינוּ from Yahrushalayim.

3 And He shall judge among many peoples and rebuke strong goyim far off; and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war anymore.

4 But they shall sit every man under his vine and under his fig eytz; and none shall make them afraid: for the mouth of אֱלֹהֵינוּ Tzevaot has spoken it.

5 For all peoples will walk every one in the name of his ahlahim and we will walk in the Name of אֱלֹהֵינוּ our Ahlohim le-olam-va-ed.

6 In that yom, says אֱלֹהֵינוּ, will I assemble her that was lame, and I will gather her that was driven out, and her that I have afflicted;

7 And I will make her that was lame a remnant, and her that was cast far off a strong nation and אֱלֹהֵינוּ shall reign over them in Har Tzion from that time forward,even le-olam-va-ed.

8 And you, gloomy ruler, the stronghold of the daughter of Tzion, your time has come, even the first dominion the former Ruler of the malchut shall come to the daughter of Yahrushalayim.

9 Now why do you cry out aloud? Is there no melech in you? Is your counselor perished? For pains have taken you as a woman in travail.

10 Be in pain and labor to bring forth, O daughter of Tzion, like a woman in travail: for now shall you go forth out of the city and you shall dwell in the field and you shall go even to Bavel; there shall you be delivered; there אֲרָאֵךְ shall redeem you from the hand of your enemies.

11 Now also many goyim are gathered against you, that say, Let her be defiled and let our eye look upon Tzion.

12 But they know not the thoughts of אֲרָאֵךְ, neither do they understand His counsel: for He shall gather them as the sheaves into the threshing floor.

13 Arise and thresh them, O daughter of Tzion: for I will make your horn iron and I will make your hoofs brass: and you shall beat in pieces many goyim: and I will dedicate their gain to אֲרָאֵךְ and their wealth to The Master of the whole earth.

5 Now gather yourself in troops, O daughter of troops: He has laid siege against us: they shall smite the Shophet of Yisrael and His tribes with a rod upon the cheek.

2 But you, Beth-Lechem Ephratah, though you are little among the thousands of towns of Yahudah, yet out of you shall He, The Moshiach, come forth to Me that is to be Ruler in Yisrael; whose goings forth-exiting, have been from of old, from everlasting.

3 Therefore will He give them up, until the time that she who travails has brought forth: then the remnant of His brothers shall return to the children of Yisrael.

4 And He shall stand and feed Yisrael in the strength of אֱלֹהִים, in the majesty of the Name of אֱלֹהִים His Ahlohim; and they shall dwell: for now shall He be great to the ends of the earth.

5 And this Man shall be The-Shalom, when the Ashurite shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men.

6 And they shall waste the land of Ashshur with the sword, and the land of Nimrod in the entrances of it: and He shall deliver us from Ashshur, when they come into our land and when they tread within our borders.

7 And the remnant of Yaakov shall be in the midst of many goyim as dew from אֱלֹהִים, as the showers upon the grass that tarries not for man, nor waits for the sons of men.

8 And the remnant of Yaakov shall be among the goyim in the midst of many goyim as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he goes through, both treads down and tears in pieces and none can deliver.

9 Your hand shall be lifted up upon your adversaries and all your enemies shall be cut off.

10 And it shall come to pass in that yom, says אֱלֹהִים, that I will cut off your horses out of the midst of you and I will destroy your mirkavot:

11 And I will cut off the cities of your land and throw down all your strongholds:

12 And I will cut off witchcrafts out of your hand; and you shall have no more magicians:

13 Your graven images also will I cut off and your pillars out of the midst of you; and you shall no more worship the work of your hands.

14 And I will pluck up your Asherim out of the midst of you: so will I destroy your cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard of before.

6 Hear now what אֱלֹהִים says; Arise, contend before the mountains and let the hills hear your voice.

2 Shema, O mountains, אֱלֹהִים's controversy and you strong foundations of the earth: for אֱלֹהִים has a controversy with His people and He will reprove Yisrael.

3 O My people, what have I done to you? And how have I wearied you? Answer Me!

4 For I brought you up out of the land of Mitzrayim and redeemed you out of the bayit of bondage; and I sent before you Moshe, Aharon and Miryam.

5 O My people, remember now how Balak melech of Moav consulted and what Bilam the son of Beor answered him from Shittim to Gilgal; that you may know the tzedakah of אֱלֹהִים.

6 With what shall I come before אֱלֹהִים and bow myself before El-Elyon Ahlohim ? Shall I come before Him with burnt offerings, with calves of a year old?

7 Will אֱלֹהִים be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my bachor for my transgression, the fruit of my gooff for the sin of my being?

8 He has showed you, O ish, what is tov. What does אֱלֹהִים require of you? But to do tzedakah and to love rachamim and to have a humble halacha with your Ahlohim.

9 אֱלֹהִים's voice cries to the city and the man of chochmah shall see Your Name: listen for the rod and to the One who has appointed it.

10 Are there yet the treasures of wickedness in the bayit of the wicked and the short measure that is abominable?

11 Shall I count them as innocent who have the unjust scales and bags of false weights?

12 For the rich men who do so are full of violence and the inhabitants who do so have spoken lies and their tongue is deceitful in their mouth.

13 Therefore also will I make you sick in smiting you, in making you desolate because of your sins.

14 You shall eat, but not be satisfied; and your insides shall be empty. You shall store up, but not save; and that which you save will I give up to the sword.

15 You shall sow, but you shall not reap; you shall tread the olives, but not anoint yourselves with oil; and make sweet wine, but shall not drink wine.

16 For the chukim of Omri are kept and all the works of Beit Achav and you have your halacha in their counsels; that I should make you a desolation and your inhabitants a hissing: therefore you shall bear the reproach of My people.

7 Woe is me! For I am as when they have gathered the summer fruits, as the grape gleanings of the harvest: there is no cluster to eat: my being desired the first ripe fruit.

2 The tov man is perished out of the earth: and there is none upright among men: they all lie in wait for dahm; they hunt every man his brother with a net.

3 That they may do evil with both hands earnestly, the ruler asks and the shophet asks for a bribe; and the ruler, he utters only the desire of his being:

4 The best of them is as a brier: the most upright is sharper than a thorn hedge: the yom of your watchmen and your visitation comes; now shall be their perplexity.

5 Trust not in a chaver, put no confidence in a neighbor, or guide: guard the doors of your mouth from your isha.

6 For the son dishonors the abba, the daughter rises up against her emma, the daughter-in-law against her emma-in-law; a man's enemies are the men of his own bayit.

7 Therefore I will look to אֱלֹהִים; I will wait for the Ahlohim of MyOSWHY. My Ahlohim will listen to me.

8 Do not gilah against me, O my enemy: when I fall, I shall yet rise; when I sit in darkness, אֱלֹהִים shall be an ohr to me.

9 I will bear the affliction of אֱלֹהִים because I have sinned against Him, until He pleads my cause and executes mishpat for me: He will bring me forth to The Ohr and I shall behold His tzedakah.

10 Then she that is my enemy shall see it and shame shall cover her who said to me, Where is אֱלֹהִים your Ahlohim? My eyes shall behold her: now shall she be trodden down as the mud in the streets.

11 In the yom that your walls are to be built, it is a yom to be lifted up.

12 In that yom also he shall come even to you from Ashshur and from the fortified cities of Mitzrayim, to the river and from sea to sea and from har to har.

13 Nevertheless the land shall be desolate because of them that dwell there, for the fruit of their doings.

14 Shepherd Your people with Your rod, the flock of Your heritage, who dwell alone in a forest, in the midst of Carmel: let them feed in Bashan and Gilad, as in the yamim of old.

15 According to the yamim of your coming out of the land of Mitzrayim will I show to him your marvelous things.

16 The goyim shall see and be ashamed at all their might: they shall lay their hand upon their mouth; their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of אלהים our Ahlohim and shall fear because of You.

18 Who is an El like You; that pardons iniquity and passes over the transgression of the remnant of His heritage? He retains not His anger le-olam-va-ed because He delights in rachamim.

19 He will return again, He will have rachamim on us; He will trample our iniquities; and You will cast all their sins into the depths of the sea.

20 You will perform the emet to Yaakov and the rachamim to Avraham, which You have sworn to our ahvot from the yamim of old. Ahmein X

Nahum-Nachum

To Our Forefathers Yisrael

- 1 The burden of Ninveh. The scroll of the vision of Nachum the Elkoshite.
- 2 El is zealous and אף אף revenges; אף אף revenges and is furious; אף אף will take vengeance on His adversaries and He reserves wrath for His enemies.
- 3 אף אף is slow to anger and great in Power and will not acquit the wicked: אף אף has His derech in the whirlwind and in the storm and the clouds are the dust of His feet.
- 4 He rebukes the sea and makes it dry and dries up all the rivers: Bashan withers and Carmel too and the flower of Levanon withers.
- 5 The mountains quake at Him and the hills melt and the earth is burned at His presence, yes, the olam and all that dwell in it.
- 6 Who can stand before His indignation? And who can survive the fierceness of His anger? His fury is poured out like fire and the rocks are thrown down by Him.
- 7 אף אף is tov, a stronghold in the yom of trouble; and He knows those that trust in Him.
- 8 But with an overrunning flood He will make an utter end of the place of Ninveh and darkness shall pursue His enemies.
- 9 What do you imagine against אף אף? He will make an utter end of it: affliction shall not rise up the second time.
- 10 For while they are entangled as thorns and while they are drunk as drunkards, they shall be devoured as fully dry stubble.

11 There is one come out of you, that imagines evil against אִרְמַיָּהוּ, a wicked counselor.

12 This says אִרְמַיָּהוּ: Though they be quiet and likewise many, yet they shall be cut down, when he shall pass away. Though I have afflicted you, I will afflict you no more.

13 For now will I break his yoke from off you and will burst your chains asunder.

14 And אִרְמַיָּהוּ has given a commandment concerning you, that no more of your name be sown: out of the bayit of your ahlahim will I cut off the graven image and the molten image: I will appoint your grave; for you are vile.

15 Behold upon the mountains the feet of Him that brings tov tidings, that publishes shalom! O Yahudah, observe your moadeem, perform your vows: for Beliyaal shall no more pass through you; he is utterly cut off.

2 He that dashes in pieces is come up before your face: guard the roads, watch the derech, make your loins strong and fortify your power mightily.

2 For אִרְמַיָּהוּ will restore the excellency of Yaakov, as the excellency of Yisrael: for the oppressors have trampled on them and destroyed their vine branches.

3 The shield of his mighty men is made red, the valiant men are in scarlet: the mirkavot shall be with flaming torches in the yom of his preparation and the horsemen shall be terribly shaken.

4 The mirkavot shall rage in the streets, they shall rush one another in the broad derachot: they shall seem like flaming torches, they shall run like lightning.

5 He shall remember his nobles: they shall stumble in their walk; they shall hurry to the wall and the defense shall be prepared.

6 The gates of the rivers shall be opened and the palace shall be dissolved.

7 And Huzzav the malka shall be led away captive northward, she shall be brought up and her female avadim, beating on their breasts, mourning in their levavot like doves.

8 But Ninveh of old was like a pool of mayim: but now flee away. Stop, stop, shall they cry; but none shall look back.

9 Plunder the spoil of silver, take the spoil of gold: for there is no limit to the treasure, the wealth of all the precious objects.

10 She is empty and void and wasted: and the lev melts and the knees shake together and much pain is in all loins and the faces of them all gather blackness in shame.

11 Where is the dwelling of the lions and the feeding place of the young lions, where the lion, even the old lion, walked and the lion's cub and none made them afraid?

12 The lion did tear in pieces enough for his cubs and strangled for his lionesses and filled his holes with prey and his dens with flesh.

13 Behold, I AM against you, says אִיָּאָז Tzevaot and I will burn her mirkavot in the smoke and the sword shall devour your young lions: and I will cut off your prey from the earth and the voice of your messengers and your deeds shall no more be heard.

3 Woe to the bloody city! It is all full of lies and robbery; the plunder in it cannot be estimated;

2 The noise of a whip and the noise of the rattling of the wheels and of the snorting horses and of the jumping mirkavot.

3 The horseman lifts up both the bright sword and the glittering spear: and there is a multitude of slain

and a great number of bodies; and there is no end of their bodies; they stumble upon their bodies:

4 Because of the multitude of her whoring of the well-favored harlot, the mistress of witchcrafts, that brings and trains up all goyim through her whoring and mishpachot through her witchcrafts.

5 Behold, I AM against you, says אִתְּךָ Tzevaot; and I will lift up your skirts upon your face and I will show the goyim your nakedness and the malchutim your shame.

6 And I will cast abominable filth upon you and make you as a fool and will set you as a spectacle.

7 And it shall come to pass, that all they that look upon you shall flee from you and say, Ninveh is laid waste: who will wail for her? Where shall I seek comforters for you?

8 Are you better than Yawan of Ammon? Which was situated among the rivers, that had the mayim all around it, whose rampart was the sea and her wall was mayim?

9 Ethiopia and Mitzrayim were her strength and it was unlimited; Put and Luvim were your helpers.

10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honorable men and all her great men were bound in chains.

11 You also shall be drunk: you shall be in hiding; you also shall seek strength because of the enemy.

12 All your strongholds shall be like fig eytzim with the ripened figs: if they are shaken, they shall even fall into the mouth of the eater.

13 Behold, your people in the midst of you are women: the gates of your land shall be set wide open to your enemies: the fire shall devour your bars.

14 Draw mayim for the siege, fortify your strongholds: mix the clay and tread the mortar, make strong the foundations.

15 There shall the fire devour you; the sword shall cut you off, it shall eat you up like the locust: because you have become many like the crawling locust and multiplied like the swarming locusts.

16 You have multiplied your merchants above the cochavim of the shamayim: the locust spoils you and flies away.

17 Your officials are like the locusts and your captains as the great grasshoppers, which settle in the hedges in the cold yom, but when the shemesh arises they flee away and the place where they are going is not known.

18 Your shepherds slumber, O melech of Ashshur: your nobles shall dwell in the dust: your people are scattered upon the mountains and no man gathers them.

19 There is no healing of your injury; your wound is grievous: all that hear the news shall clap their hands over you: for your wickedness has gone forth against every man continually. Ahmein. X

Zephaniah-Tzephanyah

To Our Forefathers Yisrael

- 1 The Word of אֲדֹנָי which came to Tzephanyah the son of Kushi, the son of Gedalyahu, the son of Amaryah, the son of Hizkiyah, in the yamim of Yoshiyahu the son of Amon, melech of Yahudah.
- 2 I will utterly consume all things from eretz Yisrael, says אֲדֹנָי.
- 3 I will consume man and beast; I will consume the fowls of the shamayim and the fishes of the sea and the stumbling-blocks with the wicked; and I will cut off man from off eretz Yisrael, says אֲדֹנָי.
- 4 I will also stretch out My hand upon Yahudah and upon all the inhabitants of Yahrushalayim; and I will cut off the remnant of Ba'al from this place and the name of the leading kohanim of idolatry with the kohanim;
- 5 And them that worship the host of the shamayim upon the housetops; and them that worship and that swear by אֲדֹנָי and that swear by Malcham at the same time;
- 6 And them that are turned back from אֲדֹנָי; and those that have not sought אֲדֹנָי, nor inquired of Him.
- 7 Keep silent at the presence of The Master אֲדֹנָי: for Yom אֲדֹנָי is at hand: for אֲדֹנָי has prepared a sacrifice, He has invited His guests.
- 8 And it shall come to pass in the yom of אֲדֹנָי's sacrifice, that I will punish the rulers and the melech's children and all such as are clothed with strange apparel.

9 In the same yom also will I punish all those that do violence and plunder, who fill their masters' houses with violence and deceit.

10 And it shall come to pass in that yom, says אֱלֹהִים , that there shall be the noise of a cry from the Fish Gate and a howling from the second quarter and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, that I will search Yahrushalayim with candles and punish the men that despise their watchmen: that say in their lev, אֱלֹהִים will not do tov, neither will He do evil.

13 Therefore their goods shall become a spoil and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine of it.

14 The great Yom אֱלֹהִים is near, it is near and approaching greatly, even the voice of the Yom אֱלֹהִים : then the mighty man shall cry out bitterly.

15 That yom is a yom of wrath, a yom of trouble and tribulation, a yom of waste and desolation, a yom of darkness and gloominess, a yom of clouds and thick darkness,

16 A yom of the shofars and alarm against the fortified cities and against the high towers.

17 And I will bring tribulation upon men, that they shall walk like blind men because they have sinned against אֱלֹהִים : and their dahm shall be poured out as dust and their flesh as dung.

18 Neither their silver nor their gold shall be able to deliver them in the Yom of אֱלֹהִים 's wrath; but the fire of His zeal shall devour the whole earth: for He shall make even a speedy end of all them that dwell in the earth.

2 Gather yourselves together, yes, gather together,

O nation without discipline;

2 Before the decree comes forth, before the yom pass as the chaff, before the fierce anger of אֱלֹהִים comes upon you, before the Yom of אֱלֹהִים's anger comes upon you.

3 Seek אֱלֹהִים, all you meek of the earth, who have done His mishpat of Torah; seek tzedakah, seek meekness: it may be that you shall be hidden in the Yom of אֱלֹהִים's anger.

4 For Azah shall be forsaken and Ashkelon a desolation: they shall drive out Ashdod at the noonday and Ekron shall be rooted up.

5 Woe to the inhabitants of the sea coast, the nation of Crete! The Word of אֱלֹהִים is against you also; O Kanaan, the land of the Plishtim, I will even destroy you, that there shall be no inhabitant.

6 And the seacoast shall be dwellings and cottages for shepherds and folds for flocks.

7 And the coast shall be for the remnant of Beit Yahudah; they shall feed there: in the houses of Ashkelon shall they lie down in the evening: for אֱלֹהִים their Ahlohim shall visit them and turn back their captivity.

8 I have heard the reproach of Moav and the reviling of the children of Ammon, by which they have reproached My people and magnified themselves against their border.

9 Therefore as I live, says אֱלֹהִים Tzevaot, the Ahlohim of Yisrael, Surely Moav shall be as Sedom and the children of Ammon as Amorah, even the breeding of weeds and salt pits and a waste le-olam-va-ed: the remnant of My people shall plunder them, and the remnant of My people shall possess them.

10 This shall they have in return for their pride because they have reproached and magnified themselves against the people of אֲרָצוֹת Tzevaot.

11 אֲרָצוֹת will be a fright to them: for He will destroy all the ahlahim of the earth; and men shall worship Him, every one from his place, even all the isles of the seas.

12 Yes Ethiopians also, you too shall be slain by My sword.

13 And He will stretch out His hand against the north and destroy Ashshur; and will make Ninveh a desolation and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the goyim: both the pelican and the owls shall lodge in the upper tops of her columns; their voice shall sing in the windows; desolation shall be in her gates: for He shall uncover the cedar foundations and lay them bare.

15 This is the rejoicing city that dwelt carelessly, that said in her lev, I am and there is none beside me: how is she become a desolation, a place for beasts to lie down in! Everyone that passes by her shall whistle and shake his hand.

3 Woe to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in אֲרָצוֹת; she drew not near to her Ahlohim.

3 Her rulers within her are roaring lions; her shophtim are evening wolves; they leave no bones until tomorrow.

4 Her neviim are weak and treacherous persons: her kohanim have polluted the Kadosh-Place, they have done violence to the Torah.

5 צדק is tzadik in the midst of her; He will not do iniquity: every boker He brings His mishpatim to light, He fails not; but the unjust knows no shame.

6 I have cut off the goyim: their towers are desolate; I made their streets waste, that none passes by: their cities are destroyed, so that there is no man, that there is no inhabitant.

7 I said, Surely you will fear Me, you will receive Torah; so their dwelling should not be cut off, howsoever I punished them: but they rose early and corrupted all their doings.

8 Therefore wait upon Me, says צדק, until the yom that I rise up to the plunder: for My determination is to gather the goyim, that I may assemble all malchutim, to pour upon them My indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My zeal.

9 For then will I return to the people a pure clean language, that they may all call upon the Name of צדק, to serve Him with one consent.

10 From beyond the rivers of Ethiopia My worshippers, even the daughter of My dispersed, shall bring My offering.

11 In that yom shall you not be ashamed of all your doings, in what you have transgressed against Me: for then I will take away out of the midst of you those that gilah in your pride and you shall no more be haughty because of My kadosh har.

12 I will also leave in the midst of you an afflicted and humble people and they shall trust in the Name of צדק.

13 The remnant of Yisrael shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down and none shall make them afraid.

14 Roni Bat Tzion; shout aloud, O Yisrael; be in simcha and gilah with all the lev, O Bat Yahrushalayim.

15 אֱלֹהִים has taken away your mishpatim He has cast out your enemy: The Melech of Yisrael, even אֱלֹהִים, is in the midst of you: you shall not see nor fear evil any more.

16 In that yom it shall be said to Yahrushalayim, Fear not: and to Tzion, Let not your hands be weak.

17 אֱלֹהִים your Ahlohim in the midst of you is mighty; He will save, He will gilah over you with simcha; He will rest in His ahava for you, He will simcha over you with shirim.

18 I will gather all those that grieve for the kadosh kehilla, who are among you, to whom the reproach of exile was a burden.

19 Behold, at that time I will deal with all that afflict you: and I will save her that is lame and gather her that was driven out; and I will get for them tehilla and fame in every land where they have been put to shame.

20 At that time will I bring you again, even in the time that I gather you: for I will make your name a tehilla among all peoples of the earth, when I turn back your captivity before your eyes, says אֱלֹהִים. X

Habakkuk-Chabakook

To Our Forefathers Yisrael

1 The burden which Chabakook the navi did see.

2 O אֵלֹהִים, how long shall I cry and You will not hear! Even cry out to You because of violence and You will not save!

3 Why do You show me iniquity and cause me to behold perversity? For ruin and violence are before me: and there are strife and contention that arise.

4 Therefore the Torah is slack and mishpat does not go forth: for the wicked do enclose around the tzadikim; therefore wrong rulings go forth.

5 See among the heathen goyim and regard and wonder marvelously: for I will work a work in your yamim, which you will not believe, though it is told you.

6 For, see, I raise up the Chaldeans, that bitter and hasty nation, who shall march through the breadth of eretz Yisrael, to possess the dwelling places that are not theirs.

7 They are frightening and dreadful: their rulings and their dignity shall proceed from themselves.

8 Their horses also are swifter than the leopards and are fiercer than the evening wolves: and their horsemen shall spread themselves and their horsemen shall come from far; they shall fly as the eagle that runs to eat.

9 They shall come all for violence: their faces are like the east wind and they shall gather the captives as the sand.

10 And they shall scoff at the melechim and the rulers shall be a scorn to them: they shall deride

every stronghold; for they shall seize territory and take it.

11 Then shall his mind change and he shall pass on as a wind and his army shall be found guilty before his mighty one.

12 Are You not from everlasting, O אלהים my Ahlohim, my Kadosh-One? We shall not die. O אלהים, You have ordained them for mishpat; and, O mighty Ahlohim, You have established them for correction.

13 You are of purer eyes than to behold evil and cannot look on iniquity: why do You look upon them that act treacherously and hold Your tongue when the wicked devours the man that is more tzadik than he?

14 And make men as the fishes of the sea, as the creeping things, that have no ruler over them?

15 They take up all of them with the angle, they catch them in their net and gather them in their dragnet: therefore they have simcha and gilah.

16 Therefore they offer sacrifice to their net and burn incense to their dragnet; because by them their portion is fat and their food made plenty.

17 Why do they empty their net continually and do not spare to slay the goyim without rachamim?

2 I will stand upon my watch and station myself upon the tower and will watch to see what He will say to me and what I shall answer when I am reproved.

2 And אלהים answered me and said, Write the vision and make it plain upon tablets, that he may run that reads it.

3 For the vision is yet for an appointed time, it shall speak in the end and not lie: though it lingers, wait for it; because it will surely come, it will not delay.

4 See, the being who is puffed up is not upright: but the just shall live by his emunah.

5 Yes also because he transgresses by wine, he is a proud man, neither stays at home, who enlarges his desires as Sheol and is like death and cannot be satisfied, but gathers to himself all goyim and heaps to himself all peoples:

6 Shall not all these take up a parable against him and a taunting mishle against him and say, Woe to him that increases that which is not his! How long? And to him that loads himself with earthly goods!

7 Shall they not rise up suddenly that shall bite you and awake that shall trouble you and you shall be for plunder to them?

8 Because you have spoiled many goyim, all the remnant of the people shall spoil you; because of men's dahm and for the violence against erez Yisrael and against the city and of all that dwell there.

9 Woe to him that covets an evil gain for his bayit, that he may set his nest on high, that he may be delivered from the power of evil!

10 You have consulted shame to your bayit by cutting off many peoples and have sinned against your being.

11 For the stone shall cry out of the wall and the beam out of the timber shall answer it.

12 Woe to him that builds a town with dahm and establishes a city by iniquity!

13 See, is it not of אִרְצֵי Tzevaot that the goyim shall labor only for fire and the goyim shall weary themselves for nothing?

14 For the earth shall be filled with the da'at of the tifereth of אִרְצֵי, as the mayim covers the sea.

15 Woe to him that gives his neighbor drink, that pours from your wineskin to him and makes him drunk also, that you may look on their nakedness!

16 You are filled with shame for tifereth: drink also and be exposed as not in brit-milah: the cup of אֶרֶץ's Right Hand shall be turned to you and shame shall be on your tifereth.

17 For the violence of Levanon shall cover you and the plunder of beasts, which made them afraid because of men's dahm and for your violence against erez Yisrael and the city and of all that dwell in it.

18 What profit is the carved image to the maker who has carved it; a molten image and a teacher of lies that the maker of its work trusts in what he has made, to make dumb idols?

19 Woe to him that says to the wood, Awake; to the dumb stone, Arise, it shall teach! See, it is laid over with gold and silver and there is no breath at all inside it.

20 But אֶרֶץ is in His kodesh Hekal: let all the earth keep silent before Him.

3 A tefillah of Chabakook the navi for erroneous utterances.

2 O אֶרֶץ, I have heard Your speech and was afraid: O אֶרֶץ, revive Your work in the midst of the years, in the midst of the years make known; in anger remember rachamim.

3 Ahloha came from Teman and the Kadosh-One from Har Paran. Selah. His tifereth covered the shamayim and the earth was full of His tehilla.

4 And His brightness was as the Ohr; He had horns coming out of His hand: and there was the hiding of His Power.

5 Before Him went the pestilence and burning coals went forth at His feet.

6 He stood and measured the earth: He beheld and drove asunder the goyim; and the ancient

mountains were scattered, the ancient hills did bow:
His derachot are everlasting.

7 I saw the tents of Kushan in affliction: and the
curtains of the land of Midyan did tremble.

8 Was אַרְאָז displeased against the rivers? Was
Your anger against the rivers? Was Your anger
against the sea that You did ride upon Your horses
and Your mirkavot of Yahusha?

9 You uncovered and bent Your bow; Your arrows
were abundant according to Your Word. Selah. You
did cut through the earth with rivers.

10 The mountains saw You and they trembled: the
storms of the mayim pass over: the deep uttered its
voice and lifted up its hands on high.

11 The shemesh and yarayach stood still in their
dwelling: at the ohr of Your arrows they went and at
the shining of your glittering spear.

12 You did march through the land in indignation,
You did thresh the heathen in anger.

13 You went forth for the salvation of Your people,
even for salvation with Your anointed; You wounded
the head out of the bayit of the wicked, by laying
bare from the foundation to the neck. Selah.

14 You did strike through with his own arrows the
head of his leaders: they came out as a whirlwind to
scatter me: their rejoicing was as to devour the poor
secretly.

15 You did walk through the sea with Your horses,
through the heap of great mayim.

16 When I heard, my belly trembled; my lips
quivered at the voice: rottenness entered into my
bones and I trembled in myself, that I might rest in
the yom of trouble: when he comes up to the
people, he will invade them with his troops.

17 Although the fig eytz shall not blossom, neither
shall fruit be in the vines; the yield of the olive eytz
shall fail, and the fields shall yield no food; the flock

shall be cut off from the fold and there shall be no herd in the stalls:

18 Yet I will gilah in אֶפְרַיִם, I will simcha in the Ahlohim of my Yahusha.

19 אֶפְרַיִם The Master is my strength and He will make my feet like those of deer and He will make me to have my derech upon my high places, that I may sing His tehilla. Ahmein. X

Haggai-Chaggai

To Our Forefathers Yisrael

1 In the second year of Daryawesh the melech, in the sixth chodesh, on the first yom of the chodesh, came The Word of אֱלֹהִים by Chaggai the navi to Zerubbavel the son of Shealti-El, governor of Yahudah and to Yahusha the son of Yehotsadak, the Kohen HaGadol, saying,

2 This says אֱלֹהִים Tzevaot, This people says, The time has not come, the time that אֱלֹהִים's Bayit should be rebuilt.

3 Then came The Word of אֱלֹהִים through Chaggai the navi, saying,

4 Is it time for you, to dwell in your paneled houses and this Bayit lies in waste?

5 Now therefore this says אֱלֹהִים Tzevaot; Consider your halachot.

6 You have sown much and bring in little; you eat, but you have not enough; you drink, but you are not filled with drink; you clothe yourself, but there is none warm; and he that earns wages earns wages to put it into a bag with holes.

7 This says אֱלֹהִים Tzevaot; Consider your halachot.

8 Go up to the har and bring wood and build the Bayit; and I will take pleasure in it and I will be esteemed, says אֱלֹהִים.

9 You looked for much and, see, it came to little; and when you brought it home, I did blow upon it. Why? Says אֱלֹהִים Tzevaot. Because of My Bayit that is ruined and you run every man to his own bayit.

10 Therefore the shamayim over you have withheld the dew and the earth has withheld her fruit.

11 And I called for a drought upon the land and upon the mountains and upon the grain and upon the new wine and upon the oil and upon that which the ground brings forth and upon men and upon cattle and upon all the labor of their hands.

12 Then Zerubbavel the son of Shealti-El and Yahusha the son of Yehotsadak, the Kohen HaGadol, with all the remnant of the people, obeyed the voice of אלהים their Ahlohim and the Words of Chaggai the navi, as אלהים their Ahlohim had sent him and the people did fear before אלהים.

13 Then spoke Chaggai אלהים's messenger, אלהים's message to all the people, saying, I AM with you, says אלהים.

14 And אלהים stirred up the ruach of Zerubbavel the son of Shealti-El, governor of Yahudah and the ruach of Yahusha the son of Yehotsadak, the Kohen HaGadol and the ruach of all the remnant of the people; and they came and did work on the Bayit of אלהים Tzevaot, their Ahlohim,

15 In the twenty-fourth yom of the sixth chodesh, in the second year of Daryawesh the melech.

2 In the seventh chodesh, on the twenty-first yom of the chodesh, came The Word of אלהים through the navi Chaggai, saying,

2 Speak now to Zerubbavel the son of Shealti-El, governor of Yahudah and to Yahusha the son of Yehotsadak, the Kohen HaGadol and to the residue of the people, saying,

3 Who is left among you that saw this Bayit in its former tifereth? And how do you see it now? Is it not in your eyes by comparison as nothing?

4 Yet now be strong, O Zerubbavel, says אלהים; and be strong, O Yahusha, son of Yehotsadak, the Kohen HaGadol; and be strong, all you people of

eretz Yisrael, says אֱלֹהִים and work: for I AM with you, says אֱלֹהִים Tzevaot:

5 According to the word that I covenanted with you when you came out of Mitzrayim, so My Ruach remains among you: fear not.

6 For this says אֱלֹהִים Tzevaot; Yet once, it is a little while and I will shake the shamayim and the earth and the sea and the dry land;

7 And I will shake all goyim and the desire of all goyim shall come: and I will fill this Bayit with tifereth, says אֱלֹהִים Tzevaot.

8 The silver is Mine and the gold is Mine, says אֱלֹהִים Tzevaot.

9 The tifereth of this latter Bayit shall be greater than of the former, says אֱלֹהִים Tzevaot: and in this place will I give shalom, says אֱלֹהִים Tzevaot.

10 On the twenty-fourth yom of the ninth chodesh, in the second year of Daryawesh, came The Word of אֱלֹהִים by Chaggai the navi, saying,

11 This says אֱלֹהִים Tzevaot; Now ask the kohanim concerning the Torah saying,

12 If one bears kadosh meat in the fold of his garment and with the edge he touches lechem, or pottage, or wine, or oil, or any food, shall it be kadosh? And the kohanim answered and said, No.

13 Then said Chaggai, If one that is defiled by a dead goff touches any of these, shall it be defiled? And the kohanim answered and said, It shall be defiled.

14 Then answered Chaggai and said, So is this people and so is this nation before Me, says אֱלֹהִים; and so is every work of their hands; and that which they offer there is defiled.

15 And now, I ask you, consider from this yom forward, from before a stone was laid upon a stone in the Hekal of אֱלֹהִים.

16 Since those yamim were, when one came to a heap of twenty measures, there were but ten: when one came to the winepress to draw out fifty vessels out of the press, there were only twenty.

17 I smote you with blight and with mildew and with hail in all the labors of your hands; yet you made no teshuvah to Me, says אֱלֹהִים.

18 Consider now from this yom and forward, from the twenty fourth yom of the ninth chodesh, even from the yom that the foundation of אֱלֹהִים's Hekal was laid; consider it.

19 Is the zera yet in the storehouse? Yes, but the vine and the fig eytz and the pomegranate and the olive eytz, have not brought forth fruit yet: from this yom will I bless you.

20 And again The Word of אֱלֹהִים came to Chaggai in the twenty-fourth yom of the chodesh, saying,

21 Speak to Zerubbavel, Governor of Yahudah, saying, I will shake the shamayim and the earth;

22 And I will overthrow the kesay of malchutim and I will destroy the strength of the malchutim of the heathen; and I will overthrow the mirkavot and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that yom, says אֱלֹהִים Tzevaot, will I take you, O Zerubbavel, My eved, the son of Shealti-El, says אֱלֹהִים and will make you as a signet: for I have chosen you, says אֱלֹהִים Tzevaot. Ahmein. X

Zechariah-Zecharyah

To Our Forefathers Yisrael

- 1 In the eighth chodesh, in the second year of Daryawesh, came The Word of אֱלֹהִים to Zecharyah, the son of Berechyah, the son of Iddo the navi, saying,
- 2 אֱלֹהִים has been very displeased with your ahvot.
- 3 Therefore say to them, This says אֱלֹהִים Tzevaot; Teshuvah to Me, says אֱלֹהִים Tzevaot and I will return to you, says אֱלֹהִים Tzevaot.
- 4 Be not as your ahvot, to whom the former neviim have cried, saying, This says אֱלֹהִים Tzevaot; Make teshuvah now from your evil derachot and from your evil doings: but they did not hear, nor heed to Me, says אֱלֹהִים.
- 5 Your ahvot, where are they? And the neviim, do they live le-olam-va-ed?
- 6 But My Words and My chukim, which I commanded My avadim the neviim, did they not take hold of the levavot of your ahvot? And they made teshuvah and said, As אֱלֹהִים Tzevaot thought to do to us, according to our halachot and our doings, so has He dealt with us.
- 7 Upon the twenty-fourth yom of the eleventh chodesh, in the second year of Daryawesh, came The Word of אֱלֹהִים to Zecharyah, the son of Berechyah, the son of Iddo the navi, saying,
- 8 I saw by lyla and see a man riding upon a red horse and he stood among the myrtle eytzim that were in the bottom; and behind him there were red horses, speckled and white.

9 Then said I, my Master, what are these? And the Heavenly Malach that talked with me said to me, I will show you what these are.

10 And the man that stood among the myrtle eytzim answered and said, These are they whom אֱלֹהִים has sent to walk back and forth throughout the earth.

11 And they answered the Heavenly Malach of אֱלֹהִים that stood among the myrtle eytzim and said, We have walked back and forth throughout the earth and, see, all the earth sits in shalom and is at rest.

12 Then the Heavenly Malach of אֱלֹהִים answered and said, O אֱלֹהִים Tzevaot, how long will You not have rachamim on Yahrushalayim and on the cities of Yahudah, against which you were enraged these seventy years?

13 And אֱלֹהִים answered the Heavenly Malach that talked with me with tov words and comforting words.

14 So the Heavenly Malach that communed with me said to me, Proclaim, saying, This says אֱלֹהִים Tzevaot; I AM zealous for Yahrushalayim and for Tzion with a great zeal.

15 And I AM very, very displeased with the goyim that are at ease: for I was but a little angry at My people, but the goyim furthered the affliction.

16 Therefore this says אֱלֹהִים; I shall return to Yahrushalayim with rachamim: My Bayit shall be rebuilt in it, says אֱלֹהִים Tzevaot and a surveyor's line shall be stretched out upon Yahrushalayim.

17 Proclaim saying, This says אֱלֹהִים Tzevaot; My cities through prosperity shall yet be spread abroad; and אֱלֹהִים shall yet comfort Tzion and shall yet again choose Yahrushalayim.

18 Then lifted I up my eyes and saw and see four horns.

19 And I said to the Heavenly Malach that talked with me, What are these? And He answered

me; These are the horns of the goyim that have scattered Yahudah, Yisrael and Yahrushalayim.

20 And אִלָּנִים showed me four carpenters.

21 Then said I, What have these come to do? And He spoke, saying, These are the horns which have scattered Yahudah, so that no man did lift up his head to help: but these are come to frighten and uproot them, to cast down the horns of the goyim, which lifted up their horn over the land of Yahudah to scatter it.

2 I lifted up my eyes again and looked and see a Man with a measuring line in His hand.

2 Then said I, Where are you going? And He said to me, To measure Yahrushalayim, to see what is the width and what is the length.

3 And, see, the Heavenly Malach that talked with me went forth and another heavenly malach went out to meet Him,

4 And said to him, Run, speak to this young man, saying, Yahrushalayim shall be inhabited as towns without walls for the multitude of men and cattle in it:

5 For I Myself I AM to her, says אִלָּנִים, a wall of fire all round and will be the tifereth in the midst of her.

6 Oh, Oh, come forth and flee from the land of the north, says אִלָּנִים: for I have spread you abroad as the four winds of the shamayim, says אִלָּנִים.

7 Deliver yourself, O Tzion, who dwells with the daughter of Bavel.

8 For this says אִלָּנִים Tzevaot; Due to His tifereth has He sent Me to the goyim who plundered you: for he that touches you touches the apple of My eye.

9 For, see, I will stretch out My hand against them and they shall be a spoil for their avadim: and you shall know that אִלָּנִים Tzevaot has sent Me.

10 Shir and gilah, O Bat Tzion: for, look, I will come and I will dwell in the midst of you, says אֱלֹהִים.

11 And many goyim shall be joined to אֱלֹהִים in that yom and shall be My people-Ami: and I will dwell in the midst of you and you shall know that אֱלֹהִים Tzevaot has sent Me to you.

12 And אֱלֹהִים shall inherit Yahudah as His portion in the kadosh land and shall choose Yahrushalayim again.

13 Be silent, all flesh, before אֱלֹהִים: for He is risen out of His kadosh dwelling.

3 And He showed me Yahusha the Kohen HaGadol standing before the Heavenly Malach of אֱלֹהִים and s.a.tan standing at his right hand to resist him.

2 And אֱלֹהִים said to s.a.tan, אֱלֹהִים rebuke you, O s.a.tan; even אֱלֹהִים who has chosen Yahrushalayim rebuke you: is not this a brand plucked out of the fire?

3 Now Yahusha was clothed with filthy garments and stood before the Heavenly Malach.

4 And He answered and spoke to those that stood before him, saying, Take away the filthy garments from him. And to him He said, See, I have caused your iniquity to pass from you and I will clothe you with a change of raiment.

5 And I said; Let them set a clean turban upon his head. So they set a clean turban upon his head and clothed him with garments. And the Heavenly Malach of אֱלֹהִים stood by.

6 And the Heavenly Malach of אֱלֹהִים proclaimed to Yahusha the kohen, saying,

7 This says אֱלֹהִים Tzevaot; If you will have your halacha in My halachot and if you will keep My charge, then you shall also judge My Bayit and shall

also keep My courts and I will give you places to walk among these that stand by.

8 Hear now, O Yahusha the Kohen HaGadol, you and your chaverim that sit before You: for they are men of symbol: for, see, I will bring forth My Eved The Tsemach-Branch.

9 For see the Stone that I have laid before Yahusha; upon one Stone shall be seven eyes: see, I will engrave the graving of it, says אֱלֹהִים Tzevaot and I will remove the iniquity of that land in one yom.

10 In that yom, says אֱלֹהִים Tzevaot, shall you call every man his neighbor under the vine and under the fig eytz.

4 And the Heavenly Malach that talked with me came again and woke me up, as a man that is awakened out of his sleep,

2 And said to me, What do you see? And I said, I have looked and see a menorah all of gold, with a bowl upon the top of it and on its stand seven lamps and seven spouts to the seven lamps, which are at the top of it:

3 And two olive eytzim by it, one upon the right side of the bowl and the other upon the left side of it.

4 So I answered and spoke to the Heavenly Malach that talked with me, saying, What are these, my Master?

5 Then the Heavenly Malach that talked with me answered and said to me, Don't you know what these are? And I said, No, my Master.

6 Then He answered and spoke to me, saying, This is The Word of אֱלֹהִים to Zerubbavel, saying, Not by might, not by power, but by My Ruach, says אֱלֹהִים Tzevaot.

7 Who are you, O great har? Before Zerubbavel you shall become a plain: and he shall bring forth the headstone of it with shouts of, Chen, Chen to it.

8 Moreover The Word of אֱלֹהִים came to me, saying,
9 The hands of Zerubbavel have laid the foundation of this Bayit; his hands shall also finish it; and you shall know that אֱלֹהִים Tzevaot has sent Me to you.

10 For who has despised the yom of small beginnings? For they shall have gilah and shall see the plumb line in the hand of Zerubbavel with those seven; they are the eyes of אֱלֹהִים, which diligently search through the whole earth.

11 Then I responded and said to Him, What are these two olive eytzim, one upon the right side of the menorah and one upon the left side?

12 And I repeated again and said to him, What are these two olive branches that through the two golden pipes empty the golden oil out of themselves?

13 And He answered me and said; Don't you know what these are? And I said, No, My Master.

14 Then said He, These are the two anointed ones, who stand by The Master of the whole earth.

5 Then I turned and lifted up my eyes and looked and see a flying Torah scroll.

2 And He said to me, What do you see? And I answered, I see a flying Torah scroll; the length is twenty cubits and the width ten cubits.

3 Then He said to me, This is the curse that goes forth over the face of the whole land: for everyone that steals shall be judged according to its contents; and everyone who swears falsely, shall be judged according to it.

4 I will bring it forth, says אֱלֹהִים Tzevaot and it shall enter into the bayit of the thief and into the bayit of him that swears falsely by My Name: and it shall remain in the midst of his bayit and shall consume it along with the timber and the stones.

5 Then the Heavenly Malach that talked with me went forth and said to me, Lift up your eyes and see what is this that goes forth.

6 And I said, What is it? And He said, This is an ephah-measure-barrel that goes forth. He said moreover, In it are the transgressions of all the earth.

7 And, see, a talent-measure of lead was lifted up: and a woman was sitting in the midst of the ephah-measure-barrel.

8 And He said, This is wickedness. And He cast her into the midst of the ephah; and He cast the talent of lead upon its mouth.

9 Then lifted I up my eyes and looked and, see, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah-measure-barrel between the earth and the shamayim.

10 Then said I to the Heavenly Malach who talked with me, Where do these who bear the ephah-measure-barrel go?

11 And He said to me, To build it a bayit in the land of Shinar: and it shall be established and set there upon her own base.

6 And I turned and lifted up my eyes and looked and, see, there came four mirkavot out from between two mountains; and the mountains were mountains of bronze.

2 In the first mirkavah were red horses; and in the second mirkavah black horses;

3 And in the third mirkavah white horses; and in the fourth mirkavah strong speckled horses.

4 Then I answered and said to the Heavenly Malach that talked with me, What are these, my Master?

5 And the Heavenly Malach answered and said to me, These are the four ruachim of the shamayim,

which go forth from standing before The Master of all the earth.

6 The mirkavah with black horses goes forth into the north country; and the mirkavah with white horses follows after them; and the mirkavah with speckled horses goes forth toward the south country.

7 And the strong horses went forth and sought to go that they might walk to and fro in all the earth: and He said, Go now, walk to and fro in all the earth. So they walked to and fro through the earth.

8 Then He called out to me and spoke to me, saying, See, these that go towards the north country have quieted my ruach in the north country.

9 And The Word of אִיִּזְכָּר came to me, saying,

10 Receive gifts from the returning exiles, even from Heldai, from Tobiyah and from Yedayah, who have come back from Bavel and the same yom, enter into the bayit of Yoshiyah the son of Tzephanyah;

11 Then take the silver and gold and make ketarim and set it on the head of Yahusha the son of Yehotsadaq, the Kohen HaGadol;

12 And speak to him, saying, This says אִיִּזְכָּר Tzevaot, saying, See the Man whose Name is the Tsemach-Branch; and He shall grow up out of His place and He shall rebuild the Hekal of אִיִּזְכָּר:

13 Even He shall rebuild the Hekal of אִיִּזְכָּר; and He shall bear the tifereth and shall sit and rule upon His kesay; and He shall be a Kohen upon His kesay: and the counsel of shalom shall be between them both.

14 And the ketarim shall be to Helem and to Tobiyah and to Yedayah and to Chen the son of Tzephanyah, for a memorial in the Hekal of אִיִּזְכָּר.

15 And they that are far off shall come and build the Hekal of אִיִּזְכָּר and you shall know that אִיִּזְכָּר Tzevaot has sent Me to you. And all this shall come

to pass, if you will diligently obey the voice of אלהים your Ahlohim.

7 And it came to pass in the fourth year of melech

Daryawesh, that The Word of אלהים came to Zecharyah in the fourth yom of the ninth chodesh;

2 When they had sent Sheretzer and Regem-Melech to Beth-El, with their men, to make tefillah before אלהים,

3 And to speak to the kohanim who were in the Bayit of אלהים Tzevaot and to the neviim, saying, Should I weep in the fifth chodesh, separating myself, as I have done these so many years?

4 Then came The Word of אלהים Tzevaot to me, saying,

5 Speak to all the people of the land and to the kohanim, saying, When you fasted and mourned in the fifth and seventh chodesh, even those seventy years, did you really fast to Me, or for Me?

6 And when you did eat and when you did drink, did you not eat for yourselves and drink for yourselves?

7 Should you not hear the words that אלהים has proclaimed through the former neviim, when Yahrushalayim was inhabited and in prosperity, with all the cities around her, when men inhabited the south and the plain?

8 And The Word of אלהים came to Zecharyah, saying,

9 This says אלהים Tzevaot, saying, Execute emet right-ruling and show rachamim and rachamim every man to his brother:

10 And oppress not the widow, nor the fatherless, the ger, nor the poor; and let none of you imagine evil against his brother in your lev.

11 But they refused to hear and pulled away the shoulder and covered their ears, that they should not hear.

12 Yes, they made their levavot as flint, lest they should hear the Torah and the words which אֱלֹהִים Tzevaot has sent by His Ruach through the former neviim; therefore came a great wrath from אֱלֹהִים Tzevaot.

13 Therefore it is come to pass, that as He called, they would not hear; so they called and I would not hear, says אֱלֹהִים Tzevaot:

14 But I scattered them with a whirlwind among all the goyim whom they knew not. And eretz Yisrael was desolate after them, so that no man passed through nor returned: for they made the pleasant land a waste.

8 Again The Word of אֱלֹהִים Tzevaot came to me, saying,

2 This says אֱלֹהִים Tzevaot; I was zealous for Tzion with great zeal and I was zealous for her with great wrath.

3 This says אֱלֹהִים; I shall return to Tzion and will dwell in the midst of Yahrushalayim: and Yahrushalayim shall be called the City of Emet; and the har of אֱלֹהִים Tzevaot the kadosh har.

4 This says אֱלֹהִים Tzevaot; There shall yet old men and old women dwell in the streets of Yahrushalayim and every man with his staff in his hand for old age.

5 And the streets of the city shall be full of boys and girls playing in its streets.

6 This says אֱלֹהִים Tzevaot; If it be marvelous in the eyes of the remnant of this people in these yamim, should it also be marvelous in My eyes? Says אֱלֹהִים Tzevaot.

7 This says אֱלֹהִים Tzevaot; See, I will save My people from the east country and from the west country;

8 And I will bring them and they shall dwell in the midst of Yahrushalayim: and they shall be My people Ami, and I will be their Ahlohim, in emet and in tzedakah.

9 This says אלהים Tzevaot; Let your hands be strong, you that hear in these yamim these words by the mouth of the neviim, who were there in the yamim that the foundation of the Bayit of אלהים Tzevaot was laid, that the Hekal might be rebuilt.

10 For before these yamim there was no work for man, nor any work for beast; neither was there any shalom to him that came and went because of the affliction: for I set all men every one against his neighbor.

11 But now I will not be to the residue of this people as in the former yamim, says אלהים Tzevaot.

12 For the zera shall be prosperous; the vine shall give her fruit and the ground shall give her increase and the shamayim shall give their dew; and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as you were a curse among the heathen, O Beit Yahudah and Beit Yisrael; so will I save you and you shall be a bracha: fear not, but let your hands be strong.

14 For this says אלהים Tzevaot; As I thought to punish you, when your ahvot provoked Me to anger, says אלהים Tzevaot and I relented not:

15 So again have I thought in these yamim to do well to Yahrushalayim and to Beit Yahudah: fear not.

16 These are the things that you shall do; Speak every man the emet to his neighbor; execute the mishpatim of emet and shalom in your gates:

17 And let none of you imagine evil in your levavot against his neighbor; and love no false oath: for all these are things that I hate, says אלהים.

18 And The Word of אֱלֹהִים Tzevaot came to me, saying,

19 This says אֱלֹהִים Tzevaot; The fast of the fourth chodesh, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to Beit Yahudah for simcha and gilah and joyous pleasant moadeem; therefore love the emet and shalom.

20 This says אֱלֹהִים Tzevaot; It shall yet come to pass, that there shall come goyim and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to make tefillah before אֱלֹהִים and to seek אֱלֹהִים Tzevaot: I will go also.

22 Yes, many people and strong goyim shall come to seek אֱלֹהִים Tzevaot in Yahrushalayim and to make tefillah before אֱלֹהִים.

23 This says אֱלֹהִים Tzevaot; In those yamim it shall come to pass, that ten men shall take hold out of all languages of the goyim, even shall take hold of the tzitzit of him that is a Yahudi, saying, We will go with you: for we have heard that Ahlohim is with you.

9 The burden of The Word of אֱלֹהִים against the land of Hadrach and Dameshek that shall be a gift to him: when the eyes of man and all the tribes of Yisrael, are on אֱלֹהִים.

2 And Hamath also which borders Dameshek; and Tsor and Tzidon, though they have become very wise.

3 And Tsor did build herself a stronghold and heaped up silver as the dust and fine gold as the mud of the streets.

4 See, אֱלֹהִים will cast her out and He will destroy her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see it and fear; Azah also shall see it and be very sorrowful and Ekron; for her expectation has dried up; and the melech shall perish from Azah and Ashkelon shall not be inhabited.

6 And gerim shall dwell in Ashdod and I will cut off the pride of the Plishtim.

7 And I will take away his dahm out of his mouth and his abominations from between his teeth: but he that remains, even he, shall be for our Ahlohim and he shall be as a governor in Yahudah and Ekron as a Yevusite.

8 And I will cause to dwell over My Bayit a governor because of him that passes by and because of him that returns: and no oppressor shall come against them anymore: for now have I seen with My eyes.

9 Gilah greatly, O Bat Tzion; shout, O Bat Yahrushalayim: see, your Melech comes to you: He is Tzadik and having salvation; humble and riding upon a donkey and upon a colt the foal of a donkey.

10 And I will cut off the mirkavah from Efrayim and the horse from Yahrushalayim and the battle bow shall be cut off: and He shall speak shalom to the goyim: and His dominion shall be from sea even to sea and from the river even to the ends of the earth.

11 As for You also, by the dahm of Your brit I have sent forth your prisoners out of the pit where there is no mayim.

12 Turn to the stronghold, you prisoners of tikvah in the kehilla: even today do I declare that I will render double to you;

13 When I have bent Yahudah for Me and filled the bow with Efrayim and raised up your sons, O Tzion, against your sons, O Greece, and made you as the sword of a mighty man.

14 And אִיָּאֵל shall be seen over them, and His arrow shall go forth as the lightning: and The Master

אֲפֹרֹתַי shall blow the shofar and shall go with whirlwinds from the south.

15 אֲפֹרֹתַי Tzevaot shall shield and defend them; and they shall devour and subdue with sling stones; and they shall drink and make a noise as if with wine; and they shall be filled like bowls, like the corners of the altar.

16 And אֲפֹרֹתַי their Ahlohim shall save them in that yom as the flock of His people: for they shall be as the stones of a keter, sparkling over His land.

17 For how great is His tov and how great is His beauty! Grain shall make the young men cheerful and new wine the maids.

10 Ask אֲפֹרֹתַי for rain in the time of the latter-

ruling-rain; so אֲפֹרֹתַי shall make bright clouds and give them showers of rain, the plants in the field to everyone.

2 For the idols have spoken vanity and the diviners have seen falsehood and have told false dreams; they comfort in vain: therefore they wandered about as a flock, they were troubled because there was no shepherd.

3 My anger was lit against the shepherds and I punished the goats: for אֲפֹרֹתַי Tzevaot has visited His flock Beit Yahudah and has made them as His splendid horse in the battle.

4 From them shall come forth The Rosh Pina; out of them the nail; out of them the battle bow; and out of them rulers together.

5 And they shall be as mighty men, who tread down their enemies in the mud of the streets in the battle: and they shall fight, because אֲפֹרֹתַי is with them and the riders on horses shall be confounded.

6 And I will strengthen Beit Yahudah and I will save Beit Yoseph and I will bring them back again; for I have rachamim upon them: and they shall be as

though I had not cast them off: for I AM אלהים their Ahlohim and will hear them.

7 And they of Efrayim shall be like a mighty man and their lev shall rejoice as through wine: yes, their children shall see it and have gilah; their lev shall rejoice in אלהים.

8 I will whistle for them and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will scatter them among the goyim: and they shall remember Me in far countries; and they shall live together with their children and return again.

10 I will bring them again also out of the land of Mitzrayim and gather them out of Ashshur; and I will bring them into the land of Gilad and Levanon; and yet these lands shall not be enough for them.

11 And He shall pass through the sea with affliction and shall smite the waves in the sea and all the depths of the river shall dry up: and the pride of Ashshur shall be brought down and the scepter of Mitzrayim shall depart away.

12 And I will strengthen them in אלהים; and they shall walk up and down in praise to His Name, and proclaim The Besorah of His Name says אלהים.

11 Open your doors, O Levanon, that the fire may devour your cedars.

2 Howl, O cypress; for the cedar is fallen; because the mighty are spoiled: howl, O you oaks of Bashan; for the dense forest has come down.

3 There is a voice of the howling of the shepherds; for their tifereth is ruined: a voice of the roaring of young lions; for the forest and pride of Yarden is spoiled.

4 This says אלהים my Ahlohim; Feed the flock of the slaughter;

5 Whose owners slay them and hold themselves
guiltless: and they that sell them say, Barchu-et-
אִיִּי; for I am rich: and their own shepherds do not
pity them.

6 For I will no more pity the inhabitants of the land,
says אִיִּי: but, I will deliver the men every one into
his neighbor's hand and into the hand of his
melech: and they shall smite the land and out of
their hand I will not deliver them.

7 So I will feed the flock destined for slaughter, even
you, O poor of the flock. And I took to Myself two
staffs; the one I called Beauty and the other I called
Unity; and I fed the flock.

8 Three shepherds also I cut off in one chodesh;
and My very being despised them and their being
also abhorred Me.

9 Then said I, I will not feed you: that which dies, let
it die; and what is to be cut off, let it be cut off; and
let the rest eat every one the flesh of another.

10 And I took My staff, even Beauty and cut it in
half, that I might break My brit that I had made with
all the non-Yisraelite peoples.

11 And it was broken in that yom: and so the poor of
the flock that waited upon Me knew that it was The
Word of אִיִּי.

12 And I said to them, If you think tov, give Me My
price; and if not, refrain. So they weighed for My
price thirty pieces of silver.

13 And אִיִּי said to me, Cast it to the potter: it is
the splendid price that I was valued by them. And I
took the thirty pieces of silver and cast them to the
treasury in the Bayit of אִיִּי.

14 Then I cut asunder my other staff, even Unity,
that I might break the brotherhood between
Yahudah and Yisrael.

15 And אִיִּי said to me, Take again the
instruments of a foolish shepherd.

16 For, look, I will raise up a shepherd in eretz Yisrael, which shall not visit those that are cut off, neither shall he seek the young ones, nor heal that which is broken, nor feed those that stand still: but he shall eat the flesh of the fat and tear their claws in pieces.

17 Woe to the idol shepherd that leaves the flock! The sword shall be upon his arm and upon his right eye: his arm shall wither and his right eye shall be blinded.

12 The burden of The Word of אִיִּזְרָאֵל concerning Yisrael, says אִיִּזְרָאֵל, who stretches forth the shamayim and lays the foundation of the earth and forms the ruach of man within him.

2 See, I will make Yahrushalayim a cup of trembling to all the people around her, when they shall be in the siege both against Yahudah and against Yahrushalayim.

3 And in that yom will I make Yahrushalayim a burdensome stone for all goyim: all that burden themselves with it shall be cut in pieces, though all the goyim of the land be gathered together against it.

4 In that yom, says אִיִּזְרָאֵל, I will smite every horse with stupor and his rider with confusion: and I will open My eyes upon Beit Yahudah and will smite every horse of the goyim with blindness.

5 And the leaders of Yahudah shall say in their lev, The inhabitants of Yahrushalayim are stronger than we are in אִיִּזְרָאֵל Tzevaot their Ahlohim.

6 In that yom will I make the leaders of Yahudah like a fire pot among the wood and like a torch of fire in a sheaf; and they shall devour all the peoples all around, on the right hand and on the left: and Yahrushalayim shall be inhabited again in her own place, even in Yahrushalayim.

7 אִיִּיז also shall save the tents of Yahudah first, so that the tifereth of Beit Dawid and the tifereth of the inhabitants of Yahrushalayim do not magnify themselves against Yahudah.

8 In that yom shall אִיִּיז defend the inhabitants of Yahrushalayim; and he that is feeble among them in that yom shall be like Dawid; Beit Dawid shall be like Ahlohim, as The Malach-אִיִּיז before them.

9 And it shall come to pass in that yom that I will seek to destroy all the goyim that come against Yahrushalayim.

10 And I will pour upon Beit Dawid, and upon the inhabitants of Yahrushalayim, The Ruach of unmerited chen and of rachamim: and they shall look upon Me, Aleph-Tau whom they have pierced, and they shall mourn for Him, as one mourns for his only son and they will be in bitterness for Him, as one that is in bitterness for the loss of his bachor.

11 In that yom shall there be a great mourning in Yahrushalayim, as the mourning of Hadad-Rimmon in the Valley of Megiddo.

12 And the land shall mourn, every mishpacha apart; the mishpacha of Beit Dawid apart and their wives apart; the mishpacha of the bayit of Natan apart and their wives apart;

13 The mishpacha of Beit Lewi apart and their wives apart; the mishpacha of Shimei apart and their wives apart.

14 All the mishpachot that remain, every mishpacha apart and their wives apart.

13 In that yom there shall be a fountain opened to Beit Dawid and to the inhabitants of Yahrushalayim for sin and for uncleanness.

2 And it shall come to pass in that yom, says אִיִּיז Tzevaot, that I will cut off the names of the idols out of the land, and they shall no more be remembered:

and also I will cause the neviim and the unclean ruach to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesy, then his abba and his eema that begot him shall say to him, You shall not live; for you speak lies in the Name of אֱלֹהִים: and his abba and his eema that begot him shall cut him in pieces when he prophesies.

4 And it shall come to pass in that yom that the neviim shall be ashamed everyone of his vision, when he has prophesied; neither shall they wear hairy skin to deceive:

5 But he shall say, I am not a navi, I am a farmer; for a man hired me to keep cattle from my youth.

6 And he shall say to Him, What are these wounds between Your hands? Then He shall answer, Those with which I was wounded in the bayit of My chaverim.

7 Awake, O sword, against My Shepherd and against the Man that is My Fellow Companion, says אֱלֹהִים Tzevaot: smite the Shepherd and the sheep shall be scattered: and I will turn My hand over the little ones.

8 And it shall come to pass, that in all eretz Yisrael, says אֱלֹהִים, two parts in it shall be cut off and die; but the third part shall be left in it.

9 And I will bring the third part through the fire and will refine them as silver is refined and will try them as gold is tried: they shall call on My Name, and I will hear them: I will say, It is My people Ami: and they shall say, אֱלֹהִים is the Name of my Ahlohim!

14 See, Yom אֱלֹהִים comes and your spoil shall be divided in the midst of you.

2 For I will gather all goyim against Yahrushalayim to battle; and the city shall be taken and the houses rifled and the women ravished; and half of the city

shall go forth into captivity and the residue of the people shall not be cut off from the city.

3 Then shall אֲרָאָה go forth and fight against those goyim, as when He fought in the yom of battle.

4 And His feet shall stand in that yom upon the Har of Olives, which is before Yahrushalayim on the east, and the Har of Olives shall split in the middle toward the east and toward the west and there shall be a very great valley; and half of the har shall move toward the north and half of it toward the south.

5 And you shall flee to the valley of the mountains; for the valley of the mountains shall reach to Atzal: yes, you shall flee, like you fled from the earthquake in the yamim of Uziyahu melech of Yahudah: and אֲרָאָה Ahlohim shall come and all the kidushim with Him.

6 And in that yom, there is no ohr; it will be dark:

7 But it shall be one yom which shall be known to אֲרָאָה alone, not yom, or lyla: but it shall come to pass, that at evening time it shall be ohr.

8 And it shall be in that yom, that living mayim shall go out from Yahrushalayim; half of them toward the eastern sea and half of them toward the western sea: in summer and in winter it shall be.

9 And אֲרָאָה shall be Melech over all the earth: in that yom shall there be אֲרָאָה echad and His Name Echad.

10 All the land shall be changed into a plain from Geva to Rimmon south of Yahrushalayim: and it shall be lifted up and inhabited in its place, from Benyamin's Gate to the place of the First Gate, to the Corner Gate and from the tower of Chanan-El to the melech's winepresses.

11 And men shall dwell in it and there shall be no more utter destruction; but Yahrushalayim shall be safely inhabited.

12 And this shall be the plague with which אֲפָאֵז will plague all the goyim that have fought against Yahrushalayim; Their flesh shall consume away while they stand upon their feet and their eyes shall consume away in their sockets and their tongues will decay in their mouths.

13 And it shall come to pass in that yom, that a great confusion from אֲפָאֵז shall be among them; and they shall lay hold every one on the hand of his neighbor and his hand shall rise up against the hand of his neighbor.

14 And Yahudah also shall fight at Yahrushalayim; and the wealth of all the surrounding goyim shall be gathered together, gold and silver and garments, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel and of the donkey and of all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, that every one that is left of all the goyim which came against Yahrushalayim shall even go up from year to year to worship The Melech, אֲפָאֵז Tzevaot and to observe and guard Sukkot the Moed of Tabernacles.

17 And it shall be, that anyone who will not come up of all the mishpachot of the earth to Yahrushalayim to worship The Melech, אֲפָאֵז Tzevaot, even upon them shall be no rain.

18 And if the mishpacha of Mitzrayim does not go up and enter in, they have no rain; this shall be the plague, by which אֲפָאֵז will smite the goyim that do not come up to keep Sukkot the Moed of Tabernacles.

19 This shall be the punishment of Mitzrayim and the punishment of all the goyim that do not come up to observe and guard Sukkot The Moed of Tabernacles.

20 In that yom shall there be upon the bells of the horses, Kadosh-Le-~~אֶל־אֱלֹהִים~~; and the pots in ~~אֶל־אֱלֹהִים~~'s Bayit shall be like the bowls before the altar.

21 Yes, every pot in Yahrushalayim and in Yahudah shall be kadosh to ~~אֶל־אֱלֹהִים~~ Tzevaot: and all they that sacrifice shall come and take them and cook in them: and in that yom there shall be no more Kanaanite merchants in the Bayit of ~~אֶל־אֱלֹהִים~~ Tzevaot. Ahmein. X

Malachi – Malaki

To Our Forefathers Yisrael

1 The burden of The Word of אֱלֹהִים to Yisrael by Malachi.

2 I have loved you, says אֱלֹהִים. Yet you say, In what derech have You loved us? Was not Esav Yaakov's brother? Says אֱלֹהִים: yet I loved Yaakov,

3 And I hated Esav and laid his mountains and his heritage waste for the jackals of the wilderness.

4 Yet Edom says, We are beaten down, but we will return and rebuild the desolate places. This says אֱלֹהִים Tzevaot, They shall build, but I will throw down; and they shall call them, The borders of wickedness and, The people against whom אֱלֹהִים has indignation le-olam-va-ed.

5 And your eyes shall see and you shall say, אֱלֹהִים will be magnified from beyond the borders of Yisrael.

6 A son honors his abba and an eved his master: if then I AM an Abba, where is My kavod? And if I AM a Master, where is reverence for Me? Says אֱלֹהִים Tzevaot to you, O kohanim, that despise My Name. And you say, In what derech have we despised Your Name?

7 You offer unclean foods upon My altar; and you say, In what derech have we polluted You? By saying, The shulchan of אֱלֹהִים is despicable.

8 And if you offer the blind for sacrifice, is it not evil? And if you offer the lame and sick, is it not evil? Offer it now to your governor; will he be pleased with you, or will he accept you favorably? Says אֱלֹהִים Tzevaot.

9 And now, seek the face of El that He will show unmerited chen to us: this disaster has been brought on by your own doing; so I will not show you chen, says אֱלֹהִים Tzevaot.

10 Who is there among you that would guard My doors, or kindle a fire on My altar for nothing? I have no pleasure in you, says אֱלֹהִים Tzevaot, neither will I accept an offering at your hand.

11 For from the rising of the shemesh even to the going down of the same My Name shall be great among the goyim; and in every place incense shall be offered to My Name and a pure offering: for My Name shall be great among the goyim says אֱלֹהִים Tzevaot.

12 But you have profaned it, in that you say, The shulchan of אֱלֹהִים is polluted; and its fruit, even its food, is despicable.

13 You said also, Behold, what a burden is it! And you have sneered at it, says אֱלֹהִים Tzevaot; and you brought that which was torn and the lame and the sick; this you brought as My offering: should I accept this from your hand? Says אֱלֹהִים.

14 But cursed be the deceiver, who has in his flock a perfect male and vows and yet sacrifices to אֱלֹהִים a corrupt thing: for I AM a great Melech, says אֱלֹהִים Tzevaot and My Name is feared among the goyim.

2 And now, O kohanim, this commandment is for you.

2 If you will not listen and if you will not take it to lev, to give tifereth to My Name, says אֱלֹהִים Tzevaot, I will even send a curse upon you and I will curse your brachot: yes, I have cursed them already because you do not take it to lev.

3 Behold, I will corrupt your zera and spread dung upon your faces, even the dung of your moadeem; and one shall take you away with it.

4 And you shall know that I have sent this commandment to you, that My brit might be with Lewi, says אֱלֹהִים Tzevaot.

5 My brit was with him for chayim and shalom; and I gave them to him for the fear by which he feared Me and was in awe of My Name.

6 The Torah of emet was in his mouth and iniquity was not found in his lips: he had his halacha with Me in shalom and equity and did turn many away from their iniquity.

7 For the kohen's lips should keep da'at and they should seek the Torah at his mouth: for he is the messenger of אֱלֹהִים Tzevaot.

8 But you have departed from the derech; you have caused many to stumble at the Torah; you have corrupted the brit of Lewi, says אֱלֹהִים Tzevaot.

9 Therefore have I also made you despicable and low before all the people, according as you have not kept My halachot, but have showed partiality in applying the Torah.

10 Have we not all one Abba? Has not one El created us? Why do we deal treacherously every man against his brother, by profaning the brit of our ahvot?

11 Yahudah has dealt treacherously and an abomination is committed in Yisrael and in Yahrushalayim; for Yahudah has profaned the set apartness of אֱלֹהִים which He loved and has married the daughter of a strange ahlahim.

12 אֱלֹהִים will cut off the man that does this, also his son and his son's son, out of the tabernacles of Yaakov, and him that offers an offering to אֱלֹהִים Tzevaot.

13 And this have you done again, covering the altar of אֱלֹהִים with tears, with weeping and with crying, so that He regards not the offering anymore, or receives it with tov will from your hand.

14 Yet you say, Why? Because אֱלֹהִים has been a witness between you and the isha of your youth, against whom you have dealt treacherously: yet she is your companion and the isha of your brit.

15 And did not He make them echad? And the rest of the ruachim are His also. And why echad? That he might seek a zera from Ahlohim. Therefore take heed to your ruach and let none deal treacherously against the isha of his youth.

16 For אֱלֹהִים, the Ahlohim of Yisrael, says that He hates putting away an isha without a Sefer Keritut: like the one who covers his sin with his garment, says אֱלֹהִים Tzevaot: therefore guard your ruach, that you deal not treacherously with her.

17 You have wearied אֱלֹהִים with your words. Yet you say, In what derech have we wearied Him? When you say, Everyone that does evil is tov in the sight of אֱלֹהִים and He delights in them, or Where is the Ahlohim of mishpat?

3 Behold, I will send My messenger and he shall prepare the derech before Me: and The Master, whom you seek, shall suddenly come to His Hekal, even the Messenger of The Brit, whom you delight in: see, He shall come, says אֱלֹהִים Tzevaot.

2 But who may endure the yom of His coming? And who shall stand when He appears? For He is like a refiner's fire and like launderers' soap:

3 And He shall sit as a refiner and purifier of silver: and He shall purify the children of Lewi and purge them as gold and silver, that they may offer to אֱלֹהִים an offering in tzedakah.

4 Then shall the offering of Yahudah and Yahrushalayim be pleasant to אֱלֹהִים, as in the yamim of old and as in former years.

5 And I will come near to you for mishpat; and I will be a swift witness against the sorcerers and against

the adulterers and against false swearers and against those that oppress the wage earner in his wages, the widow and the fatherless and that turn away the ger from his rights in Yisrael, and fear Me not, says אֱלֹהִים Tzevaot.

6 For I AM אֱלֹהִים, I change not; therefore you sons of Yaakov are not consumed.

7 Even from the yamim of your ahvot you have gone away from My Torot and have not guarded them. Make teshuvah to Me and I will return to you, says אֱלֹהִים Tzevaot. But you said, In what derech shall we make teshuvah?

8 Will a man rob Ahlohim ? Yet you have robbed Me. But you say, In what derech have we robbed You? In the ma'aser and the terumah.

9 You are cursed with a curse: for you have robbed Me, even this whole nation.

10 Bring all the ma'aser into the storehouse, that there may be food in My House, and prove Me now in this thing, says אֱלֹהִים Tzevaot, if I will not open to you the windows of the shamayim and pour you out a bracha, so that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before its time in the field, says אֱלֹהִים Tzevaot.

12 And all goyim shall call you blessed: for you shall be a land of delight, says אֱלֹהִים Tzevaot.

13 Your words have been harsh against Me, says אֱלֹהִים. Yet you say, What have we spoken against You?

14 You have said, It is worthless to serve Ahlohim: and what profit is it that we have kept His Torot and that we have had our halacha in meekness before אֱלֹהִים Tzevaot?

15 So now we will call the proud happy; yes, they that work wickedness are lifted up; yes, they that test Ahlohim, even they are delivered.

16 Then they that feared אלהים spoke often one to another: and אלהים listened and heard it and a Scroll of Remembrance was written before Him for them that fear אלהים and that thought upon His Name.

17 And they shall be Mine, says אלהים Tzevaot, in that yom when I make up My jewels; and I will spare them, as a man spares his own son that serves him.

18 Then shall you make teshuvah, and discern between the tzadik and the wicked, between him that serves אלהים and him that serves Him not.

4 For, see, the yom comes, that shall burn as an oven; and all the proud, yes and all that do wickedly, shall be stubble: and the yom that comes shall burn them up, says אלהים Tzevaot, that it shall leave them neither root nor branch.

2 But to you that fear My Name shall the Shemesh of Tzedakah arise with healing in His four-cornered tzitzit; and you shall go forth and grow up as calves of the stall.

3 And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the yom that I shall do this, says אלהים Tzevaot.

4 Remember the Torah of Moshe My eved, which I commanded to him in Horev for kol Yisrael, with the chukim and mishpatim.

5 Behold, I will send you Eliyahu the Tishbite-ha navi before the coming of the great and dreadful Yom אלהים:

6 And he shall restore the lev of The Father to The Son, and the lev of a man to his neighbor lest I come and smite the earth with a curse through utter destruction. Ahmein. X

Psalms-Tehillim

To Our Forefathers Yisrael

Alef

1 Blessed is the man that walks not in the counsel of the wicked, nor stands in the halacha of sinners, nor sits in the seat of the scoffers.

2 But his delight is in the Torah of אֱלֹהִים; and in His Torah does he meditate yom and lyla.

3 And he shall be like an eytz planted by the rivers of mayim that brings forth its fruit in its season; his leaf also shall not wither; and whatever he does shall prosper.

4 The wicked are not so: but are like the chaff that the wind drives away.

5 Therefore the wicked shall not stand in the mishpat, nor sinners in the kehilla of the tzadikim.

6 For אֱלֹהִים knows the halacha of the tzadikim: but the halacha of the wicked shall perish.

Bet

2 Why do the goyim rage and the people imagine a vain thing?

2 The melechim of the earth set themselves and the rulers take counsel together, against אֱלֹהִים and against His Moshiach, saying,

3 Let us break their bands asunder and cast away their cords from us.

4 He that sits in the shamayim shall laugh: אֱלֹהִים shall have them in derision.

5 Then shall He speak to them in His anger and trouble them in His heavy displeasure.

6 Yet have I set My Melech upon My kadosh Har Tzion.

7 I will declare the decree: אֱלֹהִים has said to Me,
You are My Son; this yom have I brought You forth.

8 Ask of Me and I shall give You the goyim for Your
inheritance and the farthest parts of the earth for
Your possession.

9 You shall break them with a rod of iron; You shall
dash them in pieces like a potter's vessel.

10 Be wise now therefore, O melechim: be
instructed, shophtim of the earth.

11 Serve אֱלֹהִים with fear and gilah with trembling.

12 Kiss The Son, lest He be angry and you perish
from the halacha, when His anger is lit even slightly.
Blessed are all they that put their trust in Him.

Gimel

3 אֱלֹהִים, how are they increased that trouble me!

Many are they that rise up against me.

2 Many there are who say of my being, There is no
help for him in Ahlohim. Selah.

3 But You, O אֱלֹהִים, are a shield for me; my tifereth
and the lifter of my head.

4 I cried to אֱלֹהִים with my voice and He heard me
out of His kadosh har. Selah.

5 I lay down and slept; and I awoke for אֱלֹהִים
sustained me.

6 I will not be afraid of ten thousands of people, that
have set themselves against me all around.

7 Arise, O אֱלֹהִים; save me, O my Ahlohim: for You
have smitten all my enemies upon the cheek; You
have broken the teeth of the wicked.

8 Salvation belongs to אֱלֹהִים: Your bracha is upon
Your people. Selah.

Daled

4 Shema to me when I call, O Ahlohim of my
tzedakah: You have given me relief when I was in

distress; have rachamim upon me and hear my tefillah.

2 O you sons of men, how long will you turn my tifereth into shame? How long will you love vanity and seek after falsehood? Selah.

3 But know that אֱלֹהִים has set apart him that is tzadik for Himself: אֱלֹהִים will hear when I call to Him.

4 Stand in awe and sin not: commune with your own lev upon your bed and be still. Selah.

5 Offer the sacrifices of tzedakah and put your trust in אֱלֹהִים.

6 There are many that say; Who will show us any tov? אֱלֹהִים, lift up the Ohr of Your face upon us.

7 You have put simcha in my lev, more than in the time that their grain and their wine increased.

8 I will both lie me down in shalom and sleep: for You alone O, אֱלֹהִים, make me dwell in safety.

Hey

5 Shema to my words, O אֱלֹהִים, consider my meditation.

2 Shema to the voice of my cry, my Melech and my Ahlohim: for to You will I make tefillah.

3 My voice shall You hear in the boker, O אֱלֹהִים; in the boker will I direct my tefillah to You and will look up.

4 For You are not an El that has pleasure in wickedness: neither shall evil dwell with You.

5 The foolish proud do not stand in Your sight: You hate all the workers of iniquity.

6 You shall destroy them that speak falsehood: אֱלֹהִים abhors the bloody and deceitful man.

7 But as for me, I will come into Your Bayit in the multitude of Your rachamim: and in Your fear will I worship toward Your kodesh Hekal.

8 Lead me, O אלהים, in Your tzedakah because of my enemies; make Your halacha straight before my face.

9 For there is no faithfulness in their mouth; their inward part is very wicked; their throat is an open grave; they flatter with their tongue.

10 Destroy them, O Ahlohim; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against You.

11 But let all those that put their trust in You gilah: let them shout for simcha le-olam-va-ed because You defend them: let them also that love Your Name be joyful in You.

12 For You, אלהים, will bless the tzadik; with chen will You surround him as with a shield.

Vav-Uoo

6 O אלהים, rebuke me not in Your anger, neither discipline me in Your displeasure.

2 Have rachamim upon me, O אלהים; for I am weak:

O אלהים, heal me; for my bones are fading away.

3 My being is also very troubled: but You, O אלהים how long?

4 Return, O אלהים, deliver my being: save me for Your chesed's sake.

5 For in death there is no remembrance of You: in Sheol who shall give You hodu?

6 I am weary with my groaning; all lyla I flood my bed; in mayim I drench my couch with my tears.

7 My eye is consumed because of grief; it grows old because of all my enemies.

8 Depart from me, all you workers of iniquity; for אלהים has heard the voice of my weeping.

9 אלהים has heard my pleading; אלהים will receive my tefillah.

10 Let all my enemies be ashamed and very troubled: let them return suddenly and be ashamed.

Zayin

7 O אלהים my Ahlohim, in You do I put my trust:

save me from all them that persecute me and deliver me:

2 Lest he tear my being like a lion, rending it in pieces, while there is none to deliver.

3 O אלהים my Ahlohim, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil to him that was at shalom with me; or if I have delivered him without cause who is my enemy.

5 Then let the enemy persecute my being and take it; yes, let him trample down my chayim upon the earth and lay my kavod in the dust. Selah.

6 Arise, O אלהים, in Your anger, lift Yourself up because of the rage of my enemies: and awake for me to the mishpat that You have commanded.

7 So shall the kehilla of the goyim surround You: for their sakes therefore return on high.

8 אלהים shall judge the goyim: judge me, O אלהים, according to my tzedakah and according to my integrity that is in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the tzadik Ahlohim tries the levavot and minds.

10 My defense is on Ahlohim, who saves the tzadik in lev.

11 Ahlohim judges the tzadikim and El is angry at the wicked every yom.

12 If he does not make teshuvah, He will sharpen His sword; He has bent His bow and made it ready.

13 He has also prepared for Himself instruments of death; He ordains His arrows against the persecutors.

14 See, he who is bound with iniquity and has conceived evil and brought forth falsehood.

15 He made a pit and dug it and has fallen into the ditch, which he made.

16 His evil shall return upon his own head and his violent dealings shall come down upon the top of his head.

17 I will hallel אלהים according to His tzedakah: and will shir hallel to the Name of אלהים Most High.

Chet

8 O אלהים our Master, how excellent is Your Name in all the earth! You who have set Your tifereth above the shamayim.

2 Out of the mouth of babes and sucklings have You ordained strength because of Your enemies, that You might silence the enemy and the avenger.

3 When I consider Your shamayim, the work of Your fingers, the yarayach and the cochavim, which You ordained;

4 What is man, that You are mindful of him? And the ben Ahdahm, that You visit him?

5 For You have made him a little lower than the ahlahim and have crowned him with tifereth and kavod.

6 You made him to have rule over the works of Your hands; You have put all things under his feet:

7 All sheep and oxen and also the beasts of the field;

8 The fowl of the air and the fish of the sea and whatever passes through the paths of the seas.

9 O אלהים our Master, how excellent is Your Name in all the earth!

Tet

9 I will tehilla You, O אלהים, with my whole lev; I will show forth all Your marvelous works.

2 I will be in simcha and gilah in You: I will shir tehillot to Your Name, O Most High.

3 When my enemies turn back, they shall fall and perish at Your presence.

4 For You have maintained my right and my cause; You sat in the kesay judging rightly.

5 You have rebuked the goyim, You have destroyed the wicked, You have put out their name le-olam-va-ed.

6 O my enemy, your ruin is le-olam-va-ed: and You have destroyed cities; even their remembrance has perished with them.

7 But אֱלֹהִים shall endure le-olam-va-ed: He has prepared His kesay for mishpat.

8 And He shall judge the olam in tzedakah; He shall serve mishpat to the goyim in tzedakah.

9 אֱלֹהִים also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know Your Name will put their trust in You: for You, אֱלֹהִים, have not forsaken those that seek You.

11 Sing tehillot to אֱלֹהִים, who dwells in Tzion: declare among the goyim His deeds.

12 He remembers those who seek bloodshed, He remembers them: He forgets not the cry of the humble.

13 Have rachamim upon me, O אֱלֹהִים; consider my trouble that I allow from them that hate me, You that lift me up from the shaarai mavet:

14 That I may show forth all Your tehilla in the gates of the daughter of Tzion: I will gilah in Your YAHUSHA.

15 The goyim are sunk down in the pit that they made: into the net where they hid is their own foot taken.

16 אֱלֹהִים is known by the mishpat that He executes: the wicked is trapped in the work of his own hands. Higayon. Selah.

17 The wicked shall be turned into Sheol, along with all the goyim that forget Ahlohim.

18 For the needy shall not always be forgotten: the tikvah of the poor shall not perish le-olam-va-ed.

19 Arise, O אֱלֹהִים; let not man prevail: let the goyim be judged in Your sight.

20 Put them in fear, O אֱלֹהִים: so that the goyim may know that they themselves are just men. Selah.

Yud

10 Why do You stand far off, O אֱלֹהִים ? Why do You hide Yourself in times of trouble?

2 The wicked in his pride does persecute the poor: let them be taken in the same plans that they have imagined.

3 For the wicked boasts of his lev's desire and blesses the greedy, whom אֱלֹהִים despises.

4 The wicked, through the pride of his face, will not seek after Ahlohim: Ahlohim is not in his thoughts at all.

5 His halachot are always prosperous; Your mishpat are far above his sight: as for all his enemies, he sneers at them.

6 He has said in his lev, I shall not be moved: for I shall never be in adversity.

7 His mouth is full of cursing and deceit and fraud: under his tongue is evil and vanity.

8 He sits in the hiding places of the villages: in the secret places does he murder the innocent: his eyes are on the lookout against the helpless.

9 He lies in wait secretly as a lion in his den: he lies in wait to catch the helpless: he does catch the helpless, when he draws him into his net.

10 He crouches and lies low, that the helpless may fall by his strength.

11 He says in his lev, El has forgotten: He hides His face; He will never see it.

12 Arise, O אֱלֹהִים; O El, lift up Your hand: forget not the lowly.

13 Why does the wicked scorn Ahlohim ? He has said in his lev, You will not require it.

14 You have seen it; for You see evil and grief, to repay with Your hand: the poor commits himself to You; You are the helper of the fatherless.

15 Break the arm of the wicked and the evil man: seek out his wickedness until You find no more.

16 אֱלֹהִים is Melech le-olam-va-ed: the goyim shall perish out of His land.

17 אֱלֹהִים, You have heard the desire of the humble: You will prepare their lev, You will cause Your ear to hear them:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Yud Aleph

11 In אֱלֹהִים I put my trust: Why do you say to my being, Flee as a bird to your har?

2 For, look, the wicked bend their bow; they make ready their arrow upon the string that they may secretly shoot at the tzadik in lev.

3 If the foundations are destroyed, what can the tzadikim do?

4 אֱלֹהִים is in His kodesh Hekal, אֱלֹהִים's kesay is in the shamayim: His eyes observe, His eyelids test, the children of men.

5 אֱלֹהִים tries the tzadikim: but the wicked and those that love violence His being hates.

6 Upon the wicked He shall rain snares, fire and brimstone and a horrible storm: this shall be the portion of their cup.

7 For אֱלֹהִים is tzadik, He loves tzedakah; His face does observe the tzadik.

Yud Bet

12 Help, אֱלֹהִים; for the tzadik man ceases; for trust has ceased from among the children of men.

2 They speak vanity each one with his neighbor: with flattering lips and with a double lev do they speak.

3 אֱלֹהִים shall cut off all flattering lips and the tongue that speaks proud things:

4 Who has said, With our tongue will we prevail; our lips are our own: who is master over us?

5 Because of the oppression of the poor because of the sighing of the needy, now will I arise, says אֱלֹהִים; I will set him in safety from him that snorts at him.

6 The Words of אֱלֹהִים are pure words: as silver tried in a furnace of the earth, purified seven times.

7 You shall keep them, O אֱלֹהִים, You shall preserve them from this generation le-olam-va-ed.

8 The wicked walk on every side, when vanity is exalted among the sons of men.

Yud Gimel

13 How long will You forget me, O אֱלֹהִים ? Le-olam-va-ed? How long will You hide Your face from me?

2 How long shall I take counsel in my being, having sorrow in my lev daily? How long shall my enemy be exalted over me?

3 Consider and listen to me, O אֱלֹהִים my Ahlohim: enlighten my eyes, lest I sleep the sleep of death;

4 Lest my enemy say, I have prevailed against him; and those that trouble me gilah when I am moved.

5 But I have trusted in Your rachamim; my lev shall gilah in Your YAHUSHA.

6 I will shir to אֱלֹהִים because He has dealt abundantly tov with me.

Yud Daled

14 The fool has said in his lev, There is no

Ahlohim. They are corrupt, they have done abominable works; there is none that does tov.

2 אִיִּים looked down from the shamayim upon the children of men, to see if there were any that did understand and seek Ahlohim.

3 They are all turned aside, they are all together become filthy: there is none that does tov, no, not one.

4 Have all the workers of iniquity no da'at? Who eat up my people as they eat lechem and call not upon אִיִּים.

5 There they are in great fear: for Ahlohim is in the generation of the tzadikim.

6 You have shamed the counsel of the poor because אִיִּים is his refuge.

7 Oh that the YAHUSHA of Yisrael did come from Tzion! When אִיִּים brings back the exiles of His people, Yaakov shall gilah and Yisrael shall be in simcha.

Tet Vav

15 אִיִּים, who shall abide in Your sukkah? Who shall dwell in Your kadosh har?

2 He that has their halacha in tzadik mitzvoth and works tzedakah and speaks the emet in his lev.

3 He that does not backbite with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor.

4 In whose eyes a vile person is despised; but he honors them that fear אִיִּים. He that swears to his own hurt and yet keeps the vow.

5 He that puts not his money to interest, nor takes a bribe against the innocent. He that does these things shall never be moved.

Tet Zayin

16 Preserve me, O El: for in You do I put my trust.

2 O my being, you have said to אלהים, You are אלהים: I have no tov qualities without You;

3 But to the kidushim that are in the earth and to the excellent ones, in whom is all my delight.

4 Their sorrows shall be multiplied that run after other ahlahim: their drink offerings of dahm will I not offer, nor take up their names into my lips.

5 אלהים is the portion of my inheritance and of my cup: You preserve my lot.

6 The property lines are given to me in pleasant places; yes, I have a tov inheritance.

7 I will bless אלהים, who has given me counsel: my mind also instructs me in the lyla moadem.

8 I have set אלהים always before me: because He is at my right hand, I shall not be moved.

9 Therefore my lev is in simcha and my tifereth has gilah: my flesh also shall rest in tikvah.

10 For You will not leave My being in Sheol; neither will You allow Your Kadosh-One to see corruption.

11 You will show Me the derech of chayim: in Your Presence is fullness of simcha; at Your Right Hand there are pleasures and victories le-olam-va-ed.

Yud Zayin

17 Hear tzedakah, O אלהים, attend to my cry, listen to my tefillah, that goes not out of tainted lips.

2 Let my mishpat come forth from Your Presence; let Your eyes observe the things that are equal.

3 You have proved my lev; You have visited me in the lyla; You have tried me and shall find nothing evil; I am purposed that my mouth shall not transgress.

4 Concerning the works of men, by The Word of Your lips I have kept myself from the paths of the destroyer.

5 Hold up my goings in Your halacha, that my footsteps slip not.

6 I have called upon You, for You will listen to me, O El: incline Your ear to me and listen to my speech.

7 Show Your marvelous loving chesed, O You that saves by Your Right Hand to those who put their trust in You from those that rise up against them.

8 Keep me as the apple of Your eye; hide me under the shadow of Your wings,

9 From the wicked that oppress me, from my deadly enemies, who surround me.

10 They close their levavot to rachamim: with their mouth they speak proudly.

11 They have expelled me and have surrounded us in our steps: they have set their eyes to cast us to the earth;

12 Like a lion that is greedy of his prey and as it were a young lion hiding in secret places.

13 Arise, O אֱלֹהֵינוּ, disappoint him, cast him down: deliver my being from the wicked, by Your sword:

14 From men by Your hand, O אֱלֹהֵינוּ from men of the olam, whose portion is in this chayim only and whose wombs You fill with Your treasure: they are full of children and leave the rest of their substance to their babies.

15 As for me, I will observe Your face in tzedakah: I shall be satisfied, when I awake, with Your likeness.

Yud Chet

18 I will love You, O אֱלֹהֵינוּ my strength.

2 אֱלֹהֵינוּ is my Rock and my fortress and my deliverer; my El, my strength, in whom I will trust; my shield and the horn of my YAHUSHA, my high tower.

3 I will call upon אֱלֹהִים who is worthy to be given
tehilla: so shall I be saved from my enemies.

4 The cords of death surrounded me and the floods
of Beliyaal made me afraid.

5 The cords of Sheol surrounded me: the snares of
death were before me.

6 In my distress I called upon אֱלֹהִים and cried to my
Ahlohim: He heard my voice out of His Hekal and
my cry came before Him, even into His ears.

7 Then the earth shook and trembled; the
foundations also of the hills moved and were
shaken because He was angry.

8 There went up smoke out of His nostrils and fire
out of His mouth; coals were lit by it.

9 He bowed the shamayim also and came down:
and darkness was under His feet.

10 And He rode upon a cheruv and did fly: yes, He
did fly upon the wings of the wind.

11 He made darkness His covering; His citadel
around Him was dark mayim and thick clouds of the
skies.

12 At the brightness that was before Him His thick
clouds passed, hail stones and coals of fire.

13 אֱלֹהִים also thundered in the shamayim and the
Highest gave His voice; hail and coals of fire.

14 Yes, He sent out His arrows and scattered them;
and He shot out lightning and confused them.

15 Then the channels of mayim were seen and the
foundations of the olam were uncovered at Your
rebuke, O אֱלֹהִים, at the blast of The Ruach of Your
nostrils.

16 He sent from above, He took me, He drew me
out of many mayim.

17 He delivered me from my strong enemy and from
those who hated me: for they were too strong for
me.

18 They confronted me in the yom of my calamity:
but אלהים was my support.

19 He brought me forth also into a large place; He
delivered me because He delighted in me.

20 אלהים rewarded me according to my tzedakah;
according to the cleanness of my hands has He
repaid me.

21 For I have kept the halachot of אלהים and have
not departed wickedly from my Ahlohim.

22 For all His mishpatim were before me and I did
not put away His chukim from before me.

23 I was also tzadik before Him and I kept myself
from my iniquity.

24 Therefore has אלהים repaid me according to my
tzedakah, according to the cleanness of my hands
in His eyesight.

25 With the tender You will show Yourself tender;
with a tzadik man You will show Yourself tzadik;

26 With the pure You will show Yourself pure; and
with the crooked You will show Yourself hard to
figure out.

27 For You will save the afflicted people; but will
bring down high looks.

28 For You will light my candle: אלהים my Ahlohim
will enlighten my darkness.

29 For by You I have run through a troop; and by my
Ahlohim have I leaped over a wall.

30 As for El, His halacha is perfect: The Word of
אלהים is tried: He is a shield to all those that trust in
Him.

31 For who is Ahloha besides אלהים ? Or, who is a
Rock except our Ahlohim ?

32 It is El that clothes me with strength and makes
my halacha perfect.

33 He makes my feet like deer's feet and sets me
upon my high places.

34 He teaches my hands to war, so that a bow of steel is broken by my arms.

35 You have also given me the shield of Your YAHUSHA: and Your Right Hand supports me and Your gentleness has made me great.

36 You have enlarged my steps under me; that my feet did not slip.

37 I have pursued my enemies and overtaken them: neither did I turn back until they were consumed.

38 I have wounded them so that they were not able to rise: they are fallen under my feet.

39 For You have clothed me with strength to the battle: You have subdued under me those that rose up against me.

40 You have also given me the necks of my enemies; that I might destroy them that hate me.

41 They cried, but there was none to save them: even to אֱלֹהֵי אֲבוֹתַי, but He did not answer them.

42 Then did I beat them as small as the dust before the wind: I did cast them out as the dirt in the streets.

43 You have delivered me from the strivings of the people; and You have made me the head of the goyim: a people whom I have not known shall serve me.

44 As soon as they hear about me, they shall obey me: the foreigners shall submit themselves to me.

45 The foreigners shall fade away and be afraid from their strongholds.

46 אֱלֹהֵי אֲבוֹתַי lives; and blessed be my Rock; and let the Ahlohim of my YAHUSHA be exalted.

47 It is El that avenges me and subdues the goyim under me.

48 He delivers me from my enemies: yes, You lift me up above those that rise up against me: You have delivered me from the violent man.

49 Therefore will I give hodu to You, O אֱלֹהִים,
among the goyim and shir tehillot to Your Name.
50 Great deliverance He gives to His melech; and
shows rachamim to His anointed, to Dawid and to
his zera le-olam-va-ed.

Yud Tet

19 The shamayim declare the tifereth of El; and
the expanse shows His handiwork.

2 Yom-to-yom utters speech and lyla-to-lyla reveals
da'at.

3 There is no speech nor language, where their
voice is not heard.

4 Their line is gone out through all the earth and
their words to the end of the olam. In them has He
set a sukkah for the shemesh,

5 Which is like a bridegroom coming out of his
chamber and has gilah as a strong man to run a
race.

6 Its going forth is from the end of the shamayim
and its circuit to the other end: and there is nothing
hidden from its heat.

7 The Torah of אֱלֹהִים is perfect, returning the being:
the testimony of אֱלֹהִים is sure, making wise the
simple.

8 The chukim of אֱלֹהִים are right, bringing simcha to
the lev: the commandment of אֱלֹהִים is pure,
enlightening the eyes.

9 The fear of אֱלֹהִים is clean, enduring le-olam-va-ed:
the mishpatim of אֱלֹהִים are emet and tzadik
altogether.

10 More to be desired are they than gold, yes, than
much fine gold: sweeter also than honey and the
honeycomb.

11 Moreover by them is Your eved warned: and in
keeping of them there is great reward.

12 Who can understand his own errors? Cleanse me from secret sin.

13 Keep back Your eved also from presumptuous sins; let them not have rule over me: then shall I be a tzadik and then I shall be innocent from the great transgression.

14 Let the words of my mouth and the meditation of my lev, be acceptable in Your sight, O אֱלֹהִים, my strength and my Redeemer.

Chaph

20 אֱלֹהִים hear in the yom of trouble; the Name of the Ahlohim of Yaakov does defend you;

2 Send help from the Kadosh-Place and strengthen you out of Tzion;

3 Remember all Your offerings and accept Your burnt sacrifice; Selah.

4 Grant things according to Your own lev and fulfill all Your counsel.

5 We will gilah in Your YAHUSHA and in the Name of our Ahlohim we will set up our banners: אֱלֹהִים fulfill all Your petitions.

6 Now I know that אֱלֹהִים saves His anointed; He will listen to him from His kadosh shamayim with the saving strength of His Right Hand.

7 Some trust in mirkavot and some in horses: but we will remember the Name of אֱלֹהִים our Ahlohim.

8 They are brought down and fallen: but we are risen and stand tzadik.

9 Save, אֱלֹהִים: let The Melech listen to us when we call.

Chaph Aleph

21 The melech shall simcha in Your strength, O אֱלֹהִים; and in Your YAHUSHA how greatly shall he gilah!

2 You have given him his lev's desire and have not withheld the request of his lips. Selah.

3 For You put before him the brachot of tov things: You set a keter of pure gold on his head.

4 He asked chayim from You and You gave it him, even length of yamim le-olam-va-ed.

5 His tifereth is great in Your YAHUSHA : kavod and majesty have You laid upon him.

6 For You have made him most blessed le-olam-va-ed: You have made him gilah in the simcha of Your Presence.

7 For the melech trusts in אֱלֹהֵיךָ and through the rachamim of the Most High he shall not be moved.

8 Your hand reaches all Your enemies: Your Right Hand shall find out those that hate You.

9 You shall make them as a fiery oven in the time of Your anger: אֱלֹהֵיךָ shall swallow them up in His anger and the fire shall devour them.

10 Their fruit shall You destroy from the earth and their zera from among the children of men.

11 For they intended evil against You: they imagined a mischievous plan, which they are not able to perform.

12 Therefore shall You make them turn their back, when You shall make ready Your arrows upon Your bowstrings against their faces.

13 Be exalted, אֱלֹהֵיךָ, in Your own strength: so will we shir and hallel Your might.

Chaph Bet

22 Eli-אֱלֹהֵיךָ Eli-אֱלֹהֵיךָ; Lama azavtani, why have You left Me here and are far from saving Me and from the words of My roaring?

2 O My Ahlohim, I cry in the daytime, but You do not answer Me; and in the lyla season and I find no rest.

3 But You are Kadosh, O You that lives in the tehillot of Yisrael.

4 Our ahvot trusted in You: they trusted and You did deliver them.

5 They cried to You and were delivered: they trusted in You and were not ashamed.

6 But I AM a worm and no man; a reproach of men and despised by the people.

7 All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head saying,

8 He trusted on אִי־אִי that He would deliver Him: let Him deliver Him, seeing He delighted in Him.

9 But You are He that took Me out of the womb: You did make Me tikvah when I was upon My eema's breasts.

10 I was cast upon You from the womb: You are My El from My eema's belly.

11 Be not far from Me; for trouble is near; for there is none to help.

12 Many bulls have surrounded Me: strong bulls of Bashan have encircled Me.

13 They open their mouths against Me, as a ravening and a roaring lion.

14 I AM poured out like mayim and all My bones are out of joint: My lev is like wax; it is melted in the midst of My inward parts.

15 My strength is dried up like a potsherd; and My tongue cleaves to My jaws; and You have brought Me into the dust of death.

16 For dogs have surrounded Me: the kehilla of the wicked have encircled Me: they pierced My hands and My feet.

17 They count all My bones: they look and stare upon Me.

18 They part My garments among them and cast lots for My raiment.

19 But be not far from Me, O אִי־אִי: O My strength, make haste to help Me.

20 Deliver My being from the sword; My only
chayim from the power of the dog.

21 Save Me from the lion's mouth: from the horns of
the rhinocerus; You have listened to Me.

22 I will declare Your Name to My brothers; in the
midst of the kehilla will I hallel You.

23 You that fear אֱלֹהֵינוּ, hallel Him; all you the zera of
Yaakov, give Him tifereth; and fear Him, all you zera
of Yisrael

24 For He has not despised nor abhorred the
affliction of the afflicted; neither has He hidden His
face from Him; but when He cried to Him, He heard.

25 My tehilot shall be for You in the great kehilla: I
will pay my vows before them that fear Him.

26 The meek shall eat and be satisfied: Those that
seek Him shall hallel אֱלֹהֵינוּ. Their lev shall live le-
olam-va-ed.

27 All the ends of the olam shall remember and
make teshuvah to אֱלֹהֵינוּ: and all the mishpachot of
the goyim shall worship before You.

28 For the malchut is אֱלֹהֵינוּ 's: and He is the Ruler
among the goyim.

29 All they that are hungry upon the earth shall eat
and worship: all they that go down to the dust shall
bow before Him: and none can keep alive his own
being.

30 A zera shall serve Him; it shall be declared by
אֱלֹהֵינוּ for a coming generation.

31 They shall come, and shall declare His tzedakah
to a people that shall be born, that He has done
this.

Caph Gimel

23 אֱלֹהֵינוּ is my Shepherd; I shall not want.

2 He makes me to lie down in green pastures: He
leads me beside the still mayim.

3 He restores my being: He leads me in the paths-cycles of tzedakah for His Name's sake.

4 Yes, though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; Your rod and Your staff they comfort me.

5 You prepare a shulchan before me in the presence of my enemies: You anoint my head with oil; my cup runs over.

6 Surely tov and rachamim shall follow me all the yamim of my chayim: and I will dwell in the Bayit of אֶל־אֱלֹהִים le-olam-va-ed.

Caph Daled

24 The earth is אֶל־אֱלֹהִים's and the fullness of it; the olam and they that dwell in it.

2 For He has founded it upon the seas and established it upon the floods.

3 Who shall ascend into the har of אֶל־אֱלֹהִים ? Or, who shall stand in His Kadosh-Place?

4 He that has clean hands and a pure lev; who has not brought his being to vanity, nor sworn deceitfully.

5 He shall receive the bracha from אֶל־אֱלֹהִים and tzedakah from the Ahlohim of his YAHUSHA.

6 This is the generation of them that seek Him, that seek Your face, O Ahlohim of Yaakov. Selah.

7 Lift up your head, O you gates; and be lifted up, you everlasting doors; and The Melech of Tifereth shall come in.

8 Who is this Melech of tifereth? אֶל־אֱלֹהִים strong and mighty, אֶל־אֱלֹהִים mighty in battle.

9 Lift up your heads, O you gates; even lift them up, you everlasting doors; and The Melech of Tifereth shall come in.

10 Who is this Melech of tifereth? אֶל־אֱלֹהִים Tzevaot, He is The Melech of tifereth. Selah.

Caph Hey

25 To You, O אלהים, do I lift up my being.

2 O my Ahlohim, I trust in You: let me not be ashamed, let not my enemies' triumph over me.

3 Yes, let none that wait on You be ashamed: let them be ashamed who transgress without cause.

4 Show me Your halachot, O אלהים; teach me Your halachot.

5 Lead me in Your emet and teach me: for You are the Ahlohim of my YAHUSHA ; on You do I wait all yom.

6 Remember, O אלהים, Your tender rachamim and Your loving chesed; for they have been le-olam-va-ed.

7 Remember not the sins of my youth, nor my transgressions: according to Your rachamim remember me for Your tov's sake, O אלהים.

8 Tov and tzadik is אלהים: therefore will He teach sinners the halacha.

9 The meek will He guide in mishpat: and to the meek will He teach His halacha.

10 All the paths of אלהים are rachamim and emet to such as keep His brit and His testimonies.

11 For Your Name's sake, O אלהים, pardon my iniquity; for it is great.

12 What man is he that fears אלהים ? He teaches him in the halacha that he shall choose.

13 His being shall dwell at ease; and his zera shall inherit the earth.

14 The secret of אלהים is with them that fear Him; and He will show them His brit.

15 My eyes are always toward אלהים; for He shall pluck my feet out of the net.

16 Turn to me and have rachamim upon me; for I am desolate and afflicted.

17 The troubles of my lev are enlarged: O bring me out of my distresses.

18 Look upon my affliction and my pain; and forgive all my sins.

19 Consider my enemies; for they are many; and they hate me with cruel hatred.

20 O guard my being and deliver me: let me not be ashamed; for I put my trust in You.

21 Let integrity and tzedakah preserve me; for I wait on You.

22 Redeem Yisrael, O Ahlohim, out of all his troubles.

Caph Vav

26 Judge me, O אֱלֹהִים; for I have walked in my integrity: I have trusted also in אֱלֹהִים; therefore I shall not slide.

2 Examine me, O אֱלֹהִים and prove me; test my mind and my lev.

3 For Your loving chesed is before my eyes: and I have had my halacha in Your emet.

4 I have not sat with vain persons; neither will I go in with pretenders.

5 I have hated the kehilla of evildoers; and will not sit with the wicked.

6 I will wash my hands in innocence: so will I walk around Your altar, O אֱלֹהִים:

7 That I may publish with the voice of hodu and tell of all Your wonderful works.

8 אֱלֹהִים, I have loved the dwelling place of Your Bayit and the place where Your kavod dwells.

9 Gather not my being with sinners, nor my chayim with bloody men,

10 In whose hands are evil and their right hand is full of bribes.

11 But as for me, I will have my halacha in my integrity: redeem me and be full of rachamim to me.

12 My foot stands in an even place: in the kehellot will I bless אֱלֹהִים.

Caph Zayin

27 אֱלֹהִים is my Ohr and my YAHUSHA; whom shall I fear? אֱלֹהִים is the strength of my chayim; of whom shall I be afraid?

2 When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an army should encamp against me, my lev shall not fear: though war should rise against me, in this will I be confident.

4 One thing have I desired of אֱלֹהִים and that will I seek; that I may dwell in the Bayit of אֱלֹהִים all the yamim of my chayim, to observe the beauty of אֱלֹהִים and to inquire in His Hekal.

5 For in the time of trouble He shall hide me in His sukkah: in the secret of His sukkah shall He hide me; He shall set me up upon a Rock.

6 And now shall my head be lifted up above my enemies all around me: therefore will I offer in His sukkah sacrifices of simcha; I will shir, yes, I will shir tehillot to אֱלֹהִים.

7 Shema, O אֱלֹהִים, when I cry with my voice: have rachamim also upon me and answer me.

8 When You said, Seek My face; my lev said to You, Your face, אֱלֹהִים, will I seek.

9 Hide not Your face far from me; put not Your eved away in anger: You have been my help; leave me not, neither forsake me, O Ahlohim of my YAHUSHA.

10 When my abba and my eema forsake me, then אֱלֹהִים will take me up.

11 Teach me Your halacha, O אֱלֹהִים and lead me in a smooth derech because of my enemies.

12 Deliver me not over to the will of my enemies: for false witnesses have risen up against me and such as breathe out cruelty.

13 I would have fainted, unless I had believed to see the tov of אֱלֹהִים in the land of the living.

14 Wait on אֱלֹהִים: be of tov courage and He shall strengthen your lev: wait, I say, on אֱלֹהִים.

Caph Chet

28 To You will I cry, O אֱלֹהִים my Rock; be not silent before me: lest, if You be silent to me, I will become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry to You, when I lift up my hands toward Your Kadosh-Place.

3 Draw me not away with the wicked and with the workers of iniquity, who speak shalom to their neighbors, but evil is in their levavot.

4 Give them according to their deeds and according to the wickedness of their endeavors: give them according to the work of their hands; render to them what they deserve.

5 Because they regard not the works of אֱלֹהִים, nor the works of His Hands, He shall destroy them and not build them up.

6 Barchu-et-אֱלֹהִים because He has heard the voice of my supplications.

7 אֱלֹהִים is my strength and my shield; my lev trusted in Him and I am helped: therefore my lev has great gilah; and with my shir will I hallel Him.

8 אֱלֹהִים is their strength and He is the saving strength of His anointed.

9 Save Your people and bless Your inheritance: feed them also and lift them up le-olam-va-ed.

Caph Tet

29 Give to אֱלֹהִים, O you sons of the mighty, give to אֱלֹהִים tifereth and strength.

2 Give to אֱלֹהִים the tifereth due to His Name; worship אֱלֹהִים in the beauty of set apartness.

3 The voice of אֱלֹהִים is upon the mayim: the El of tifereth thunders: אֱלֹהִים is upon many mayim.

4 The voice of אֱלֹהִים is powerful; the voice of אֱלֹהִים is full of majesty.

5 The voice of אֱלֹהִים breaks the cedars; yes, אֱלֹהִים breaks the cedars of Levanon.

6 He makes them also to skip like a calf; Levanon and Siryon like a young rhinoceros.

7 The voice of אֱלֹהִים divides the flames of fire.

8 The voice of אֱלֹהִים shakes the wilderness; אֱלֹהִים shakes the wilderness of Kadesh.

9 The voice of אֱלֹהִים makes the deers to give birth and strips the forests: and in His Hekal everyone speaks of His tifereth.

10 אֱלֹהִים sits upon the flood; yes, אֱלֹהִים sits as Melech le-olam-va-ed.

11 אֱלֹהִים will give strength to His people; אֱלֹהִים will bless His people with shalom.

Lamed

30 I will extol You, O אֱלֹהִים; for You have lifted me up and have not made my foes to gilah over me.

2 O אֱלֹהִים my Ahlohim, I cried to You and You have healed me.

3 O אֱלֹהִים, You have brought up my being from Sheol: You have kept me alive, that I should not go down to the pit.

4 Sing to אֱלֹהִים, O you kidushim of His and give hodu at the remembrance of His set apartness.

5 For His anger endures but for a moment; in His chen is chayim: weeping may endure for a lyla, but simcha comes in the boker.

6 And in my ease I said, I shall never be moved.

7 אֱלֹהִים, by Your chen You have made my har to stand strong: You did hide Your face and I was troubled.

8 I cried to You, O אלהים; and to אלהים I made my plea.

9 What profit is there in my dahm, when I go down to the pit? Shall the dust hallel You? Shall it declare Your emet?

10 Hear, O אלהים and have rachamim upon me: אלהים, be my helper.

11 You have turned my mourning into dancing: You have put off my sackcloth and clothed me with simcha;

12 So I will shir halleluyah to You and not be silent. O אלהים my Ahlohim, I will give hodu to You le-olam-va-ed.

Lamed Aleph

31 In You, O אלהים, do I put my trust; let me

never be ashamed: deliver me in Your tzedakah.

2 Bow down Your ear to me; deliver me speedily: be my strong Rock, for a bayit of defense to save me.

3 For You are my Rock and my fortress; therefore for Your Name's sake lead me, and guide me.

4 Pull me out of the net that they have laid secretly for me: for You are my strength.

5 Into Your hand I commit My Ruach: You have redeemed me, O אלהים El of emet.

6 I have hated them that regard lying vanities: but I trust in אלהים.

7 I will be in simcha and gilah in Your rachamim: for You have considered my trouble; You have known my being in adversities;

8 And have not shut me up into the hand of the enemy: You have set my feet in a large place.

9 Have rachamim upon me, O אלהים, for I am in trouble: my eye is consumed with grief, yes, my being and my belly.

10 For my chayim is consumed with grief and my years with sighing: my strength fails because of my iniquity and my bones are consumed.

11 I was a reproach among all my enemies, but especially among my neighbors and a fear to my chaverim: they that did see me outside ran from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many: fear was on every side: while they took counsel together against me, they planned to take away my chayim.

14 But I trusted in You, O אלהים: I said, You are my Ahlohim.

15 My times are in Your hand: deliver me from the hand of my enemies and from them that persecute me.

16 Make Your face to shine upon Your eved: save me for Your chesed's sake.

17 Let me not be ashamed, O אלהים; for I have called upon You: let the wicked be ashamed and let them be silent in Sheol.

18 Let the lying lips be put to silence; that speak grievous things proudly and contemptuously against the tzadikim.

19 Oh how great is Your tov, which You have laid up for them that fear You; which You have worked for them that trust in You before the sons of men!

20 You shall hide them in the secret of Your presence from the pride of man: You shall keep them secretly in a citadel from the strife of tongues.

21 Barchu-et-אלהים: for He has showed me His marvelous chesed in a strong city.

22 For I said in my haste, I am cut off from before Your eyes: nevertheless You heard the voice of my supplications when I cried to You.

23 O love אלהים, all you His kidushim: for אלהים preserves the faithful and fully rewards the proud doer.

24 Be of tov courage and He shall strengthen your lev, all you that tikvah in אלהים.

Lamed Bet

32 Blessed is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man to whom אלהים does not impute iniquity and in whose ruach there is no deceit.

3 When I kept silence, my bones became old through my groaning all the yom long.

4 For yom and lyla Your hand was heavy upon me: my moisture is turned into the drought of summer.

Selah.

5 I acknowledged my sin to You and my iniquity I did not hide. I said, I will confess my transgressions to אלהים; and You forgave the iniquity of my sin. Selah.

6 For this shall every one that is tzadik make tefillah to You in a time when You may be found: surely in the floods of great mayim, they shall not come near to him.

7 You are my hiding place; You shall preserve me from trouble; You shall surround me with shirim of deliverance. Selah.

8 I will instruct you and teach you in the halacha in which you shall go: I will guide you with My eye.

9 Be not as the horse, or as the mule, which have no binah: whose mouths must be held in with bit and muzzle, lest they come near to you.

10 Many sorrows shall be to the wicked: but he that trusts in אלהים, rachamim shall surround him.

11 Be in simcha in אלהים and gilah, you tzadikim: and shout for simcha, all you that are tzadik in lev.

Lamed Gimel

33 Gilah in אֶלֶּל, O you tzadikim: for hallel is fitting for the tzadikim.

2 Hallel אֶלֶּל with the harp: shir to Him with the guitar and an instrument of ten strings.

3 Sing to Him a new shir; play skillfully with a loud noise.

4 For The Word of אֶלֶּל is right; and all His works are done in emet.

5 He loves tzedakah and mishpat: the earth is full of the tov of אֶלֶּל.

6 By The Word of אֶלֶּל were the shamayim made; and all the host of them by The Ruach of His mouth.

7 He gathers the mayim of the sea together as a heap: He lays up the deep in storehouses.

8 Let all the earth fear אֶלֶּל: let all the inhabitants of the olam stand in awe of Him.

9 For He spoke and it was done; He commanded and it stood fast.

10 אֶלֶּל brings the counsel of the goyim to nothing: He makes the plans of the people of no effect.

11 The counsel of אֶלֶּל stands le-olam-va-ed, the thoughts of His lev to all generations.

12 Blessed is the nation whose Ahlohim is אֶלֶּל: and the people whom He has chosen for His own inheritance.

13 אֶלֶּל looks from the shamayim; He beholds all the sons of men.

14 From the place of His dwelling place He looks upon all the inhabitants of the earth.

15 He makes their levavot alike. He considers all their works.

16 There is no melech saved by the multitude of an army: a mighty man is not delivered by much strength.

17 A horse is a worthless thing for safety: neither shall it deliver anyone by its great strength.

18 See, the eyes of אֱלֹהִים are upon them that fear Him, upon them that tikvah in His rachamim;

19 To deliver their being from death and to keep them alive in famine.

20 Our being waits for אֱלֹהִים; He is our help and our shield.

21 For our lev shall gilah in Him because we have trusted in His kadosh Name.

22 Let Your rachamim, O אֱלֹהִים, be upon us, according to the tikvah we have in You.

Lamed Daled

34 I will bless אֱלֹהִים at all times: His hallel shall continually be in my mouth.

2 My being shall make its boast in אֱלֹהִים: the humble shall hear of it and are in simcha.

3 O magnify אֱלֹהִים with me and let us exalt His Name together.

4 I sought אֱלֹהִים and He heard me and delivered me from all my fears.

5 They looked to Him and were lightened: and their faces were not ashamed.

6 This poor man cried and אֱלֹהִים heard him and saved him out of all his troubles.

7 The Heavenly-Malach of אֱלֹהִים encamps all around them that fear Him and delivers them.

8 O taste and see that אֱלֹהִים is tov: blessed is the man that trusts in Him.

9 O fear אֱלֹהִים, you His kidushim: for there is no lack to them that fear Him.

10 The young lions do lack and suffer hunger: but they that seek אֱלֹהִים shall not lack any tov thing.

11 Come, you children, listen to me: I will teach you the fear of אֱלֹהִים.

12 What man is he that desires chayim and loves many yamim, that he may see tov?

13 Keep your tongue from evil and your lips from speaking deceit.

14 Depart from evil and do tov; seek shalom and pursue it.

15 The eyes of אֱלֹהִים are upon the tzadikim and His ears are open to their cry.

16 The face of אֱלֹהִים is against them that do evil, to cut off the remembrance of them from the earth.

17 The tzadikim cry and אֱלֹהִים hears and delivers them out of all their troubles.

18 אֱלֹהִים is near to them that are of a broken lev; and saves such as be of a contrite ruach.

19 Many are the afflictions of the tzadikim: but אֱלֹהִים delivers them out of them all.

20 He keeps all His bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the tzadikim shall be ruined.

22 אֱלֹהִים redeems the being of His avadim: and none of them that trust in Him shall be condemned.

Lamed Hey

35 Plead my cause, O אֱלֹהִים, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and armor and stand up for my help.

3 Draw out also the spear and stop the derech of those that persecute me: say to my being, I am your YAHUSHA.

4 Let them be ashamed and put to shame that seek after my being: let them be turned back and brought to confusion that plan my hurt.

5 Let them be as chaff before the wind: and let the Heavenly-Malach of אֱלֹהִים chase them.

6 Let their halacha be dark and slippery: and let the Heavenly-Malach of אֱלֹהִים persecute them.

7 For without cause have they hid their net for me in a pit, which without cause they have dug for my being.

8 Let destruction come upon him unaware; and let his net that he has hidden catch himself: into that very destruction let him fall.

9 And my being shall have simcha in אִיִּי: it shall gilah in His YAHUSHA.

10 All my bones shall say, אִיִּי, who is like You, who delivers the poor from him that is too strong for him, yes, the poor and the needy from him that spoils him?

11 False witnesses did rise up; they lay to my charge things that I knew not.

12 They rewarded me evil for tov to the bereaving of my being.

13 But as for me, when they were sick, my clothing was sackcloth: I humbled my being with fasting; and my tefillah returned into my own bosom.

14 I behaved myself as though he had been my chaver, or brother: I bowed down heavily, as one that mourns for his eema.

15 But in my adversity they had simcha and gathered themselves together: yes, those who smite gathered themselves together against me and I knew it not; they did tear me and ceased not:

16 With hypocritical mockers in the moadeem, they gnashed upon me with their teeth.

17 אִיִּי, how long will You look on? Rescue my being from their destructions, my chayim from the lions.

18 I will give You hodu in the great kehilla: I will hallel You among a mighty nation.

19 Let not them that are my enemies wrongfully gilah over me: neither let them wink with the eyes who hate me without a cause.

20 For they speak not shalom: but they plan deceitful matters against them that are quiet in the land.

21 Yes, they opened their mouth wide against me and said, Aha, aha, our eye has seen it.

22 This You have seen, O אֱלֹהִים: keep not silent: O אֱלֹהִים, be not far from me.

23 Stir up Yourself and awake to my mishpat, even to my cause, my Ahlohim and my Master.

24 Judge me, O אֱלֹהִים my Ahlohim, according to Your tzedakah; and let them not gilah over me.

25 Let them not say in their levavot, Aha, our desire is done: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that gilah at my hurt: let them be clothed with shame and dishonor that magnify themselves against me.

27 Let them shout for simcha and be in simcha, that favor my tzadik cause: yes, let them say continually, Let אֱלֹהִים be magnified, who has pleasure in the shalom of His eved.

28 And my tongue shall speak of Your tzedakah and of Your tehilla all the yom long.

Lamed Vav

36 The transgression of the wicked testifies to the evil within his lev, no fear of Ahlohim is before his eyes.

2 For he flatters himself in his own eyes, until his iniquity is found to be hateful.

3 The words of his mouth are iniquity and deceit: he has ceased to be wise and to do tov.

4 He plans evil upon his bed; he sets himself in a halacha that is not tov; he despises not evil.

5 Your rachamim, O אֱלֹהִים, is in the shamayim; and Your faithfulness reaches to the clouds.

6 Your tzedakah is like the great mountains; Your mishpat are a great deep: O אֱלֹהִים You preserve man and beast.

7 How excellent is Your loving chesed, O Ahlohim ! Therefore the children of men put their trust under the shadow of Your wings.

8 They shall be abundantly satisfied with the abundance of Your Bayit; and You shall make them drink of the river of Your pleasures.

9 For with You is the fountain of chayim: in Your ohr shall we see clearly.

10 O continue Your loving chesed to them that know You; and Your tzedakah to the tzadik in lev.

11 Let not the foot of pride come against me and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down and shall not be able to rise.

Lamed Zayin

37 Do not be moved because of evildoers,

neither be envious against the workers of iniquity.

2 For they shall soon be cut down like the grass and wither as the green herb.

3 Trust in אֱלֹהִים and do tov; so shall you dwell in the land and truly you shall be fed.

4 Delight yourself in אֱלֹהִים; and He shall give you the desires of your lev.

5 Commit your halacha to אֱלֹהִים; trust in Him; and He shall bring it to pass.

6 And He shall bring forth your tzedakah as the ohr and your mishpat as the noonday.

7 Rest in אֱלֹהִים and wait patiently for Him: do not be moved because of him who prospers in his halacha because of the man who brings wicked plans to pass.

8 Cease from anger and forsake anger: do not be moved by any means to do evil.

9 For evildoers shall be cut off; but those that wait upon אֱלֹהִים, they shall inherit the earth.

10 For yet a little while and the wicked shall be no more: yes, you shall diligently consider his place and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of shalom.

12 The wicked plots against the tzadik and gnashes at him with his teeth.

13 אֱלֹהִים shall laugh at him: for He sees that his Yom HaDin is coming.

14 The wicked have drawn out the sword and have bent their bow, to cast down the poor and needy and to slay those of tzadik behavior.

15 Their sword shall enter into their own lev and their bows shall be broken.

16 A little that a tzadik man has is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but אֱלֹהִים upholds the tzadikim.

18 אֱלֹהִים knows the yamim of the tzadik: and their inheritance shall be le-olam-va-ed.

19 They shall not be ashamed in the evil time: and in the yamim of famine they shall be full.

20 But the wicked shall perish and the enemies of אֱלֹהִים shall be as the fat of lambs: they shall be consumed; into smoke shall they consume away.

21 The wicked borrows and pays not again: but the tzadik shows rachamim and gives.

22 For such as are blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off.

23 The steps of a tov man are ordered by אֱלֹהִים: and He delights in his halacha.

24 Though he falls, he shall not be utterly cast down: for אֱלֹהִים upholds him with His hand.

25 I have been young and now am old; yet have I not seen the tzadikim forsaken, or his zera begging lechem.

26 He is always full of rachamim and lends; and his zera is blessed.

27 Depart from evil and do tov; and dwell le-olam-va-ed.

28 For אֱלֹהִים loves mishpat and forsakes not His kidushim; they are preserved le-olam-va-ed: but the zera of the wicked shall be cut off.

29 The tzadikim shall inherit the earth and dwell in it le-olam-va-ed.

30 The mouth of the tzadik speaks chochmah and his tongue talks of mishpat.

31 The Torah of his Ahlohim is in his lev; none of his steps shall slide.

32 The wicked watches the tzadik and seeks to slay him.

33 אֱלֹהִים will not leave him in his hand, nor condemn him when he is judged.

34 Wait on אֱלֹהִים and keep His halacha and He shall exalt you to inherit the earth: when the wicked are cut off, you shall see it.

35 I have seen the wicked in great power and spreading himself like a native green eytz.

36 Yet he passed away and, look, he was not: yes, I sought him, but he could not be found.

37 Mark the perfect man and observe the tzadik: for the end of that man is shalom.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the YAHUSHA of the tzadikim is from אֱלֹהִים: He is their strength in the time of trouble.

40 And אֱלֹהִים shall help them and deliver them: He shall deliver them from the wicked and save them because they trust in Him.

Lamed Chet

38 O אֱלֹהִים, rebuke me not in Your anger: neither discipline me in Your hot displeasure.

2 For Your arrows have pierced me and Your hand pressures me.

3 There is no soundness in my flesh because of Your anger; neither is there any rest in my bones because of my sin.

4 For my iniquities are gone over my head: as a heavy burden they are too heavy for me.

5 My wounds stink and fester because of my foolishness.

6 I am troubled; I am bowed down greatly; I go depressed in mourning all yom long.

7 For my loins are filled with burning: and there is no soundness in my flesh.

8 I am feeble and broken: I have roared by reason of the stress of my lev.

9 אֱלֹהִים, all my desire is before You; and my groaning is not hidden from You.

10 My lev throbs, my strength fails me: as for the ohr of my eyes, it also is gone from me.

11 My lovers and my chaverim stand aloof from me; and my mishpacha stands far away.

12 They also that seek after my chayim lay snares for me: and they that seek my hurt speak mischievous things and imagine deceit all yom long.

13 But I, as a deaf man, heard not; and I was like a dumb man that opens not his mouth.

14 So I was as a man that hears not and in whose mouth are no rebukes.

15 For in You, O אֱלֹהִים, do I have tikvah: You will hear, O אֱלֹהִים my Ahlohim.

16 For I said, Shema to me, lest otherwise they should gilah over me: when my foot slips, they would then magnify themselves over me.

17 For I am ready to fall away from You and my sorrow is continually before me.

18 For I will declare my iniquity; I will be sorry for my sin.

19 But my enemies are lively and they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for tov are my adversaries; because I follow the thing that is tov.

21 Forsake me not, O אלהים: O my Ahlohim, be not far from me.

22 Hurry to help me, O אלהים my YAHUSHA.

Lamed Tet

39 I said, I will take heed to my halachot, that I sin not with my tongue: I will keep my mouth with a muzzle, while the wicked is before me.

2 I was dumb with silence, I held my silence, even from tov; and my sorrow was stirred.

3 My lev was hot within me, while I was meditating the fire burned: then spoke I with my tongue,

4 אלהים, make me to know my end and the measure of my yamim, what it is; that I may know how brief I really am.

5 See, You have made my yamim like handbreadths; and my age is as nothing before You: truly every man in his best condition is altogether vanity. Selah.

6 Surely every man walks as a shadow: surely their turmoil is in vain: he heaps up riches and knows not who shall gather them.

7 And now, אלהים, what do I wait for? My tikvah is in You.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb; I opened not my mouth; because You did it.

10 Remove Your stroke away from me: I am consumed by the blow of Your hand.

11 When You correct man for iniquity with rebukes, You make his beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my tefillah, O אלהים and give ear to my cry; hold not Your silence at my tears: for I am a ger with You and a dweller, as all my ahvot were.

13 O spare me so that I may recover strength, before I go away and am no more.

Mem

40 I waited patiently for אלהים; and He inclined to me and listened to my cry.

2 He brought me up also out of a horrible pit, out of the muddy clay and set my feet upon a Rock and established my goings.

3 And He has put a new shir in my mouth, even hallel to our Ahlohim: many shall see it and fear and shall trust in אלהים.

4 Blessed is that man that makes אלהים his trust and has not turned to the proud, nor such as turn aside to lies.

5 Many, O אלהים my Ahlohim, are Your wonderful works that You have done and Your thoughts towards us: there is none to compare to You: if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering You did not desire; but a gooff You have prepared for Me; burnt offering and sin offering You did not require.

7 Then said I, observe, I will come: in the volume-chapter of the scroll it is written all about Me.

8 I delight to do Your will, O My Ahlohim: yes, Your Torah is within My lev.

9 I have preached Good News and tzedakah in the great kehilla: I will not refrain My lips O אלהים, You know My tzedakah.

10 I have not hidden Your tzedakah within My lev; but I have declared Your faithfulness and Your YAHUSHA: I have not concealed Your loving chesed and Your emet from the great kehilla of Yisrael.

11 Withhold not Your tender rachamim from me, O אלהים: let Your loving chesed and Your emet continually preserve me.

12 For innumerable evils have surrounded me: my iniquities have taken hold of me, so that I am not able to look up; they are more than the hairs of my head: therefore my lev fails me.

13 Be pleased, O אלהים, to deliver me: O אלהים, hurry to help me.

14 Let them be ashamed and abased together that seek after my being to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be ruined as a reward of their shame that say to me, Aha, aha.

16 Let all those that seek You gilah and have simcha in You: let those who love Your YAHUSHA say continually, אלהים be magnified.

17 But I am poor and needy; yet אלהים thinks about me: You are my help and my Deliverer; do not delay, O my Ahlohim.

Mem Aleph

41 Blessed is he that considers the poor: אלהים will deliver him in time of trouble.

2 אלהים will preserve him and keep him alive; and he shall be blessed upon the earth: and You will not deliver him to the will of his enemies.

3 אלהים will strengthen him upon his sick bed: You will bring recovery for his sickness on his bed.

4 I said, אָפְּאָר, be full of rachamim to me: heal my being; for I have sinned against You.

5 My enemies speak evil of me, When shall he die and his name perish?

6 And if he comes to visit, he speaks vanity: his lev gathers iniquity to itself; when he goes out, he tells it.

7 All that hate Me whisper together against Me: against Me do they plan My hurt.

8 An unclean Beliyaal, they say, cleaves to Him: and now that He lies He shall rise up again no more.

9 Yes, My own familiar chaver, in whom I trusted, which did eat of My lechem, has lifted up his heel against Me.

10 But You, O אָפְּאָר, be full of rachamim to Me and raise Me up, that I may repay them.

11 By this I will know that You chose Me because My enemy does not triumph over Me.

12 And as for Me, You uphold Me in My integrity and set Me before Your face le-olam-va-ed.

13 Blessed is אָפְּאָר Ahlohim of Yisrael from everlasting and to everlasting. Ahmein and Ahmein.
Mem Bet

42 As the deer throbs after the mayim brooks, so throbs my being after You, O Ahlohim.

2 My being thirsts for Ahlohim, for the living El: when shall I come and appear before Ahlohim ?

3 My tears have been my food yom and lyla, while they continually say to me, Where is your Ahlohim ?

4 When I remember these things, I pour out my being within me: for I had gone with the multitude, I went with them to the Bayit of Ahlohim, with the voice of simcha and tehilla, with a multitude that kept the moadeem.

5 Why are you cast down, O my being? And why are you in turmoil within me? Tikvah in Ahlohim: for I shall yet hallel Him for the help of His face.

6 O my Ahlohim, my being is cast down within me: therefore will I remember You from the land of Yarden and from the heights of Hermon and from Har Mitzar.

7 Deep calls to deep at the noise of Your waterfalls: all Your waves and Your billows have gone over me.

8 Yet אִתְּךָ will command His loving chesed in the daytime and in the lyla His shir shall be with me and my tefillah to the El of my chayim.

9 I will say to El my Rock, Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?

10 Like a sword in my bones, my enemies reproach me; while they say daily to me, Where is your Ahlohim ?

11 Why are you cast down, O my being? And why are you in turmoil within me? Tikvah in Ahlohim: for I shall yet hallel Him, who is the health of my face and my Ahlohim.

Mem Gimel

43 Judge me, O Ahlohim and plead my cause against a wicked nation: O deliver me from the deceitful and unjust man.

2 For You are the Ahlohim of my strength: why do You cast me off? Why do I go mourning because of the oppression of the enemy?

3 O send out Your Ohr and Your emet: let them lead me; let them bring me to Your kadosh har and to Your sukkot.

4 Then will I go to the altar of Ahlohim, to El my exceeding simcha: yes, upon the harp will I hallel You, O Ahlohim my Ahlohim.

5 Why are you cast down, O my being? And why are you in turmoil within me? Tikvah in Ahlohim: for I shall yet hallel Him, who is the health of my face and my Ahlohim.

Mem Daled

44 We have heard with our ears, O Ahlohim, our ahvot have told us, what work You did in their yamim, in the times of old.

2 How You did drive out the goyim with Your hand and planted them; how You did afflict the people and cast them out.

3 For they did not get the land in their possession by their own sword, neither did their own arm save them: but Your Right Hand and Your Arm, and the Ohr of Your face because You had showed chen to them.

4 You are my Melech, O Ahlohim: command deliverances for Yaakov.

5 Through You will we push down our enemies: through Your Name will we trample them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But You have saved us from our enemies and have put them to shame that hated us.

8 In Ahlohim we will boast all yom long and hallel Your Name le-olam-va-ed. Selah.

9 But You have cast us off and put us to shame; and do not go forth with our armies.

10 You make us turn back from the enemy: and those who hate us plunder us for themselves.

11 You have given us like sheep appointed for food; and have scattered us among the goyim.

12 You sold Your people for nothing and have set no price on them.

13 You make us a reproach to our neighbors, a scorn and a mockery to them that are around us.

14 You make us a swear word among the goyim, a shaking of the head among the peoples.

15 My confusion is continually before me and the shame of my face has covered me,

16 For the voice of him that slanders and blasphemes; because of the enemy and the avenger.

17 All this has come upon us; yet have we not forgotten You, neither have we been false in Your brit.

18 Our lev is not turned back; neither have our steps departed from Your halacha;

19 Yet You have broken us in the place of jackals and covered us with the shadow of death.

20 If we have forgotten the Name of our Ahlohim, or stretched out our hands to a strange el;

21 Would not Ahlohim search this out? For He knows the secrets of the lev.

22 Yes, for Your sake are we killed all yom long; we are counted as sheep for the slaughter.

23 Awake, why do You sleep, O אֱלֹהִים ? Arise, cast us not off le-olam-va-ed.

24 Why do You hide Your face and forget our affliction and our oppression?

25 For our being is bowed down to the dust: our belly cleaves to the earth.

26 Arise and be our help and redeem us for Your chesed's sake.

Mem Hey

45 My lev is overflowing with a tov matter: I

address my works to the melech: my tongue is the pen of a speedy writer.

2 You are fairer than the children of men: chen is poured into Your lips: therefore Ahlohim has blessed You le-olam-va-ed.

3 Gird Your sword upon Your thigh, O most mighty one, with Your tifereth and Your majesty.

4 And in Your majesty ride prosperously because of emet and meekness and tzedakah; let Your Right Hand lead to awesome things.

5 Your arrows are sharp in the lev of the melech's enemies; by which the goyim fall under You.

6 Your kesay, O Ahlohim, is le-olam-va-ed: the Scepter of Your malchut is The Scepter of Tzedakah.

7 You loved tzedakah and hated wickedness: therefore Ahlohim, Your Ahlohim, has anointed You with the oil of simcha above Your fellows.

8 All Your garments smell of myrrh and aloes and cassia, out of the ivory citadels, by which they have made You gilah.

9 Melech's daughters were among Your honorable women: upon Your right hand did stand the queen in gold from Ophir.

10 Hear, O daughter and consider and incline your ear; forget also your own people and your abba's bayit;

11 So shall The Melech greatly desire your beauty: He is your Master; worship Him.

12 And the daughter of Tsor shall be there with a gift; even the rich among the people shall seek Your chen.

13 The Melech's daughter is beautiful within: her clothing is embroidered with gold.

14 She shall be brought to The Melech in raiment of needlework: the virgins her companions that follow her shall be brought to You.

15 With simcha and gilah shall they be brought: they shall enter into The Melech's palace.

16 Instead of your ahvot shall be your children, whom you appoint leaders in all the earth.

17 I will make Your Name to be remembered in all generations: therefore shall the people hallel You le-olam-va-ed.

Mem Vav

46 Ahlohim is our refuge and strength, a very present help in trouble.

2 Therefore we will not fear, though the earth is removed and though the mountains are carried into the midst of the sea;

3 Though the mayim rage and foam, though the mountains shake with its swelling. Selah.

4 There is a river, whose streams make joyful the city of Ahlohim, the Kadosh-Place of the sukkot of the Most High.

5 Ahlohim is in the midst of her; she shall not be moved: Ahlohim shall help her, early in the boker.

6 The goyim raged, the malchutim were moved: He uttered His voice, the earth melted.

7 אֱלֹהִים Tzevaot is with us; the Ahlohim of Yaakov is our refuge. Selah.

8 Come, observe the works of אֱלֹהִים, what astounding deeds He has made in the earth.

9 He makes wars to cease to the ends of the earth; He breaks the bow and cuts the spear; He burns the mirkavah in the fire.

10 Be still and know that I AM Ahlohim: I will be exalted among the goyim; I will be exalted in the earth.

11 אֱלֹהִים Tzevaot is with us; the Ahlohim of Yaakov is our refuge. Selah.

Mem Zayin

47 O clap your hands, all you peoples; shout to Ahlohim with the voice of triumph.

2 For אֱלֹהִים Most High is awesome; He is a great Melech over all the earth.

3 He shall subdue the goyim under us and the goyim under our feet.

4 He chooses our inheritance for us, the excellence of Yaakov whom He loved. Selah.

5 Ahlohim is gone up with a shout, אֶפְרַיִם with the sound of a shofar.

6 Sing tehillot to Ahlohim, shir tehillot: shir tehillot to our Melech; shir tehillot.

7 For Ahlohim is The Melech of all the earth: shir tehillot with binah.

8 Ahlohim reigns over the goyim: Ahlohim sits upon the kesay of His set apartness.

9 The leaders of the earth are gathered together, even the people of the Ahlohim of Avraham: for the guardians of the earth belong to Ahlohim: He is greatly exalted.

Mem Chet

48 Great is אֶפְרַיִם and greatly to be praised in the city of our Ahlohim, in the har of His set apartness.

2 Beautiful on high, the simcha of the whole earth, is Har Tzion, on the sides of the north, the city of the great Melech.

3 Ahlohim is known in her citadels as her refuge.

4 For, look, the melechim were assembled, they passed by together.

5 They saw it and so they marveled; they were troubled and rushed away.

6 Fear took hold upon them there and pain, as of a woman in travail.

7 You broke the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of אֶפְרַיִם Tzevaot, in the city of our Ahlohim: Ahlohim will establish it le-olam-va-ed. Selah.

9 We have thought of Your loving chesed, O Ahlohim, in the midst of Your Hekal.

10 According to Your Name, O Ahlohim, so is Your tehilla to the ends of the earth: Your Right Hand is full of tzedakah.

11 Let Har Tzion gilah, let the daughters of Yahudah be in simcha because of Your mishpatim.

12 Walk around Tzion and go around her: count her towers.

13 Mark well her ramparts; consider her citadels; that you may tell it to the following generation.

14 For this Ahlohim is our Ahlohim le-olam-va-ed: He will be our guide even to our death.

Mem Tet

49 Shema, all you goyim; hear, all you inhabitants of the olam:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of chochmah; and the meditation of my lev shall bring binah.

4 I will incline my ear to a parable: I will open my riddles upon the harp.

5 Why should I fear in the yamim of evil, when the iniquity of my supplanters shall surround me?

6 They that trust in their wealth and boast themselves in the multitude of their riches;

7 None of them can by any means redeem his brother, nor give to Ahlohim a ransom for him:

8 For the redemption of their being is precious, and it ceases not le-olam-va-ed:

9 That he should still live le-olam-va-ed and not see corruption.

10 For he sees that wise men die, likewise the fools and the senseless persons perish and leave their wealth to others.

11 Their inward thought is, that their houses shall continue le-olam-va-ed and their dwelling places to all generations; they call their lands after their own names.

12 Nevertheless man does not remain in kavod: he is like the beasts that perish.

13 This derech of theirs is folly: yet their talmidim approve of their sayings. Selah.

14 Like sheep they are laid into Sheol; death shall feed on them; and the tzadik shall have rule over them in the boker; and their beauty shall consume in Sheol far from their dwelling.

15 But Ahlohim will redeem my being from the power of Sheol: for He shall receive me. Selah.

16 Be not afraid when one is made rich, when the tifereth of his bayit is increased;

17 For when he dies he shall carry nothing away: his tifereth shall not descend after him.

18 Though while he lived he blessed his being: and men will hallel you, when you do well for yourself.

19 He shall go to the generation of his ahvot; they shall never see ohr.

20 Man that has kavod, but does not understand why, is like the beasts that perish.

Nun

50 The mighty El, even אלהים, has spoken and shall call the earth from the rising of the shemesh to its going down.

2 Out of Tzion, the perfection of beauty, Ahlohim shines forth.

3 Our Ahlohim shall come, and shall not keep silent: a fire shall devour those before Him and it shall be very stormy around Him.

4 He shall call to the shamayim from above and to the earth, that He may judge His people.

5 Gather My kidushim together to Me; those that have made a brit with Me by sacrifice.

6 And the shamayim shall declare His tzedakah: for Ahlohim is The Shopet Himself. Selah.

7 Shema, O My people and I will speak; O Yisrael and I will testify against you: I AM Ahlohim, even your Ahlohim.

8 I will not reprove you for your sacrifices, or your burnt offerings, to have been continually before Me.

9 I will take no bullock out of your bayit, nor male goats out of your folds.

10 For every beast of the forest is Mine and the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field are Mine.

12 If I were hungry, I would not tell you: for the olam is Mine and the fullness of it.

13 Will I eat the flesh of bulls, or drink the dahm of goats?

14 Offer to Ahlohim hodu; and pay your vows to the Most High:

15 And call upon Me in the yom of trouble: I will deliver you and you shall give Me tifereth.

16 But to the wicked Ahlohim says, What have you to do with declaring My chukim, or that you should take My brit in your mouth?

17 Seeing you hate Torah and cast My Words behind you.

18 When you saw a thief, then you were pleased with him and have been partakers with adulterers.

19 You gave your mouth to evil and your tongue creates deceit.

20 You sit and speak against your brother; you slander your own eema's son.

21 These things have you done and I kept silent; you thought that I was altogether such a one as yourself: but I rebuke you and set it in order before your eyes.

22 Now consider this, you that forget Ahlohim, lest I tear you in pieces and there be none to deliver:

23 Anyone offering hallel glorifies Me: and to him that orders his behavior in tzedakah, to him will I show the YAHUSHA of Ahlohim.

Nun Aleph

51 Have rachamim upon me, O Ahlohim, according to Your loving chesed: according to the multitude of Your tender rachamim blot out my transgressions.

2 Wash me thoroughly from my iniquity and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is ever before me.

4 Against You and You alone, have I sinned and done this evil in Your sight: that You might be justified when You speak and be clear when You judge.

5 See, I was shaped in iniquity; and in sin did my eema conceive me.

6 See, You desire emet in the inward parts: and in the inward parts You shall make me to know chochmah.

7 Purge me with hyssop and I shall be clean: wash me and I shall be whiter than snow.

8 Make me to hear, simcha and gilah; let the bones which You have broken gilah.

9 Hide Your face from my sins and blot out all my iniquities.

10 Create in me a clean lev, O Ahlohim; and renew a right ruach within me.

11 Cast me not away from Your Presence; and take not Your Ruach Hakodesh from me.

12 Restore to me the simcha of Your YAHUSHA; and uphold me with Your free Ruach.

13 Then will I teach transgressors Your halachot; and sinners shall be turned to You.

14 Deliver me from bloodguilt, O Ahlohim, Ahlohim of my YAHUSHA: and my tongue shall shir aloud of Your tzedakah.

15 O אלהים, open my lips; and my mouth shall show forth Your hallel.

16 For You do not desire sacrifice, or else would I give it: You delight not in burnt offering.

17 The sacrifices of Ahlohim are a broken ruach: a broken and a contrite lev, O Ahlohim, You will not despise.

18 Do tov in Your tov pleasure to Tzion: rebuild the walls of Yahrushalayim.

19 Then shall You be pleased with the sacrifices of tzedakah, with burnt offerings and whole burnt offerings: then shall they offer young bulls upon Your altar.

Nun Bet

52 Why do you boast in evil, O mighty man? The tov of El endures continually.

2 Your tongue plans evils; like a sharp razor, working deceitfully.

3 You love evil more than tov and lying rather than to speak tzedakah. Selah.

4 You love all kinds of devouring words, O deceitful tongue.

5 El shall likewise destroy you le-olam-va-ed, He shall take you away and pluck you out of your dwelling place and root you out of the land of the living. Selah.

6 The tzadikim also shall see and fear and shall laugh at him:

7 See, this is the man that did not make Ahlohim his strength; but trusted in the abundance of his riches and strengthened himself in his wickedness.

8 But I am like a green olive eytz in the Bayit of Ahlohim: I trust in the rachamim of Ahlohim le-olam-va-ed.

9 I will hallel You le-olam-va-ed because You have done it: and I will wait on Your Name; for it is tov before Your kidushim.

Nun Gimel

53 The fool has said in his lev, There is no

Ahlohim. Corrupt are they and have done abominable iniquity: there is none that does tov.

2 Ahlohim looked down from the shamayim upon the children of men, to see if there were any that did understand, that did seek Ahlohim.

3 Every one of them has gone astray: they are altogether become filthy; there is none that does tov, no, not one.

4 Have the workers of iniquity no da'at? Who eat up my nation as they eat lechem: they have not called upon Ahlohim.

5 There they are in great fear, where no fear was: for Ahlohim has scattered the bones of them that encamp against you: you have put them to shame because Ahlohim has despised them.

6 Oh that the YAHUSHA of Yisrael would come out of Tzion! When Ahlohim brings back the exiles of His people, Yaakov shall gilah and Yisrael shall be in simcha.

Nun Daled

54 Save me, O Ahlohim, by Your Name, and judge me by Your strength.

2 Shema to my tefillah, O Ahlohim; give ear to the words of my mouth.

3 For foreigners have risen up against me and oppressors seek after my being: they have not set Ahlohim before them. Selah.

4 See, Ahlohim is my helper: אלהים is with them that uphold my being.

5 He shall reward evil to my enemies: cut them off in Your emet.

6 I will freely sacrifice to You: I will hallel Your Name, O אלהים; for it is tov.

7 For He has delivered me out of all trouble: and my eye has seen His desire upon my enemies.

Nun Hey

55 Give Your ear to my tefillah, O Ahlohim; and hide not Yourself from my pleading.

2 Attend to me and hear me: I mourn in my complaint and make noise;

3 Because of the voice of the enemy because of the oppression of the wicked: for they cast iniquity upon me and in their anger they hate me.

4 My lev is very pained within me: and the fears of death have fallen upon me.

5 Fearfulness and trembling have come upon me and horror has overwhelmed me.

6 And I said, Oh that I had wings like a yonah! For then would I fly away and be at rest.

7 See, then would I wander far off and remain in the wilderness. Selah.

8 I would run and escape from the wind and storm.

9 Destroy, O אלהים, confuse and divide their tongues: for I have seen violence and strife in the city.

10 Yom and lyla they go about it upon its walls: evil also and sorrow are in the midst of it.

11 Wickedness is in the midst of it: oppression and deceit depart not from her streets.

12 For it was not an enemy that reproached Me; then I could have dealt with it: neither was it he that hated Me that did magnify himself against Me; then I would have hidden Myself from him:

13 But it was you, a man My equal, My guide and My acquaintance.

14 We took sweet counsel together and walked to the Bayit of Ahlohim in the crowd.

15 Let death seize upon them and let them go down quickly into Sheol: for wickedness is in their dwellings and among them.

16 As for me, I will call upon Ahlohim; and אֱלֹהִים shall save me.

17 At shacrit and mincha and at maariv, will I make tefillah and cry aloud: and He shall listen to my voice.

18 He has delivered my being in shalom from the battle that was against me: for there were many with me.

19 El shall hear and afflict them, even He that abides from old. Selah. Because they have no changes, therefore they fear not Ahlohim.

20 He has put forth his hands against such as be at shalom with him: he has broken his promise.

21 The words of his mouth were smoother than butter, but war was in his lev: his words were softer than oil, yet were they drawn swords.

22 Cast your burden upon אֱלֹהִים and He shall sustain you: He shall never allow the tzadikim to be moved.

23 But You, O Ahlohim, shall bring them down into the pit of destruction: bloody and deceitful men shall not live out half their yamim; but I will trust in You.

Nun Vav

56 Be full of rachamim to me, O Ahlohim: for man would swallow me up; the daily fighting oppresses me.

2 My enemies would swallow me up daily: for there are many that fight against me, O Most High.

3 When I am afraid, I will trust in You.

4 In Ahlohim I will hallel His Word, in Ahlohim I have put my trust; I will not fear what flesh can do to me.

5 Every yom they twist my words: all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves and they mark my steps, when they wait for my being.

7 Shall they escape by iniquity? In Your anger cast down the goyim, O Ahlohim.

8 You count my wanderings: You put my tears into Your wineskin: are they not in Your scroll?

9 When I cry to You, then shall my enemies turn back: this I know; for Ahlohim is for me.

10 In Ahlohim will I hallel His Word: in אֶלֹהִים will I hallel His Word.

11 In Ahlohim have I put my trust: I will not be afraid what man can do to me.

12 Your vows are upon me, O Ahlohim: I will render tehillot to You.

13 For You have delivered my being from death: will not You deliver my feet from falling, that I may walk before Ahlohim in the ohr of the living?

Nun Zayin

57 Be full of rachamim to me, O Ahlohim, be full of rachamim to me: for my being trusts in You: yes, in the shadow of Your wings will I make my refuge, until these calamities have past.

2 I will cry to Ahlohim Most High; to El that performs all things for me.

3 He shall send from the shamayim and save me from the reproach of him that would swallow me up. Selah. Ahlohim shall send forth His rachamim and His emet.

4 My being is among lions: and I lie even among them that are set on fire, even the sons of men,

whose teeth are spears and arrows and their tongue
a sharp sword.

5 Be exalted, O Ahlohim, above the shamayim; let
Your tifereth be above all the earth.

6 They have prepared a net for my steps; my being
is bowed down: they have dug a pit before me, into
the midst of which they are fallen themselves.

Selah.

7 My lev is fixed, O Ahlohim, my lev is fixed: I will
shir and make music.

8 Awake, my tifereth; awake, guitar and harp: I
myself will awake early.

9 I will hallel You, O אלהים, among the peoples: I will
shir to You among the goyim.

10 For Your rachamim is great to the shamayim and
Your emet to the clouds.

11 Be exalted, O Ahlohim, above the shamayim: let
Your tifereth be above all the earth.

Nun Chet

58 Do you indeed speak tzedakah, O kehilla? Do
you judge uprightly, you sons of men?

2 Yes, in lev you work wickedness; you weigh the
violence of your hands in the earth.

3 The wicked are estranged even from the womb:
they go astray as soon as they are born, speaking
lies.

4 Their poison is like the poison of a serpent: they
are like the deaf cobra that stops its ear;

5 Which will not listen to the voice of charmers,
whisperers, or the wise.

6 Break their teeth, O Ahlohim, in their mouth: break
out the great teeth of the young lions, O אלהים.

7 Let them melt away as mayim that runs
continually: when He bends His bow to shoot His
arrows, let them be as cut in pieces.

8 As a snail that melts, let every one of them pass away: like the untimely birth of a woman, that they may not see the shemesh.

9 Before your pots can feel the thorns, may He blow them away; green and blazing alike.

10 The tzadikim shall gilah when he sees the vengeance: He shall wash his feet in the dahm of the wicked.

11 So that a man shall say, Truly there is a reward for the tzadikim: truly He is an Ahlohim that judges the earth.

Nun Tet

59 Deliver me from my enemies, O my Ahlohim: defend me from them that rise up against me.

2 Deliver me from the workers of iniquity and save me from bloody men.

3 For, look, they lie in wait for my being: the mighty are gathered against me; not for my transgression, nor for my sin, O אֱלֹהֵינוּ.

4 They run and prepare themselves without my fault: awake to help me and observe.

5 You therefore, O אֱלֹהֵינוּ Ahlohim Tzevaot, the Ahlohim of Yisrael, awake to visit all the goyim: be not full of rachamim to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog and go around the city.

7 See, they belch out with their mouth: swords are in their lips: for who, say they, does hear?

8 But You, O אֱלֹהֵינוּ, shall laugh at them; You shall have all the goyim in derision.

9 Because of his strength will I wait upon You: for Ahlohim is my defense.

10 The Ahlohim of my rachamim shall go before me: Ahlohim shall let me see my desire upon my enemies.

11 Slay them not, lest my people forget: scatter them by Your Power; and bring them down, O אַרְאֵנוּ our shield.

12 For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.

13 Consume them in anger, consume them that they may not be: and let them know that Ahlohim rules in Yaakov to the ends of the earth. Selah.

14 And at evening let them return; and let them make a noise like a dog and go around the city.

15 Let them wander up and down for food and complain if they are not satisfied.

16 But I will shir of Your Power; yes, I will shir aloud of Your rachamim in the boker: for You have been my defense and refuge in the yom of my trouble.

17 To You, O my Strength, will I shir: for Ahlohim is my defense, the Ahlohim of my rachamim.

Samech

60 O Ahlohim, You have cast us off, You have scattered us, You have been displeased; O turn Yourself to us again.

2 You have made the land to tremble; You have broken it: heal the breaches of it; for it shakes.

3 You have showed Your people hard things: You have made us to drink the wine of fear.

4 You have given a banner to them that fear You, that it may be displayed because of the emet.

Selah.

5 That Your beloved may be delivered; save with Your Right Hand, and listen to me.

6 Ahlohim has spoken in His set apartness, I will gilah, I will divide Shechem and measure out the Valley of Sukkot.

7 Gilad is Mine and Menasheh is Mine; Efrayim also is the strength of My head, Yahudah is My Torah-Giver;

8 Moav is My washpot; over Edom will I cast out My shoe: Philistia, scream out because of Me.

9 Who will bring me into the strong city? Who will lead me into Edom?

10 Will not You, O Ahlohim, who had cast us off? And You; O Ahlohim, who did not go out with our armies?

11 Give us help from trouble: for vain is the help of man.

12 Through Ahlohim we shall do valiantly: for He it is that shall trample down our enemies.

Samech Alef

61 Hear my cry, O Ahlohim; attend to my tefillah.

2 From the ends of the earth will I cry to You, when my lev is overwhelmed: lead me to The Rock that is higher than I.

3 For You have been a shelter for me and a strong tower from the enemy.

4 I will abide in Your sukkah le-olam-va-ed: I will trust in the shelter of Your wings. Selah.

5 For You, O Ahlohim, have listened to my vows: You have given me the heritage of those that fear Your Name.

6 You will prolong the melech's chayim: and his years as many generations.

7 He shall abide before Ahlohim le-olam-va-ed: O prepare rachamim and emet, which may preserve him.

8 So will I shir hallel to Your Name le-olam-va-ed, that I may daily perform my vows.

Samech Bet

62 Truly my being waits upon Ahlohim: from Him comes my YAHUSHA.

2 He only is my Rock and my YAHUSHA; He is my defense; I shall not be greatly moved.

3 How long will you imagine evil against a man? You shall be slain all of you: as a leaning wall shall you be and as a tottering fence.

4 They only consult to cast him down from His excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

5 My being, finds rest in Ahlohim alone; for my tikvah is from Him.

6 He only is my Rock and my YAHUSHA: He is my defense; I shall not be moved.

7 In Ahlohim is my YAHUSHA and my tifereth: The Rock of my strength and my refuge, is in Ahlohim.

8 Trust in Him at all times; you people, pour out your lev before Him: Ahlohim is a refuge for us. Selah.

9 Surely men of low degree are vanity and men of high degree are a lie: if weighed in the scales, they are altogether lighter than vanity.

10 Trust not in oppression and do not put false tikvah in robbery: if riches increase, set not your lev upon them.

11 Ahlohim has spoken once; twice have I heard this; that Power belongs to Ahlohim.

12 Also to You, O אֱלֹהִים, belongs rachamim: for You give to every man according to his mitzvoth.

Samech Gimel

63 O Ahlohim, You are my El; early will I seek

You: my being thirsts for You, my flesh longs for You in a dry and thirsty land, where no mayim is;

2 To see Your Power and Your tifereth, so as I have seen You in the Kadosh-Place.

3 Because Your loving chesed is better than
chayim, my lips shall hallel You.

4 So will I bless You while I live: I will lift up my
hands in Your Name.

5 My being shall be satisfied as with marrow and
abundance; and my mouth shall hallel You with
joyful lips:

6 When I remember You upon my bed and meditate
on You in the lyla watches.

7 Because You have been my help, therefore in the
shadow of Your wings will I gilah.

8 My being follows hard after You: Your Right Hand
upholds me.

9 But those that seek my being, to destroy it, shall
go into the lower parts of the earth.

10 They shall fall by the sword: they shall be the
portion for foxes.

11 But the melech shall gilah in Ahlohim; everyone
that swears by Him shall have tifereth: but the
mouth of them that speak lies shall be stopped.

Samech Daled

64 Shema to my voice, O Ahlohim, in my tefillah:
preserve my chayim from fear of the enemy.

2 Hide me from the secret counsel of the wicked;
from the insurrection of the workers of iniquity:

3 Who sharpen their tongue like a sword and bend
their bows to shoot their arrows, even bitter words:

4 That they may shoot in secret at the blameless:
suddenly do they shoot at him and fear not.

5 They encourage themselves in an evil matter:
they commune by laying snares secretly; they say,
Who shall see them?

6 They search out iniquities; they accomplish a
diligent search: both the inward thought of every
one of them and the lev, is deep.

7 But Ahlohim shall shoot at them with an arrow;
suddenly shall they be wounded.

8 So they shall make their own tongue to fall upon
themselves: all that see them shall flee away.

9 And all men shall fear and shall declare the work
of Ahlohim; for they shall wisely consider His doing.

10 The tzadikim shall be in simcha in אִשְׁשִׁרָא and
shall trust in Him; and all the tzadik in lev shall be
immortal.

Samech Hey

65 Tehilla waits for You, O Ahlohim, in Tzion: and
to You shall the vow be performed.

2 O You that hears all tefillah, to You shall all flesh
come.

3 Iniquities prevail against me: as for our
transgressions, You shall purge them away.

4 Blessed is the man whom You choose and whom
You cause to approach You, that he may dwell in
Your courts: we shall be satisfied with the tov of
Your Bayit, even of Your kadosh Hekal.

5 By awesome deeds in tzedakah will You answer
us, O Ahlohim of our YAHUSHA; You are the
confidence of all the ends of the earth and of them
that are far off upon the sea:

6 Who by His strength established the mountains;
being clothed with Power:

7 Who stills the noise of the seas, the noise of their
waves and the tumult of the goyim.

8 They also that dwell in the farthest parts are afraid
at Your signs: You make the outgoings of the boker
and evening to gilah.

9 You visit the earth and give mayim to it: You
greatly enrich it with the river of Ahlohim, which is
full of mayim: You prepare grain for them, when You
have so provided for it.

10 You give mayim to the ridges of it abundantly:
You deepen its furrows: You make it soft with
showers: You bless its growth.

11 You keter the year with Your tov; and Your paths
drip with abundance.

12 They drip upon the pastures of the wilderness:
and the little hills gilah on every side.

13 The pastures are clothed with flocks; the valleys
also are covered with grain; they shout for simcha,
they also shir.

Samech Vav

66 Make a joyful noise to Ahlohim, all you lands:

2 Sing forth the kavod of His Name: make His hallel
beautiful.

3 Say to Ahlohim, How awesome are You in Your
works! Through the greatness of Your Power shall
Your enemies submit themselves to You.

4 All the earth shall worship You and shall shir to
You; they shall shir to Your Name. Selah.

5 Come and see the works of Ahlohim: He is
awesome in His doings toward the children of men.

6 He turned the sea into dry land: they went through
the flood on foot: there did we gilah in Him.

7 He rules by His Power le-olam-va-ed; His eyes
observe the goyim: let not the rebellious exalt
themselves. Selah.

8 O bless our Ahlohim, you goyim and make the
voice of His hallel to be heard:

9 Who preserves our chayim and allows not our feet
to be moved.

10 For You, O Ahlohim, have proved us: You have
tried us, as silver is tried.

11 You brought us into the net; You laid affliction on
our loins.

12 You have caused men to ride over our heads; we went through fire and through mayim: but You brought us out into a wealthy place.

13 I will go into Your Bayit with burnt offerings: I will pay my vows to You,

14 Which my lips have uttered and my mouth has spoken, when I was in trouble.

15 I will offer to You burnt sacrifices of fatlings, with the incense of rams; I will offer young bulls with goats. Selah.

16 Come and hear; all you that fear Ahlohim and I will declare what He has done for my being.

17 I cried to Him with my mouth and He was extolled with my tongue.

18 If I regard iniquity in my lev, אף אף will not hear me:

19 But truly Ahlohim has heard me; He has attended to the voice of my tefillah.

20 Blessed be Ahlohim, who has not turned away my tefillah, nor His rachamim from me.

Samech Zayin

67 Ahlohim be full of rachamim to us and bless us; and cause His face to shine upon us; Selah.

2 That Your derech may be known upon the earth, Your saving health among all goyim.

3 Let the goyim hallel You, O Ahlohim; let all the goyim hallel You.

4 O let the goyim be in simcha and shir for simcha: for You shall judge the goyim in tzedakah and govern the goyim upon earth. Selah.

5 Let the goyim hallel You, O Ahlohim; let all the goyim hallel You.

6 Then shall the earth yield her increase; and Ahlohim, even our own Ahlohim, shall bless us.

7 Ahlohim shall bless us; and all the ends of the earth shall fear Him.

Samech Chet

68 Let Ahlohim arise, let His enemies be scattered: let them also that hate Him flee before Him.

2 As smoke is driven away, so He drives them away: as wax melts before the fire, so let the wicked perish at the Presence of Ahlohim.

3 But let the tzadikim be in simcha; let them gilah before Ahlohim: yes, let them be exceedingly in gilah.

4 Sing to Ahlohim, shir tehillot to His Name: extol Him that rides upon the shamayim by His Name YAH and gilah before Him.

5 An Abba of the fatherless and a Shophet of the widows, is Ahlohim in His kadosh dwelling place.

6 Ahlohim makes a home for the lonely. He brings out those who are bound with chains: but the rebellious dwell in a dry land.

7 O Ahlohim, when You went forth before Your people, when You did march through the wilderness; Selah.

8 The earth shook, the shamayim also dripped at the Presence of Ahlohim: even Senai itself was moved at the Presence of Ahlohim, the Ahlohim of Yisrael.

9 You, O Ahlohim, did send a plentiful rain, by which You did confirm Your inheritance, when it was weary.

10 Your flock has lived in it: You, O Ahlohim, have prepared of Your tov for the poor.

11 אִתְּךָ אֱלֹהִים gave the word: great was the company of those that published it.

12 Melechim of armies did flee in a hurry: and she that stopped at home divided the plunder.

13 Though you have lain down among the thorns,
yet shall you be as the wings of a yonah covered
with silver and her feathers with yellow gold.

14 When The Almighty scattered melechim in it, it
was white as snow in Tsalmon.

15 The har of Ahlohim is as the har of Bashan; a
high har as the har of Bashan.

16 Why do you leap, you high hills? This is the har
which Ahlohim desires to dwell in; yes, אלהים will
dwell in it le-olam-va-ed.

17 The mirkavot of Ahlohim are twenty thousand,
even thousands of heavenly malachim: אלהים came
from Senai, into the Kadosh-Place.

18 You have ascended on high, You have led exiles
captive: You have received gifts for men; Yes, for
the rebellious also, that YAH-Ahlohim might dwell
among them.

19 Blessed be אלהים, who daily loads us with
benefits, even the El of our YAHUSHA. Selah.

20 He that is our El is the El of YAHUSHA; and to
אלהים, my Master, belongs the escapes from death.

21 But Ahlohim shall wound the head of His
enemies and the hairy scalp of such a one as goes
on still in His trespasses.

22 אלהים said, I will bring again from Bashan, I will
bring My people again from the depths of the sea:

23 That your foot may be dipped in the dahm of
your enemies and the tongue of your dogs in the
same.

24 They have seen Your goings, O Ahlohim; even
the goings of my El, my Melech, in the Kadosh-
Place.

25 The singers went before, the players on
instruments followed after; among them were the
young women playing with tambourines.

26 Bless Ahlohim in the kehellot, even אלהים, from
the fountain of Yisrael.

27 There is little Benjamin with their ruler, the leaders of Yahudah and their council, the leaders of Zevulon and the leaders of Naphtali.

28 Your Ahlohim has commanded your strength: strengthen, O Ahlohim, that which You have worked for us.

29 Because of Your Hekal at Yahrushalayim shall melechim bring presents to You.

30 Rebuke the oppressors, the multitude of the wild bulls: the idols of the heathen, which are covered in silver until each one submits himself: scatter the goyim that delight in war.

31 Rulers shall come out of Mitzrayim; Ethiopia shall soon stretch out her hands to Ahlohim.

32 Sing to Ahlohim, you malchutim of the earth; O shir tehillot to אֲלֹהֵינוּ; Selah:

33 To Him that rides upon the shamayim of the shamayim, which were ancient; look, He does send out His voice, a mighty voice.

34 Give strength to Ahlohim: His excellency is over Yisrael and His strength is in the clouds.

35 O Ahlohim, You are awesome out of Your kadosh places: the El of Yisrael is He that gives strength and Power to His people. Barchu-et-Ahlohim.

Samech Tet

69 Save me, O Ahlohim; for the mayim are come in to my being.

2 I sink in deep mud, where there is no standing: I am come into deep mayim, where the floods overflow me.

3 I am weary of my crying: my throat is dried: my eyes pine away while I wait for My Ahlohim.

4 They that hate Me without a cause are more than the hairs of My head: they that would destroy Me, being My enemies wrongfully, are mighty: then I restored that which I took not away.

5 O Ahlohim, You know my foolishness; and my sins are not hidden from You.

6 Let not them that wait on You, O Master אלהים Tzevaot, be ashamed for my sake: let not those that seek You be ashamed for my sake, O Ahlohim of Yisrael.

7 Because for Your sake I have borne reproach; shame has covered my face.

8 I AM become a ger to My brothers and an alien to My eema's children.

9 For the zeal for Your Bayit has eaten Me up; and the reproaches of them that reproached You have fallen upon Me.

10 When I wept and chastened my being with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a mishle to them.

12 They that sit in the gate speak against me; and I was the shir of the drunkards.

13 But as for me, my tefillah is to You, O אלהים, in an acceptable time: O Ahlohim, in the multitude of Your rachamim You listened to me, in the emet of Your YAHUSHA.

14 Deliver me out of the mud and let me not sink: let me be delivered from them that hate me and out of the deep mayim.

15 Let not the mayim's flood overflow me, neither let the deep swallow me up and let not the pit shut her mouth upon me.

16 Shema to me, O אלהים; for Your loving chesed is tov: turn to me according to the multitude of Your tender rachamim.

17 And hide not Your face from Your eved; for I am in trouble: listen to me speedily.

18 Draw near to my being and redeem it: deliver me because of my enemies.

19 You have known my reproach and my shame
and my dishonor: my adversaries are all before You.
20 Reproach has broken my lev; and I am full of
heaviness: and I looked for sympathy, but there was
none; and for comforters, but I found none.
21 They gave Me also gall for My food; and in My
thirst they gave Me vinegar to drink.
22 Let their shulchan become a trap before them:
and that which should have been for their welfare,
let it become a trap.
23 Let their eyes be darkened, that they see not;
and make their loins continually to shake.
24 Pour out Your indignation upon them and let Your
wrathful anger take hold of them.
25 Let their dwelling place be desolate; and let none
dwell in their tents.
26 For they persecute Him whom You have smitten;
and they talk to the grief of those whom You have
wounded.
27 Add iniquity to their iniquity: and let them not
come into Your tzedakah.
28 Let them be blotted out of Sefer HaChayim and
not be written with the tzadikim.
29 But I am poor and sorrowful: let Your YAHUSHA,
O Ahlohim, set me up on high.
30 I will hallel the Name of Ahlohim with a shir and
will magnify Him with hodu.
31 This also shall please אלהים better than an ox, or
bullock that has horns and hoofs.
32 The humble shall see this and be in simcha: and
your lev shall live that seek Ahlohim.
33 For אלהים hears the poor and despises not His
exiles.
34 Let the shamayim and earth hallel Him, the seas
and everything that moves in it.

35 For Ahlohim will save Tzion and will rebuild the cities of Yahudah: that they may dwell there and have it in their possession.

36 The zera also of His avadim shall inherit it: and they that love His Name shall dwell in it.

Ayin

70 Make haste, O Ahlohim, to deliver me; make haste to help me, O אלהים.

2 Let them be ashamed and abased that seek after my being: let them be turned backward and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their own shame that say, Aha, aha.

4 Let all those that seek You gilah and be in simcha in You: and let such as love Your YAHUSHA say continually, Let Ahlohim be magnified.

5 But I am poor and needy: make haste to me, O Ahlohim: You are my help and my Deliverer; O אלהים, make no delay.

Ayin Aleph

71 In You, O אלהים, do I put my trust: let me never be put to confusion.

2 Deliver me in Your tzedakah and cause me to escape: incline Your ear to me and save me.

3 Be my strong dwelling place, to where I may continually resort: You have given commandment to save me; for You are my Rock and my fortress.

4 Deliver me, O my Ahlohim, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For You are my tikvah, O Master אלהים: You are my trust from my youth.

6 On You have I leaned from the womb: You are He that took me out of my eema's inward parts: my hallel shall be continually of You.

7 I am as a wonder to many; but You are my strong refuge.

8 Let my mouth be filled with Your hallel and with Your kavod all the yom.

9 Cast me not off in the time of old age; forsake me not when my strength fails.

10 For my enemies speak against me; and they who lie in wait for my being take counsel together,

11 Saying, Ahlohim has forsaken him: persecute and take him; for there is none to deliver him.

12 O Ahlohim, be not far from me: O my Ahlohim, rush to my help.

13 Let them be ashamed and consumed that are adversaries to my being; let them be covered with reproach and dishonor that seek my hurt.

14 But I will tikvah continually and will yet hallel You more and more.

15 My mouth shall show forth Your tzedakah and Your YAHUSHA all the yom; for I know not the numbers of it.

16 I will go in the strength of The Master אלהים: I will make mention of Your tzedakah, even of You only.

17 O Ahlohim, You have taught me from my youth: and to this yom have I declared Your wonderful works.

18 Now also when I am old and gray-haired, O Ahlohim, forsake me not; until I have showed Your strength to this generation and Your Power to every one that is to come.

19 Your tzedakah also, O Ahlohim, is very high, who has done these great things: O Ahlohim, who is like You!

20 You, who have showed me great and evil troubles, shall quicken me again and shall bring me up again from the depths of the earth.

21 You shall increase my greatness and comfort me on every side.

22 I will also hallel You with the guitar, even Your emet, O my Ahlohim: to You will I shir with the harp, O You Kadosh-One of Yisrael.

23 My lips shall greatly gilah when I shir to You; and my being, which You have redeemed.

24 My tongue also shall talk of Your tzedakah all the yom long: for they are ashamed, for they are brought to shame, that seek my hurt.

Ayin Bet

72 Give the melech Your mishpatim, O Ahlohim and Your tzedakah to the melech's son.

2 He shall judge Your people with tzedakah and Your poor with mishpat.

3 The mountains shall bring shalom to the people and the little hills, by tzedakah.

4 He shall judge the poor of the people; He shall save the children of the needy and shall break in pieces the oppressor.

5 They shall fear You as long as the shemesh and yarayach endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers that give mayim to the earth.

7 In His yamim shall the tzadikim flourish; and the abundance of shalom as long as the yarayach endures.

8 He shall have rule also from sea to sea and from the river to the ends of the earth.

9 They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust.

10 The melechim of Tarshish and of the coastlands shall bring presents: the melechim of Sheva and Seva shall offer gifts.

11 Yes, all melechim shall fall down before Him: all goyim shall serve Him.

12 For He shall deliver the needy when He cries; the poor also and him that has no helper.

13 He shall spare the poor and needy and shall save the beings of the needy.

14 He shall redeem their being from deceit and violence: and precious shall their dahm be in His sight.

15 And he shall live and to him shall be given of the gold of Sheva: tefillah also shall be made for him continually; and daily shall he be given tehilla.

16 There shall be a handful of grain in the earth upon the top of the mountains; the fruit of it shall shake like Levanon: and they of the city shall flourish like grass of the earth.

17 His Name shall endure le-olam-va-ed: His Name shall be continued as long as the shemesh: and men shall be blessed in Him: all goyim shall call Him blessed.

18 Blessed be אלהים Ahlohim, the Ahlohim of Yisrael, who only does wonderful things.

19 And blessed is His esteemed Name le-olam-va-ed: and let the whole earth be filled with His tifereth; Ahmein and Ahmein.

20 The tefillot of Dawid the son of Yishai are ended.
Ayin Gimel

73 Truly Ahlohim is tov to Yisrael, even to such as are of a clean lev.

2 But as for me, my feet were almost gone; my steps had well near slipped.

3 For I was envious of the foolish, when I saw the prosperity of the wicked.

4 For there are no pains in their death: but their strength is firm.

5 They are not in trouble as other men; neither are they plagued like other men.

6 Therefore pride circles them about as a chain; violence covers them as a garment.

7 Their eyes stand out with abundance: they have more than the lev could wish.

8 They are corrupt and speak wickedly concerning oppression: they speak with arrogance.

9 They set their mouth against the shamayim and their tongue weaves through the earth.

10 Therefore His people return here: and they drain mayim of a full cup.

11 And they say, How does El know? And is there da'at in the Most High?

12 See, these are the wicked, who prosper in the olam hazeh; they increase in riches.

13 Truly I have cleansed my lev in vain and washed my hands in innocence.

14 For all the yom long have I been plagued and chastened every boker.

15 If I say, I will speak this; see, I would have deceived the generation of your children.

16 When I thought to know this, it was too painful for me;

17 Until I went into the Kadosh-Place of El; then I understood their end.

18 Surely You did set them in slippery places: You cast them down into destruction.

19 How are they brought into ruin, as in a moment! They are utterly consumed with terrors.

20 As a dream when one awakes; so, O אִלֹהִים, when You awake, You shall despise their image.

21 So my lev was grieved and I was pierced in my mind.

22 So foolish was I and ignorant: I was as a beast before You.

23 Nevertheless I am continually with You: You have supported me by my right hand.

24 You shall guide me with Your counsel and afterward receive me to tifereth.

25 Whom have I in the shamayim but You? And there is none upon the earth that I desire beside You.

26 My flesh and my lev fails: but Ahlohim is the strength of my lev and my portion le-olam-va-ed.

27 For, look, they that are far from You shall perish: You have destroyed all them that go whoring away from You.

28 But it is tov for me to draw near to Ahlohim: I have put my trust in The Master אלהים, that I may declare all Your works.

Ayin Daled

74 O Ahlohim, why have You cast us off le-olam-va-ed? Why does Your anger smoke against the sheep of Your pasture?

2 Remember Your kehilla, which You have purchased of old; the rod of Your inheritance, which You have redeemed; this Har Tzion, where You have lived.

3 Lift up Your feet to the perpetual ruins; even all that the enemy has done wickedly in the Kadosh-Place.

4 Your enemies roar in the midst of Your meeting places; they set up their own signs as emet signs.

5 A man was famous according to how he had lifted up axes upon the thick eytzim.

6 But all the carved work of it they break down with axes and hammers.

7 They have cast fire into Your Kadosh-Place, they have defiled You by casting down the dwelling place of Your Name to the ground.

8 They said in their levavot, Let us destroy them together: they have burned up all the meeting places of El in the land.

9 We see not our signs: there is no longer a navi:
neither is there among us anyone that knows how
long.

10 O Ahlohim, how long shall the adversary
reproach? Shall the enemy blaspheme Your Name
le-olam-va-ed?

11 Why do You withdraw Your hand, even Your
Right Hand? Pluck it out of Your bosom.

12 For Ahlohim is my Melech of old, working
YAHUSHA in the midst of the earth.

13 You did divide the sea by Your strength: You
broke the heads of Leviathan in the mayim.

14 You broke the heads of Leviathan in pieces and
gave him to be food to the people inhabiting the
wilderness.

15 You did cleave open the fountain and the flood:
You dried up mighty rivers.

16 The yom is Yours, the lyla also is Yours: You
have prepared the ohr and the shemesh.

17 You have set all the borders of the earth: You
have made summer and winter.

18 Remember this, that the enemy has reproached,
O אֱלֹהִים and the foolish people have blasphemed
Your Name.

19 O deliver not the being of Your turtledove to the
multitude of the wicked: forget not the kehilla of Your
poor le-olam-va-ed.

20 Have respect to the brit: for the dark places of
the earth are full of the dwellings of cruelty.

21 O let not the oppressed return ashamed: let the
poor and needy hallel Your Name.

22 Arise, O Ahlohim, plead Your own cause:
remember how the foolish man slanders You daily.

23 Forget not the voice of Your enemies: the tumult
of those that rise up against You increases
continually.

Ayin Hey

75 To You, O Ahlohim, do we give hodu, to You do we give hodu: and Your Name is near; Your wonderful works shall be declared.

2 When I shall seize the moed I will judge uprightly.

3 The earth and all the inhabitants of it are dissolved: I set up the pillars of it. Selah.

4 I said to the fools, Deal not foolishly: and to the wicked, Lift not your pride:

5 Lift not your pride on high: and speak not with a stiff neck.

6 For promotion comes neither from the east, nor from the west, nor from the south.

7 But Ahlohim is The Shopet: He puts down one and sets up another.

8 For in the Hand of אֶרְאֵל there is a cup and the wine is red; it is full of mixture; and He pours it out: draining even its dregs, all the wicked of the earth shall drink it.

9 But I will declare le-olam-va-ed; I will shir tehillot to the Ahlohim of Yaakov.

10 All the pride of the wicked also will I cut off; but the horns of the tzadikim shall be exalted.

Ayin Vav

76 In Yahudah is Ahlohim known: His Name is great in Yisrael.

2 In Yahrushalayim also is His sukkah and His dwelling place in Tzion.

3 There He broke the arrows of the bow, the shield and the sword and the battle. Selah.

4 You are more beautiful and excellent than the mountains of prey.

5 The stout-hearted are stripped, they have slept their sleep: and none of the men of might have found their hands.

6 At Your rebuke, O Ahlohim of Yaakov, both the mirkavah and horse are cast into a dead sleep.

7 You, You, are to be feared: and who may stand in Your sight when You are angry?

8 You did cause mishpat to be heard from the shamayim; the earth feared and was still,

9 When Ahlohim arose to mishpat, to save all the meek of the earth. Selah.

10 Surely the anger of man shall hallel You: with the remainder of their anger shall You clothe Yourself.

11 Vow and pay to אֱלֹהֶיךָ your Ahlohim: let all who are around Him bring presents to Him that ought to be feared.

12 He shall cut off the ruach of leaders: He is awesome to the melechim of the earth.

Ayin Zayin

77 I cried to Ahlohim with my voice, even to Ahlohim with my voice; and He listened to me.

2 In the yom of my trouble I sought אֱלֹהֶיךָ: my hand was stretched out in the lyla and ceased not: my being refused to be comforted.

3 I remembered Ahlohim and was troubled: I complained and my ruach was overwhelmed. Selah.

4 You ceased the vision of my eyes: I am so troubled that I cannot speak.

5 I have considered the yamim of old, the years long past.

6 I call to remembrance my shir in the lyla: I commune with my own lev: and my ruach made diligent search.

7 Will אֱלֹהֶיךָ cast off le-olam-va-ed? And will He be favorable no more?

8 Is His rachamim gone le-olam-va-ed? Does His promise pine away le-olam-va-ed?

9 Has El forgotten to show chen? Has He in His anger shut up His tender rachamim? Selah.

10 And I said, This is my infirmity: it is another type of visitation of the Right Hand of the Most High.

11 I will remember the deeds of YAH; surely I will remember Your wonders of old.

12 I will meditate also on all Your work and talk of Your doings.

13 Your derech, O Ahlohim, is in the Kadosh-Place: who is so great an El as our Ahlohim ?

14 You are the El that does wonders: You have declared Your strength among the people.

15 You have with Your Arm redeemed Your people, the sons of Yaakov and Yoseph. Selah.

16 The mayim saw You, O Ahlohim, the mayim saw You; they were afraid: the depths also were troubled.

17 The clouds poured out mayim: the skies sent out a sound: Your arrows also went out.

18 The voice of Your thunder was in the shamayim: the lightning lightened the olam: the earth trembled and shook.

19 Your derech is in the sea and Your derech in the great mayim and Your footsteps are not known.

20 You led Your people like a flock by the hand of Moshe and Aharon.

Ayin Chet

78 Give ear, O My people, to My Torah: incline your ears to the Words of My mouth.

2 I will open My mouth in a parable: I will utter dark sayings of old:

3 That we have heard and known and our ahvot have told us.

4 We will not hide them from their children, showing to the final generation to come the tehillot of אִפְאֵז and His strength and His wonderful works that He has done.

5 For He established a testimony in Yaakov, and appointed a Torah in Yisrael, which He commanded our ahvot, that they should make them known to their children:

6 That the final generation to come might know them, even the children who would be born; who would arise and declare them to their children:

7 That they might set their tikvah upon Ahlohim and not forget the works of El, but keep His mitzvot:

8 And might not be as their ahvot, a stubborn and rebellious generation; a generation that set not their lev right and whose ruach was not steadfast with El.

9 The children of Efrayim, being armed and carrying bows, turned back in the yom of battle.

10 They kept not the brit of Ahlohim and refused to have their walk in His Torah;

11 And forgot His works and His wonders that He had showed them.

12 Marvelous things did He in the sight of their ahvot, in the land of Mitzrayim, in the field of Tzoan.

13 He divided the sea and caused them to pass through; and He made the mayim to stand as a heap.

14 In the daytime also He led them with a cloud and all the lyla with a pillar of fire.

15 He split the rocks in the wilderness and gave them to drink as out of the great depths.

16 He brought streams also out of The Rock and caused mayim to run down like rivers.

17 And they sinned again against Him by provoking the Most High in the wilderness.

18 And they tested El in their lev by asking food for their lust.

19 Yes, they spoke against Ahlohim; they said, Can El furnish us a shulchan in the wilderness?

20 See, He smote The Rock, that the mayim gushed out and the streams overflowed; can He

give lechem also? Can He provide meat for His people?

21 Therefore אֱלֹהִים heard this and was angry, so a fire was lit against Yaakov, and anger also came up against Yisrael;

22 Because they believed not in Ahlohim and trusted not in His YAHUSHA:

23 Though He had commanded the clouds from above and opened the doors of the shamayim,

24 And had rained down manna upon them to eat and had given them of the grain of the shamayim.

25 Man did eat heavenly malachims' food: He sent them food to their satisfaction.

26 He caused an east wind to blow in the shamayim: and by His Power He brought in the south wind.

27 He rained flesh also upon them as dust and feathered fowls as the sand of the sea:

28 And He let it fall in the midst of their camp, around their dwellings.

29 So they did eat and were well filled: for He gave them their own desire;

30 They were not removed from their lust. Their food was still in their mouths,

31 The anger of Ahlohim came upon them and slew their most satisfied and smote down the chosen men of Yisrael.

32 For all this they sinned still and believed not His wonderful works.

33 Therefore their yamim He did consume in vanity and their years in trouble.

34 When He slew them, then they sought Him: and they made teshuvah and inquired early after El.

35 And they remembered that Ahlohim was their Rock and El-Elyon their Redeemer.

36 Nevertheless they did flatter Him with their mouth and they lied to Him with their tongues.

37 For their lev was not right with Him, neither were they emet to His brit.

38 But He, being full of rachamim, forgave their iniquity and destroyed them not: many times He turned His anger away and did not stir up all His anger.

39 For He remembered that they were but flesh; a wind that passes away and comes not again.

40 How often did they provoke Him in the wilderness and grieve Him in the desert!

41 Yes, they turned back and tested El and limited the Kadosh-One of Yisrael.

42 They remembered not His Hand, nor the yom when He delivered them from the enemy.

43 How He had worked His signs in Mitzrayim and His wonders in the field of Tzoan:

44 And had turned their rivers into dahm; and their streams, that they could not drink.

45 He sent diverse sorts of flies among them, which devoured them; and frogs, which destroyed them.

46 He gave also their increase to the caterpillar and their labor to the locust.

47 He destroyed their vines with hail and their sycamore eytzim with frost.

48 He gave up their cattle also to the hail and their flocks to bolts of fire.

49 He cast upon them the fierceness of His anger and indignation and trouble, by sending evil messengers among them.

50 He made a derech for His anger; He spared not their being from death, but gave their chayim over to the pestilence;

51 And smote all the bachorim in Mitzrayim; the bikkurim of their strength in the tents of Ham:

52 But made His own people to go forth like sheep and guided them in the wilderness like a flock.

53 And He led them on safely, so that they feared not: but the sea overwhelmed their enemies.

54 And He brought them to the border of His kadosh land, even to this har, which His Right Hand had purchased.

55 He cast out the goyim also before them and divided them an inheritance by measure and made the tribes of Yisrael to dwell in their tents.

56 Yet they tested and provoked El-Elyon and kept not His testimonies:

57 But turned back and dealt unfaithfully like their ahvot: they were turned away like a deceitful bow.

58 For they provoked Him to anger with their high places and moved Him to zeal with their carved images.

59 When Ahlohim heard all this, He was angry and greatly abhorred Yisrael:

60 So that He forsook the tent at Shiloh, the tent which He placed among men;

61 And delivered His strength into exiles, and His tifereth into the enemy's hand.

62 He gave His people over also to the sword; and was angry at His inheritance.

63 The fire consumed their young men; and their virgins were not given to marriage.

64 Their kohanim fell by the sword; and their widows did not weep.

65 Then אַרְאֵל awoke as one out of sleep and like a mighty man that shouts because of wine.

66 And He smote His enemies backwards: He put them to a perpetual reproach.

67 Moreover He rejected the tent of Yoseph and chose not the tribe of Efrayim:

68 But chose the tribe of Yahudah, Har Tzion which He loved.

69 And He built His Kadosh-Place like high citadels, like the earth which He has established le-olam-va-ed.

70 He chose Dawid His eved and took him from the sheepfolds:

71 From tending the ewes, He brought him to feed Yaakov His people and Yisrael His inheritance.

72 So He fed them according to the integrity of His lev; and guided them by the skillfulness of His Hands.

Ayin Tet

79 O Ahlohim, the heathen have come into Your inheritance; Your kodesh Hekal have they defiled; they have laid Yahrushalayim in ruins.

2 The dead bodies of Your avadim have they given to be food to the fowls of the shamayim, the flesh of Your kidushim to the beasts of the earth.

3 Their dahm have they shed like mayim around Yahrushalayim; and there was none to bury them.

4 We are become a reproach to our neighbors, a scorn and derision to them that are around us.

5 How long, אַף־אֵיזֶה ? Will You be angry; le-olam-va-ed? Shall Your zeal burn like fire?

6 Pour out Your anger upon the goyim that have not known You and upon the malchutim that have not called upon Your Name.

7 For they have devoured Yaakov and laid waste his dwelling place.

8 O remember not against us former iniquities: let Your tender rachamim speedily meet us: for we are brought very low.

9 Help us, O Ahlohim of our YAHUSHA, for the tifereth of Your Name: and deliver us and purge away our sins, for Your Name's sake.

10 Why should the goyim say, Where is their Ahlohim ? Let Him be known among the goyim in

our sight by the revenging of the dahm of Your avadim that is shed.

11 Let the sighing of the prisoner come before You; according to the greatness of Your Power preserve those that are appointed to die;

12 And render to our neighbors sevenfold into their bosom their reproach, with which they have reproached You, O אֱלֹהִים.

13 So we, Your people and sheep of Your pasture will give You hodu le-olam-va-ed: we will show forth Your hallel to all generations.

Peh

80 Hear, O Shepherd of Yisrael, You that lead Yoseph like a flock; You that live between the cheruvim, shine forth.

2 Before Efrayim and Benyamin and Menasheh stir up Your strength and come and save us.

3 Help us make teshuvah to You, O Ahlohim, and cause Your face to shine; and we shall be saved.

4 O אֱלֹהִים Ahlohim Tzevaot, how long will You be angry against the tefillot of Your people?

5 You feed them with the lechem of tears; and give them tears to drink in great measure.

6 You make us a strife to our neighbors: and our enemies laugh among themselves.

7 Help us make teshuvah, O Ahlohim Tzevaot and cause Your face to shine; and we shall be saved.

8 You have brought a vine out of Mitzrayim: You have cast out the goyim and planted it.

9 You prepared room before it and did cause it to take deep root and it filled the land.

10 The hills were covered with its shadow and its twigs were like the tov cedars.

11 She sent out her branches to the sea and to the river.

12 Why have You then broken down her hedges, so that all they who pass by the roads do pluck her fruit?

13 The boar out of the woods wastes it and the wild beast of the field does devour it.

14 Return, we beseech You, O Ahlohim Tzevaot: look down from the shamayim and observe and visit this vine;

15 And the vineyard that Your Right Hand has planted and the branch that You made strong for Yourself.

16 It is burned with fire, it is cut down: they perish at the rebuke of Your face.

17 Let Your hand be upon the Man of Your Right Hand, upon the Ben-Ahdahm whom You made strong for Yourself.

18 So will we not backslide from You: quicken us and we will call upon Your Name.

19 Help us make teshuvah, O אלהים Ahlohim Tzevaot, cause Your face to shine; and we shall be saved.

Peh Alef

81 Sing aloud to Ahlohim our strength: make a joyful noise to the Ahlohim of Yaakov.

2 Take a psalm and bring here the tambourine, the pleasant harp with the guitar.

3 Blow the shofar in the chodesh's renewal and at the appointed yom of our chag-celebration.

4 For this is a statute-chuk for Yisrael and a Torah-mishpat of the Ahlohim of Yaakov.

5 This He ordained in and among Yahoseph for a testimony, when He went out through the land of Mitzrayim: where I heard a language that I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

7 You called in trouble and I delivered you; I answered you in the covering of thunder: I proved you at the mayim of Merivah. Selah.

8 Shema, O My people and I will testify to you: O Yisrael, if you will listen to Me;

9 There shall no strange ahlahim be in you; neither shall you worship any strange el.

10 I AM אלהים your Ahlohim, who brought you out of the land of Mitzrayim: open your mouth wide and I will fill it.

11 But My people would not listen to My voice; and Yisrael would have none of Me.

12 So I gave them up to their own levavot's lust: and they walked in their own counsels.

13 Oh that My people had listened to Me and Yisrael had walked in My halachot!

14 I would have subdued their enemies quickly and turned My hand against their adversaries.

15 The haters of אלהים should have submitted themselves to Him: and their time of punishment will endure le-olam-va-ed.

16 He would have fed them also with the finest of the wheat: and with honey out of The Rock would I have satisfied you.

Peh Bet

82 Ahlohim stands in the kehilla of El; He judges among the ahlahim.

2 He says; How long will you judge unjustly and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do mishpat to the afflicted and needy.

4 Deliver the poor and needy: rescue them out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are shaken.

6 I have said, You are ahlahim; and all of you are children of the Most High.

7 But you shall die like mere men and fall like one of the leaders.

8 Arise, O Ahlohim, judge the earth: for You shall inherit all goyim.

Peh Gimel

83 Keep not silent, O El: hold not Your silence and be not still, O Ahlohim.

2 For, look, Your enemies make a tumult: and they that hate You have lifted up their head.

3 They have taken crafty counsel against Your people and consulted against Your treasured ones.

4 They have said, Come and let us cut them off from being a nation; that the name of Yisrael may be remembered no more.

5 For they have consulted and conspired together with one lev: they formed a confederacy against You:

6 The tents of Edom and the Yishma'elym; of Moav and the Hagarites;

7 Geval and Ammon and Amalek; the Plishtim with the inhabitants of Tsor;

8 Ashshur also is joined with them: they have helped the children of Lot. Selah.

9 Do to them as to the Midyan; as to Sisra, as to Yavin, at the brook of Kison:

10 Who perished at Endor: they became as dung for the earth.

11 Make their nobles like Orev and like Zeev: yes, all their leaders as Zevah and as Tzalmunna:

12 Who said, Let us take to ourselves the houses of ahlahim in our possession.

13 O my Ahlohim, make them like a wheel; as the stubble before the wind.

14 As the fire burns a forest and as a flame sets the mountains on fire;

15 So persecute them with Your whirlwind and make them afraid with Your storm.

16 Fill their faces with shame; that they may seek Your Name, O אֱלֹהִים.

17 Let them be ashamed and troubled le-olam-va-ed; yes, let them be put to shame and perish:

18 That men may know that You, whose Name alone is אֱלֹהִים, are the Most High over all the earth.

Peh Daled

84 How lovely are Your sukkot, O אֱלֹהִים Tzevaot!

2 My being longs, yes, even faints for the courts of אֱלֹהִים: my lev and my flesh cries out for the living El.

3 Yes, the sparrow has found a bayit and the swallow a nest for herself, where she may lay her young, even Your altars, O אֱלֹהִים Tzevaot, my Melech and my Ahlohim

4 Blessed are they that dwell in Your Bayit: they will still be giving You tehilla. Selah.

5 Blessed is the man whose strength is in You; in whose lev are Your halachot.

6 Who passing through the Valley of Baca makes it a well; the rain also fills the pools.

7 They go from strength to strength, every one of them in Tzion appears before Ahlohim.

8 O אֱלֹהִים Ahlohim Tzevaot, listen to my tefillah: give ear, O Ahlohim of Yaakov. Selah.

9 See, O Ahlohim our shield and look upon the face of Your anointed.

10 For one yom in Your courts is better than a thousand yamim elsewhere. I would rather be a doorkeeper in the Bayit of my Ahlohim, than to dwell in the tents of wickedness.

11 For אלהים Ahlohim is a shemesh and shield:
אלהים will give chen and kavod: no tov thing will He
withhold from them that have their halacha in purity.

12 O אלהים Tzevaot, blessed is the man that trusts
in You.

Peh Hey

85 אלהים, You have been favorable to Your land:

You have brought back the exiles of Yaakov.

2 You have forgiven the iniquity of Your people; You
have covered all their sin. Selah.

3 You have taken away all Your anger: You have
turned Yourself from the fierceness of Your anger.

4 Turn us, O Ahlohim of our YAHUSHA and cause
Your anger toward us to cease.

5 Will You be angry with us le-olam-va-ed? Will You
draw out Your anger to all generations?

6 Will You not revive us again: that Your people may
gilah in You?

7 Show us Your rachamim, O אלהים and grant us
Your YAHUSHA.

8 I will hear what El-אלהים will speak: for He will
speak shalom to His people and to His kidushim:
but let them not turn again to folly.

9 Surely His YAHUSHA is near to them that fear
Him; that tifereth may dwell in our land.

10 Chesed and emet shall meet; tzedakah and
shalom shall kiss each other.

11 Emet shall spring out of the earth; and tzedakah
shall look down from the shamayim.

12 Yes, אלהים shall give that which is tov; and our
land shall yield her increase.

13 Tzedakah shall go before Him; and shall set us
in the derech of His steps.

Peh Vav

86 Incline Your ear, O אלהים, answer me: for I am poor and needy.

2 Preserve my being; for I am dedicated: O my Ahlohim, save Your eved that trusts in You.

3 Give me rachamim, O אלהים: for I cry to You daily.

4 Bring simcha to the being of Your eved: for to You, O אלהים, do I lift up my being.

5 For You אלהים, are tov and ready to forgive; and abundant in rachamim to all those that call upon You.

6 Shema, O אלהים, to my tefillah; and attend to the voice of my supplications.

7 In the yom of my trouble I will call upon You: for You will answer me.

8 Among the ahlahim there is none like You, O אלהים; neither are there any works like Your works.

9 All goyim whom You have made shall come and worship before You, O אלהים; and shall give tifereth to Your Name.

10 For You are great and do wonderful things: You are Ahlohim alone.

11 Teach me Your derech, O אלהים; I will walk in Your emet: unite my lev to fear Your Name.

12 I will hallel You, O אלהים my Ahlohim, with all my lev: and I will esteem Your Name le-olam-va-ed.

13 For great is Your rachamim towards me: and You have delivered my being from the lowest Sheol.

14 O Ahlohim, the proud have risen against me and the mobs of violent men have sought after my being; and have not set You before them.

15 But You, O אלהים, are an El full of rachamim and chen, longsuffering and abundant in rachamim and emet.

16 O turn to me and have rachamim upon me; give Your strength to Your eved and save the son of Your female eved.

17 Show me an ot for tov; that they who hate me may see it and be ashamed: because You, אֱלֹהִים, have helped me and comforted me.

Peh Zayin

87 His foundation is in the kadosh mountains.

2 אֱלֹהִים loves the gates of Tzion; more than all the dwellings of Yaakov.

3 Wonderful things are spoken about you, O city of Ahlohim. Selah.

4 I will make mention of Rahav and Bavel to them that know me:

see Philistia and Tsor, with Ethiopia; this man was born there.

5 And of Tzion it shall be said, This one and that man was born in her: and the Highest Himself shall establish her.

6 אֱלֹהִים shall write, when He writes up the registers of the goyim, that this man was born there. Selah.

7 And the singers and the players on instruments shall be there: all my fountains are in you.

Peh Chet

88 O אֱלֹהִים Ahlohim of my YAHUSHA; I have cried yom and lyla before You:

2 Let my tefillah come before You: listen to my cry;

3 For my being is full of troubles: and my chayim draws near to Sheol.

4 I am counted with them that go down into the pit: I am as a man that has no strength:

5 Free among the dead, like the slain that lie in Sheol, whom You remember no more: and they are cut off from Your hand.

6 You have laid me in the lowest pit, in darkness, in the depth.

7 Your anger lies heavily upon me and You have afflicted me with all Your waves. Selah.

8 You have put away my chaverim far from me; You have made me an abomination to them: I am shut up and I cannot come forth.

9 My eye mourns by reason of affliction: אֶפְרַיִם, I have called daily upon You, I have stretched out my hands to You.

10 Will You show wonders to the dead? Shall the dead arise and hallel You? Selah.

11 Shall Your loving chesed be declared in the grave? Or, Your faithfulness in the place of destruction?

12 Shall Your wonders be known in the dark? And Your tzedakah in the land of forgetfulness?

13 But to You have I cried, O אֶפְרַיִם; and during shacrit shall my tefillot come before You.

14 אֶפְרַיִם, why do You cast off my being? Why do You hide Your face from me?

15 I am afflicted and have been ready to die from my youth up: I have borne frightening things from You.

16 Your fierce anger covers me; Your terrors have silenced me.

17 They came around me daily like mayim; they surround me in unison.

18 Lover and chaver have You put far from me and my chaver is the darkness.

Peh Tet

89 I will shir of the chesed of אֶפְרַיִם le-olam-va-ed: with my mouth will I make known Your faithfulness to all generations.

2 For I have said, Chesed shall be built up le-olam-va-ed: Your faithfulness shall You establish in the shamayim.

3 I have made a brit with My chosen, I have sworn to Dawid My eved,

4 Your zera will I establish le-olam-va-ed and build up your kesay to all generations. Selah.

5 And the shamayim shall hallel Your wonders, O אֱלֹהִים: Your faithfulness also in the kehilla of the kidushim.

6 For who in the shamayim can be compared to אֱלֹהִים ? Who among the sons of the mighty is like אֱלֹהִים ?

7 El is greatly to be feared in the kahal of the kidushim and to be held in reverence by them that are around Him.

8 O אֱלֹהִים Ahlohim Tzevaot, who is a strong YAH like You? And Your faithfulness is all around You.

9 You rule the raging of the sea: when the waves of it arise, You quiet them.

10 You have broken Rahab in pieces, as one that is slain; You have scattered Your enemies with Your strong Arm.

11 The shamayim are Yours, the earth also is Yours: as for the olam and the fullness of it, You have founded them.

12 The north and the south You have created them: Tavor and Hermon shall gilah in Your Name.

13 You have a Mighty Arm: strong is Your hand and high is Your Right Hand.

14 Justice and mishpat are the dwelling place of Your kesay: rachamim and emet shall go before Your face.

15 Blessed is the people that know the joyful sound of the shofar: they shall walk, O אֱלֹהִים, in the Ohr of Your face.

16 In Your Name shall they gilah all the yom: and in Your tzedakah shall they be exalted.

17 For You are the tifereth of their strength: and in Your chen our horn shall be exalted.

18 For אֱלֹהִים is our defense; and the Kadosh-One of Yisrael is our Melech.

19 Then You spoke in a vision to Your kadosh one and said, I have given help to one that is mighty; I have exalted one chosen out of the people.

20 I have found Dawid My eved; with My kadosh oil have I anointed Him:

21 With whom My hand shall be established: My Arm also shall strengthen Him.

22 The enemy shall not put taxes upon him; nor the sons of wickedness afflict him.

23 And I will beat down his foes before his face and plague them that hate him.

24 But My faithfulness and My rachamim shall be with him: and in My Name shall his horn be exalted.

25 I will set his hand also in the sea and his right hand in the rivers.

26 He shall cry to Me, You are my Abba, my El and The Rock of my YAHUSHA.

27 Also I will make Him My bachor, higher than the melechim of the earth.

28 My rachamim will I keep for him le-olam-va-ed and My brit shall stand fast with him.

29 His zera also will I make to endure le-olam-va-ed and his kesay as the yamim of the shamayim.

30 If his children forsake My Torah and walk not in My mishpatim;

31 If they break My chukim and keep not My mitzvoth;

32 Then will I visit their transgression with the rod and their iniquity with stripes.

33 Nevertheless My loving chesed will I not utterly remove from him, nor allow My faithfulness to pine away.

34 My brit will I not break, nor alter the thing that has gone out of My lips.

35 Once have I sworn by My set apartness that I will not lie to Dawid.

36 His zera shall endure le-olam-va-ed and his kesay as the shemesh before Me.

37 It shall be established le-olam-va-ed as the yarayach and as a faithful witness in the shamayim. Selah.

38 But You have shunned and spurned, You have been angry at Your anointed.

39 You have made void the brit of Your eved: You have profaned his keter by casting it to the ground.

40 You have broken down all his hedges; You have brought his strongholds to ruin.

41 All that pass by the derech plunder him: he is a reproach to his neighbors.

42 You have set up the right hand of his adversaries; You have made all his enemies to gilah.

43 You have also turned the edge of his sword and have not made him to stand in the battle.

44 You have made his tifereth to cease and cast his kesay down to the ground.

45 The yamim of his youth have You shortened: You have covered him with shame. Selah.

46 How long, אִי־אֵל ? Will You hide Yourself le-olam-va-ed? Shall Your anger burn like fire?

47 Remember how short my time is: why have You made all men in vain?

48 What man is he that lives and shall not see death? Shall he deliver his own being from the hand of Sheol? Selah.

49 אִי־אֵל, where are Your former rachamim, that You swore to Dawid in Your emet?

50 Remember, אִי־אֵל, the reproach of Your avadim; how I do bear in my bosom the reproach of all the mighty people;

51 With which Your enemies have reproached, O אִי־אֵל; with which they have reproached the footsteps of Your anointed.

52 Blessed be אלהים le-olam-va-ed. Ahmein and Ahmein.

Tzadey

90 אלהים, You have been our dwelling place in all generations.

2 Before the mountains were brought forth or before You had formed the earth and the olam hazeh, even from everlasting to everlasting, You are El.

3 You turn man to destruction; and say, Return, You children of men.

4 For a thousand years in Your sight are but as yesterday when it is past and as a watch in the lyla.

5 You carry them away as with a flood; they are as a sleep: in the boker they are like grass which springs up.

6 In the boker it flourishes and grows up; in the evening it is cut down and withers.

7 For we are consumed by Your anger and by Your anger are we troubled.

8 You have set our iniquities before You, our secret sins in the Ohr of Your face.

9 For all our yamim have passed away in Your anger: we spend our years as a whisper.

10 The yamim of our years are seventy years; and if by reason of strength they be eighty years, yet still, the best of them is but strength, labor and sorrow; for it is soon cut off and we fly away.

11 Who knows The Power of Your anger and the fear of Your wrath?

12 So teach us to number our yamim, that we may apply our levavot to chochmah.

13 Return, O אלהים, how long? And have rachamim for Your avadim.

14 O satisfy us early with Your rachamim; that we may gilah and be in simcha all our yamim.

15 Give us simcha according to the yamim that You have afflicted us and the years that we have seen evil.

16 Let Your work appear to Your avadim and Your tifereth to their children.

17 And let the beauty of אֱלֹהֵינוּ our Ahlohim be upon us: and establish the work of our hands upon us; O confirm the work of our hands.

Tzady Aleph

91 He that dwells in the secret place of the Most High shall abide under the shadow of The Almighty.

2 I will say of אֱלֹהֵינוּ, He is my refuge and my fortress: my Ahlohim; in Him will I trust.

3 Surely He shall deliver you from the trap of the hunter and from the destructive pestilence.

4 He shall cover you with His feathers and under His wings shall you trust: His emet shall be your shield and armor.

5 You shall not be afraid for the terror by lyla; nor of the arrow that flies by yom,

6 Nor for the pestilence that walks in darkness; nor for the destruction that ravages at noonday.

7 A thousand shall fall at your side and ten thousand at your right hand; but it shall not come near you.

8 Only with your eyes shall you observe and see the reward of the wicked.

9 Because you have made אֱלֹהֵינוּ, who is my refuge, even the Most High, your dwelling place;

10 There shall no evil befall you, neither shall any plague come near your dwelling.

11 For He shall give His heavenly malachim charge over you, to keep you in all your halachot.

12 They shall bear you up in their hands, lest you dash your foot against a stone.

13 You shall trample upon the lion and cobra: the young lion and the serpent shall you trample underfoot.

14 Because he has set his ahava upon Me, therefore will I deliver him: I will set him on high because he has known My Name.

15 He shall call upon Me and I will answer him: I will be with him in trouble; I will deliver him and esteem him.

16 With long chayim will I satisfy him and show him My YAHUSHA.

Tzady Bet

92 It is a tov thing to give hodu to אֱלֹהִים and to shir tehillot to Your Name, O Most High:

2 To show forth Your loving chesed in the boker and Your faithfulness every lyla,

3 Upon an instrument of ten strings and upon the guitar; upon the harp with a solemn sound.

4 For You, אֱלֹהִים, have made me simcha through Your works: I will shout for the works of Your hands.

5 O אֱלֹהִים, how great are Your works! And Your thoughts are very deep.

6 A senseless man knows this not; neither does a fool understand this.

7 When the wicked spring up as the grass and when all the workers of iniquity do flourish; it is so that they shall be destroyed le-olam-va-ed:

8 But You, אֱלֹהִים, are Most High le-olam-va-ed.

9 For, look, Your enemies, O אֱלֹהִים look, Your enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shall You exalt like the horn of a rhinocerus: I shall be anointed with fresh oil.

11 My eye also shall see my desire on my enemies and my ears shall hear my desire of the wicked that rise up against me.

12 The tzadikim shall flourish like the palm eytz: he shall grow like a cedar in Levanon.

13 Those that are planted in the Bayit of אֱלֹהִים shall flourish in the courts of our Ahlohim.

14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

15 To show that אֱלֹהִים is tzadik: He is my Rock and there is no unrighteousness in Him.

Tzady Gimel

93 אֱלֹהִים reigns, He is clothed with majesty;

אֱלֹהִים is clothed with strength, with which He has clothed Himself: the olam also is established, so that it cannot be moved.

2 Your kesay is established from old: You are from everlasting.

3 The floods have lifted up, O אֱלֹהִים, the floods have lifted up their voice; the floods lift up their waves.

4 אֱלֹהִים on high is mightier than the noise of many mayim, yes, than the mighty waves of the sea.

5 Your witnesses are very trustworthy: set apartness is befitting to Your Bayit, O אֱלֹהִים le-olam-va-ed.

Tzady Daled

94 O אֱלֹהִים El, to whom vengeance belongs; O

El, to whom vengeance belongs, shine forth.

2 Lift Yourself up, Shophet of the earth: render punishment to the proud.

3 אֱלֹהִים, how long shall the wicked, how long shall the wicked triumph?

4 How long shall they utter and speak in arrogance? And all the workers of iniquity boast in themselves?

5 They break in pieces Your people, O אֱלֹהִים and afflict Your heritage.

6 They slay the widow and the ger and murder the fatherless.

7 Yet they say, YAH shall not see, neither shall the Ahlohim of Yaakov regard it.

8 Understand, you senseless among the people: and you fools, when will you be wise?

9 He that planted the ear, shall He not hear? He that formed the eye, shall He not see?

10 He that chastises the goyim, shall He not correct? He that teaches man da'at, shall He not know?

11 אֱלֹהִים knows the thoughts of man, that they are worthless.

12 Blessed is the man whom You chasten, O YAH and whom You teach out of Your Torah;

13 That You may give him rest from the yamim of adversity, until the pit is dug for the wicked.

14 For אֱלֹהִים will not cast off His people, neither will He forsake His inheritance.

15 But mishpat shall return to tzedakah: and all the tzadik in lev shall follow it.

16 Who will rise up for me against the evildoers? Or, who will stand up for me against the workers of iniquity?

17 Unless אֱלֹהִים had been my helper, my being had almost lived without answers.

18 When I said, My foot slips; Your rachamim, O אֱלֹהִים, held me up.

19 When anxious thoughts were within me Your comforts delighted my being.

20 Shall the seat of iniquity have chavurah with You, they who framed evil by a decree?

21 They gather themselves together against the being of the tzadikim and condemn the innocent dahm.

22 But אֱלֹהִים is my defense; and my Ahlohim is The Rock of my refuge.

23 And He shall bring upon them their own iniquity and shall cut them off in their own wickedness; yes, אלהים our Ahlohim shall cut them off.

Tzady Hey

95 O come, let us shir to אלהים: let us make a joyful noise to The Rock of our YAHUSHA.

2 Let us come before His face with todah and make songs of simcha to Him with tehillot.

3 For אלהים is a great El and a great Melech above all ahlahim.

4 In His hand are the deep places of the earth: the strength of the hills are His also.

5 The sea is His and He made it: and His Hands formed the dry land.

6 O come, let us worship and bow down: let us kneel before אלהים our Maker.

7 For He is our Ahlohim; and we are the nation of His pasture and the sheep of His hand. Today if you will listen to His voice,

8 Harden not your lev, as in the provocation and as in the yom of temptation in the wilderness:

9 When your ahvot tested Me, to try and prove Me, even though they saw My work.

10 Forty years long was I grieved with this generation and said, It is a people that do go astray in their lev and they have not known My halachot:

11 To whom I swore in My anger that they should not enter into My rest.

Tzady Vav

96 O shir to אלהים a new shir: shir to אלהים, all the earth.

2 Sing to אלהים, bless His Name; show forth His YAHUSHA from yom to yom.

3 Declare His tifereth among the goyim, His wonders among all people.

4 For אלהים is great and greatly to be praised: He is to be feared above all ahlaim.

5 For all the ahlaim of the goyim are idols: but אלהים made the shamayim.

6 Honor and majesty are before Him: strength and beauty are in His Kadosh-Place.

7 Give to אלהים, O you families of the goyim, give to אלהים tifereth and strength.

8 Give to אלהים the tifereth due to His Name: bring an offering and come into His courts.

9 O worship אלהים in the beauty of set apartness: fear Him, all the earth.

10 Proclaim among the goyim that אלהים reigns from The Wood: the olam habah also shall be established that it shall not be moved: He shall judge the people in tzedakah.

11 Let the shamayim gilah and let the earth be in simcha; let the sea roar and the fullness of it.

12 Let the field be full of simcha and all that is in it: then shall all the eytzim of the wood gilah,

13 Before אלהים comes, for He comes to judge the earth: He shall judge the olam with tzedakah and the people with His emet.

Tzady Zayin

97 אלהים reigns; let the earth gilah; let the

multitude of the coastlands be in simcha over it.

2 Clouds and darkness are all around Him: tzedakah and mishpat are the dwelling place of His kesay.

3 A fire goes before Him and burns up His enemies all around.

4 His lightning shall light the olam: the earth saw and trembled.

5 The hills melted like wax at the Presence of אלהים, at the Presence of אלהים of the whole earth.

6 The shamayim declare His tzedakah and all the goyim see His tifereth.

7 Put to shame are all they that serve carved images, who boast themselves in idols: worship Him, all you ahlahim.

8 Tzion heard and was in simcha; and the daughters of Yahudah had simcha because of Your mishpatim, O אלהים.

9 For You, אלהים, are high above all the earth: You are exalted far above all ahlahim.

10 You that love אלהים, hate evil: He preserves the beings of His kidushim; He delivers them out of the hand of the wicked.

11 Ohr is sown for the tzadikim and simcha for the tzadik in lev.

12 Gilah in אלהים, you tzadikim; and give hodu at the remembrance of His set apartness.

Tzady Chet

98 O shir to אלהים a new shir; for He has done marvelous things: His Right Hand and His kadosh Arm, has gotten Him the victory.

2 אלהים has made known His YAHUSHA : His tzedakah has He openly showed in the sight of the goyim.

3 He has remembered His rachamim and His emet toward Beit Yisrael: all the ends of the earth have seen the YAHUSHA of our Ahlohim.

4 Make a joyful noise to אלהים, all the earth: make a loud noise and gilah and shir hallel.

5 Sing to אלהים with the harp; with the harp and the voice of a psalm.

6 With trumpets and the sound of a shofar make a joyful noise before אלהים, The Melech.

7 Let the sea roar and the fullness of it; the olam and they that dwell in it.

8 Let the floods clap their hands: let the hills be in simcha together,

9 Before אֱלֹהִים; for He comes to judge the olam: with tzedakah shall He judge the olam and the people with equity.

Tzady Tet

99 אֱלֹהִים reigns; let the people tremble: He sits between the cheruvim; let the earth be moved.

2 אֱלֹהִים is great in Tzion; and He is high above all the goyim.

3 Let them hallel Your great and awesome Name; for it is kadosh.

4 The melech's strength also loves mishpat; You do establish equity, You execute mishpat and tzedakah in Yaakov.

5 Exalt אֱלֹהִים our Ahlohim and worship at His footstool; for He is kadosh.

6 Moshe and Aharon among His kohanim and Shmuel were among them that called upon His Name; they called upon אֱלֹהִים and He answered them.

7 He spoke to them in the cloudy column: they guarded His witness and the ordinances that He gave them.

8 You answered them, O אֱלֹהִים our Ahlohim: You were an El that forgave them, though You took vengeance on their evil inventions.

9 Exalt אֱלֹהִים our Ahlohim and worship at His kadosh har; for אֱלֹהִים our Ahlohim is kadosh.

Kuf

100 Make a noise of simcha to אֱלֹהִים, all you lands.

2 Serve אֱלֹהִים with simcha: come before His Presence with singing.

3 Know that אלהים He is Ahlohim: it is He that has made us and not we ourselves; we are His people and the sheep of His pasture.

4 Enter into His gates with hodu and into His courts with hallel: be full of hodu for Him and bless His Name.

5 For אלהים is tov; His rachamim is everlasting; and His emet endures to all generations.

Kuf Aleph

101 I will shir of rachamim and mishpat: to You, O אלהים, will I shir.

2 I will behave myself wisely in a perfect derech. O when will You come to me? I will walk within my bayit with a pure lev.

3 I will set no wicked thing before my eyes: I hate the work of them that turn away; it shall not cleave to me.

4 A crooked lev shall depart from me: I will not know a wicked person.

5 Whoever secretly slanders his neighbor, him will I cut off: him that has a high look and a proud lev will not I allow.

6 My eyes shall be upon the faithful of the land, that they may dwell with me: he that has his halacha in my pure derech, he shall serve me.

7 He that works deceit shall not dwell within my bayit: he that tells lies shall not stay in my sight.

8 Each boker I will destroy all the wicked of the land; that I may cut off all wicked doers from the city of אלהים.

Kuf Bet

102 Shema to my tefillah, O אלהים and let my cry come to You.

2 Hide not Your face from me in the yom when I am in trouble; incline Your ear to me in the yom when I call; answer me speedily.

3 For my yamim are consumed like smoke and my bones are burned as a furnace.

4 My lev is smitten and withered like grass; so that I forget to eat my lechem.

5 By reason of the voice of my groaning my bones cleave to my skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch and am as a sparrow alone upon the roof.

8 My enemies reproach me all the yom; and they that are mad against me are sworn against me.

9 For I have eaten ashes like lechem and mixed my drink with weeping,

10 Because of Your indignation and Your anger: for You have lifted me up and cast me down.

11 My yamim are like a shadow that declines; and I am withered like grass.

12 But You, O אֱלֹהִים, shall endure le-olam-va-ed; and Your remembrance to all generations.

13 You shall arise and have rachamim upon Tzion: for the time to favor her, yes, the set time, has come.

14 For Your avadim take pleasure in her stones and favors the dust of it.

15 So the goyim shall fear the Name of אֱלֹהִים, and all the melechim of the earth Your tifereth.

16 When אֱלֹהִים shall build up Tzion, He shall appear in His tifereth.

17 He will regard the tefillah of the destitute and not despise their tefillah.

18 This shall be written for the final generation to come: and the people who shall be created shall hallel-YAH.

19 For He has looked down from the height of His Kadosh-Place; from the shamayim did אֱלֹהִים observe the earth;

20 To hear the groaning of the prisoner; to loose those that are appointed to death;
21 To declare the Name of אֱלֹהִים in Tzion and His hallel in Yahrushalayim;
22 When the goyim are gathered together and the malchutim, to serve אֱלֹהִים.
23 He humbled my strength in the derech; He shortened my yamim.
24 I said, O my El, take me not away in the midst of my yamim: Your years are throughout all generations.
25 Of old have You laid the foundation of the earth: and the shamayim are the work of Your hands.
26 They shall perish, but You shall endure: yes, all of them shall grow old like a garment; as a vesture shall You change them and they shall be changed:
27 But You are the same and Your years shall have no end.
28 The children of Your avadim shall continue and their zera shall be established before You le-olam-va-ed.

Kuf Gimel

103 Bless אֱלֹהִים, O my being: and all that is within me; bless His kadosh Name.

2 Bless אֱלֹהִים, O my being and forget not all His benefits:

3 Who forgives all your iniquities; who heals all your diseases;

4 Who redeems your chayim from destruction; who crowns you with loving chesed and tender rachamim;

5 Who satisfies your mouth with tov things; so that your youth is renewed like the eagle's.

6 אֱלֹהִים who is doing tzedakah and mishpat for all that are oppressed.

7 He made known His derech to Moshe, His acts to the children of Yisrael.

8 אֱלֹהֵינוּ is full of rachamim and chen, slow to anger and abundant in chesed.

9 He will not always chide: neither will He keep His anger le-olam-va-ed.

10 He has not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the shamayim are high above the earth, so great is His rachamim toward them that fear Him.

12 As far as the east is from the west, so far has He removed our transgressions from us.

13 Like an abba pities his children, so אֱלֹהֵינוּ pities them that fear Him.

14 For He knows our frame; He remembers that we are just dust.

15 As for man, his yamim are as grass: as a flower of the field, so he flourishes.

16 For the wind passes over it and it is gone; and its place shall know it no more.

17 But the rachamim of אֱלֹהֵינוּ is from everlasting to everlasting upon them that fear Him and His tzedakah to the children's children;

18 To such as keep His brit and to those that remember His mitzvot to do them.

19 אֱלֹהֵינוּ has prepared His kesay in the shamayim; and His malchut rules over all.

20 Bless אֱלֹהֵינוּ, you His heavenly malachim, that excel in strength, that do His mitzvot, that listen to the voice of His Word.

21 Bless אֱלֹהֵינוּ, all His hosts, you avadim of His, who do His pleasure.

22 Bless אֱלֹהֵינוּ, all His works in all places of His rule: bless אֱלֹהֵינוּ, O my being!

Kuf Daled

104 Bless אלהים, O my being. O אלהים my

Ahlohim, You are very great; You are clothed with kavod and majesty.

2 Who covers Yourself with Ohr as with a garment: who stretches out the shamayim like a curtain:

3 Who lays the beams of His rooms in the mayim: who makes the clouds His mirkavah: who walks on the wings of the wind:

4 Who makes His heavenly malachim ruachim; His avadim a flaming fire:

5 Who laid the foundations of the earth, that it should not be removed le-olam-va-ed.

6 You covered it with the deep as with a garment: the mayim stood above the mountains.

7 At Your rebuke they ran; at the voice of Your thunder they rush away.

8 They go up by the mountains; they go down by the valleys to the place that You have founded for them.

9 You have set a border that they may not pass over; that they return not again to cover the earth.

10 He sends the springs into the valleys, which run among the hills.

11 They give drink to every beast of the field: the wild donkeys quench their thirst.

12 By them shall the fowls of the shamayim have their dwelling place, which shir among the branches.

13 He gives mayim to the hills from His upper rooms: the earth is satisfied with the fruit of Your works.

14 He causes the grass to grow for the cattle and herb for the service of man: that He may bring forth food out of the earth;

15 And wine that makes simcha the lev of man and oil to make his face to shine and lechem that strengthens man's lev.

16 The eytzim of אֲרָזִים are full of sap; the cedars of Levanon, which He has planted;

17 Where the birds make their nests: as for the stork, the cypress eytzim are her bayit.

18 The high hills are a refuge for the wild goats; and the rocks for the gophers.

19 He created the yarayach for moadeem: the shemesh knows its going down.

20 You make darkness and it is lyla: in it all the beasts of the forest do creep.

21 The young lions roar after their prey and seek their food from El.

22 The shemesh rises, they gather themselves together and lie down in their dens.

23 Man goes forth to his work and to his labor until the evening.

24 O אֲרָזִים, how manifold are Your works! In chochmah have You made them all: the earth is full of Your riches.

25 There is the great and wide sea, in it are innumerable things creeping, both small and great beasts.

26 There go the ships: also that Leviathan, whom You have made to play in it.

27 These all wait upon You; that You may give them their food in due season.

28 What You give them they gather: You open your hand, they are filled with tov.

29 You hide Your face, they are troubled: You take away their breath, they die and return to their dust.

30 You send forth Your Ruach, they are created: and You renew the face of the earth.

31 The tifereth of אֲרָזִים shall endure le-olam-va-ed: אֲרָזִים shall gilah in His works.

32 He looks on the earth and it trembles: He touches the hills and they smoke.

33 I will shir to אלהים as long as I live: I will shir hallel to my Ahlohim while I have my being.

34 My meditation on Him shall be sweet: I will be in simcha in אלהים.

35 Let the sinners be consumed out of the earth and let the wicked be no more. Bless אלהים, O my being! Hallel אלהים. Halleluyah!

Kuf Hey

105 O give hodu to אלהים; call upon His Name:

make known His deeds among the goyim.

2 Sing to Him, shir tehillim to Him: talk of all His wonderful works.

3 Make your boast in His kadosh Name: let the lev of them gilah that seek אלהים.

4 Seek אלהים and His strength: seek His face evermore.

5 Remember His marvelous works that He has done; His wonders and the mishpatim of His mouth;

6 O you zera of Avraham His eved, you children of Yaakov His chosen.

7 He is אלהים our Ahlohim: His mishpatim are in all the earth.

8 He has remembered His brit le-olam-va-ed, the word that He commanded to a thousand generations.

9 Which brit He made with Avraham and His oath to Yitzchak:

10 And confirmed the same to Yaakov for a chuk and to Yisrael for an everlasting brit:

11 Saying, To you will I give the land of Kanaan, the lot of your inheritance:

12 When they were but a few men in number; very few indeed and foreigners in it.

13 When they went from one nation to another, from one malchut to another people;

14 He allowed no man to do them wrong: yes, He reproved melechim for their sakes;

15 Saying, Touch not My anointed and do My neviim no harm.

16 Moreover He called for a famine upon the land: He broke the whole supply of lechem.

17 He sent a man before them, even Yoseph, who was sold as an eved:

18 Whose feet they hurt with shackles: his neck was laid in iron:

19 Until the time that His Word came: The Word of אֱלֹהִים tried him.

20 The melech sent and loosed him; even the ruler of the people and let him go free.

21 He made him master of his bayit and ruler of all his substance:

22 To bind his leaders at his pleasure; and teach his zechanim chochmah.

23 Yisrael also came into Mitzrayim; and Yaakov sojourned in the land of Ham.

24 And He increased His people greatly; and made them stronger than their enemies.

25 He turned their lev to hate His people, to deal deceitfully with His avadim.

26 He sent Moshe His eved and Aharon whom He had chosen.

27 They showed His signs among them and wonders in the land of Ham.

28 He sent darkness and made it dark; and they rebelled not against His Word.

29 He turned their mayim into dahm and killed their fish.

30 Their land brought forth frogs in abundance, in the rooms of their melechim.

31 He spoke and there came diverse sorts of flies and lice in all their coasts.

32 He gave them hail for rain and flaming fire in their land.

33 He smote their vines also and their fig eytzim; and broke the eytzim of their coasts.

34 He spoke and the locusts came and caterpillars, without number,

35 And did eat up all the herbs in their land and devoured the fruit of their ground.

36 He smote also all the bachorim in their land, the first of all their strength.

37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

38 Mitzrayim was in simcha when they departed: for the fear of them fell upon them.

39 He spread a cloud for a covering; and fire to give ohr in the lyla.

40 The people asked and He brought quails and satisfied them with the lechem of the shamayim.

41 He opened The Rock and the mayim gushed out; it ran in the dry places like a river.

42 For He remembered His kadosh promise, to Avraham His eved.

43 And He brought forth His people with simcha and His chosen ones with singing:

44 And gave them the lands of the goyim: and they inherited the labor of the goyim;

45 That they might observe His chukim and observe His Torot. Hallel אֶפְרָיִם.

Kuf Vav

106 Hallel אֶפְרָיִם. O give hodu to אֶפְרָיִם; for He is tov: for His rachamim endures le-olam-va-ed.

2 Who can utter the mighty acts of אֶפְרָיִם ? Who can show forth all His hallel?

3 Blessed are they that keep mishpat and he that does tzedakah at all times.

4 Remember me, O אֱלֹהֵינוּ, with the chen that You give to Your people: O visit me with Your YAHUSHA;

5 That I may see the tov of Your chosen, that I may gilah in the simcha of Your nation, that I may tifereth with Your inheritance.

6 We have sinned with our ahvot, we have committed iniquity; we have done wickedly.

7 Our ahvot understood not Your wonders in Mitzrayim; they remembered not the multitude of Your chesed; but provoked Him at the sea, even at the Yam Suf.

8 Nevertheless He saved them for His Name's sake; that He might make His mighty Power to be known.

9 He rebuked the Yam Suf also and it was dried up: so He led them through the depths, as through the wilderness.

10 And He saved them from the hand of him that hated them and redeemed them from the hand of the enemy.

11 And the mayim covered their enemies: there was not one of them left.

12 Then they believed His Words; they sang His hallel.

13 They soon forgot His works; they waited not for His counsel:

14 But lusted exceedingly in the wilderness and tested El in the desert.

15 And He gave them their request; but sent leanness into their inner being.

16 They envied Moshe also in the camp and Aharon the kadosh of אֱלֹהֵינוּ.

17 The earth opened and swallowed up Dathan and covered the company of Aviram.

18 And a fire was lit in their company; the flame burned up the wicked.

19 They made a calf in Horev and worshipped the molten image.

20 So they changed My tifereth into the similitude of an ox that eats grass.

21 They forgot El their Savior, who had done great things in Mitzrayim;

22 Wondrous works in the land of Ham and awesome things by the Yam Suf.

23 Therefore He said that He would destroy them, had not Moshe His chosen stood before Him in the breach, to turn away His anger, lest He should destroy them.

24 Yes, they then despised the pleasant land, they believed not His Word:

25 But murmured in their tents and listened not to the voice of אֱלֹהֵי.

26 Therefore He lifted up His hand against them, to overthrow them in the wilderness:

27 To throw their zera also among the goyim and to scatter them in the lands.

28 They joined themselves also to Ba'al-Peor and ate the sacrifices of the dead.

29 So they provoked Him to anger with their inventions: and the plague broke in upon them.

30 Then stood up Pinchus and executed mishpat: and so the plague was stopped.

31 And that act was counted to Him for tzedakah to all generations le-olam-va-ed.

32 They angered Him also at the mayim of Merivah, so that Moshe suffered because of them:

33 Because they provoked his ruach, so that he spoke rashly with his lips.

34 They did not destroy the goyim, concerning whom אֱלֹהֵי commanded them:

35 But were mixed among the goyim and learned their works.

36 And they served their idols: which were a trap to them.

37 Yes, they sacrificed their sons and their daughters to shedim,

38 And shed innocent dahm, even the dahm of their sons and of their daughters, whom they sacrificed to the idols of Kanaan: and the land was polluted with dahm.

39 So they were defiled with their own works and went whoring with their own inventions.

40 Therefore was the anger of אלהים lit against His people; He loathed His own inheritance.

41 And He gave them into the hands of the goyim; and they that hated them ruled over them.

42 Their enemies also oppressed them and they were brought into subjection under their hand.

43 Many times did He deliver them; but they provoked Him with their counsel and were brought low for their iniquity.

44 Nevertheless He regarded their affliction, when He heard their cry:

45 And He remembered His brit with them and relented according to the multitude of His chesed.

46 He made them also to be pitied by all those that carried them into exile.

47 Save us, O אלהים our Ahlohim and gather us from among the goyim, to give hodu to Your kadosh Name and to triumph in Your hallel.

48 Blessed is אלהים Ahlohim of Yisrael from everlasting to everlasting: and let all the people say, Ahmein. Hallel אלהים.

Kuf Zayin

107 O give hodu to אלהים, for He is tov: for His rachamim endures le-olam-va-ed.

2 Let the redeemed of אֱלֹהִים say so, whom He has redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east and from the west, from the north and from the south.

4 They wandered in the wilderness in a solitary derech; they found no city to dwell in.

5 Hungry and thirsty, their being fainted in them.

6 Then they cried to אֱלֹהִים in their trouble and He delivered them out of their distresses.

7 And He led them forth by the right derech; that they might go to a city to settle.

8 Oh that men would hallel אֱלֹהִים for His tov and for His wonderful works to the children of men!

9 For He satisfies the longing being and fills the hungry being with tov.

10 Such as sit in darkness and in the shadow of death, being shackled in affliction and iron;

11 Because they rebelled against the Words of El and despised the counsel of the Most High:

12 Therefore He brought down their lev with labor; they fell down and there was none to help.

13 Then they cried to אֱלֹהִים in their trouble and He saved them out of their distresses.

14 He brought them out of darkness and the shadow of death and broke their chains in pieces.

15 Oh that men would hallel אֱלֹהִים for His tov and for His wonderful works to the children of men!

16 For He has broken the gates of brass and cut the bars of iron in pieces.

17 Fools because of their transgression and because of their iniquities, are afflicted.

18 Their being despises all manner of food; and they draw near to the gates of death.

19 Then they cry to אֱלֹהִים in their trouble; and He saves them out of their distresses.

20 He sent His Word, and healed them and delivered them from their destructions.

21 Oh that men would hallel אלהים for His tov and for His wonderful works to the children of men!

22 And let them sacrifice the sacrifices of hodu and declare His works with gilah.

23 They that go down to the sea in ships, that do business in the great mayim;

24 These see the works of אלהים and His wonders in the deep.

25 For He commands and raises the stormy wind, which lifts up the waves of it.

26 They go up to the shamayim, they go down again to the depths: their being is melted because of trouble.

27 They reel back and forth and stagger like a drunk man and all their chochmah is gone.

28 Then they cry to אלהים in their trouble and He brings them out of their distresses.

29 He makes the storm calm, so that its waves are still.

30 Then they are in simcha because the sea is silenced; so He brings them to their desired haven.

31 Oh that men would hallel אלהים for His tov and for His wonderful works to the children of men!

32 Let them exalt Him also in the kehilla of the people and hallel Him in the kehilla of the zechanim.

33 He turns rivers into a wilderness and the mayim springs into dry ground;

34 A fruitful land into barrenness, for the wickedness of them that dwell in it.

35 He turns the wilderness into a pool of mayim and dry ground into mayim springs.

36 And there He makes the hungry to dwell, that they may prepare a city for a dwelling place;

37 And sow the fields and plant vineyards, which may yield fruits of increase.

38 He blesses them also, so that they are multiplied greatly; and allows not their cattle to decrease.

39 But when they are diminished and brought low through oppression, affliction and sorrow,

40 He pours contempt upon their leaders and causes them to wander in the wilderness, where there is no derech.

41 Yet He raises the poor up from affliction and makes their mishpachot His flock.

42 The tzadikim shall see it and gilah: and all iniquity will shut its mouth.

43 Whoever is wise, will observe these things, even they shall understand the loving chesed of אֱלֹהִים.

Kuf Chet

108 O Ahlohim, my lev is fixed; I will shir and give hallel, even with my tifereth.

2 Awake, guitar and harp: I myself will awake early.

3 I will hallel You, O אֱלֹהִים, among the people: and I will shir tehillot to You among the goyim.

4 For Your rachamim is great above the shamayim: and Your emet reaches to the clouds.

5 Be exalted, O Ahlohim, above the shamayim: and Your tifereth above all the earth;

6 That Your beloved may be delivered: save with Your Right Hand, and answer me.

7 Ahlohim has spoken in His set apartness; I will gilah, I will divide Shechem and measure out the Valley of Sukkot.

8 Gilad is Mine; Menasheh is Mine; Efrayim also is the strength of My head; Yahudah is My Torah Giver;

9 Moav is My washpot; over Edom will I cast out My shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? Who will lead me into Edom?

11 Will not You, O Ahlohim, who have cast us off?
And will You not, O Ahlohim, go forth with our
armies?

12 Give us help from trouble: for worthless is the
help of man.

13 Through Ahlohim we shall do valiantly, for He it is
that shall trample down our enemies.

Kuf Tet

109 Hold not Your silence, O Ahlohim of my
hallel;

2 For the mouth of the wicked and the mouth of the
deceitful are open against me: they have spoken
against me with a lying tongue.

3 They surrounded me also with words of hatred;
and fought against me without a cause.

4 For my ahava they are my adversaries: but I give
myself to tefillah.

5 And they have rewarded me evil for tov and
hatred for my ahava.

6 Set a wicked man over him: and let s.a.tan stand
at his right hand.

7 When he shall be judged, let him be condemned:
and let his tefillah become sin.

8 Let his yamim be few; and let another take his
office.

9 Let his children be fatherless and his isha a
widow.

10 Let his children always wander and beg: let them
seek their lechem also out of their ruins.

11 Let the creditor set a trap for all that he has; and
let the foreigners plunder his labor.

12 Let there be none to extend rachamim to him:
neither let there be any to favor his fatherless
children.

13 Let his descendants be cut off; and in the
generation following let their name be blotted out.

14 Let the iniquity of his ahvot be remembered with אִיִּמָּו; and let not the sin of his eema be blotted out.

15 Let them be before אִיִּמָּו continually, that He may cut off the memory of them from the earth.

16 Because that he remembered not to show rachamim, but persecuted the poor and needy man, that he might even slay the broken in lev.

17 As he loved cursing, so let it come to him: as he delighted not in bracha, so let it be far from him.

18 As he clothed himself with cursing as with his garment, so let it come into his inward parts like mayim and like oil into his bones.

19 Let it be to him as the garment that covers him and for a girdle with which he is clothed continually.

20 Let this be the reward of my adversaries before אִיִּמָּו and of them that speak evil against my being.

21 But do this for me, O Elohim אִיִּמָּו, for Your Name's sake: because Your rachamim is tov, deliver me.

22 For I am poor and needy and my lev is wounded within me.

23 I am gone like the shadow when it lengthens: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh grows lean from lack of abundance.

25 I became also a reproach to them: when they looked upon me they shook their heads.

26 Help me, O אִיִּמָּו my Ahlohim: O save me according to Your rachamim:

27 That they may know that this is Your hand; that You, אִיִּמָּו, have done it.

28 Let them curse, but You bless me: when they arise, let them be ashamed; but let Your eved gilah.

29 Let my adversaries be clothed with shame and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly hallel אלהים with my mouth; yes, I will hallel Him among the multitude.

31 For He shall stand at the right hand of the poor, to save them from those that condemn them.

Kuf Yud

110 אלהים said to my Adon, Sit at My Right

Hand, until I make Your enemies Your footstool.

2 אלהים shall send the rod of Your strength out of Tzion: rule in the midst of Your enemies.

3 Your people shall be willing in the yom of Your Power, in the splendors of set apartness from the womb before-Hesperus: You have the dew of your youth.

4 אלהים has sworn and will not lie so as to relent; You are a Kohen le-olam-va-ed based upon My Word-My Dabar Malki-Tzedek.

5 אלהים from out of Your Right hand, shall strike through melechim in the yom of His anger.

6 He shall judge among the goyim, He shall fill the places with the dead bodies; He shall wound the leaders over many countries.

7 He shall drink of the brook in its derech: therefore shall He lift up the head.

Kuf Yud Aleph

111 Hallel אלהים; I will hallel אלהים with my whole

lev, in the kehilla of the tzadik and in the kehilla.

2 The works of אלהים are great, sought out by all them that have pleasure in it.

3 His work is honorable and full of tifereth: and His tzedakah endures le-olam-va-ed.

4 He has made His wonderful works to be remembered: אלהים shows chen and is full of rachamim.

5 He has given food to them that fear Him: He will be mindful of His brit le-olam-va-ed.

6 He has showed His people The Power of His works, that He may give them the heritage of the goyim.

7 The works of His Hands are emet and mishpat; all His mitzvoth are sure.

8 They stand fast le-olam-va-ed and are done in emet and tzedakah.

9 He sent redemption to His people: He has commanded His brit le-olam-va-ed: kadosh and awesome is His Name.

10 The fear of אֱלֹהִים is the beginning of chochmah: a tov binah have all those that do His mitzvoth: His hallel endures le-olam-va-ed.

Kuf Yud Bet

112 Hallel אֱלֹהִים. Blessed is the man that fears

אֱלֹהִים, who delights greatly in His mitzvoth.

2 His zera shall be mighty upon the earth: the generation of the tzadik shall be blessed.

3 Wealth and riches shall be in His bayit: and his tzedakah endures le-olam-va-ed.

4 To the tzadik there rises ohr in the darkness: he is favorable and full of rachamim to the tzadikim.

5 A tov man shows chen and lends: he will guide his affairs with discretion.

6 Surely he shall not be moved le-olam-va-ed: the tzadikim shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his lev is fixed, trusting in אֱלֹהִים.

8 His lev is established, he shall not be afraid, until he sees his desire upon his enemies.

9 He has dispersed, he has given to the poor; His tzedakah endures le-olam-va-ed; his horn shall be exalted with kavod.

10 The wicked shall see it and be grieved; he shall gnash with his teeth and melt away: the desire of the wicked shall perish.

Kuf Yud Gimel

113 Hallel אלהים. Hallel Him; O you avadim of

אלהים, hallel the Name of אלהים.

2 Blessed be the Name of אלהים from this time forth and le-olam-va-ed.

3 From the rising of the shemesh to the going down of the same אלהים's Name is to be praised.

4 אלהים is high above all goyim and His tifereth above the shamayim.

5 Who is like אלהים our Ahlohim, who dwells on high,

6 Who looks down to observe the things that are in the shamayim and in the earth!

7 He raises up the poor out of the dust and lifts the needy out of the dunghill;

8 That he may set him with leaders, even with the leaders of His people.

9 He makes the barren woman to keep her bayit and to be a simcha-filled eema of children. Hallel-אלהים.

Kuf Yud Daled

114 When Yisrael went out of Mitzrayim, Beit

Yaakov from a people with a strange language;

2 Yahudah became His kadosh place and Yisrael His rule.

3 The sea saw it and ran: Yarden was driven back.

4 The mountains skipped like rams and the little hills like lambs.

5 What bothered you, O Yam Suf; that you fled?

And you Yarden, that you were driven back?

6 You mountains, that you skipped like rams; and you little hills, like lambs?

7 Tremble, O earth, at the Presence of אלהים, at the Presence of the Ahloha of Yaakov;

8 Who turned The Rock into a pool of mayim, the flint into a fountain of mayim.

Kuf Tet Vav

115 Not to us, O אֱלֹהִים, not to us, but to Your Name give tifereth, for Your rachamim and for Your emet's sake.

2 Why should the goyim say, Where is now their Ahlohim ?

3 But our Ahlohim is in the shamayim: He has done whatever He has pleased.

4 Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes they have, but they see not:

6 They have ears, but they hear not: noses they have, but they smell not:

7 They have hands, but they touch not: feet they have, but they walk not: neither do they speak through their throat.

8 They that make them are like them; so is everyone that trusts in them.

9 O Yisrael, trust in אֱלֹהִים: He is their help and their shield.

10 O Beit Aharon, trust in אֱלֹהִים: He is their help and their shield.

11 You that fear אֱלֹהִים, trust in אֱלֹהִים: He is their help and their shield.

12 אֱלֹהִים has been mindful of us: He will bless us; He will bless Beit Yisrael; He will bless Beit Aharon.

13 He will bless them that fear אֱלֹהִים, both small and great.

14 אֱלֹהִים shall increase you more and more, you and your children.

15 You are blessed of אֱלֹהִים who made the shamayim and earth.

16 The shamayim, are the shamayim of אֱלֹהִים: but the earth has He given to the children of men.

17 The dead do not hallel אֱלֹהִים, neither those that go down into silence.

18 But we will bless אֱלֹהִים from this time forth and le-olam-va-ed. Hallel אֱלֹהִים.

Kuf Tet Zayin

116 I love אֱלֹהִים because He has heard my voice and my supplications.

2 Because He has inclined His ear to me, therefore will I call upon Him as long as I live.

3 The sorrows of death surrounded me and the pains of Sheol came upon me: I found trouble and sorrow.

4 Then called I upon the Name of אֱלֹהִים; O אֱלֹהִים, I beg You, deliver my being.

5 Full of unmerited chen is אֱלֹהִים and He is tzadik; yes, our Ahlohim is full of rachamim.

6 אֱלֹהִים preserves the simple: I was brought low and He helped me.

7 Return to your rest, O my being; for אֱלֹהִים has treated you well.

8 For You have delivered my being from death, my eyes from tears and my feet from falling.

9 I will walk before אֱלֹהִים in the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted:

11 I said in my haste; All men are liars.

12 What shall I render to אֱלֹהִים for all His benefits toward me?

13 I will lift up the cup of YAHUSHA and call upon the Name of אֱלֹהִים.

14 I will pay my vows to אֱלֹהִים now in the presence of all His people.

15 Precious in the sight of אֱלֹהִים is the death of His kidushim.

16 O אלהים, truly I am Your eved; I am Your eved and the son of Your female eved: You have loosed my chains.

17 I will offer to You the sacrifice of hodu and will call upon the Name of אלהים.

18 I will pay my vows to אלהים now in the presence of all His people,

19 In the courts of אלהים's Bayit, in the midst of you, O Yahrushalayim. Hallel אלהים.

Kuf Yud Zayin

117 O hallel אלהים, all you goyim: hallel Him, all you people.

2 For His rachamim and chesed is great toward us: and the emet of אלהים endures le-olam-va-ed. Hallel אלהים.

Kuf Yud Chet

118 O give hodu to אלהים; for He is tov: because His rachamim endures le-olam-va-ed.

2 Let Yisrael now say, that His rachamim endures le-olam-va-ed.

3 Let Beit Aharon now say, that His rachamim endures le-olam-va-ed.

4 Let them now that fear אלהים say; that His rachamim endures le-olam-va-ed.

5 I called upon YAH in distress: YAH answered me and set me in a large place.

6 אלהים is on my side; I will not fear; what can man do to me?

7 אלהים takes my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in אלהים than to put confidence in man.

9 It is better to trust in אלהים than to put confidence in leaders.

10 All goyim surrounded me all around: but in the Name of אֱלֹהִים will I destroy them.

11 They surrounded me, yes, they surrounded me all around: but in the Name of אֱלֹהִים I will destroy them.

12 They surrounded me around like bees; they are quenched as burning thorns: for in the Name of אֱלֹהִים, I will destroy them.

13 You have pushed hard at me that I might fall: but אֱלֹהִים helped me.

14 YAH is my strength and shir and has become my YAHUSHA.

15 The voice of gilah and YAHUSHA is in the sukkot of the tzadikim: the Right Hand of אֱלֹהִים does valiantly.

16 The Right Hand of אֱלֹהִים is exalted: the Right Hand of אֱלֹהִים does valiantly.

17 I shall not die, but live, and declare the works of YAH.

18 YAH has chastened me hard: but He has not given me over to death.

19 Open to me the gates of tzedakah: I will go into them and I will give hallel to אֱלֹהִים:

20 This is the gate of אֱלֹהִים, into which the tzadikim shall enter.

21 I will hallel You: for You have heard me and have become my YAHUSHA.

22 The Stone that the builders rejected has become The Rosh Pina of the corner.

23 This is אֱלֹהִים's doing; it is marvelous in our eyes.

24 This is the yom which אֱלֹהִים has made; we will gilah and be in simcha in it.

25 Save now, I beseech You, O אֱלֹהִים: O אֱלֹהִים, I beseech You, send now prosperity.

26 Baruch haba beshem אֱלֹהִים: we have blessed You by Your Name from the Bayit of אֱלֹהִים.

27 El is אלהים, who has showed us ohr: bind the sacrifice for the moed with cords, to the horns of the altar.

28 You are my El and I will hallel You: You are my Ahlohim, I will exalt You.

29 O give hodu to אלהים; for He is tov: for His chesed endures le-olam-va-ed.

Kuf Yud Tet

119 Blessed are the undefiled in the derech, who walk in the Torah of אלהים.

2 Blessed are they that keep His testimonies and that seek Him with their whole lev.

3 They also do no iniquity: they have their walk in His derech.

4 You have commanded us to keep Your precepts diligently.

5 O that my halachot were directed to keep Your chukim!

6 Then shall I not be ashamed, when I look into all Your mitzvoth.

7 I will hallel You with tzedakah of lev, when I shall have learned Your tzadik mishpatim.

8 I will keep Your chukim: Do not forsake me utterly.

9 How shall a young man cleanse his derech? By guarding it according to Your Word.

10 With my whole lev have I sought You: O let me not wander far from Your mitzvoth.

11 Your Word have I hidden in my lev, that I might not sin against You.

12 Blessed are You, O אלהים: teach me Your chukim.

13 With my lips have I declared all the mishpatim of Your mouth.

14 I have had simcha in the derech of Your testimonies, as much as in all riches.

15 I will meditate in Your precepts and have respect for Your halachot.

16 I will delight myself in Your chukim: I will not forget Your Word.

17 Deal abundantly tov with Your eved, that I may live and keep Your Word.

18 Open my eyes, that I may observe wonderful things out of Your Torah.

19 I am a dweller in the earth: hide not Your mitzvoth from me.

20 My being is in anguish for the longing that it has to perform Your mishpatim at all times.

21 You have rebuked the proud that are cursed, who do go astray from Your mitzvoth.

22 Remove from me reproach and contempt; for I have kept Your testimonies.

23 Rulers also did sit and speak against me: but Your eved did meditate in Your chukim.

24 Your testimonies also are my delight and my counselors.

25 My being cleaves to the dust: quicken me according to Your Word.

26 I have declared my halachot and You heard me: teach me Your chukim.

27 Make me to understand the derech of Your precepts: so shall I talk of Your wonderful works.

28 My being melts for heaviness: strengthen me according to Your Word.

29 Remove from me the derech of lying: and grant me Your Torah with chen.

30 I have chosen the derech of emet and emunah: Your mishpatim have I laid before me.

31 I have stuck to Your testimonies: O אֱלֹהֵי, put me not to shame.

32 I will run to the derech of Your mitzvoth, when You shall enlarge my lev.

33 Teach me, O אֱלֹהִים, the derech of Your chukim;
and I shall keep it to the end.

34 Give me binah and I shall keep Your Torah; yes, I
shall observe it with my whole lev.

35 Make me to go in the derech of Your mitzvot;
for in it do I delight.

36 Incline my lev to Your testimonies and not to
covetousness.

37 Turn away my eyes from beholding vanity; and
quicken me in Your derech.

38 Establish Your Word to Your eved, who is
devoted to Your fear.

39 Turn away my reproach that I fear: for Your
mishpatim are tov.

40 See, I have longed after Your precepts: quicken
me in Your tzedakah.

41 Let Your chesed come also to me, O אֱלֹהִים, even
Your YAHUSHA, according to Your Word.

42 So shall I have something to answer him that
slanders me: for I trust in Your Word.

43 And take not The Word of emet fully out of my
mouth; for I have hoped in Your mishpatim.

44 So shall I keep Your Torah continually le-olam-
va-ed.

45 And I will walk in liberty: for I seek Your precepts.

46 I will speak of Your testimonies also before
melechim and will not be ashamed.

47 And I will delight myself in Your mitzvot, which I
have loved.

48 My hands also will I lift up to Your mitzvot,
which I have loved; and I will meditate in Your
chukim.

49 Remember the word to Your eved, upon which
You have caused me to tikvah.

50 This is my comfort in my affliction: for Your Word
has quickened me.

51 The proud have had me in great derision: yet have I not departed from Your Torah.

52 I remembered Your mishpatim of old, O אֱלֹהִים; and have comforted myself.

53 Horror has taken hold upon me because of the wicked that forsake Your Torah.

54 Your chukim have been my shirim in the bayit of my pilgrimage.

55 I have remembered Your Name, O אֱלֹהִים, in the lyla and have kept Your Torah.

56 This I had because I kept Your precepts.

57 You are my portion, O אֱלֹהִים: I have said that I would keep Your Words.

58 I sought Your chen with my whole lev: be full of rachamim to me according to Your Word.

59 I thought on my halachot and then I turned my feet to Your testimonies.

60 I hurried and did not delay to keep Your mitzvoth.

61 The mobs of the wicked have robbed me: but I have not forgotten Your Torah.

62 At midnight I will rise to give hodu to You because of Your tzadik mishpatim.

63 I am a companion of all those that fear You and of them that keep Your precepts.

64 The earth, O אֱלֹהִים, is full of Your rachamim: teach me Your chukim.

65 You have dealt well with Your eved, O אֱלֹהִים, according to Your Word.

66 Teach me tov mishpatim and da'at: for I have believed Your mitzvoth.

67 Before I was afflicted I went astray: but now have I kept Your Word.

68 You are tov and do tov; teach me Your chukim.

69 The proud have forged a lie against me: but I will keep Your precepts with my whole lev.

70 Their lev is as fat as grease; but I delight in Your Torah.

71 It is tov for me that I have been afflicted; that I might learn Your chukim.

72 The Torah of Your mouth is better to me than thousands of gold and silver pieces.

73 Your hands have made me and fashioned me: give me binah, that I may learn Your mitzvoth.

74 They that fear You will be in simcha when they see me; because I have hoped in Your Word.

75 I know, O אֱלֹהֵינוּ, that Your mishpatim are right and that You in faithfulness have afflicted me.

76 Let, I beg You, Your great chesed be for my comfort, according to Your Word to Your eved.

77 Let Your tender rachamim come to me, that I may live: for Your Torah is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in Your precepts.

79 Let those that fear You turn to me and those that have known Your testimonies.

80 Let my lev be sound in Your chukim; that I be not ashamed.

81 My being faints for Your YAHUSHA: but I tikvah in Your Word.

82 My eyes pine away for Your Word, saying, When will it comfort me?

83 For I am become like a wineskin in the smoke; yet do I not forget Your chukim.

84 How many are the yamim of Your eved? When will You execute mishpat on them that persecute me?

85 The proud have dug pits for me, they do not follow after Your Torah.

86 All Your mitzvoth are faithful: they persecute me wrongfully; help me.

87 They had almost consumed me upon earth; but I forsook not Your precepts.

88 Quicken me after Your loving chesed; so shall I keep the testimony of Your mouth.

89 Forever, O אֱלֹהֵינוּ, Your Word is settled in the shamayim.

90 Your faithfulness is to all generations: You have established the earth and it abides.

91 They continue this yom according to Your ordinances: for all are Your avadim.

92 Unless Your Torah had been my delight, I would have perished in my affliction.

93 I will never forget Your precepts: for with them You have quickened me.

94 I am Yours, save me; for I have sought Your precepts.

95 The wicked have waited for me to destroy me: but I will consider Your testimonies.

96 I have seen an end of all perfection: but Your commandment is exceedingly broad.

97 O how I love Your Torah! It is my meditation all the yom.

98 You through Your mitzvoth have made me wiser than my enemies: for they are always with me.

99 I have more binah than all my teachers: for Your testimonies are my meditation.

100 I understand more than the aged because I keep Your precepts.

101 I have restrained my feet from every evil derech, that I might keep Your Word.

102 I have not departed from Your mishpatim: for You have taught me.

103 How sweet are Your Words to my taste! Yes, sweeter than honey to my mouth!

104 Through Your precepts I get binah: therefore I hate every false derech.

105 Your Word is a lamp to my feet and an ohr to my derech.

106 I have sworn and I will perform it, that I will keep Your tzadik mishpatim.

107 I am afflicted very much: be gracious and quicken me, O אלהים, according to Your Word.

108 Accept, I beg You, the terumah offerings of my mouth, O אלהים and teach me Your mishpatim.

109 My being is continually in my hand: yet I do not forget Your Torah.

110 The wicked have laid a trap for me: yet I did not go astray from Your precepts.

111 Your testimonies have I taken as a heritage le-olam-va-ed: for they are the rejoicing of my lev.

112 I have inclined my lev to perform Your chukim le-olam-va-ed, even to the end.

113 I hate worthless thoughts: but Your Torah do I love.

114 You are my hiding place and my shield: I tikvah in Your Word.

115 Depart from me, you evildoers: for I will keep the mitzvot of my Ahlohim.

116 Uphold me according to Your Word, that I may live: and let me not be ashamed of my tikvah.

117 Hold me up and I shall be safe: and I will have respect to Your chukim continually.

118 You have trampled down all those that go astray from Your chukim: for their deceit is falsehood.

119 You put away all the wicked of the earth like dross: therefore I love Your testimonies.

120 My flesh trembles for fear of You; and I am in awe of Your mishpatim.

121 I have done mishpat and justice: leave me not to my oppressors.

122 Guarantee Your eved's well being: let not the proud oppress me.

123 My eyes pine away for Your YAHUSHA, and for The Word of Your tzedakah.

124 Deal with Your eved according to Your rachamim and teach me Your chukim.

125 I am Your eved; give me binah, that I may know Your testimonies.

126 It is time for You, אֵלֵינוּ, to work: for they have made void Your Torah.

127 Therefore I love Your mitzvoth above gold; yes, above fine gold.

128 Therefore I esteem all Your precepts concerning all things to be right; and I hate every false derech.

129 Your testimonies are wonderful: therefore does my being keep them.

130 The entrance of Your Words gives ohr; it gives binah to the simple.

131 I opened my mouth and panted: for I longed for Your mitzvoth.

132 Look upon me and be full of rachamim to me, as You used to do to those that loved Your Name.

133 Order my steps in Your Word: and let not any iniquity have rule over me.

134 Deliver me from the oppression of man: so will I keep Your precepts.

135 Make Your face to shine upon Your eved; and teach me Your chukim.

136 Rivers of mayim run down my eyes because they keep not Your Torah.

137 Tzadik are You, O אֵלֵינוּ and tzadik are Your mishpatim.

138 Your testimonies that You have commanded are tzadik and very faithful.

139 My zeal has consumed me because my enemies have forgotten Your Words.

140 Your Word is very pure: therefore Your eved loves it.

141 I am small and despised: yet I do not forget Your precepts.

142 Your tzedakah is an everlasting tzedakah and Your Torah is the emet.

143 Trouble and anguish have taken hold on me: yet Your mitzvot are my delights.

144 The tzedakah of Your testimonies is everlasting: give me binah and I shall live.

145 I cried with my whole lev; listen to me, O אֱלֹהִים: I will keep Your chukim.

146 I cried to You; save me and I shall keep Your testimonies.

147 I rise before dawn and cry for help: I tikvah in Your Word.

148 My eyes go before the lyla watches, that I might meditate in Your Word.

149 Shema to my voice according to Your loving chesed: O אֱלֹהִים, quicken me according to Your mishpat.

150 They draw near that follow after evil: they are far from Your Torah.

151 You are near, O אֱלֹהִים; and all Your mitzvot are emet.

152 Concerning Your testimonies, I have known from the past that You have founded them le-olam-va-ed.

153 Consider my affliction and deliver me: for I do not forget Your Torah.

154 Plead my cause and deliver me: quicken me according to Your Word.

155 YAHUSHA is far from the wicked: for they seek not Your chukim.

156 Great are Your tender rachamim, O אֱלֹהִים quicken me according to Your mishpatim.

157 Many are my persecutors and my enemies; yet I do not decline from Your testimonies.

158 I beheld the transgressors and was grieved; because they kept not Your Word.

159 Consider how I love Your precepts: quicken me,
O אֱלֹהִים, according to Your loving chesed.

160 Your Words are emet from Beresheeth: and
every one of Your tzadik mishpatim endures le-
olam-va-ed.

161 Rulers have persecuted me without a cause:
but my lev stands in awe of Your Word.

162 I gilah at Your Word, as one that finds great
plunder.

163 I hate and abhor lying: but Your Torah do I love.

164 Seven times a yom do I give You hallel;
because of Your tzadik mishpatim.

165 Great shalom have those who love Your Torah:
and nothing shall offend them.

166 אֱלֹהִים, I have hoped for Your YAHUSHA, and
done Your mitzvoth.

167 My being has kept Your testimonies; and I love
them exceedingly.

168 I have kept Your precepts and Your testimonies:
for all my halachot are before You.

169 Let my cry come near before You, O אֱלֹהִים: give
me binah according to Your Word.

170 Let my pleading come before You: deliver me
according to Your Word.

171 My lips shall utter hallel, when You have taught
me Your chukim.

172 My tongue shall speak of Your Word: for all
Your mitzvoth are tzedakah.

173 Let Your hand help me; for I have chosen Your
precepts.

174 I have longed for Your YAHUSHA, O אֱלֹהִים; and
Your Torah is my delight.

175 Let my being live and it shall hallel You; and let
Your mishpatim help me.

176 I have gone astray like a lost sheep; seek Your
eved; for I do not forget Your mitzvoth.

Kuf Chaf

120 In my distress I cried to אֱלֹהִים and He heard me.

2 Deliver my being, O אֱלֹהִים, from lying lips and from a deceitful tongue.

3 What shall be given to you? Or, what shall be done to you, you false tongue?

4 Sharp arrows of the mighty; with coals of oak.

5 Woe is me, that I sojourn in Mesech; that I dwell in the tents of Kedar!

6 My being has long lived with him that hates shalom.

7 I am for shalom: but when I speak, they are for war.

Kuf Chaf Aleph

121 I will lift up my eyes to the hills, from where does my help come?

2 My help comes from אֱלֹהִים, Maker of the shamayim and earth.

3 He will not allow your foot to be moved: He that keeps you will not slumber.

4 See, He that keeps Yisrael shall neither slumber nor sleep.

5 אֱלֹהִים is your keeper: אֱלֹהִים is your shade at your Right Hand.

6 The shemesh shall not smite you by yom, nor the yarayach by lyla.

7 אֱלֹהִים shall preserve you from all evil: He shall preserve your being.

8 אֱלֹהִים shall preserve your going out and your coming in from this time forth and even le-olam-va-ed.

Kuf Chaf Bet

122 I had great simcha when they said to me, Let us go into the Bayit of אֱלֹהִים.

2 Our feet shall stand within your gates, O Yahrushalayim.

3 Yahrushalayim is built as a city that is compact together:

4 Where the tribes go up, the tribes of YAH, to the testimony of Yisrael, to give hodu to the Name of אֱלֹהֵינוּ.

5 For there are the set thrones of mishpat, the thrones of Beit Dawid.

6 Shaalu shalom Yahrushalayim: they shall prosper that love You.

7 Shalom be within your walls and prosperity within your citadels.

8 For my brothers and companions' sakes, I will now say, Shalom be within you.

9 Because of the Bayit of אֱלֹהֵינוּ our Ahlohim I will seek your tov.

Kuf Chaf Gimel

123 To You lift I lift up my eyes, O You that lives in the shamayim.

2 See, as the eyes of the avadim look to the hand of their masters and as the eyes of a female eved to the hand of her mistress; so our eyes will wait upon אֱלֹהֵינוּ our Ahlohim, until that He has rachamim upon us.

3 Have rachamim upon us, O אֱלֹהֵינוּ, have rachamim upon us: for we are exceedingly filled with contempt.

4 Our being is exceedingly filled with the scorning of those that are at ease and with the contempt of the proud.

Kuf Chaf Daled

124 If it had not been אֱלֹהֵינוּ who was on our side, now may Yisrael say;

2 If it had not been אֱלֹהֵינוּ who was on our side,
when men rose up against us:
3 Then they would have swallowed us up quickly,
when their anger was lit against us:
4 Then the mayim would have overwhelmed us, the
stream would have gone over our being:
5 Then the proud mayim would have gone over our
being.
6 Blessed be אֱלֹהֵינוּ, who has not given us as a prey
to their teeth.
7 Our being has escaped as a bird out of the trap of
the bird hunters: the trap is broken and we have
escaped.
8 Our help is in the Name of אֱלֹהֵינוּ, who made the
shamayim and earth.
Kuf Chaf Hey

125 They that trust in אֱלֹהֵינוּ shall be as Har
Tzion, which cannot be removed, but abides le-
olam-va-ed.

2 As the mountains are all around Yahrushalayim,
so אֱלֹהֵינוּ is all around His people, from this time
forward and even le-olam-va-ed.
3 For the rod of the wicked shall not rest upon the
lot of the tzadikim; lest the tzadikim put forth their
hands to iniquity.
4 Do tov, O אֱלֹהֵינוּ, to those that are tov and to them
that are tzadik in their levavot.
5 As for such that turn aside to their crooked
halachot, אֱלֹהֵינוּ shall lead them forth with the
workers of iniquity: but shalom shall be upon
Yisrael.
Kuf Chaf Vav

126 When אֱלֹהֵינוּ turned back the exiles of
Tzion, we were like them that dream, like ones
restored.

2 Then was our mouth filled with laughter and our tongue with singing: then said they among the goyim, אֱלֹהֵינוּ has done great things for them.

3 אֱלֹהֵינוּ has done great things for us; of which we are in simcha.

4 Turn back our exiles, O אֱלֹהֵינוּ, as the streams in the south.

5 They that sow in tears shall reap in simcha.

6 He that goes forth and weeps, bearing precious zera, shall doubtless come again with gilah, bringing His sheaves with Him.

Kuf Chaf Zayin

127 Except אֱלֹהֵינוּ builds the bayit, they labor in vain that build it: except אֱלֹהֵינוּ guards the city, the watchman wakes in vain.

2 It is vain for you to rise up early, to sit up late, to eat the lechem of sorrow: so He gives His beloved sleep.

3 See, children are a heritage from אֱלֹהֵינוּ: and the fruit of the womb is His reward.

4 As arrows are in the hand of a mighty man; so are children of one's youth.

5 Blessed is the man that has his quiver full of them: they shall not be ashamed, but they shall speak with their enemies in the gate.

Kuf Chaf Chet

128 Blessed is every one that fears אֱלֹהֵינוּ; that has their halacha in His halachot.

2 For you shall eat the labor of your hands: great blessing shall you have and it shall be well with you.

3 Your isha shall be as a fruitful vine by the sides of your bayit: your children like olive plants all around your shulchan.

4 See, that is how the man shall be blessed who fears אֱלֹהֵינוּ.

5 אֱלֹהֵינוּ shall bless you out of Tzion: and you shall see the tov of Yahrushalayim all the yamim of your chayim.

6 Yes, you shall see your children's children and shalom upon Yisrael.

Kuf Chaf Tet

129 Often they have afflicted me from my youth, may Yisrael now say:

2 Often they have afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made their furrows long.

4 אֱלֹהֵינוּ is tzadik: He has cut asunder the cords of the wicked.

5 Let them all be ashamed and turned back that hate Tzion.

6 Let them be as the grass upon the housetops, which withers before it grows up:

7 With which the reapers do not fill their hands; nor he that binds sheaves, his arms.

8 Neither do they who pass by say, The bracha of אֱלֹהֵינוּ be upon you: we bless you in the Name of אֱלֹהֵינוּ.

Kuf Lamed

130 Out of the depths have I cried to You, O

אֱלֹהֵינוּ.

2 אֱלֹהֵינוּ, listen to my voice: let Your ears be attentive to the voice of my supplications.

3 If You, YAH, should mark iniquities, O אֱלֹהֵינוּ, who shall stand?

4 But there is forgiveness with You, that You may be feared.

5 I wait for אֱלֹהֵינוּ; my being does wait and in His Word do I tikvah.

6 My being waits for אִיִּי more than they that watch for the boker; yes, more than they that watch for the boker.

7 Let Yisrael tikvah in אִיִּי: for with אִיִּי there is rachamim and with Him is abundant redemption.

8 And He shall redeem Yisrael from all their iniquities.

Kuf Lamed Aleph

131 אִיִּי, my lev is not haughty, nor my eyes proud: neither do I concern myself in great matters, or in things too wonderful for me.

2 Surely I have behaved and quieted myself, as a child that is weaned by its eema: my being is even as a weaned child.

3 Let Yisrael tikvah in אִיִּי: from this time forward and le-olam-va-ed.

Kuf Lamed Bet

132 O אִיִּי, remember Dawid and all his afflictions:

2 How he swore to אִיִּי and vowed to the mighty Ahlohim of Yaakov;

3 Surely I will not come into the sukkah of my bayit, nor go up into my bed;

4 I will not give sleep to my eyes, or slumber to my eyelids,

5 Until I find a place for אִיִּי, a Dwelling Place for the mighty Ahlohim of Yaakov.

6 See, we heard of it at Ephrata: we found it in the fields of the forest.

7 We will go into His sukkah: we will worship at His footstool.

8 Arise, O אִיִּי, into Your rest; You and the ark of Your strength.

9 Let Your kohanim be clothed with tzedakah; and let Your kidushim shout for simcha.

10 For Your eved Dawid's sake do not turn away the face of Your anointed.

11 אֱלֹהֵינוּ has sworn in emet to Dawid; He will not turn from it; Of the fruit of your gooff will I set upon your kesay.

12 If your children will keep My brit and My testimony that I shall teach them, their children shall also sit upon your kesay le-olam-va-ed.

13 For אֱלֹהֵינוּ has chosen Tzion; He has desired it for His dwelling place.

14 This is My rest le-olam-va-ed: here will I dwell; for I have desired it.

15 I will abundantly bless her provision: I will satisfy her poor with lechem.

16 I will also clothe her kohanim with YAHUSHA: and her kidushim shall shout aloud for simcha.

17 There will I make the horn of Dawid to bud: I have ordained a lamp for My anointed.

18 His enemies will I clothe with shame: but upon himself shall His keter flourish.

Kuf Lamed Gimel

133 Hinay ma-tov uma-nayim shevet achim

gam yachad!

2 It is like the precious ointment upon the head; that ran down upon the beard, even Aharon's beard: that went down to the collar of his robe;

3 As the dew of Hermon and as the dew that descends upon the mountains of Tzion: for there אֱלֹהֵינוּ commands the bracha, even chayim le-olam-va-ed. Shalom be upon Yisrael!

Kuf Lamed Daled

134 See; bless אֱלֹהֵינוּ, all you avadim of אֱלֹהֵינוּ,

who by lyla stand in the Bayit of אֱלֹהֵינוּ.

2 Lift up your hands in the Kadosh-Place and bless אֱלֹהֵינוּ.

3 אֱלֹהִים that made the shamayim and earth bless
you out of Tzion.
Kuf Lamed Hey

135 Hallel אֱלֹהִים. Hallel the Name of אֱלֹהִים;

hallel Him O you avadim of אֱלֹהִים.

2 You that stand in the Bayit of אֱלֹהִים, in the courts
of the Bayit of our Ahlohim,

3 Hallel אֱלֹהִים; for אֱלֹהִים is tov: shir tehilot to His
Name; for it is pleasant.

4 For YAH has chosen Yaakov to Himself and
Yisrael for His peculiar treasure.

5 For I know that אֱלֹהִים is great and that our אֱלֹהִים is
above all ahlahim.

6 Whatever אֱלֹהִים pleased, that He did in the
shamayim and in the earth, in the seas and all deep
places.

7 He causes the vapors to ascend from the ends of
the earth; He made lightning for the rain; He brings
the wind out of His treasuries.

8 Who smote the bachorim of Mitzrayim, both of
man and beast.

9 Who sent signs and wonders into the midst of
you, O Mitzrayim, upon Pharaoh and upon all his
avadim.

10 Who smote great goyim and slew mighty
melechim;

11 Sichon melech of the Amorites and Og melech of
Bashan and all the malchutim of Kanaan:

12 And gave their land for a heritage, a heritage to
Yisrael His people.

13 Your Name, O אֱלֹהִים, endures le-olam-va-ed;
and Your memorial, O אֱלֹהִים, throughout all
generations.

14 For אֱלֹהִים will judge His people and have
rachamim on His avadim.

15 The idols of the goyim are silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes, but they see not;

17 They have ears, but they hear not; neither is there any breath in their mouths.

18 They that make them are like them: so is every one that trusts in them.

19 Bless אֱלֹהִים, O Beit Yisrael: bless אֱלֹהִים, O Beit Aharon:

20 Bless אֱלֹהִים, O Beit Lewi: you that fear אֱלֹהִים, bless אֱלֹהִים.

21 Blessed be אֱלֹהִים out of Tzion, who dwells at Yahrushalayim. Hallel אֱלֹהִים.

Kuf Lamed Vav

136 O give hodu to אֱלֹהִים; for He is tov: for His rachamim endures le-olam-va-ed.

2 O give hodu to the Ahlohim of all ahlahim: for His rachamim endures le-olam-va-ed.

3 O give hodu to The Master of masters: for His rachamim endures le-olam-va-ed.

4 To Him who alone does great wonders: for His rachamim endures le-olam-va-ed.

5 To Him that by chochmah made the shamayim: for His rachamim endures le-olam-va-ed.

6 To Him that stretches out the earth above the mayim: for His rachamim endures le-olam-va-ed.

7 To Him that made great lights: for His rachamim endures le-olam-va-ed:

8 The shemesh to rule by yom: for His rachamim endures le-olam-va-ed:

9 The yarayach and cochavim to rule by lyla: for His rachamim endures le-olam-va-ed.

10 To Him that smote Mitzrayim and their bachorim: for His rachamim endures le-olam-va-ed:

11 And brought Yisrael out from among them: for His rachamim endures le-olam-va-ed:
12 With a strong hand and with an outstretched Arm: for His rachamim endures le-olam-va-ed.
13 To Him who divided the Yam Suf into parts: for His rachamim endures le-olam-va-ed:
14 And made Yisrael to pass through the midst of it: for His rachamim endures le-olam-va-ed:
15 But overthrew Pharaoh and his army in the Yam Suf: for His rachamim endures le-olam-va-ed.
16 To Him who led His people through the wilderness: for His rachamim endures le-olam-va-ed.
17 To Him who smote great melechim: for His rachamim endures le-olam-va-ed:
18 And slew famous melechim: for His rachamim endures le-olam-va-ed:
19 Sichon melech of the Amorites: for His rachamim endures le-olam-va-ed:
20 And Og the melech of Bashan: for His rachamim endures le-olam-va-ed:
21 And gave their land for a heritage: for His rachamim endures le-olam-va-ed:
22 Even a heritage to Yisrael His eved: for His rachamim endures le-olam-va-ed.
23 Who remembered us in our low estate: for His rachamim endures le-olam-va-ed:
24 And has redeemed us from our enemies: for His rachamim endures le-olam-va-ed.
25 Who gives food to all flesh: for His rachamim endures le-olam-va-ed.
26 O give hodu to the El of the shamayim: for His rachamim endures le-olam-va-ed.
Kuf Lamed Zayin

137 By the rivers of Bavel, there we sat down, yes, we wept, when we remembered Tzion.

2 We hung our harps upon the willows in the midst of it.

3 For there they that carried us away in exile demanded of us a shir; and they that ruined us required that we gilah, saying, Sing to us one of the shirim of Tzion.

4 How shall we shir אֲרָאֵל's shir in a strange land?

5 If I forget you, O Yahrushalayim, let my right hand forget me.

6 If I do not remember you, let my tongue cleave to the roof of my mouth; if I prefer not Yahrushalayim above my highest simcha.

7 Remember, O אֲרָאֵל, the children of Edom in the yom of Yahrushalayim; who said, Ruin it, ruin it, even to its foundation.

8 O daughter of Bavel, who are to be destroyed; in simcha shall he be, that rewards you as you have treated us.

9 In simcha shall he be, that takes and dashes your little ones against the stones.

Kuf Lamed Chet

138 I will hallel You O אֲרָאֵל with my whole lev:

before the mighty will I shir tehilot to You.

2 I will worship toward Your kodesh Hekal and hallel Your Name for Your loving chesed and for Your emet: for You have magnified Your Word and Your Name above all.

3 In the yom when I cried You answered me and strengthened me with strength in my being.

4 All the melechim of the earth shall hallel You, O אֲרָאֵל, when they hear the Words of Your mouth.

5 Yes, they shall shir in the halachot of אֲרָאֵל: for great is the tifereth of אֲרָאֵל.

6 Though אֲרָאֵל be high, yet has He respect to the lowly: but the proud He knows far off.

7 Though I walk in the midst of trouble, You will revive me: You shall stretch forth Your hand against the anger of my enemies and Your Right Hand shall save me.

8 אֶפְרַיִם will perfect that which concerns me: Your rachamim, O אֶפְרַיִם, endures le-olam-va-ed: forsake not the works of Your own hands.

Kuf Lamed Tet

139 O אֶפְרַיִם, You have searched me and know me.

2 You know my sitting down and my rising up; You understand my thoughts from far off.

3 You sift my derech and my lying down and are acquainted with all my halachot.

4 For there is not a word in my tongue, but see, O אֶפְרַיִם, You know it all.

5 You have closed me in behind and before and laid Your hand upon me.

6 Such da'at is too wonderful for me. It is too high, I cannot attain to it.

7 Where shall I go from Your Ruach? Or, where shall I flee from Your Presence?

8 If I ascend up into the shamayim, You are there: if I make my bed in Sheol, see, You are there.

9 If I take the wings of the boker and dwell in the farthest parts of the sea;

10 Even there shall Your hand lead me and Your Right Hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the lyla shall be ohr around me.

12 Yes, the darkness hides not from You; but the lyla shines as the yom: the darkness and the ohr are both alike to You.

13 For You have formed my inward parts: You have covered me in my eema's womb.

14 I will hallel You; for I am fearfully and wonderfully made: marvelous are Your works; and that does my being know full well.

15 My bones were not hidden from You, when I was shaped in the hidden place and knit together in the lowest parts of the earth.

16 Your eyes did see my unformed gooff, yet in Your scroll all my members were already written, which were formed, when as yet there was none of them.

17 How precious also are Your thoughts to me, O El! How great is their sum!

18 If I should count them, they are more in number than the sand: when I awake, I am still with You.

19 Surely You will slay the wicked, O Ahloha: depart from me therefore, you men of bloodshed!

20 For they speak against You wickedly and Your enemies take Your Name in vain.

21 Do not I hate them, O אִי־אִי, that hate You? And am not I grieved with those that rise up against You?

22 I hate them with a full hatred: I count them as my enemies.

23 Search me, O El and know my lev: test me and know my thoughts:

24 And see if there be any wicked derech in me and lead me in the derech that is everlasting.

Kuf Mem

140 Deliver me, O אִי־אִי, from the evil man:

preserve me from the violent man;

2 Who imagine evil in their levavot; continually are they gathered together for war.

3 They have sharpened their tongues like a serpent; cobras' poison is under their lips. Selah.

4 Keep me, O אִי־אִי, from the hands of the wicked; preserve me from the violent man; who has purposed to overthrow my goings.

5 The proud have hidden a trap for me and with cords; they have spread a net by the roadside; they have set traps for me. Selah.

6 I said to אלהים, You are my El: hear the voice of my supplications, O אלהים.

7 O Elohim אלהים, the strength of my YAHUSHA, You have covered my head in the yom of battle.

8 Grant not, O אלהים, the desires of the wicked: further not his wicked plan; lest they exalt themselves. Selah.

9 As for the heads of those that surround me, let the evil of their own lips cover them.

10 Let burning coals fall upon them: let them be cast into the fire; into deep pits that they rise not up again.

11 Let not a slanderer be established in the earth: evil shall hunt the violent man to overthrow him.

12 I know that אלהים will maintain the cause of the afflicted and the rights of the poor.

13 Surely the tzadikim shall give hodu to Your Name: the tzadik shall dwell in Your Presence.

Kuf Mem Aleph

141 אלהים, I cry to You: hurry back to me; listen to my voice, when I cry to You.

2 Let my tefillah be set forth before You as incense; and the lifting up of my hands as maariv.

3 Set a watch, O אלהים, before my mouth; guard the door of my lips.

4 Let not my lev be inclined to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their delicacies.

5 Let the tzadikim smite me; it shall be a pleasure: and let him rebuke me; only let not the oil of the wicked anoint me, for my tefillah has been against their evil.

6 When their shophtim are overthrown in stony places, they shall listen to my words; for they are sweet.

7 Our bones are scattered at Sheol's mouth, as when one cuts and cleaves wood upon the earth.

8 But my eyes are to You, O Elohim אלהים: in You is my trust; leave not my being destitute.

9 Keep me from the snares that they have laid for me and the traps of the workers of iniquity.

10 Let the wicked fall into their own nets, while I escape.

Kuf Mem Bet

142 I cried to אלהים with my voice; with my voice to אלהים did I make my pleading.

2 I poured out my complaints before Him; I showed Him my troubles.

3 When my ruach was overwhelmed within me, then You knew my derech. In the derech that I walk, they have secretly laid a trap for me.

4 I looked on my right hand and beheld, but there was no man that would know me: refuge failed me; no man cared for my being.

5 I cried to You, O אלהים: I said, You are my refuge and my portion in the land of the living.

6 Attend to my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my being out of prison, that I may hallel Your Name: the tzadikim shall surround me; for You shall deal abundantly with me.

Kuf Mem Gimel

143 Shema to my tefillah, O אלהים, give ear to my supplications: in Your faithfulness answer me and in Your tzedakah.

2 And enter not into mishpat with Your eved: for in Your sight shall no man living be justified.

3 For the enemy has persecuted my being; he has smitten my chayim down to the ground; he has made me to dwell in darkness, as those that have been long dead.

4 Therefore is my ruach overwhelmed within me; my lev within me is desolate.

5 I remember the yamim of old; I meditate on all Your works; I ponder the work of Your hands.

6 I stretch forth my hands to You: my being thirsts after You, as a thirsty land. Selah.

7 Hear me speedily, O אֱלֹהִים: my ruach fails: hide not Your face from me, lest I be like them that go down into the pit.

8 Cause me to hear Your loving chesed in the boker; for in You do I trust: cause me to know the derech in which I should walk; for I lift up my being to You.

9 Deliver me, O אֱלֹהִים, from my enemies: I flee to You to hide me.

10 Teach me to do Your will; for You are my Ahlohim: Your Ruach is tov; lead me into the land of tzedakah.

11 Quicken me, O אֱלֹהִים, for Your Name's sake: for Your tzedakah's sake bring my being out of trouble.

12 And by Your rachamim cut off my enemies and destroy all them that afflict my being: for I am Your eved.

Kuf Mem Daled

144 Blessed be אֱלֹהִים my strength, who

teaches my hands to war and my fingers to fight:

2 My tov and my fortress; my high tower and my deliverer; my shield, in whom I trust; who subdues goyim under me.

3 אִי אִי, what is man, that You are mindful of him!
And the ben Ahdahm, that You take account of him!
4 Man is like vanity: his yamim are as a shadow that
passes away.
5 Part Your shamayim, O אִי אִי and come down:
touch the mountains and they shall smoke.
6 Cast forth lightning and scatter them: shoot out
Your arrows and destroy them.
7 Send Your hand from above; rescue me and
deliver me out of great mayim, from the hand of
foreign children;
8 Whose mouths speaks vanity and their right hand
is a right hand of falsehood.
9 I will shir a new shir to You, O Ahlohim: upon a
guitar and an instrument of ten strings will I shir
tehillot to You.
10 It is He that gives YAHUSHA to melechim: who
delivers Dawid His eved from the hurtful sword.
11 Rescue me and deliver me from the hand of
foreign children, whose mouth speaks vanity and
their right hand is a right hand of falsehood:
12 That our sons may be as plants grown up in their
youth; that our daughters may be as corner stones,
polished after the likeness of a palace:
13 That our storehouses may be full, supplying all
kinds of supply: that our sheep may bring forth
thousands and ten thousands in our streets:
14 That our oxen may be strong to labor; that there
be no breaking in, nor going out; that there be no
complaining in our streets.
15 Blessed are the people, that have this situation:
yes, blessed are that people, whose Ahlohim is
אִי אִי.

Kuf Mem Hey

145 I will extol You, my Ahlohim, O Melech; and
I will bless Your Name le-olam-va-ed.

2 Every yom will I bless You; and I will hallel Your Name le-olam-va-ed.

3 Great is אלהים and greatly to be praised; and His greatness is unsearchable.

4 One generation shall hallel Your works to another and shall declare Your mighty acts.

5 I will speak of the beautiful kavod of Your majesty and of Your wonderful works.

6 And men shall speak of the might of Your awesome acts: and I will declare Your greatness.

7 They shall abundantly utter the memory of Your great tov and shall shir about Your tzedakah.

8 אלהים is full of chen and full of rachamim; slow to anger and of great rachamim.

9 אלהים is tov to all: and His tender rachamim are over all His works.

10 All Your works shall hallel You, O אלהים; and Your kidushim shall bless You.

11 They shall speak of the tifereth of Your malchut and talk of Your Power;

12 To make known to the sons of men His mighty acts and the beautiful majesty of His malchut.

13 Your malchut is an everlasting malchut and Your rule endures throughout all generations. אלהים is faithful in His Words and kadosh and wonderful in all His works.

14 אלהים upholds all that fall and raises up all those that are bowed down.

15 The eyes of all wait upon You; and You give them their food in due season.

16 You open Your hand and satisfy the desire of every living thing.

17 אלהים is tzadik in all His halachot and kadosh in all His works.

18 אלהים is near to all them that call upon Him, to all that call upon Him in emet.

19 He will fulfill the desire of those that fear Him: He also will listen to their cry and will save them.

20 אֱלֹהִים preserves all those that love Him: but all the wicked will He destroy.

21 My mouth shall speak the hallel of אֱלֹהִים: and let all flesh barchu His kadosh Name le-olam-va-ed.

This (Psalm 145) is/was for a memorial

Kuf Mem Vav

146 Hallel You אֱלֹהִים. Hallel אֱלֹהִים, O my being.

2 While I live I will hallel אֱלֹהִים: I will shir tehilot to my Ahlohim while I have chayim.

3 Put not your trust in leaders, nor in a ben Ahdahm, in whom there is no help.

4 His breath goes forth, he returns to his earth; in that very yom his thoughts perish.

5 Blessed is he that has the El of Yaakov for his help, whose tikvah is in אֱלֹהִים his Ahlohim:

6 Who made the shamayim and earth, the sea and all that is in it: who keeps emet le-olam-va-ed:

7 Who is doing mishpat for the oppressed: who gives food to the hungry. אֱלֹהִים looses the prisoners:

8 אֱלֹהִים opens the eyes of the blind: אֱלֹהִים raises them that are bowed down: אֱלֹהִים loves the tzadikim:

9 אֱלֹהִים preserves the foreigners; He relieves the fatherless and widow: but the derech of the wicked He turns upside down.

10 אֱלֹהִים shall reign le-olam-va-ed, even your Ahlohim, O Tzion, to all generations. Hallel אֱלֹהִים.

Kuf Mem Zayin

147 Hallel אֱלֹהִים. For it is tov to shir tehilot to

our Ahlohim; for it is pleasant; and hallel is comely.

2 אֱלֹהִים builds up Yahrushalayim: He gathers together the outcasts of Yisrael.

3 He heals the broken in lev and binds up their wounds.

4 He counts the number of the cochavim; He calls them all by their names.

5 Great is our אֱלֹהִים and of great Power: His binah is infinite.

6 אֱלֹהִים lifts up the meek: He casts the wicked down to the ground.

7 Sing to אֱלֹהִים with hodu; shir tehillot upon the harp to our Ahlohim:

8 Who covers the shamayim with clouds, who prepares rain for the earth, who makes grass grow upon the mountains.

9 He gives to the beast its food and to the young ravens who cry to Him.

10 He delights not in the strength of the horse: He takes no pleasure in the legs of a man.

11 אֱלֹהִים takes pleasure in those that fear Him, in those that have tikvah in His rachamim.

12 Hallel אֱלֹהִים, O Yahrushalayim: Hallel your Ahlohim, O Tzion.

13 For He has strengthened the bars of your gates; He has blessed your children within you.

14 He makes shalom in your borders and fills you with the finest of the wheat.

15 He sends forth His commandment upon the earth: His Word runs very swiftly.

16 He gives snow like wool: He scatters the frost like ashes.

17 He casts forth His hail like morsels: who can stand before His cold?

18 He sends out His Word and melts them; He causes His wind to blow and the mayim flows.

19 He shows His Word to Yaakov, His chukim and His mishpatim to Yisrael.

20 He has not dealt like that with any other nation;
and as for His mishpatim, they have not known
them. Hallel אָפְּאָר.

Kuf Mem Chet

148 Hallel אָפְּאָר; hallel אָפְּאָר from the
shamayim, hallel Him in the heights.

2 Hallel Him, all His heavenly malachim: hallel Him,
all His hosts.

3 Hallel Him, shemesh and yarayach: hallel Him, all
you cochavim of ohr.

4 Hallel Him, you shamayim of shamayim and you
mayim that are above the shamayim.

5 Let them hallel the Name of אָפְּאָר: for He
commanded and they were created.

6 He has also established them le-olam-va-ed: He
has made a decree that shall not pass away.

7 Hallel אָפְּאָר from the earth, you sea creatures and
all the depths:

8 Fire and hail; snow and vapor; stormy winds
fulfilling His Word:

9 Hareem and all hills; fruitful eytzim and all cedars:

10 Beasts and all cattle; creeping things and flying
fowls:

11 Melechim of the earth and all goyim; leaders and
all shophtim of the earth:

12 Both young men and virgins; old men and
children:

13 Let them hallel the Name of אָפְּאָר, for His Name
alone is excellent; His tifereth is above the earth
and the shamayim.

14 He also exalts the horn of His people, the hallel
of all His kidushim; even of the children of Yisrael, a
people near to Him. Hallel אָפְּאָר.

Kuf Mem Tet

149 Hallel אֶלֹהִים. Sing to אֶלֹהִים a new shir and His tehillot in the kehilla of the kidushim.

2 Let Yisrael gilah in Him that made him: let the children of Tzion be in simcha over their Melech.

3 Let them hallel His Name in the dance: let them shir tehillot to Him with the tambourine and harp.

4 For אֶלֹהִים takes pleasure in His people: He will beautify the meek in YAHUSHA.

5 Let the kidushim be joyful in tifereth: let them shir aloud upon their beds.

6 Let the high tehillot of El be in their mouths and a two-edged sword in their hand;

7 To execute vengeance upon the goyim and punishments upon the peoples;

8 To bind their melechim with chains and their nobles with shackles of iron;

9 To execute upon them the written mishpat: this kavod have all His kidushim, for the children of Yisrael, His personal people. Hallel אֶלֹהִים.

Kuf Nun

150 Hallel אֶלֹהִים. Hallel El in His Kadosh-Place: hallel Him in the expanse of His Power.

2 Hallel Him for His mighty acts: hallel Him according to His excellent greatness.

3 Hallel Him with the sound of the shofar: hallel Him with the guitar and harp.

4 Hallel Him with the tambourine and dance: hallel Him with stringed instruments and flutes.

5 Hallel Him with the loud cymbals: hallel Him upon the high sounding cymbals.

6 Let everything that has breath hallel-YAH. Hallel-אֶלֹהִים.

Kuf Nun Aleph

151 I was small among my brothers and

youngest in my abba's bayit: I tended my abba's sheep.

2 My hands formed a musical instrument and my fingers tuned a guitar.

3 And who shall tell my אִפְאֵז ? The Master Himself, He Himself will hear.

4 He sent forth His heavenly malach and took me from my abba's sheep and He anointed me with the oil of His anointing.

5 My brothers were handsome and tall; but אִפְאֵז did not take pleasure in them.

6 I went forth to meet the Plishti; and he cursed me by his idols.

7 But I drew his own sword and beheaded him and removed reproach from the children of Yisrael. X

Proverbs-Mishle

To Our Forefathers Yisrael

- 1 The Mishle of Shlomo ben Dawid, melech of Yisrael;
- 2 To know chochmah and discipline; to perceive the Words of binah;
- 3 To receive the discipline of chochmah, tzedakah and mishpat and equity;
- 4 To give insight to the simple, to the young man da'at and discretion.
- 5 A wise man will listen and will increase learning; and a man of binah gets wise counsel:
- 6 To understand a Mishle and the interpretation; the words of the wise and their riddles.
- 7 The fear of אֱלֹהִים is the beginning of da'at: but fools despise chochmah and discipline.
- 8 My son, hear the discipline of your abba and forsake not the Torah of your eema:
- 9 For they shall be an ornament of chen for your neck, as necklaces around your neck.
- 10 My son, if sinners entice you, do not consent to them.
- 11 If they say, Come with us, let us lie in wait for dahm, let us ambush the innocent without any cause:
- 12 Let us swallow them up alive as Sheol; and whole, as those that go down into the pit:
- 13 So then we shall find all precious goods, we shall fill our houses with spoil:
- 14 Cast in your lot among us; let us all have one purse:
- 15 My son, walk not with them in their derech; hold back your foot from their derech:

16 For their feet run to do evil and hurry to shed
dahm.

17 Surely in vain the net is spread in the sight of
any bird.

18 And they lie in wait for their own dahm; they
ambush their own lives.

19 So are the halachot of everyone that is greedy
for gain; that takes away the chayim of its owners.

20 Chochmah calls outside; she utters her voice in
the streets:

21 She utters in the main place of concourse, in the
openings of the gates: in the city she utters her
Words, saying,

22 How long, you simple ones, will you love
simplicity? And the scorners delight in their scorning
and fools hate da'at?

23 Make teshuvah at My correction: behold, I will
pour out My Ruach to you, I will make known My
Words to you.

24 Because I have called and you refused; I have
stretched out My hand and no man regarded it;

25 But you have ignored all My counsel and would
receive none of My correction:

26 I also will laugh at your calamity; I will mock
when your fear comes;

27 When your fear comes as desolation and your
destruction comes as a whirlwind; when distress
and anguish come upon you.

28 Then shall they call upon Me, but I will not
answer; they shall seek Me early, but they shall not
find Me:

29 Because they hated da'at and did not choose the
fear of אֱלֹהִים:

30 They would receive none of My counsel: they
despised all My correction.

31 Therefore shall they eat of the fruit of their own
derech and be filled with their own counsel.

32 For the turning away of the simple shall slay them and the complacency of fools shall destroy them.

33 But anyone who listens to Me shall dwell safely and shall be at ease from fear of evil

2 My son, if you will receive my words and hide my commandments with you;

2 So that you incline your ear to chochmah and apply your lev to binah;

3 Yes, if you shout out for da'at and lift up your voice for binah;

4 If you seek her as silver and search for her as for hidden treasures;

5 Then shall you understand the fear of אלהים and find the da'at of Ahlohim.

6 For אלהים gives chochmah: out of His mouth comes da'at and binah.

7 He lays up sound chochmah for the tzadik: He is a shield to them that have an upright halacha.

8 He guards the paths of mishpat and preserves the derech of His kidushim.

9 Then shall you understand tzedakah and mishpat and equity; yes, every tov course.

10 When chochmah enters into your lev and da'at is pleasant to your being;

11 Discretion shall preserve you; binah shall guard you:

12 To deliver you from the derech of the evil man, from the man that speaks perverted things;

13 Who leaves the halachot of uprightness, to have a halacha in the halachot of darkness;

14 Who rejoices to do evil and delights in the perversities of the wicked;

15 Whose halachot are crooked and are perverted in their halachot:

16 To deliver you from the strange woman, even from the ger who flatters with her words.

17 Who forsakes the guide of her youth and forgets the brit of her Ahlohim.

18 For her bayit has sunken to death and her halachot to the dead.

19 None that go into her return again, neither do they retake hold of the halachot of chayim.

20 So walk in the derech of tov men and guard the paths of the tzadik.

21 For the upright shall dwell on the earth and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth and the transgressors shall be rooted out of it.

3 My son, forget not my Torah; but let your lev guard my mitzvot:

2 For length of yamim and long chayim and shalom, shall they add to you.

3 Let not chesed and emet forsake you: bind them around your neck; write them upon the shulchan of your lev:

4 So shall you find chen and tov binah in the sight of Ahlohim and man.

5 Trust in אֱלֹהִים with all your lev; and lean not to your own binah.

6 In all your derachot acknowledge Him and He shall direct your paths.

7 Be not wise in your own eyes: fear אֱלֹהִים and depart from evil.

8 It shall be health to your flesh and marrow to your bones.

9 Honor אֱלֹהִים with your substance and with the bikkurim of all your increase:

10 So shall your barns be filled with plenty and your presses shall burst out with new wine.

11 My son, despise not the chastening of אָבִיךָ;
neither be weary of His correction:
12 For whom אָבִיךָ loves He corrects; even as an
abba with the son in whom He delights.
13 Happy is the man that finds chochmah and the
man that gains binah.
14 For its gain is better than the merchandise of
silver and fine gold.
15 She is more precious than rubies: and all the
things you desire are not to be compared to her.
16 Length of yamim is in her right hand; and in her
left hand riches and kavod.
17 Her halachot are halachot of pleasantness and
all her halachot are shalom.
18 She is the eytz chayim to them that take hold of
her: and happy is everyone that takes hold of her.
19 אָבִיךָ by chochmah founded the earth; by binah
has He established the shamayim.
20 By His da'at the depths are broken up and the
clouds drop down the dew.
21 My son, let not them depart from your eyes:
guard sound chochmah and discretion:
22 So shall they be chayim to your being and
adornment to your neck.
23 Then shall you walk in your derech safely and
your foot shall not stumble.
24 When you lie down, you shall not be afraid: yes,
you shall lie down and your sleep shall be sweet.
25 Be not afraid of sudden fear, neither of the
desolation of the wicked, when it comes.
26 For אָבִיךָ shall be your confidence and shall
guard your foot from being taken.
27 Withhold not any tov from them to whom it is
due, when it is in the power of your hand to do it.
28 Say not to your neighbor, Go and come again
and tomorrow I will give, when you have his needs
with you.

29 Plan no evil against your neighbor, seeing he dwells securely beside you.

30 Strive not with a man without reason, if he has done you no harm.

31 Envy not the oppressor and choose none of his halachot.

32 For the perverted are an abomination to אףאז: but His secret counsel is with the tzadikim.

33 The curse of אףאז is in the bayit of the wicked: but He gives brachot to the dwelling of the tzadik.

34 Surely He scorns the scorers: but He gives chen to the humble.

35 The wise shall inherit tifereth: but shame shall be the disgrace of fools.

4 Shema, you children of Yisrael, to the discipline of an abba and listen to know binah.

2 For I give you tov teaching, forsake not my Torah.

3 For I was my abba's son, tender and the only beloved in the sight of my eema.

4 He taught me also and said to me, Let your lev retain my words: guard my mitzvoth and live.

5 Get chochmah, get binah: forget it not; neither decline from the words of my mouth.

6 Forsake her not and she shall preserve you: love her and she shall guard you.

7 Chochmah is the main thing; therefore get chochmah: and with all your getting of things get binah.

8 Exalt her and she shall promote you: she shall bring you to kavod, when you do embrace her.

9 She shall give to your head an ornament of chen: a keter of tifereth shall she deliver to you.

10 Shema, O my son and receive my sayings; and the years of your chayim shall be many.

11 I have taught you in the derech of chochmah; I have led you in right halachot.

12 When you go, your steps shall not be hindered;
and when you run, you shall not stumble.

13 Take firm hold of discipline; do not let her go:
guard her; for she is your chayim.

14 Enter not into the derech of the wicked and go
not in the derech of evil men.

15 Avoid it, do not pass by it, turn from it and pass
on by it.

16 For they do not sleep, except they have first
done mischief; and their sleep is taken away, unless
they first cause someone to fall.

17 For they eat the lechem of wickedness and drink
the wine of violence.

18 But the derech of the tzadik is as the shining ohr,
that shines more and more until the perfect yom of
the olam haba.

19 The derech of the wicked is as darkness: they
know not at what they stumble.

20 My son, pay attention to my words; incline your
ear to my sayings.

21 Let them not depart from your eyes; guard them
in the midst of your lev.

22 For they are chayim to those that find them and
health to all their flesh.

23 Guard your lev with all diligence; for out of it are
the issues of chayim.

24 Put away from you a perverted mouth and
perverted lips put far from you.

25 Let your eyes look right on and let your eyelids
look straight before you.

26 Ponder the derech of your feet and let all your
derachot be established.

27 Turn not to the right hand nor to the left: remove
your foot from evil.

5 My son, listen to my chochmah and bow your ear
to my binah:

2 That you may regard discretion and that your lips may guard da'at.

3 For the lips of a strange woman drop as a honeycomb and her mouth is smoother than oil:

4 But her end is bitter as wormwood, sharp as a two-edged sword.

5 Her feet go down to death; her steps take hold on Sheol

6 She does not ponder the derech of chayim, her courses are unstable, that you cannot know them.

7 Shema to me now therefore, O you children of Yisrael and depart not from the words of my mouth.

8 Remove your derech far from her and come not near the door of her bayit:

9 Lest you give up your kavod to others and your years to the cruel:

10 Lest gerim be filled with your strength; and your labors be in the bayit of a ger;

11 And you shall have remorse in your old age, when your flesh and your gooff are consumed,

12 And say, How have I hated discipline and my lev despised correction;

13 And have not obeyed the voice of my teachers, nor inclined my ears to those that instructed me!

14 I was almost in every kind of evil in the midst of the kehilla.

15 Drink mayim out of your own cistern and running mayim out of your own well.

16 Let your fountains be dispersed abroad and rivers of mayim in the streets.

17 Let them be only your own and not gerim with you.

18 Let your fountain be blessed: and gilah with the isha of your youth.

19 Let her be as the loving deer and pleasant har roe; let her breasts satisfy you at all times; and be captivated always by her ahava.

20 And why will you, my son, be misled with a strange woman and embrace the bosom of a ger?

21 For the halachot of men are before the eyes of אִתְּךָ and He ponders their entire goings.

22 His own iniquities shall take away the wicked himself and he shall be held with the cords of his own sins.

23 He shall die without discipline; and in the greatness of his folly he shall go astray.

6 My son, if you are a guarantor for your chaver, if

you have shaken your hand with a ger,

2 You are trapped with the words of your mouth, you are taken with the words of your mouth.

3 Do this now, my son, deliver yourself, when you are come into the hand of your chaver; go, humble yourself and urge your chaver.

4 Give no sleep to your eyes, nor slumber to your eyelids.

5 Deliver yourself as a gazelle from the hand of the hunter and as a bird from the hand of the trapper.

6 Go to the ant, you lazy one; consider her halachot and be wise:

7 They have no guide, overseer, or ruler, yet she;

8 Provides her food in the summer and gathers her food in the harvest.

9 How long will you sleep, O lazy one? When will you arise out of your sleep?

10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

11 And then poverty will come upon you and distress will overtake you.

12 A man of Beliyaal, a wicked man, walks with a perverted mouth.

13 He winks with his eyes, he speaks with his feet, he points with his fingers;

14 Perversity is in his lev, he devises mischief continually; he sows discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 These six things does אף־אז hate: yes, seven are an abomination to Him:

17 A proud look, a lying tongue and hands that shed innocent dahm,

18 A lev that plans wicked imaginations, feet that are swift in running to mischief,

19 A false witness that speaks lies and he that sows discord among brothers.

20 My son, guard your abba's commandment and forsake not the Torah of your eema:

21 Bind them continually upon your lev and tie them around your neck.

22 When you move about, it shall lead you; when you sleep, it shall guard you; and when you awake, it shall talk with you.

23 For the mitzvah is a lamp; and the Torah is ohr; and reproofs of discipline are the derech of chayim:

24 To guard you from the evil woman, from the flattery of the tongue of a strange woman.

25 Lust not after her beauty in your lev; neither let her take you with her eyelids.

26 For by means of a whorish woman a man is brought to a piece of lechem: and the adulteress will hunt for the precious chayim.

27 Can a man take fire in his bosom and his clothes not get burned?

28 Can one walk upon hot coals and his feet not be burned?

29 So he that goes in to his neighbor's isha; whosoever touches her shall not be innocent.

30 Men do not despise a thief, if he steals to satisfy his being when he is hungry;

31 But if he is caught, he shall restore sevenfold; he shall give all the substance of his bayit.

32 But whoever commits adultery with a woman lacks binah; he that does so, destroys his own being.

33 A wound and dishonor shall he get; and his reproach shall not be wiped away.

34 For jealousy enrages a man: therefore he will not spare in the yom of vengeance.

35 He will not regard any ransom; neither will he rest content, though you give him many bribes.

7 My son, guard my words and treasure my mitzvoth with you.

2 Keep my mitzvoth and live; and my Torah as the apple of your eye.

3 Bind them upon your fingers; write them upon the shulchan of your lev.

4 Say to chochmah, You are my sister; and call binah your counselor:

5 That they may guard you from the strange woman, from the ger who flatters with her words.

6 For at the window of my bayit I looked through my lattice,

7 And beheld among the simple ones, I discerned among the youths, a young man void of binah,

8 Passing through the street near her corner; and he went on the derech to her bayit,

9 In the twilight, in the evening, in the black and dark lyla:

10 And, behold, there met him a woman with the attire of a harlot and a subtle lev.

11 She is loud and stubborn; her feet do not stay in her bayit:

12 Now is she outside, in the streets and lies in wait at every corner.

13 So she caught him and kissed him and with a hardened face said to him,
14 I have shalom offerings with me; this yom have I paid my vows.
15 Therefore I came forth to meet you, diligently to seek your face and I have found you.
16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Mitzrayim.
17 I have perfumed my bed with myrrh, aloes and cinnamon.
18 Come, let us take our fill of ahava until the boker: let us delight ourselves with ahava.
19 For my husband is not at home, he is gone on a long journey:
20 He has taken a bag of money with him and will come home on the yom of the renewal-keseh.
21 With her many words she caused him to yield, with the flattering of her lips she seduces him.
22 He goes after her immediately, as an ox goes to the slaughter, or as a fool to the correction of the prison;
23 Until a dart strikes through his liver; as a bird rushing to the trap that did not know it would take his chayim.
24 Shema to me now, O you children of Yisrael and pay attention to the words of my mouth.
25 Let not your lev sink down to her halachot, go not astray in her halachot.
26 For she has cast down many wounded: yes, many strong men have been slain by her.
27 Her bayit is the derech of Sheol, going down to the rooms of death.

8 Does not chochmah call? And binah lift her voice?

2 She stands in the top of the heights; between the paths she has taken her stand.

3 She utters at the gates, at the entry of the city, at the coming in at the doors.

4 To you, O men, I call; and My voice is to the sons of men.

5 O you simple, understand chochmah: and, you fools, be of a binah lev.

6 Shema; for I will speak of excellent things; and the opening of My lips shall be right things.

7 For My mouth shall speak emet; and wickedness is an abomination to My lips.

8 All the words of My mouth are in tzedakah; there is nothing perverted, or perverse in them.

9 They are all plain to him that understands and right to them that find da'at.

10 Receive My discipline and not silver; and da'at rather than choice gold.

11 For chochmah is better than rubies; and all the things that may be desired are not to be compared to it.

12 I, chochmah, dwell with insight and find out da'at and foresight.

13 The fear of אַף־אָז is to hate evil pride and arrogance and the evil derech and the perverted mouth, that do I hate.

14 Counsel is Mine and sound chochmah: I AM binah; I have strength.

15 By Me melechim reign and rulers decree tzedakah.

16 By Me rulers rule and nobles, even all the shophtim of the earth.

17 I love them that love Me; and those that seek Me early shall find Me.

18 Riches and kavod are with Me; yes, durable riches and tzedakah.

19 My fruit is better than gold, yes, than fine gold; and My revenue than choice silver.

20 I lead in the derech of tzedakah, in the midst of the paths of mishpat:

21 That I may cause those that love Me to inherit substance; and I will fill their treasures.

22 אֶפְרַיִם possessed Me in the beginning of His derech, before His works of old.

23 I was set up from everlasting, from the beginning, before the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with mayim.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet He had not made the earth, or the fields, or the highest part of the dust of the olam.

27 When He prepared the shamayim, I was there: when He set a compass upon the face of the depth:

28 When He established the clouds above: when He strengthened the fountains of the deep:

29 When He gave to the sea His decree, that the mayim should not pass His commandment: when He appointed the foundations of the earth:

30 Then I was by Him, as one brought up with Him: and I was daily His delight, having gilah always before Him;

31 Having gilah in the habitable part of His earth; and My delights were with the sons of men.

32 Now therefore listen to Me, O you children of Yisrael: for blessed are they that shomer My halachot.

33 Hear discipline and be wise and refuse it not.

34 Blessed is the man that listens to Me, watching daily at My gates, waiting at the posts of My doors.

35 For whoever finds Me finds chayim and shall obtain chen from אֶפְרַיִם.

36 But he that sins against Me wrongs his own being: all they that hate Me love death.

9 Chochmah has built her bayit; she has cut out its seven pillars:

2 She has killed her beasts; she has mixed her wine; she has also furnished her shulchan.

3 She has sent forth her young women: she utters from the highest places of the city,

4 Who is simple, let him turn in here: as for him that wants binah, she says to him,

5 Come, eat of my lechem and drink of the wine that I have mixed.

6 Forsake the foolish and live; and go in the derech of binah.

7 He that reproves a scorner gets to himself shame: and he that rebukes a wicked man gets himself a blot.

8 Reprove not a scorner, lest he hate you: rebuke a wise man and he will love you.

9 Give discipline to a wise man and he will be yet wiser: teach a tzadik man and he will increase in learning.

10 The fear of $\aleph\aleph\aleph$ is the beginning of chochmah: and the da'at of the Kadosh-One is binah.

11 For by Me your yamim shall be multiplied and the years of your chayim shall be increased.

12 If you are wise, you shall be wise for yourself: but if you scorn, you alone shall bear it.

13 A foolish woman is loud: she is simple and knows nothing.

14 For she sits at the door of her bayit, on a seat in the high places of the city,

15 To call passengers who go right on their paths:

16 Whoever is simple, let him turn in here: and as for him that lacks binah, she says to him,

17 Stolen mayim are sweet and lechem eaten in secret is pleasant.

18 But he knows not that the dead are there; and that her guests are in the depths of Sheol.

10 The Mishle of Shlomo. A wise son makes an abba have gilah: but a foolish son is the heaviness of his eema.

2 Treasures of wickedness profit nothing: but tzedakah delivers from death.

3 אִי־אִי־אִי will not allow the being of the tzadik to hunger: but He casts away the substance of the wicked.

4 The poor deals with a lazy hand: but the hand of the diligent makes rich.

5 He that gathers in summer is a wise son: but he that sleeps in harvest is a son that causes shame.

6 Blessings are upon the head of the tzadik: but violence covers the mouth of the wicked.

7 The memory of the tzadik is blessed: but the name of the wicked shall rot.

8 The wise in lev will receive mitzvoth: but the one with foolish lips shall fall.

9 He that has a pure walk, walks safely: but he that perverts his derech shall be known.

10 He that winks with the eye causes sorrow: but the one with foolish lips shall fall.

11 The mouth of a tzadik man is a well of chayim: but violence covers the mouth of the wicked.

12 Hatred stirs up strife: but ahava covers all sins.

13 In the lips of him that has binah chochmah is found: but a rod is for the back of him that is void of binah.

14 Wise men lay up da'at: but the mouth of the foolish is near destruction.

15 The rich man's wealth is his strong city: the destruction of the poor is their poverty.

16 The labor of the tzadik is for chayim: the fruit of the wicked to sin.

17 He is already in the derech of chayim that heeds discipline: but he that refuses correction goes astray.

18 He that hides hatred with lying lips and he that utters slander, is a fool.

19 In the multitude of words sin is never absent: but he that refrains his lips is wise.

20 The tongue of the tzadik is as choice silver: the lev of the wicked is worth little.

21 The lips of the tzadik feed many: but fools die for want of chochmah.

22 The blessing of אֱלֹהִים makes rich and He adds no sorrow with it.

23 It is as sport to a fool to do mischief: but a man of binah has chochmah.

24 The fear of the wicked, it shall come upon him: but the desire of the tzadik shall be granted.

25 As the whirlwind passes, so is the wicked no more: but the tzadik is an everlasting foundation.

26 As vinegar to the teeth and as smoke to the eyes, so is the lazy one to them that send him.

27 The fear of אֱלֹהִים prolongs yamim: but the years of the wicked shall be shortened.

28 The tikvah of the tzadik shall be simcha: but the tikvah of the wicked shall perish.

29 The derech of אֱלֹהִים is strength to the upright: but destruction shall be to the workers of Torah-less-ness.

30 The tzadik shall never be shaken: but the wicked shall not inhabit the earth.

31 The mouth of the tzadik brings forth chochmah: but the perverted tongue shall be cut out.

32 The lips of the tzadik know what is acceptable: but the mouth of the wicked speaks perversities.

11 A false balance is abomination to אֱלֹהִים: but a tzadik weight is His delight.

2 When pride comes, then comes shame: but with the humble is chochmah.

3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches profit not in the yom of anger: but tzedakah delivers from death.

5 The tzedakah of the perfect shall direct his derech: but the wicked shall fall by his own wickedness.

6 The tzedakah of the upright shall deliver them: but transgressors shall be taken away by their greed.

7 When a wicked man dies, his expectation shall perish: and the tikvah of unjust men perishes.

8 The tzadik is delivered out of trouble and the wicked comes to his place.

9 A hypocrite with his mouth destroys his neighbor: but through da'at shall the tzadik be delivered.

10 When it goes well with the tzadik, the city rejoices: and when the wicked perish, there is shouting.

11 By the blessing of the upright the city is exalted: but the mouth of the wicked overthrows it.

12 He that is void of chochmah despises his neighbor: but a man of binah holds his silence.

13 A slanderer reveals secrets: but he that is of a faithful ruach conceals the matter.

14 Where no counsel is, the people fall: but in the multitude of counsels there is safety.

15 He that is guarantor for a ger shall suffer for it: and he that hates shaking hands in pledge is safe.

16 A gracious woman retains kavod: and strong men retain riches.

17 The merciful man does tov to his own being: but he that is cruel troubles his own flesh.

18 The wicked works a deceitful work: but to him that sows tzedakah shall be a sure reward.

19 As tzedakah leads to chayim: so he that pursues evil pursues it to his own death.

20 They that are of a perverted lev are an abomination to אֱלֹהִים: but such as are upright in their derech are His delight.

21 Though hand join in hand, the wicked shall not be unpunished: but the zera of the tzadik shall be delivered.

22 As a jewel of gold in a pig's snout, so is a beautiful woman who is without discretion.

23 The desire of the tzadik is only tov: but the tikvah of the wicked is anger.

24 There is one that scatters and yet increases; and there is one that withholds more than is right, but it leads to poverty.

25 The generous being shall be enriched: and he that waters shall be watered also himself.

26 He that withholds grain, the people shall curse him: but blessing shall be upon the head of him that sells it.

27 He that diligently seeks tov obtains unmerited chen: but he that seeks mischief, it shall come to him.

28 He that trusts in his riches shall fall: but the tzadik shall flourish as a branch.

29 He that troubles his own bayit shall inherit the wind: and the fool shall be eved to the wise of lev.

30 The fruit of the tzadik is an eytz chayim; and he that wins beings is wise.

31 Behold, the tzadik shall be repaid in the earth: how much more the wicked and the sinner!

12 Whoever loves discipline loves da'at: but he that hates correction is stupid.

2 A tov man obtains the chen of אֱלֹהִים: but a man of wicked devices will He condemn.

3 A man shall not be established by wickedness: but the root of the tzadik shall not be moved.

4 A virtuous woman is a keter to her husband: but she that makes him ashamed is as rottenness in his bones.

5 The thoughts of the tzadik are right: but the counsels of the wicked are deceit.

6 The words of the wicked are to lie in wait for dahm: but the mouth of the upright shall deliver them.

7 The wicked are overthrown and are no more: but the bayit of the tzadik shall stand.

8 A man shall be commended according to his chochmah: but he that is of a perverse lev shall be despised.

9 He that is despised and has an eved, is better than he that honors himself and lacks lechem.

10 A tzadik man regards the chayim of his beast: but the rachamim of the wicked is cruel.

11 He that tills his land shall be satisfied with lechem: but he that follows vain pursuits is void of binah.

12 The wicked desires the net of evil men: but the root of the tzadik yields fruit.

13 The wicked is trapped by the transgression of his lips: but the tzadik shall come out of trouble.

14 A man shall be satisfied with tov by the fruit of his mouth: and the reward of a man's hands shall be given back to him.

15 The derech of a fool is right in his own eyes: but he that listens to counsel is wise.

16 A fool's anger is presently known: but a clever man covers shame.

17 He that speaks emet shows forth tzedakah: but a false witness deceit.

18 Rash speaking is like the piercing of a sword: but the tongue of the wise is health.

19 The lip of emet shall be established le-olam-va-
ed: but a lying tongue is but for a moment.
20 Deceit is in the lev of them that imagine evil: but
the counselors of shalom, have simcha.
21 There shall no evil happen to the tzadik: but the
wicked shall be filled with mischief.
22 Lying lips are an abomination to אלהים: but they
that deal truly are His delight.
23 A clever man conceals da'at: but the lev of fools
proclaims foolishness.
24 The hand of the diligent shall bear rule: but the
lazy shall be under compulsory labor.
25 Heaviness in the lev of man makes him
depressed: but a tov word makes it have simcha.
26 The tzadik is more excellent than his neighbor:
but the derech of the wicked seduces them.
27 The lazy man roasts not that which he took in
hunting: but the possessions of a diligent man are
precious.
28 In the derech of tzedakah is chayim; and in that
pathway there is no death.

13 A wise son hears his abba's discipline: but a
scorner hears not rebuke.

2 A man shall eat tov by the fruit of his mouth: but
the being of the transgressors shall eat violence.
3 He that guards his mouth guards his chayim: but
he that opens wide his lips shall have destruction.
4 The being of the lazy one desires and has
nothing: but the being of the diligent shall be made
rich.
5 A tzadik man hates lying: but a wicked man is
loathsome and comes to shame.
6 Tzedakah guards him that is upright in the derech:
but wickedness overthrows the sinner.

7 There is one that makes himself rich, yet has nothing: there is one that makes himself poor, yet has great riches.

8 The ransom of a man's chayim are his riches: but the poor hears not rebuke.

9 The ohr of the tzadik has gilah: but the lamp of the wicked shall be put out.

10 By pride comes only contention: but chochmah is with those who take advice.

11 Wealth gotten by vanity shall be diminished: but he that gathers by labor shall increase.

12 Tikvah deferred makes the lev sick: but when the desire comes, it is an eytz chayim.

13 He who despises the word shall be destroyed: but he that fears the mitzvah shall be rewarded.

14 The Torah of the wise is a fountain of chayim, to depart from the traps of death.

15 Tov binah gives chen: but the derech of transgressors is hard.

16 Every clever man deals with da'at: but a fool lays open his folly.

17 A wicked messenger falls into mischief: but a faithful ambassador is a healing.

18 Poverty and shame shall be to him that refuses discipline: but he that regards correction shall be honored.

19 The desire accomplished is sweet to the being: but it is abomination to fools to depart from evil.

20 He that has his walk with wise men shall be wise: but a companion of fools shall be destroyed.

21 Evil pursues sinners: but to the tzadik tov shall be repaid.

22 A tov man leaves an inheritance to his children's children: and the wealth of the sinner is laid up for the tzadik.

23 Much food is in the tillable ground of the poor: but lack of mishpat sweeps it away.

24 He that spares his rod hates his son: but he that loves him chastens him diligently.

25 The tzadik eats to the satisfying of his being: but the belly of the wicked shall have lack.

14 Every wise woman builds her bayit: but the foolish breaks it down with her hands.

2 He that walks in his uprightness fears אףאז: but he that is perverse in his halachot despises Him.

3 In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen are, the crib is clean: but much increase comes from the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeks chochmah and finds it not: but da'at is easy to him that understands.

7 Go from the presence of a foolish man, when you perceive not in him the lips of da'at.

8 The chochmah of the clever is to understand His derech: but the folly of fools is deceit.

9 Fools make a mockery of sin: but among the tzadik there is chen.

10 The lev knows its own bitterness; and a ger does not share its simcha.

11 The bayit of the wicked shall be overthrown: but the sukkah of the upright shall flourish.

12 There is a derech that seems right to a man, but the ends of it are the derachot of death.

13 Even in laughter the lev is in pain; and the end of that simcha is heaviness.

14 The backslider in lev shall be filled with his own halachot: but a tov man shall be satisfied from within.

15 The simple believes every word: but the clever man looks carefully at all his steps.

16 A wise man fears and departs from evil: but the fool rages and is confident.

17 He that is quick to be angry deals foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the clever are crowned with da'at.

19 The evil man bows before the tov; and the wicked man at the gates of the tzadik.

20 The poor is hated even by his own neighbor: but the rich has many chaverim.

21 He that despises his neighbor sins: but he that has rachamim on the poor is blessed.

22 Do they not go astray that devise evil? But rachamim and emet shall be for them that devise tov.

23 In all labor there is profit: but the talk of the lips leads only to poverty.

24 The keter of the wise is their riches: but the foolishness of fools is folly.

25 A emet witness delivers beings: but a deceitful witness speaks lies.

26 In the fear of אֱלֹהִים is strong confidence: and His children in Yisrael shall have a place of refuge.

27 The fear of אֱלֹהִים is a fountain of chayim, to depart from the traps of death.

28 In the multitude of the nation is the melech's kavod: but by the lack of the nation rulership is broken.

29 He that is slow to anger is of great binah: but he that is hasty of ruach exalts folly.

30 A sound lev is the chayim of the flesh: but jealousy the rottenness of the bones.

31 He that oppresses the poor reproaches His Maker: but he that honors Him has rachamim on the poor.

32 The wicked is taken away in his wickedness: but the tzadik has tikvah in his death.

33 Chochmah rests in the lev of him that has binah:
but that which is in the midst of fools is made
known.

34 Tzedakah exalts a nation: but sin is a reproach
that diminishes any people.

35 The melech's chen is toward a wise eved: but his
anger is against him that causes shame.

15 A soft answer turns away anger: but harsh
words stir up anger.

2 The tongue of the wise uses da'at right: but the
mouth of fools pours out foolishness.

3 The eyes of אִי אִי are in every place, beholding
the evil and the tov.

4 A wholesome tongue is an eytz chayim: but
perverseness of tongue crushes the ruach.

5 A fool despises his abba's discipline: but he that
regards correction is clever.

6 In the bayit of the tzadik is much treasure: but the
income of the wicked is trouble.

7 The lips of the wise disperse da'at: but the lev of
the foolish does not do so.

8 The sacrifice of the wicked is an abomination to
אִי אִי: but the tefillah of the upright is His delight.

9 The derech of the wicked is an abomination to
אִי אִי: but He loves him that follows after tzedakah.

10 Correction will be harsh to him that forsakes the
derech: and he that hates correction shall die.

11 Sheol and destruction are before אִי אִי: how
much more the levavot of the children of Yisrael and
of men?

12 A scorner loves not one that reproves him:
neither will he go to the wise.

13 A lev of simcha makes a cheerful face: but by
sorrow of the lev the ruach is crushed.

14 The lev of him that has binah seeks da'at: but
the mouth of fools feeds on foolishness.

15 All the yamim of the afflicted are evil: but he that has a lev of simcha has a continual moed.

16 Better is little with the fear of אֱלֹהִים than great treasure with trouble.

17 Better is a dinner of herbs where ahava is, than a fatted calf where hatred is.

18 An angry man stirs up strife: but he that is slow to anger appeases strife.

19 The derech of the lazy man is as a hedge of thorns: but the derech of the tzadik is a highway.

20 A wise son makes an abba have gilah: but a foolish man despises his eema.

21 Folly is simcha to him that is destitute of chochmah: but a man of binah walks uprightly.

22 Without counsel purposes are disappointed: but in the multitude of counselors they are established.

23 A man has simcha by the answer of his mouth: and a word spoken in due season, how tov is it!

24 The derech of chayim leads upward to the wise that he may depart from Sheol beneath.

25 אֱלֹהִים will destroy the bayit of the proud: but He will establish the border of the widow.

26 The thoughts of the wicked are an abomination to אֱלֹהִים: but the words of the pure are pleasant words.

27 He that is greedy of unjust gain troubles his own bayit; but he that hates bribes shall live.

28 The lev of the tzadik studies how to answer: but the mouth of the wicked pours out evil things.

29 אֱלֹהִים is far from the wicked: but He hears the tefillah of the tzadik.

30 The ohr of the eyes brings gilah in the lev: and a tov report gives marrow to the bones.

31 The ear that hears the correction of chayim stays among the wise.

32 He that refuses discipline despises his own being: but he that hears correction gets binah.

33 The fear of אֱלֹהִים is the discipline of chochmah; and before kavod is humility.

16 The preparations of the lev belong to man, but the answer of the tongue, is from אֱלֹהִים.

2 All the halachot of a man are clean in his own eyes; but אֱלֹהִים weighs the ruachim.

3 Commit your mitzvot to אֱלֹהִים and your thoughts shall be established.

4 אֱלֹהִים has made all things for Himself: yes, even the wicked for the yom of evil.

5 Everyone that is proud in lev is an abomination to אֱלֹהִים: though evil joins in hand with others, it shall not be unpunished.

6 By rachamim and emet iniquity is purged: and by the fear of אֱלֹהִים men depart from evil.

7 When a man's halachot please אֱלֹהִים, He makes even his enemies to be at shalom with him.

8 Better is a little with tzedakah than great income without right-ruling.

9 A man's lev plans his own derech: but אֱלֹהִים directs his steps.

10 An oath is on the lips of the melech: his mouth transgresses not in mishpat.

11 A tzadik weight and balance are אֱלֹהִים 's: all the weights of the bag are His work.

12 It is an abomination for melechim to commit wickedness: for the kesay is established by tzedakah.

13 Tzadik lips are the delight of melechim; and they love him that speaks what is right.

14 The anger of a melech is as a messenger of death: but a wise man will pacify it.

15 In the ohr of the melech's face is chayim; and his chen is as a cloud of the latter malchut-rain.

16 How much better is it to get chochmah than gold! And to get binah rather than to choose silver!

17 The highway of the upright is to depart from evil:
he that guards his derech preserves his being.

18 Pride goes before destruction and a haughty
ruach before a fall.

19 Better it is to be of a humble ruach with the
humble, than to divide the spoil with the proud.

20 He that handles a matter wisely shall find tov:
and whoever trusts in אִי אִי, happy is he.

21 The wise in lev shall be called clever: and the
sweetness of the lips increases learning.

22 Binah is a wellspring of chayim to him that has it:
but the discipline of fools is folly.

23 The lev of the wise teaches his mouth and adds
learning to his lips.

24 Pleasant words are as a honeycomb, sweet to
the being and health to the bones.

25 There is a derech that seems right to a man, but
the ends of it are the derachot of death.

26 He that labors; labors for himself; for his mouth
drives him on.

27 A worthless man digs up evil: and in his lips there
is as a burning fire.

28 A perverted man sows strife: and a whisperer
separates best chaverim.

29 A violent man entices his neighbor and leads him
into the derech that is not tov.

30 He shuts his eyes to devise perverted things:
moving his lips he brings evil to pass.

31 The gray hair is a keter of tifereth, if it be found in
the derech of tzedakah.

32 He that is slow to anger is better than the mighty;
and he that rules over his ruach than he that takes a
city.

33 The lot is cast into the lap; but every decision by
it is of אִי אִי.

17 Better is a dry morsel of lechem, with rest,
than a bayit full of offerings with strife.

2 A wise eved shall have rule over a son that
causes shame and shall have part of the inheritance
among the brothers.

3 The refining pot is for silver and the furnace for
gold: but אףאז tries the levavot.

4 An evil-doer gives heed to false lips; and a liar
gives ear to a nasty tongue.

5 Whoever mocks the poor reproaches His Maker:
and he that has gilah at calamities shall not be
unpunished.

6 Grandchildren are the keter of old men; and the
tifereth of the children in Yisrael are their ahvot.

7 Excellent speech does not fit a fool: much less do
lying lips befit a sar.

8 A bribe is as a precious stone in the eyes of its
owner: wherever it turns, it prospers for him.

9 He that covers a transgression seeks ahava; but
he that repeats a matter separates chaverim.

10 A correction enters more into a wise man than a
hundred stripes into a fool.

11 An evil man seeks only rebellion: therefore a
cruel messenger shall be sent against him.

12 Let a bereaved bear meet a man, rather than a
fool in his folly.

13 Whoever rewards evil for tov, evil shall not
depart from his bayit.

14 The beginning of strife is like the releasing of
mayim: therefore stop a fight before it breaks forth.

15 He that justifies the wicked and he that
condemns the tzadik, both are abominations to

אףאז.

16 What tov is wealth in the hands of a fool who has
no desire to get chochmah?

17 A chaver loves at all times and a brother is born for adversity.

18 A man void of binah shakes hands in a pledge and becomes a guarantor in the presence of his chaver.

19 He loves transgression that loves strife: and he that exalts his gate seeks destruction.

20 He that has a perverted lev finds no tov: and he that has a perverse tongue falls into mischief.

21 He that brings forth a fool does it to his sorrow: and The Abba of a fool has no simcha.

22 A lev of simcha does tov like medicine: but a broken ruach dries the bones.

23 A wicked man takes a bribe behind the back to pervert the halachot of mishpat.

24 Chochmah is before him that has binah; but the eyes of a fool are in the ends of the earth.

25 A foolish son is a grief to his abba and bitterness to her that bore him.

26 Also to punish the tzadik is not tov, nor to smite leaders for speaking emet.

27 He that has da'at spares his words: and a man of binah is of an excellent ruach.

28 Even a fool, when he holds his shalom, is counted as wise: and he that shuts his lips is regarded as a man of binah.

18 The inactive separatist seeks his own desire; he breaks out against all sound chochmah.

2 A fool has no delight in binah, but only in revealing his lev.

3 When the wicked man comes, then comes also shame, disfavor and iniquity.

4 The words of a man's mouth are as deep mayim and the wellspring of chochmah as a flowing brook.

5 It is not tov to accept the person of the wicked, to overthrow the tzadik in mishpat.

6 A fool's lips enter into contention and his mouth calls for blows.

7 A fool's mouth is his destruction and his lips are the trap of his being.

8 The words of a slanderer are as wounds and they go down into the innermost parts of the belly.

9 He also that is lazy in his work is brother to him that is a great waster.

10 The Name of אֶזְרָא is a strong tower: the tzadik runs into it and is safe.

11 The rich man's wealth is his strong city, like a high wall in his own conceit.

12 Before destruction the lev of man is haughty and before kavod is humility.

13 He that answers a matter before he hears it, it is folly and shame to him.

14 The ruach of a man will sustain his infirmity; but a crushed ruach who can bear?

15 The lev of the clever gets da'at; and the ear of the wise seeks da'at.

16 A man's gift makes room for him and brings him before great men.

17 He that is first in his own cause seems tzadik; until another comes and examines him.

18 The lot causes contentions to cease and separates between the mighty.

19 A brother offended is harder to be won than a strong city: and contentions are like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

21 Death and chayim are in the power of the tongue: and they that love it shall eat the fruit of it.

22 Whoever finds an isha finds a tov thing and obtains chen from אֶזְרָא.

23 The poor beseeches; but the rich answers roughly.

24 A man that has chaverim must show himself friendly: and there is a chaver that sticks closer than a brother.

19 Better is the poor that walks in his integrity,

than he that is perverse in his lips and is a fool.

2 Also, desire without da'at, it is not tov; and he that rushes in with his feet sins.

3 The foolishness of man perverts his derech: and his lev is angry against אף אף.

4 Wealth makes many chaverim; but the poor is separated from his neighbor.

5 A false witness shall not be unpunished and he that speaks lies shall not escape.

6 Many will entreat the chen of the sar: and every man is a chaver to him that gives bribes.

7 All the brothers of the poor do hate him: how much more do his chaverim go far from him? He pursues them with words, yet they are gone.

8 He that gets chochmah loves his own being: he that guards binah shall find tov.

9 A false witness shall not be unpunished and he that speaks lies shall perish.

10 Luxury is not fitting for a fool; much less for an eved to have rule over rulers.

11 The discretion of a man makes him patient; and it is to his tifereth to overlook a transgression.

12 The melech's anger is as the roaring of a lion; but his chen is as dew upon the grass.

13 A foolish son is the calamity of his abba: and the contentions of an isha are like continual drippings through the roof.

14 House and riches are the inheritance of ahvot and a clever isha is from אף אף.

15 Laziness casts one into a deep sleep; and an idle being shall suffer hunger.

16 He that guards the commandment guards his own being; but he that despises His halachot shall die.

17 He that has pity upon the poor lends to אֶרֶב; and that which he has given will be repaid to him again.

18 Discipline your son while there is tikvah and let not your being be set on his destruction.

19 A man of great anger shall suffer punishment: for if you deliver him, you will have to do so again.

20 Shema to counsel and receive discipline, that you may be wise in your latter end.

21 There are many plans in a man's lev; nevertheless the counsel of אֶרֶב shall stand.

22 What is desirable in a man is his chesed: and a poor man is better than a liar.

23 The fear of אֶרֶב leads to chayim: and he that has it shall stay satisfied; he shall not be visited with evil.

24 A lazy man hides his hand in his bosom and will not so much as bring it to his mouth again.

25 Beat a scorner and the simple will be wary: and reprove one that has binah and he will understand da'at.

26 He that plunders his abba and chases away his eema, is a son that causes shame and brings reproach.

27 Cease, my son Yisrael, to hear the discipline that causes you to go astray from the words of da'at.

28 A worthless witness despises mishpat: and the mouth of the wicked devours iniquity.

29 Mishpatim are in store for scorners and stripes for the back of fools.

20 Wine is a mocker, strong drink is a brawler:

and whosoever is deceived by it is not wise.

2 The fear of a melech is as the roaring of a lion:
whoever provokes him to anger sins against his
own being.

3 It is for esteem for a man to cease from strife: but
every fool will be meddling.

4 The lazy one will not plow by reason of the cold;
therefore shall he beg in harvest and have nothing.

5 Counsel in the lev of man is like deep mayim; but
a man of binah will draw it out.

6 Most men will proclaim every one his own virtues:
but a faithful man who can find?

7 The tzadik man walks in his own integrity: his
children in Yisrael are blessed after him.

8 A melech that sits on the kesay of mishpat
scatters away all evil with his eyes.

9 Who can say, I have made my lev clean, I am
pure from my sin?

10 Different weights and different measures, both of
them are an abomination to אֱלֹהִים.

11 Even a child is known by his doings, whether his
work is pure, or whether it is right.

12 The hearing ear and the seeing eye, אֱלֹהִים has
made both of them.

13 Love not sleep, lest you come to poverty; open
your eyes and you shall be satisfied with lechem.

14 It is nothing, it is nothing, says the buyer: but
when he is gone his derech, then he boasts.

15 There is gold and a multitude of rubies: but the
lips of da'at are a precious jewel.

16 Take his garment that is guarantor for a ger: and
take it as a pledge when it is for foreigners.

17 Lechem gained by deceit is sweet to a man; but
afterwards his mouth shall be filled with gravel.

18 Every purpose is established by counsel: and with tov advice war can be waged.

19 He that goes about as a slanderer reveals secrets: therefore do not associate with him that flatters with his lips.

20 Whoever curses his abba, or his eema, his lamp shall be put out in obscure darkness.

21 An inheritance may be gotten with quick greed at the beginning; but the end of it shall not be blessed.

22 Do not say, I will repay the evil; but wait on אֱלֹהִים and He shall save you.

23 Divers weights are an abomination to אֱלֹהִים; and a false balance is not tov.

24 Man's steps are from אֱלֹהִים; what then does a man understand about his own derech?

25 It is a trap to the man who devours that which is kadosh and afterwards vows to make inquiry.

26 A wise melech scatters the wicked and turns the wheel over them.

27 The ruach of man is the lamp of אֱלֹהִים, searching all the inward parts of the belly.

28 Chesed and emet preserve the melech: and his kesay is upheld by rachamim.

29 The tifereth of young men is their strength: and the tifereth of old men is their gray head.

30 The wounds of a blow clean away evil: so do stripes to the inward parts of the lev.

21 The melech's lev is in the Hand of אֱלֹהִים, as with the rivers of mayim: He turns it wherever He desires.

2 Every derech of a man is right in his own eyes: but אֱלֹהִים ponders the levavot.

3 To do tzedakah and mishpat is more acceptable to אֱלֹהִים than sacrifice.

4 A high look and a proud lev and the work of the wicked, is sin.

5 The thoughts of the diligent lead only to plenty;
but the rash haste only to lack.

6 The getting of treasures by a lying tongue is a
vanity tossed to and fro by those that seek death.

7 The spoil of the wicked shall destroy them;
because they refuse to do mishpat.

8 The derech of a guilty man is perverted and
strange: but as for the pure, his work is right.

9 It is better to dwell in a corner of the housetop,
than with a brawling woman in a wide bayit.

10 The being of the wicked desires evil: his
neighbor finds no chesed in his eyes.

11 When the scorner is punished, the simple is
made wise: and when the wise is instructed, he
receives da'at.

12 The tzadik man wisely considers the bayit of the
wicked: but Ahlohim overthrows the wicked for their
wickedness.

13 Whoever shuts his ears at the call of the poor, he
also shall call himself, but shall not be heard.

14 A bribe in secret pacifies anger: and a bribe in
the bosom strong anger.

15 It is simcha to the tzadik to do mishpat: but
destruction shall be to the workers of iniquity.

16 The man that wanders out of the derech of binah
shall remain in the kehilla of the dead.

17 He that loves pleasure shall be a poor man: he
that loves wine and oil shall not be rich.

18 The wicked shall be a ransom for the tzadik and
the transgressor for the upright.

19 It is better to dwell in the wilderness, than with a
contentious and angry woman.

20 There is treasure to be desired and oil in the
dwelling of the wise; but a foolish man swallows it
up.

21 He that follows after tzedakah and rachamim
finds chayim, tzedakah and kavod.

22 A wise man climbs the city of the mighty and casts down the strength of its confidence.

23 Whoever guards his mouth and his tongue guards his being from troubles.

24 The proud and haughty, Scorer is his name, who deals in proud anger.

25 The desire of the lazy kills him; for his hands refuse to labor.

26 He covets with greed all the yom long: but the tzadik gives and spares not.

27 The sacrifice of the wicked is an abomination: how much more, when he brings it with a wicked mind?

28 A false witness shall perish: but the man that hears and obeys speaks emet.

29 A wicked man hardens his face: but as for the upright, he is established in his derech.

30 There is no chochmah, or binah, or counsel that can stand against אףאז.

31 The horse is prepared for the yom of battle: but emet safety is of אףאז.

22 A tov name is rather to be chosen than great riches and loving chen rather than silver and gold.

2 The rich and poor meet together: אףאז is the Maker of them all.

3 A clever man foresees the evil and hides himself: but the simple pass on and are punished.

4 By humility and the fear of אףאז are riches and kavod and chayim.

5 Thorns and traps are in the derech of the perverted: he that guards his being shall be far from them.

6 Train up a child in the derech he should go: and when he is old, he will not depart from it.

7 The rich rules over the poor and the borrower is eved to the lender.

8 He that sows iniquity shall reap vanity: and the rod of his anger perishes.

9 He that has a tov generous eye shall be blessed; for he gives of his lechem to the poor.

10 Cast out the scorner and contention shall go out; yes, strife and reproach shall cease.

11 He that loves pureness of lev, whose speech is clean, the melech shall be his chaver.

12 The eyes of אִיִּם preserve da'at and He overthrows the words of the transgressor.

13 The lazy man says, There is a lion outside, I shall be slain in the streets.

14 The mouth of strange women are a deep pit: he that is denounced by אִיִּם shall fall in it.

15 Foolishness resides in the lev of a child; but the rod of correction shall drive it far from him.

16 He that oppresses the poor to increase his own riches and he that gives to the rich, shall surely come to poverty.

17 Bow down your ear and hear the words of the wise and apply your lev to my da'at.

18 For it is a pleasant thing if you guard them inside you; they shall all be ready on your lips.

19 That your trust may be in אִיִּם, I have caused you to know these things today, even to you.

20 Have not I written to you excellent things in counsel and da'at,

21 That I might make you know the certainty of the words of emet; that you might answer with words of emet to them that are sent to you?

22 Rob not the poor because he is poor: neither oppress the afflicted in the gate:

23 For אִיִּם will plead their cause and plunder the being of those that plundered them.

24 Make no friendship with an angry man; and with a furious man you shall not go:

25 Lest you learn his halachot and get yourself trapped.

26 Be not one of them that shakes hands, or of those that are guarantors for debts.

27 If you have nothing to pay, why should they take away your bed from under you?

28 Remove not the ancient landmark, which your ahvot have set.

29 Do you see a man diligent in his business? He shall stand before melechim; he shall not stand before the obscure.

23 When you sit to eat with a ruler, consider diligently what is before you:

2 And put a knife to your throat, if you are a man given to appetite.

3 Do not desire his delicacies: for they are deceitful food.

4 Labor not to be rich: cease from your own chochmah.

5 Will you set your eyes upon that which is nothing? For riches certainly make themselves wings; they fly away as an eagle towards the shamayim.

6 Eat not the lechem of him that has an evil eye, neither desire his food delicacies:

7 For as he thinks in his lev, so is he: Eat and drink, he says to you; but his lev is not with you.

8 The piece which you have eaten shall you vomit up and lose your sweet words.

9 Speak not in the ears of a fool: for he will despise the chochmah of your words.

10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their Redeemer is mighty; He shall plead their cause with you.

12 Apply your lev to discipline and your ears to the words of da'at.

13 Withhold not correction from the child: for if you correct him with the rod, he shall not die.

14 You shall correct him with the rod and shall deliver his being from Sheol.

15 My son, if your lev is wise, my lev shall gilah, even I.

16 Yes, my mind shall gilah, when your lips speak right things.

17 Let not your lev be jealous of sinners: but be in the fear of אֱלֹהִים all yom long.

18 For surely there is an end to all things; and your expectation shall not be cut off.

19 Shema, my son and be wise and guide your lev in the derech.

20 Be not among heavy drinkers; among gluttonous eaters of meat:

21 For the drunkard and the glutton shall come to poverty: and slumber shall clothe a man with rags.

22 Shema to your abba that brought you forth and do not despise your eema when she is old.

23 Buy the emet and sell it not; also chochmah and discipline and binah.

24 The Abba of the tzadik shall greatly gilah: and he that brings forth a wise child shall have simcha from him.

25 Your abba and your eema shall be in simcha and she that bore you shall gilah.

26 My son, give me your lev and let your eyes observe my halachot.

27 For a whore is like a deep ditch; and a strange woman is a narrow pit.

28 She also lies in wait as for a prey and increases the transgressors among the men of Yisrael.

29 Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who has wounds without cause? Who has redness of eyes?

30 They that stay long drinking wine; they that go to seek mixed wine.

31 Look not upon the wine when it is red, when it gives its color in the cup, when it flows smoothly.

32 In the end it bites like a serpent and stings like an adder.

33 When your eyes shall behold strange women, your lev shall utter perverse things.

34 Yes, you shall be as he that lies down in the midst of the sea, or as he that lies upon the top of a mast.

35 They have smote me and I was not sick; they have beaten me and I felt it not: when I shall awake, I will seek it yet again.

24 Be not envious of evil men, neither desire to be with them.

2 For their lev studies destruction and their lips talk of mischief.

3 Through chochmah is the bayit built; and by binah it is established:

4 And by da'at shall the rooms be filled with all precious and pleasant riches.

5 A wise man is strong; yes, a man of da'at increases strength.

6 For by wise counsel you shall make war: and in a multitude of counselors there is safety.

7 Chochmah is too high for a fool: he opens not his mouth in the gate.

8 He that plans to do evil shall be called a mischievous person.

9 The purpose of foolishness is sin: and the scorner is an abomination to men.

10 If you faint in the yom of adversity, your strength is small.

11 Deliver them that are drawn to death and redeem those that are ready to be slain;

12 If you say, Behold, we did not know; does not He that ponders the lev consider it? And He that guards your being, does He not know it? And shall not He repay to every man according to his works?

13 My son, eat honey because it is tov; and the honeycomb, which is sweet to your taste:

14 So shall the da'at of chochmah be to your being: when you have found it, then there shall be a reward and your tikvah shall not be cut off.

15 Lay not in wait, O wicked man, against the dwelling of the tzadik; spoil not his resting place:

16 For a tzadik man falls seven times and rises up again: but the wicked shall fall into mischief.

17 Gilah not when your enemy falls and let not your lev be in simcha when he stumbles:

18 Lest אַף־אַף see it and it displeases Him and He turn away His anger from him.

19 Do not concern yourself because of evil men, neither be envious of the wicked;

20 For there shall be no reward to the evil man; the lamp of the wicked shall be put out.

21 My son, fear אַף־אַף and the melech: and meddle not with them that are given to change:

22 For their calamity shall rise suddenly; and who knows the ruin of them both?

23 These things also belong to the wise. It is not tov to show partiality in mishpat.

24 He that says to the wicked, You are tzadik; the people shall curse, goyim shall abhor him:

25 But to them that rebuke him shall be delight and a tov blessing shall come upon them.

26 Every man shall kiss his lips when a mishpat is given in answer.

27 Prepare your work outside and make it fit for yourself in the field; and afterwards build your bayit.

28 Be not a witness against your neighbor without a cause; and deceive not with your lips.

29 Do not say, I will do to him as he has done to me: I will render to the man according to his work.
30 I went by the field of the lazy and by the vineyard of the man without binah;
31 And, see, it was all grown over with thorns and nettles had covered the face of it and its stone wall was broken down.
32 Then I saw and considered it well: I looked at it and received discipline.
33 Yet a little sleep, a little slumber, a little folding of the hands to sleep:
34 So shall your poverty come suddenly; and your lack as a runner.

25 These are also Mishle of Shlomo, which the men of Hizqiyahu melech of Yahudah copied.
2 It is the tifereth of Ahlohim to conceal a matter: but the kavod of melechim is to search out a matter.
3 The shamayim for height and the earth for depth and the lev of melechim is unsearchable.
4 Take away the dross from the silver and there shall come forth a vessel from the refiner.
5 Take away the wicked from before the melech and his kesay shall be established in tzedakah.
6 Do not exalt yourself in the presence of the melech and stand not in the place of great men:
7 For better if it is said concerning you, Come up here; than that you should be removed from the presence of the sar whom your eyes have seen.
8 Do not rush to strive, lest you know not what to do in the end, when your neighbor has put you to shame.
9 Debate your cause with your neighbor himself; and do not disclose a secret to another:
10 Lest he that hears it puts you to shame and your bad reputation never leaves.

11 A word spoken at the right time is like apples of gold in settings of silver.

12 As an earring of gold and an ornament of fine gold, so is a wise one's reproof to an obedient ear.

13 As the cold of snow in the time of harvest, so is a faithful messenger to those that send him: for he refreshes the being of his masters.

14 Whoever boasts about his gifts falsely, is like clouds and wind without rain.

15 By patience is a sar persuaded and a soft tongue breaks the bone.

16 Have you found honey? Eat only as much as you need, lest you be satisfied and vomit it.

17 Do not visit your neighbor's bayit often; lest he become weary of you and then hate you.

18 A man that bears false witness against his neighbor is like a club and a sword and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint.

20 As he that takes away a garment in cold weather and as vinegar on soda, so is he that sings songs to a heavy lev.

21 If your enemy is hungry, give him lechem to eat; and if he is thirsty, give him mayim to drink:

22 For you shall heap coals of fire upon his head and אףאז shall reward you.

23 The north wind brings forth rain: and a backbiting tongue an angry look.

24 It is better to dwell in the corner of the housetop, than with a brawling woman in a wide bayit.

25 Like cold mayim to a thirsty being, so is tov news from a far country.

26 A tzadik man giving into the derech of the wicked is as a troubled fountain and a corrupt spring.

27 It is not tov to eat much honey: or for men to search for tifereth after tifereth.

28 He that has no rule over his own ruach is like a city that is broken down without walls.

26 As snow in summer and as rain in harvest, so kavod is not fitting for a fool.

2 As the bird by wandering, as the swallow by flying, so a curse without cause shall not come.

3 A whip for the horse, a bridle for the donkey and a rod for the fool's back.

4 Answer not a fool according to his folly, lest you also be like him.

5 Answer a fool according to your chochmah, lest he think himself wise in his own conceit.

6 He that sends a message by the hand of a fool cuts off feet and drinks damage.

7 The legs of the lame are not equal: so is a mishle in the mouth of fools.

8 As he that binds a stone in a sling, so is he that gives kavod to a fool.

9 As a thorn goes up into the hand of a drunkard, so is a parable in the mouth of fools.

10 The great Ahlohim that formed all things both rewards the fool and rewards transgressors.

11 As a dog returns to his vomit, so a fool returns to his folly.

12 Do you see a man wise in his own conceit? There is more tikvah for a fool than for him.

13 The lazy man says, There is a lion in the derech; a lion is in the streets.

14 As the door turns upon its hinges, so does the lazy upon his bed.

15 The lazy hides his hand in his bosom; it pains him to bring it again to his mouth.

16 The lazy one is wiser in his own conceit than seven men that can render a reason.

17 He that passes by and meddles in someone else's strife, is like one that takes a dog by the ears.

18 As a madman, who casts firebrands, arrows and death,

19 So is the man that deceives his neighbor and says, I was only joking.

20 Where no wood is, there the fire goes out: so where there is no slanderer, the strife ceases.

21 As coals are to burning coals and wood to fire; so is a contentious man to kindle strife.

22 The words of a slanderer are as wounds that go down into the innermost parts of the belly.

23 Burning lips and a wicked lev are like a clay pot covered with silver dross.

24 He that hates pretends with his lips and lays up deceit within him;

25 When he speaks nice, believe him not: for there are seven abominations in his lev.

26 Hatred is covered by deceit; its wickedness shall be showed before the whole kehilla of Yisrael.

27 Whoever digs a pit shall fall in it: and he that rolls a stone, it will return on him.

28 A lying tongue hates its victims; and a flattering mouth works ruin.

27 Boast not about tomorrow; for you know not what a yom may bring forth.

2 Let another man praise you and not your own mouth; a ger and not your own lips.

3 A stone is heavy and the sand weighty; but a fool's anger is heavier than them both.

4 Wrath is cruel and displeasure is outrageous; but who is able to stand before jealousy?

5 Open rebuke is better than secret ahava.

6 Faithful are the wounds of a chaver; but the kisses of an enemy are deceitful.

7 The satisfied one loathes the honeycomb; but to the hungry being, every bitter thing is sweet.

8 As a bird that wanders from her nest, so is a man that wanders from his place.

9 Ointment and perfume gilah the lev: so does the sweetness of a man's counsel given from the lev.

10 Your own chaver and your abba's chaver, forsake not; neither go into your brother's bayit in the yom of your calamity: for better is a neighbor that is near than a brother far off.

11 My son, be wise and make my lev have simcha, that I may answer him who reproaches me.

12 A clever man foresees the evil and hides himself; but the simple pass on and are punished.

13 He that becomes a guarantor for a ger, his garment will be taken from him and held as a pledge for another ger.

14 He that greets his chaver with a loud voice early in the boker, it shall be counted as a curse to him.

15 A continual dripping on a very rainy yom and a contentious woman are alike.

16 Whoever hides her can hide the wind and keep the perfume on his right hand from being known.

17 Iron sharpens iron; so a man sharpens the face of his chaver.

18 Whoever guards the fig eytz shall eat the fruit of it: so he that waits on His Master shall be honored.

19 As in mayim face answers to face, so the lev of man to man.

20 Sheol and destruction are never full; so the eyes of man are never satisfied.

21 As the refining pot for silver and the furnace for gold; so is a man to his praise.

22 Though you pound a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be diligent to know the state of your flocks and look well to your herds.

24 For riches are not le-olam-va-ed: and does the keter endure to every generation?

25 The hay appears and the tender grass shows itself and herbs of the mountains are gathered.

26 The lambs are for your clothing and the goats are the price of the field.

27 And you shall have goats' milk enough for your food, for the food of your household and for the maintenance of your young women.

28 The wicked flee when no man pursues: but the tzadikim are bold as a lion.

2 For the transgressions of a land, many are the rulers over it: but by a man of binah and da'at the state of it shall be prolonged.

3 A poor man that oppresses the poor is like a sweeping rain that leaves no food.

4 They that forsake the Torah praise the wicked: but such as guard the Torah contend with them.

5 Evil men understand not mishpat: but they that seek אִשְׁרָיִם understand all things.

6 Better is the poor that walks in his uprightness, than he that is perverted in his derachot, though he is rich.

7 Whoever guards the Torah is a wise son: but he that is a companion of gluttons shames his abba.

8 He that by interest and unjust gain increases his substance, he shall gather it for others that will pity the poor.

9 He that turns away his ear from hearing the Torah, even his tefillah shall be an abomination.

10 Whoever causes the tzadik to go astray in an evil derech, he shall fall himself into his own pit: but the upright shall have tov things in possession.

11 The rich man is wise in his own conceit; but the poor that has binah searches him out.

12 When the tzadikim are strong, there is great tifereth: but when the wicked rise, the tifereth diminishes.

13 He that covers his sins shall not prosper: but whoever confesses and forsakes them shall have rachamim.

14 Happy is the man that fears Ahlohim always: but he that hardens his lev shall fall into mischief.

15 As a roaring lion and a charging bear; so is a wicked ruler over the poor people.

16 The sar that lacks binah is also a great oppressor: but he that hates greed shall prolong his yamim.

17 A man that does violence to the dahm of any person shall flee to the pit; let no man help him.

18 Whoever has an upright walk shall be saved: but he that is perverse in his halachot shall fall at once.

19 He that works his land shall have plenty of lechem: but he that follows after worthless persons shall have great poverty.

20 A faithful man shall abound with brachot: but he that hurries to be rich shall not be innocent.

21 To show partiality with people is not tov: for a piece of lechem a man will transgress.

22 He that runs to be rich has an evil eye and considers not that poverty shall come upon him.

23 He that rebukes a man shall find more chen than he that flatters with the tongue.

24 Whoever robs his abba, or his eema and says, It is not a transgression; the same is the companion of a destroyer.

25 He that is of a proud lev stirs up strife: but he that puts his trust in אֱלֹהִים shall be made to prosper.

26 He that trusts in his own lev is a fool: but whoever walks with chochmah, he shall be delivered.

27 He that gives to the poor shall not lack: but he that hides his eyes from them shall have many curses.

28 When the wicked rise, men hide themselves: but when they perish, the tzadikim increase.

29 He, that being often reprov'd hardens his neck, shall suddenly be destroyed, without cure.

2 When the tzadik are in authority, the people gilah: but when the wicked bears rule, the people mourn.

3 Whoever loves chochmah brings gilah to his abba: but a companion of harlots destroys wealth.

4 The melech by mishpat establishes the land: but he that receives bribes overthrows it.

5 A man that flatters his neighbor spreads a net for his feet.

6 In the transgression of an evil man there is a trap: but the tzadik does sing and gilah.

7 The tzadik considers the cause of the poor: but the wicked desires not to know it.

8 Scornful men bring a city into flames: but wise men turn away anger.

9 If a wise man contends with a foolish man, whether he rages, or laughs, there is no shalom.

10 The bloodthirsty hate the upright: but the tzadik seek his being.

11 A fool utters his entire mind: but a wise man guards it until later.

12 If a ruler listens to lies, all his avadim become wicked.

13 The poor and the oppressor have this in common: אֵף אֵף gives ohr to both their eyes.

14 The melech that faithfully judges the poor, his kesay shall be established le-olam-va-ed.

15 The rod and correction give chochmah: but a child left to himself brings his eema to shame.

16 When the wicked are multiplied, transgression increases: but the tzadik shall see their fall.

17 Correct your son and he shall give you rest and give delight to your being.

18 Where there is no vision, the people perish: but he that guards the Torah, happy is he.

19 An eved will not be corrected by words: for though he understands, he will not answer.

20 Do you see a man that is hasty in his words? There is more tikvah for a fool than for him.

21 He that delicately brings up his eved from childhood shall have him become his son in the end.

22 An angry man stirs up strife and a furious man abounds in transgression.

23 A man's pride shall bring him low: but kavod shall uphold the humble in ruach.

24 Whoever is partner with a thief hates his own being: he hears himself put under oath but answers nothing.

25 The fear of man brings a trap: but whoever puts his trust in אֱלֹהִים shall be safe.

26 Many seek the ruler's chen; but every man's mishpat comes from אֱלֹהִים.

27 An unjust man is an abomination to the tzadik: and he that is upright in derech is an abomination to the wicked.

30 The words of Agur the son of Yacheh, even

the prophecy: the man spoke to Ithi-El and Uchal,
2 Surely I am more stupid than any man and have not the binah of a man.

3 I neither learned chochmah, nor have the da'at of the Kadosh-One.

4 Who has ascended up into the shamayim, or descended? Who has gathered the wind in His fists? Who has bound the mayim in a garment?

Who has established all the ends of the earth?
What is His Name, and what is His Son's Name and
His children's names, if you can tell?

5 Every Word of Ahloha is pure and are purified
shields: He is a shield to them that put their trust in
Him.

6 Add not to His Words, lest He reprove you and
you be found a liar.

7 Two things have I asked of You; deny me not
before I die:

8 Remove far from me vanity and lies: give me
neither poverty nor riches; feed me my portion of
lechem:

9 Lest I be full and deny You and say, Who is אלהים
? Or, lest I be poor and steal and take the Name of
אלהים my Ahlohim in vain.

10 Accuse not an eved to his master, lest he curse
you and you be found guilty.

11 There is a generation that curses their abba and
does not bless their eema.

12 There is a generation that is pure in their own
eyes and yet is not washed from their filthiness.

13 There is a generation, O how haughty are their
eyes! And their eyelids are lifted up.

14 There is a generation, whose teeth are as
swords and their jaw-teeth as knives, to devour the
poor from off the earth and the needy from among
men.

15 The leech has two daughters, crying, Give me,
give me. There are three things that are never
satisfied, yes, four things that never say, It is
enough:

16 Sheol; and the barren womb; the soil that is not
filled with mayim; and the fire which never says, It is
enough.

17 The eye that mocks his abba and despises to obey his eema, the ravens of the valley shall pick it out and the young eagles shall eat it.

18 There are three things which are too wonderful for me, yes, four which I know not:

19 The derech of an eagle in the air; the derech of a serpent upon a rock; the derech of a ship in the midst of the sea; and the derech of a man with a girl.

20 Such is the derech of an adulterous woman; she eats and wipes her mouth and says, I have done no wickedness.

21 For three things the earth trembles and for four which it cannot bear:

22 For an eved when he reigns; and a fool when he is filled with food;

23 For an odious woman when she is married; and a female eved that replaces her mistress.

24 There are four things that are little upon the earth, but they are exceedingly wise:

25 The ants are a people not strong, yet they prepare their food in the summer;

26 The conies are a weak species, yet make their houses in the rocks;

27 The locusts have no melech, yet they travel in formation;

28 The spider is caught with two hands, yet is in the melech's palaces.

29 There are three things which go well, yes; four are beautiful in their going:

30 A lion that is strongest among beasts and turns not away from any;

31 A rooster boldly among hens; and a male goat leading a herd also; and a melech, whose army is with him.

32 If you have done foolishly in lifting yourself up, or if you have thought evil, lay your hand upon your mouth.

33 Surely the pressing of milk brings forth butter and the pressing of the nose brings forth dahm: so the pressing of anger brings forth strife.

31 The words of melech Lemu-El, a message that his eema taught him.

2 What, my son? And what, the son of my womb? And what, the son of my vows?

3 Give not your strength to women, nor your halachot to that which destroys melechim.

4 It is not for melechim, O Lemu-El, it is not for melechim to drink wine; nor for rulers to drink strong drink:

5 Lest they drink and forget the Torah and pervert the mishpat of any of the afflicted.

6 Give strong drink to him that is ready to perish and wine to those that are of heavy levavot.

7 Let him drink and forget his poverty and remember his misery no more.

8 Open your mouth for those who cannot speak for themselves and are appointed to destruction.

9 Open your mouth, judge righteously and plead the cause of the poor and needy.

10 Who can find a virtuous woman? For her price is far above rubies.

11 The lev of her husband does safely trust in her, so that he shall have no need of spoil.

12 She will do him tov and not evil all the yamim of her chayim.

13 She seeks wool and linen and works willingly with her hands.

14 She is like the merchants' ships; she brings her food from far.

15 She rises also while it is still lyla and provides food to her household and a portion to her young women.

16 She considers a field and buys it: with the fruit of her hands she plants a vineyard.

17 She girds her loins with strength and strengthens her arms.

18 She perceives that her merchandise is tov: her lamp goes not out at lyla.

19 She lays her hands to the spindle and her hands hold the linen.

20 She stretches out her hand to the poor; yes, she reaches out her hands to the needy.

21 She is not afraid of the snow for her household: for all of her household is clothed in scarlet.

22 She makes herself quilts; her clothing is silk and purple.

23 Her husband is known in the gates, when he sits among the zechanim of the land.

24 She makes fine linen and sells it; and delivers girdles to the merchants.

25 Strength and kavod are her clothing; and she shall gilah in time to come.

26 She opens her mouth with chochmah; and on her tongue is the Torah of chesed.

27 She looks well to the halachot of her household and eats not the lechem of idleness.

28 Her children in Yisrael rise up and call her blessed; her husband also and he praises her:

29 Many daughters have done virtuously, but you have risen over them all.

30 Chen is deceitful and beauty is vain: but a woman that fears אֱלֹהִים, she shall be given tehilla.

31 Give her of the fruit of her hands; and let her own mitzvoth praise her in the gates. X

Job-Iyov

To Our Forefathers Yisrael

- 1 There was a man in the land of Uz, whose name was Iyov; and that man was perfect and tzadik, one that feared Ahlohim and turned aside from evil.
- 2 And there were born to him seven sons and three daughters.
- 3 His possessions also were seven thousand sheep and three thousand camels and five hundred yoke of oxen and five hundred female donkeys and a very great bayit with avadim; so that this man was the greatest of all the men of the east.
- 4 And his sons went and feasted in their houses, every one on his own yom; and sent and called for their three sisters to eat and to drink with them.
- 5 And it was so, when the yamim of their feasting were over, that Iyov sent for them and set them apart and rose up early in the boker and offered burnt offerings according to their number: for Iyov said, It may be that my sons have sinned and cursed Ahlohim in their levavot. This did Iyov continually.
- 6 Now there was a yom when the sons of Ahlohim came to present themselves before אֱלֹהִים and s.a.tan came also among them.
- 7 And אֱלֹהִים said to s.a.tan, From where are you coming? Then s.a.tan answered אֱלֹהִים and said, From going to and fro on the earth, and from walking up and down in it.
- 8 And אֱלֹהִים said to s.a.tan, Have you considered My eved Iyov, that there is none like him in the earth, a perfect and a tzadik man, one that fears Ahlohim and turns away from evil?

9 Then s.a.tan answered אִיִּי and said, Does Iyov fear Ahlohim for nothing?

10 Have not You made a hedge about him and about his bayit and about all that he has on every side? You have blessed the work of his hands and his possessions are increased in the land.

11 But put forth Your hand now and touch all that he has and he will curse You to Your face.

12 And אִיִּי said to s.a.tan, See, all that he has is in your hand; only against his chayim do not put forth your hand. So s.a.tan went forth from the Presence of אִיִּי.

13 And there was a yom when his sons and his daughters were eating and drinking wine in their eldest brother's bayit:

14 And there came a messenger to Iyov and said, The oxen were plowing and the donkeys feeding beside them:

15 And the robbers fell on them and took them away; yes, they have slain the avadim with the edge of the sword; and only I have escaped to tell you.

16 While he was yet speaking, there came also another and said, The fire from Ahlohim has fallen from the shamayim and has burned up the sheep and the avadim and consumed them; and I alone escaped to tell you.

17 While he was yet speaking, there came also another and said, The Chaldeans came out with three companies and fell on the camels and have carried them away, yes and slain the avadim with the edge of the sword; and I alone have escaped to tell you.

18 While he was yet speaking, there came also another and said, Your sons and your daughters were eating and drinking wine in their eldest brother's bayit:

19 And, behold, there came a great wind from the wilderness and smote the four corners of the bayit and it fell on the young men and they are dead; and I alone have escaped to tell you.

20 Then Iyov arose and tore his mantle and shaved his head and fell down on the ground and worshipped,

21 And said, Naked came I out of my eema's womb and naked shall I return there: אֱלֹהִים gave and אֱלֹהִים has taken away: Barchu-et-Shem-אֱלֹהִים.

22 In all this Iyov did not sin, nor charge Ahlohim foolishly.

2 Again there was a yom when the sons of Ahlohim came to present themselves before אֱלֹהִים and s.a.tan came also among them to present himself before אֱלֹהִים.

2 And אֱלֹהִים said to s.a.tan, From where have you come? And s.a.tan answered אֱלֹהִים and said, From going to and fro on the earth and from walking up and down in it.

3 And אֱלֹהִים said to s.a.tan, Have you considered My eved Iyov, that there is none like him on the earth, a perfect and a tzadik man, one that fears Ahlohim and turns away from evil? And still he holds fast his integrity, even though you moved Me against him, to destroy him without a cause.

4 And s.a.tan answered אֱלֹהִים and said, Skin for skin, all that a man has will he give for his chayim.

5 But put forth Your hand now and touch his bone and his flesh and he will curse You to Your face.

6 And אֱלֹהִים said to s.a.tan, See, he is in your hand; but spare his chayim.

7 So s.a.tan went forth from the Presence of אֱלֹהִים and smote Iyov with sore boils from the sole of his foot to his head.

8 And he took him pottery pieces to scrape himself with; and he sat down among the ashes.

9 Then said his isha to him; Do you still retain your integrity? Curse Ahlohim and die!

10 But he said to her, You speak as one of the foolish women speaks. What? Shall we receive tov from Ahlohim and not receive evil? In all this lyov did not sin with his lips.

11 Now when lyov's three chaverim heard of all this evil that had come on him, they came everyone from his own place; Elifaz the Temanite and Bildad the Shuhite and Tzofar the Na'amathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes far off and did not recognize him, they lifted up their voice and wept; and they tore every one his mantle and sprinkled dust on their heads toward the shamayim.

13 So they sat down with him on the ground seven yamim and seven laylot, and none spoke a word to him: for they saw that his grief was very great.

3 After this opened lyov his mouth and cursed his birthday.

2 And lyov spoke and said,

3 Let the yom perish in which I was born and the lyla in which it was said, There is a male child conceived.

4 Let that yom be darkness; let not Ahlohim regard it from above, neither let ohr shine on it.

5 Let darkness and the shadow of death stain it; let a cloud dwell over it; let the blackness of the yom frighten it.

6 As for that lyla, let darkness seize it; let it not be joined to the yamim of the rest of the year, let it not be counted in the number of the chodashem.

7 Look, let that lyla be silent, let no voice of simcha come into it.

8 Let them curse it that curse the yom, who are ready to raise up Leviathan.

9 Let the cochavim of its twilight be dark; let it look for ohr, but have none; neither let it see the dawning of the next yom:

10 Because it did not shut the doors of my eema's womb, nor hid sorrow from my eyes.

11 Why did I not die in the womb? Why did I not give up the ruach when I came out of the belly?

12 Why did the knees receive me? Or, the breasts for me to suck?

13 For by now I would have been lying in shalom, I should have died: then would I be at rest,

14 With the melechim and counselors of the earth, who built ruin for themselves;

15 Or, with princes that had gold, who filled their houses with silver:

16 Or, as a hidden untimely birth; as infants who never saw ohr.

17 There the wicked cease from causing trouble; and there the weary are at rest.

18 There the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the eved is free from his master.

20 Why is ohr given to him that is in misery and chayim to the bitter of being;

21 Who longs for death, but it comes not; and digs for it more than for hidden treasures;

22 Who rejoice exceedingly and are in simcha, when they can find Sheol?

23 Why is ohr given to a man whose halacha is hidden and whom Ahloha has hedged in?

24 For my sighing comes before I eat and my groaning pours out like mayim.

25 For the thing that I greatly feared has come on me and that which I was afraid of has come to me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

4 Then Elifaz the Temanite answered and said,

2 If we start to speak with you, will you be grieved?
But who can withhold himself from speaking?

3 See, you have instructed many and you have strengthened the weak hands.

4 Your words have held him that was falling and you have strengthened the weak knees.

5 But now it is come on you and you fainted; it touches you and you are troubled.

6 Is not this your fear, your confidence, your tikvah and the uprightness of your halacha?

7 Remember, please, who being innocent ever perished? Or, when were the tzadikim ever cut off?

8 Even as I have seen, they that plow iniquity and sow wickedness, reap the same.

9 By the blast of Ahloha they perish and by The Ruach of His nostrils are they consumed.

10 The roaring of the lion and the voice of the fierce lion and the teeth of the young lions, are broken.

11 The old lion perishes for lack of prey and the cubs of the lioness are scattered abroad.

12 Now a word was secretly brought to me and my ear received a little of it.

13 In thoughts from the visions of the lyla, when deep sleep falls on men,

14 Fear came on me and trembling, which made all my bones to shake.

15 Then a ruach passed before my face; the hair of my goff stood up:

16 It stood still, but I could not discern the form of it: an image was before my eyes; there was silence and I heard a voice, saying,

17 Shall mortal man be more tzadik than Ahloha?
Shall a man be cleaner than His Maker?

18 See, He puts no trust in His avadim; and His
heavenly malachim He charged with straying:

19 How much more those that dwell in houses of
clay, whose foundation is in the dust, who are
crushed before the moth?

20 They are destroyed from boker to evening: they
perish le-olam-va-ed without anyone regarding it.

21 See their pride departs and they die, even
without chochmah.

5 Call now, if there is anyone that will answer you;
and to which of the kidushim will you turn?

2 For anger kills the foolish man and envy slays the
simple.

3 I have seen the foolish taking root: but suddenly
his home was cursed.

4 His children are far from safety and they are
crushed in the gate, neither is there anyone to
deliver them.

5 Whose harvest the hungry eats up and takes it out
of the thorns and the robber swallows up their
possessions.

6 Although affliction does not come out of the dust,
neither does trouble spring out of the ground;

7 Yet man is born for trouble, as the sparks fly
upward.

8 I would seek El and to Ahlohim would I commit my
cause:

9 Who does great and unsearchable things;
marvelous things without number:

10 Who gives rain on the earth and sends mayim on
the fields:

11 To set up on high those that are low; that those
who mourn may be exalted to safety.

12 He disappoints the schemes of the crafty, so that their hands cannot perform their work.

13 He takes the wise in their own craftiness: and the counsel of the schemers is carried away.

14 They meet with darkness in the daytime and grope in the noonday as in the lyla.

15 But He saves the poor from the sword, from their mouth and from the hand of the mighty.

16 So the poor have tikvah and iniquity stops her mouth.

17 See, happy is the man whom Ahloha corrects: therefore despise not the chastening of The Almighty:

18 For He bruises and binds up: He wounds and His Hands make whole.

19 He shall deliver you in six troubles: yes, in seven there shall no evil touch you.

20 In famine He shall redeem you from death: and in war from the power of the sword.

21 You shall be hidden from the scourge of the tongue: neither shall you be afraid of the destruction when it comes.

22 At destruction and famine you shall laugh: neither shall you be afraid of the beasts of the earth.

23 For you shall be in brit with the stones of the field: and the beasts of the field shall be at shalom with you.

24 And you shall know that your tent shall be in shalom; and you shall visit your tent and shall not sin.

25 You shall know also that your zera shall be great and your offspring as the grass of the earth.

26 You shall come to Sheol in a ripe old age, like a stack of grain comes in its season.

27 Look this is what we have searched for, so listen to it and know it for your own tov.

6 But Iyov answered and said,

2 Oh that my grief was thoroughly weighed and my calamity laid on scales!

3 For now it would be heavier than the sand of the sea: therefore my words are rash.

4 For the arrows of The Almighty are within me, their poison saps up my ruach: the arrows of Ahloha do set themselves in array against me.

5 Does the wild donkey bray when he has grass? Or, does the ox neigh over its fodder?

6 Can that which is unsavory be eaten without salt? Or, is there any taste in the white of an egg?

7 My being refuses to touch them. They are as food when I am sick.

8 Oh that I might have my request; and that Ahloha would grant me the thing that I long for!

9 Even that it would please Ahloha to destroy me; that He would let loose His hand and cut me off!

10 Then should I yet have comfort; I would rejoice in pain: let Him not spare; for I have not concealed the Words of the Kadosh-One.

11 What is my strength, that I should have tikvah? And what is my end, that I should prolong my chayim?

12 Is my strength the strength of stones? Or, is my flesh of bronze?

13 Is not my help in me? And is ability driven far from me?

14 To him that is afflicted pity should be showed from his chaver; but he forsakes the fear of The Almighty.

15 My brothers have dealt deceitfully as a brook and as the stream of brooks they pass away;

16 Which are dark because of the ice and in which the snow is hidden:

17 When it is warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their halacha are turned aside; they go to nothing and perish.

19 The passengers of Tema looked, the travelers of Sheva waited for them.

20 They were ashamed because they had hoped; they came there and were ashamed.

21 For now you are nothing; you see my casting down and are afraid.

22 Did I say, Bring to me? Or, Give me a reward from your possessions?

23 Or, Deliver me from the enemy's hand? Or, redeem me from the hand of the mighty?

24 Teach me and I will hold my tongue: and cause me to understand in which halacha I have gone astray.

25 How harsh are right words! But what does your arguing reprove?

26 Do you imagine to reprove the words and the speeches of one that is in despair, which are as wind?

27 Yes, you overwhelm the fatherless and you dig a grave for your chaver.

28 Now therefore be content, look on me; for it is evident to you if I lie.

29 Relent, please, let it not be iniquity; yes, Relent, my tzedakah is in it.

30 Is there iniquity in my tongue? Or, does my mouth speak emet?

7 Is there not an appointed time to man on earth?

Are not his yamim also like the yamim of a hired eved?

2 As an eved earnestly desires the shade and as a hired man looks for the reward of his work:

3 So am I made to possess chodashem of vanity and wearisome laylot are appointed to me.

4 When I lie down, I say, When shall I arise and the lyla be gone? And I am full of tossing back and forth until the dawning of the yom.

5 My flesh is clothed with worms and clods of dust; my skin is broken and festers.

6 My yamim are swifter than a weaver's shuttle and are spent without tikvah.

7 O remember that my chayim is wind: my eyes shall no more see tov.

8 The eye of him that has seen me shall see me no more: your eyes are on me and I am not.

9 As the cloud is consumed and vanishes away: so is he that goes down to Sheol; he shall come up no more.

10 He shall return no more to his bayit; neither shall his place know him anymore.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my ruach; I will complain in the bitterness of my being.

12 Am I a sea, or a whale, that You have set a watch over me?

13 When I say, my bed shall comfort me; my couch shall ease my complaint;

14 Then You scare me with dreams and terrified me through visions:

15 So that my being chooses strangling and death rather than my chayim.

16 I loathe it; I would not live always: leave me alone; for my yamim are vanity.

17 What is man, that You should magnify him? And that You should set Your lev on him?

18 And that You should visit him every boker and try him every moment?

19 How long will You stay and not depart from me, nor leave me alone until I swallow down my saliva?

20 I have sinned; what have I done to You, O You watcher of men? Why have You set me as a target against You, so that

I am a burden to myself?

21 And why do You not pardon my transgression and take away my iniquity? For now shall I sleep in the dust; and You shall seek me in the boker, but I shall not be.

8 Then answered Bildad the Shuhite and said,

2 How long will you speak these things? And how long shall the words of your mouth be like a strong wind?

3 Does El pervert mishpat? Or, does The Almighty pervert mishpat?

4 If your children have sinned against Him and He has cast them

away for their transgression;

5 If you would continually seek El and make your supplication to The Almighty;

6 If you were pure and tzadik; surely now He would arise for you and make the dwelling of your tzedakah prosperous.

7 Though your beginning was small, yet your latter end should greatly increase.

8 For ask of the former generation and prepare yourself for the research of their ahvot:

9 For we are but of yesterday and know nothing because our yamim on earth are as a shadow:

10 Shall not they teach you and tell you and utter words out of their lev?

11 Can the papyrus grow up without mud? Can the reed grow without mayim?

12 While it is yet green and not cut down, it withers before any other herb.

13 So are the paths of all that forget El; and the hypocrite's tikvah shall perish:

14 Whose tikvah shall be cut off and whose trust shall be a spider's web.

15 He shall lean on his bayit, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is green before the shemesh and his branch shoots forth in his gan.

17 His roots are wrapped around a heap and sees the place of stones.

18 If he destroys him from his place, then it shall deny him, saying, I have not seen you.

19 See, this is the simcha of his derech and out of the earth shall others grow.

20 See, El will not cast away a perfect man; neither will He help the evil-doers:

21 Until He fills your mouth with laughing and your lips with gilah.

22 They that hate you shall be clothed with shame; and the dwelling place of the wicked shall come to nothing.

9 Then Iyov answered and said,

2 Truly I know it is so: but how should a man be tzadik with El?

3 If he will contend with Him, he cannot answer Him one time out of a thousand.

4 He is wise in lev and mighty in strength: who has hardened himself against Him and still prospered?

5 Who removes the mountains and they know it not: who overturns them in His anger.

6 Who shakes the earth out of its place and the pillars of it tremble.

7 Who commands the shemesh and it rises not; and seals up the cochavim.

8 Who alone spreads out the shamayim and treads on the waves of the sea.

9 Who makes Aldebaran, Hesperus-Orion and Pleiades and the rooms of the south.

10 Who does great things past finding out; yes and wonders without number.

11 See, He goes by me and I see Him not: He passes on also, but I perceive Him not.

12 See, He takes away, who can hinder Him? Who will say to Him, What are You doing?

13 Ahloha will not withdraw His anger; the proud helpers do stoop under Him.

14 How much less shall I answer Him and choose out my words to reason with Him?

15 Who, though I were a tzadik, yet would I not answer, but I would make tefillah to my Shophet.

16 If I had called and He had answered me; yet would I not believe that He had listened to my voice.

17 For He breaks me with a storm and multiplies my wounds without cause.

18 He will not allow me to take my ruach, but fills me with bitterness.

19 If I speak of strength, look, He is strong: and if of mishpat, who shall set me a time to plead?

20 If I justify myself, my own mouth shall condemn me: if I say, I am perfect; it shall also prove me a liar.

21 Am I perfect? Yet would I not know my being: I would still despise my chayim.

22 It is all the same, therefore I said it, He destroys the perfect and the wicked.

23 If the scourge slays suddenly, He will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: He covers the faces of the shophtim of it; if it is not He, then who does it?

25 Now my yamim are swifter than a messenger: they flee away, they see no tov.

26 They are passed away as the swift ships: as the eagle that hurries to its prey.

27 If I say, I will forget my complaint; I will leave off my heaviness and comfort myself:

28 I am afraid of all my sorrows; I know that you will not hold me innocent.

29 If I am wicked, why then do I labor in vain?

30 If I wash myself with snow mayim and my hands with soap;

31 Yet shall You plunge me in the ditch and my own clothes shall abhor me.

32 For He is not a man, as I am, that I should answer Him that we should come together in mishpat.

33 Neither is there any mediator between us; that might lay his hand on us both.

34 Let Him take His rod away from me and let not His fear frighten me:

35 Then would I speak and not fear Him; but it is not so within me.

10 My being is weary of my chayim; I will leave my complaint to myself; I will speak in the bitterness of my being.

2 I will say to Ahloha, Do not condemn me; show me why You strive against me.

3 Is it tov to You that You should oppress, that You should despise the work of Your hands and shine on the counsel of the wicked?

4 Have You eyes of flesh? Or, do You see as man sees?

5 Are Your yamim as the yamim of man? Are Your years as man's yamim?

6 That You inquire after my iniquity and search out my sin?

7 You know that I am not wicked; and there is none that can deliver out of Your hand.

8 Your hands have made me and fashioned me together all around; yet You destroy me.

9 Remember, I beg You, that You have made me as the clay; and will You bring me into dust again?

10 Have You not poured me out as milk and curdled me like cheese?

11 You have clothed me with skin and flesh and have fortified me with bones and sinews.

12 You have granted me chayim and chen and Your visitation has preserved my ruach.

13 And these things have You hid in Your lev: I know that this is with You.

14 If I sin, then target me and do not acquit me from my iniquity.

15 If I were wicked, woe to me; and if I were a tzadik, yet will I not lift up my head. I am full of confusion; therefore see my affliction;

16 For it increases. You hunted me as a fierce lion: and again You show Yourself marvelous against me.

17 You renew Your witnesses against me and increase Your indignation on me; changes and an army are against me.

18 Why then have You brought me forth out of the womb? Oh that I had given up the ruach and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb directly to Sheol.

20 Are not my yamim few? Cease then and leave me alone, that I may take comfort a little,

21 Before I go to where I shall not return, even to the land of darkness and the shadow of death;

22 A land of darkness, as dark as darkness itself; and of the shadow of death, without any order, where the ohr is as darkness.

11 Then answered Tzofar the Na'amathite and said,

2 Should not the multitude of your words be answered? And should a man full of talk be justified?

3 Should your lies make men hold their silence? And when you mock Him, shall no man make you ashamed?

4 For you have said, my teaching and chayim is pure and I am clean in Your eyes.

5 But oh that Ahloha would speak and open His lips against you;

6 And that He would show you the secrets of chochmah; that they are double to that which is! Know therefore that Ahloha requires from you less than your iniquity deserves.

7 Can you by searching find out Ahloha? Can you find out The Almighty to complete da'at?

8 It is as high as the shamayim; what can you do? Deeper than Sheol; what can you know?

9 The measure of it is longer than the earth and wider than the sea.

10 If He cuts off and shuts up, or gathers together, then who can stop Him?

11 For He knows false men: He sees wickedness also; will He not then consider it?

12 For a vain man would be wise, though man is born like a wild donkey's colt.

13 If you prepare your lev and stretch out your hands toward Him;

14 If iniquity is in your hand, put it far away and let not wickedness dwell in your tents.

15 For then shall you lift up your face without blemish; yes, then you shall be steadfast and shall not fear:

16 Because then you shall forget your misery and remember it as mayim that pass away:

17 And your chayim shall be clearer than the noonday; you shall shine forth, you shall be as the boker.

18 And you shall be secure because there is tikvah; yes, you shall search yourself and then you shall take your rest in safety.

19 Also you shall lie down and none shall make you afraid; yes, many shall seek your chen.

20 But the eyes of the wicked shall fail and they shall not escape and their tikvah shall be the giving up of their ruach.

12 And Iyov answered and said,

2 No doubt but you are the people and chochmah shall die with you.

3 But I have binah as well as you; I am not inferior to you: yes, who knows not such things as these?

4 I am as one mocked by his neighbor, who calls on Ahloha and He answers him: the tzadik man is laughed to scorn.

5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

6 The tents of robbers prosper and they that provoke El are secure; into whose hand Ahloha brings abundantly.

7 But ask now the beasts and they shall teach you; and the fowls of the air and they shall tell you:

8 Or, speak to the earth and it shall teach you: and the fishes of the sea shall declare to you.

9 Who among all these does not know that the Hand of אלהים has done this?

10 In whose hand is the being of every living thing and the ruach of all mankind.

11 Does not the ear discern words? And the mouth taste its food?

12 With the aged is chochmah; and in length of yamim binah.

13 With Him is chochmah and strength, He has counsel and binah.

14 See, He breaks down and it cannot be built again: He imprisons a man and there can be no release.

15 See, He withholds the mayim and they dry up: also He sends them out and they overwhelm the earth.

16 With Him is strength and chochmah: the deceived and the deceiver are His.

17 He leads counselors away spoiled and makes shophtim into fools.

18 He looses the bond of melechim and girds their loins with a girdle.

19 He leads princes away spoiled and overthrows the mighty.

20 He removes the speech of the trusted and takes away the binah of the aged.

21 He pours contempt on princes and weakens the strength of the mighty.

22 He discovers deep things out of darkness and brings to light the shadow of death.

23 He increases the goyim and destroys them: He enlarges the goyim and straitens them again.

24 He takes away the lev of the leaders of the peoples of the earth and causes them to wander in a wilderness where there is no derech.

25 They grope in the dark without ohr and He makes them stagger like a drunken man.

13 Look, my eye has seen all this, my ear has heard and understood it.

2 What you know, the same do I know also: I am not inferior to you.

3 Surely I would speak to The Almighty and I desire to reason with El.

4 But you are forgers of lies; you are all physicians of no value.

5 O that you would altogether hold your silence! And then it would be your chochmah.

6 Hear now my reasoning and listen to the pleadings of my lips.

7 Will you speak wickedly for EI? And talk deceitfully for Him?

8 Will you accept His person? Will you contend for EI?

9 Would it be tov with you if He should search you out? Or, as one man mocks another, do you mock Him?

10 He will surely reprove you, if you do secretly display partiality.

11 Shall not His excellence make you afraid? And His fear fall on you?

12 Your memories are like ashes, your bodies as bodies of clay.

13 Hold your silence, leave me alone, that I may speak and let come on me whatever will be.

14 Why do I take my flesh in my teeth and put my chayim in my hand?

15 Though He slay me, yet will I trust in Him: but I will maintain my own halacha before Him.

16 He also shall be my YAHUSHA: for a hypocrite shall not come before Him.

17 Shema diligently to my speech and my declaration with your ears.

18 See now, I have prepared my case; I know that I shall be justified.

19 Who is he that will strive with me? For then I would keep silent and die.

20 Only do not two things to me: then will I not be hidden from Your face.

21 Withdraw Your hand far from me: and let not
Your fear make me afraid.
22 Then call and I will answer: or let me speak and
You can answer me.
23 How many are my iniquities and sins? Make me
to know my transgression and my sin.
24 Why do You hide Your face and count me as
Your enemy?
25 Will You break a leaf driven to and fro? And
would You pursue dry stubble?
26 For You write bitter things against me and make
me to possess the iniquities of my youth.
27 You put my feet also in the stocks and look
closely at all my paths; You set a limit for the soles
of my feet.
28 And I, as a rotten thing, waste away, as a
garment that is moth eaten.

14 Man that is born of a woman is of few yamim
and full of trouble.

2 He comes forth like a flower and is cut down: he
flees also as a shadow and continues not.
3 And do You open Your eyes on such a one, to
bring me into mishpat with You?
4 Who can bring a clean thing out of an unclean?
Not one.
5 Seeing his yamim are determined, the numbers of
his chodashem are with You, You have appointed
his bounds that he cannot pass;
6 Turn from him, that he may rest, until as a hired
man, he enjoys his yom.
7 For there is tikvah for an eytz, if it were cut down,
that it would sprout again and that its tender branch
will not cease.
8 Though its root grows old in the earth and the
stump dies in the ground;

9 Yet through the scent of mayim it will bud and bring forth foliage like a plant.
10 But man dies and wastes away: yes, man gives up the ruach and where is he?
11 As the mayim disappear from the sea and the river dries up:
12 So man lies down and rises not: until the shamayim are no more, they shall not awake, nor be raised out of their sleep.
13 O that You would hide me in Sheol, that You would keep me concealed, until Your anger is past, that You would appoint me a set time and remember me!
14 If a man dies, shall he live again? All the yamim of my appointed time will I wait, until my change comes.
15 You shall call and I will answer You: You will yearn for the work of Your hands.
16 For now You number my steps; do You not also watch over my sin?
17 My transgression is sealed up in a bag and You cover my iniquity.
18 And surely the har falling comes to nothing and the rock is removed out of its place.
19 The mayim wears away the stones: You wash away the things that grow out of the dust of the earth; and You destroy the tikvah of man.
20 You prevail le-olam-va-ed against him and he passes: You change his countenance and send him away.
21 His sons come to kavod and he will not know it; and they are brought low, but he will not perceive it.
22 But his flesh on him shall have pain and his being within him shall mourn.

15 Then answered Elifaz the Temanite and said,

2 Should a wise man answer with vain da'at and fill his belly with the east wind?

3 Should he reason with unprofitable talk? Or, with speeches by which he can do no tov?

4 Yes, you have done away with reverence and withheld tefillah before El.

5 For your mouth utters your iniquity and you choose the tongue of the deceitful.

6 Your own mouth condemns you and not I: yes, your own lips testify against you.

7 Are you the first man that was born? Or, were you made before the hills?

8 Have you heard the secret of Ahloha? And do you limit chochmah to yourself only?

9 What do you know, that we do not know? What do you understand, that is not in us?

10 With us are both the gray-headed and very aged men, much older than your abba.

11 Are the comforts of El only with you? Is there any secret thing with you?

12 Why does your lev mislead you away? And why do your eyes flash?

13 That you turn your ruach against El and let such words come out of your mouth?

14 Who is man, that he should be clean? And he who is born of a woman, that he should be tzadik?

15 See, He puts no trust in His kidushim; yes, the shamayim are not clean in His sight.

16 How much more abominable and filthy is man, who drinks iniquity like mayim?

17 I will show you, hear me; and that which I have seen I will declare;

18 Which wise men have told from their ahvot and have not hidden it:

19 Unto whom alone the earth was given and no ger passed among them.

20 The wicked man travails with pain all his yamim and very few years is given to the ruthless.

21 A dreadful sound is in his ears: in his shalom the destroyer shall come on him.

22 He believes not that he shall return out of darkness and he is destined for the sword.

23 He wanders abroad for lechem, saying, Where is it? Yet he knows that the yom of darkness is already at hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a melech ready for the battle.

25 For he stretches out his hand against El and strengthens himself against The Almighty.

26 He runs on him, even on his neck, with the multitude of his shields:

27 Because he covers his face with his fatness and puts layers of fat on his loins.

28 And he dwells in desolate cities and in houses which no man inhabits, which are ready to become heaps.

29 He shall not be rich, neither shall his possessions continue, neither shall he prolong the possessions of it on the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches and by the ruach of his mouth shall he go away.

31 Let him that is deceived not trust in vanity: for vanity shall be his reward.

32 It shall be accomplished before its time and his branch shall not be green.

33 He shall shake off his unripe grape as the vine and shall cast off his flower as the olive.

34 For the kehilla of hypocrites shall be desolate and fire shall consume the tents of bribery.

35 They conceive mischief and bring forth vanity and their belly prepares deceit.

16 Then Iyov answered and said,

2 I have heard many such things: miserable comforters are you all.

3 Shall your empty words have an end? Or, what emboldens you that you even answer?

4 I also could speak as you do: if your being were in my place, I could heap up words against you and shake my head at you.

5 But I would rather strengthen you with my mouth and the moving of my lips would bring relief to your grief.

6 Though I speak, my grief is not relieved: and though I refrain, does it leave me?

7 But now He has made me weary: but you have stunned all my company.

8 And you have filled me with wrinkles; which is a witness against me: and my lean gooff coming on me bears witness with my face.

9 He tears me in his anger, he who hates me: he gnashes on me with his teeth; my enemy sharpens his eyes on me.

10 They have opened wide their mouth; they have smitten me on the cheek with reproach; they have gathered themselves together against me.

11 El has delivered me to the perverse and turned me over into the hands of the wicked.

12 I was at ease, but He has broken me asunder: He has also taken me by my neck and shaken me to pieces and set me up for His target.

13 His archers encircle me all around, He cleaves my kidneys in two and does not spare; He pours out my bile on the ground.

14 He breaks me with breach upon breach, He runs on me like a giant.

15 I have sewed sackcloth on my skin and laid my horn in the dust.

16 My face is red from weeping and on my eyelids
are the shadows of death;
17 Not for any injustice in my hands: also my tefillah
is pure.
18 O earth, do not cover my dahm and let my cry
have no place.
19 Also now, behold, my Witness is in the
shamayim and my Defender is on high.
20 My chaverim scorn me: but my eye pours out
tears to Ahloha.
21 O that one might plead for a man with Ahloha, as
a man pleads with his neighbors!
22 When a few years are past, then I shall go the
derech from which I shall not return.

17 My ruach is broken, my yamim are past, Sheol
is ready for me.

2 Are there not mockers with me? And does not my
eye continue to see their provocation?
3 Please lay down a pledge with me; who is he that
will strike
hands with me?
4 For You have hidden their lev from binah:
therefore You shall not exalt them.
5 He that speaks flattery to his chaverim, even the
eyes of his children shall fail.
6 He has made me also a byword of the people; but
beforehand I was as a drum.
7 My eye also is dim by reason of my sorrow and all
my members are like shadows.
8 Upright men shall be astonished at this and the
innocent shall stir up himself against the hypocrite.
9 The tzadik also shall hold on to his halacha and
he that has clean hands shall be stronger and
stronger.
10 But as for all of you, do you return and come
now: for I cannot find one wise man among you.

11 My yamim are past; my purposes are broken off, even the thoughts of my lev.

12 They change the lyla into yom: the ohr is short because of darkness.

13 If I wait, then Sheol is my bayit: I have made my bed in the darkness.

14 I have said to corruption, You are my abba: to the worm, You are my eema and my sister.

15 And where is now my tikvah? As for my tikvah, who shall see it?

16 They shall go down to the bars of Sheol, they shall descend together into the dust.

18 Then answered Bildad the Shuhite and said,

2 How long will it be until you make an end of your words? Tell us and afterwards we will speak.

3 Why are we counted as beasts and reputed as unworthy in your sight?

4 He tears himself in his anger: shall the earth be forsaken for your sake? And shall the rock be removed out of its place?

5 Yes, the ohr of the wicked shall be put out and the spark of his fire shall not shine.

6 The ohr shall be dark in his tent and his candle shall be put out with him.

7 The steps of his strength shall be impeded and his own counsel shall overthrow him.

8 For he is cast into a net by his own feet and he walks into a pit.

9 The net shall take him by the heel and the robber shall prevail against him.

10 The snare is laid for him in the ground and a trap for him in the derech.

11 Terrors shall make him afraid on every side and shall chase him to his feet.

12 His strength shall be removed and destruction shall be ready at his side.

13 It shall devour parts of his skin: even the bachor of death shall devour his strength.

14 His confidence shall be rooted out of his tent and it shall bring him to the melech of terrors.

15 It shall dwell in his tent because it is none of his: brimstone shall be scattered on his bayit.

16 His roots shall be dried up beneath and above shall his branch be cut off.

17 His memory shall perish from the earth and he shall have no name in the street.

18 He shall be driven from ohr into darkness and chased out of the olam hazeh.

19 He shall neither have son, or nephew among his people, nor any remaining in his dwellings.

20 They that come after him shall be astonished at his yom, as those who were before them were frightened.

21 Surely such are the dwellings of the wicked and this is the place of him that knows not El.

19 Then Iyov answered and said,

2 How long will you trouble my being and break me in pieces with words?

3 These ten times have you insulted me: you are not ashamed that you make yourselves strange to me.

4 And indeed I have gone astray, my error remains with myself.

5 If indeed you will magnify yourselves against me and plead against me with insults:

6 Know now that Ahloha has overthrown me and has encircled me with His net.

7 See, I cry out of wrong, but I am not heard: I cry aloud, but there is no mishpat.

8 He has fortified my derech that I cannot move and He has set darkness in my paths.

9 He has stripped me of my tifereth and taken the keter from my head.

10 He has destroyed me on every side and I am gone: and my tikvah has He removed like an eytz.

11 He has also lit His anger against me and He counts me to Him as one of His enemies.

12 His troops come together and raise up their false halacha against me and encamp around my tent.

13 He has put my brothers far from me and my acquaintances are fully estranged from me.

14 My relatives have failed me and my closest chaverim have forgotten me.

15 They that dwell in my bayit and my maids, treat me as a ger: I am an alien in their sight.

16 I call my eved and he gives me no answer; I have to beg him with my mouth.

17 My breath is strange to my isha, though I implored for the children of my own gooff.

18 Yes, young children despise me; I arise and they speak against me.

19 All my intimate chaverim loathe me: and those whom I have loved have turned against me.

20 My bone cleaves to my skin and to my flesh and I am escaped with the skin of my teeth.

21 Have pity on me; have pity on me, O you my chaverim; for the hand of Ahloha has struck me.

22 Why do you persecute me as does El and are not satisfied with my flesh's suffering?

23 Oh that my words were now written! Oh that they were printed in a scroll!

24 That they were graven with an iron pen and lead in the rock le-olam-va-ed!

25 For I know that my Redeemer lives and that He shall stand at the latter-yom on the earth:

26 And after my skin has been taken off and worms destroy this gooff, yet in my flesh shall I see Ahloha:

27 Whom I shall see for myself and my eyes shall behold and not another; though my kidneys will be consumed within me.

28 But what you should be saying is, Why do we persecute him, seeing that a tov report will follow me and vindicate me?

29 Be afraid of the sword: for anger brings the punishment of the sword; that you may know there is mishpat.

20 Then answered Tzofar the Na'amathite and said,

2 Therefore do my thoughts cause me to answer and I will make haste.

3 I have heard the reproach that insults me and the ruach of my binah causes me to answer.

4 Don't you know this of old, since man was placed on the earth,

5 That the triumphing of the wicked is short and the simcha of the hypocrite is but for a moment?

6 Though his pride mounts up to the shamayim and his head reaches to the clouds;

7 Yet he shall perish le-olam-va-ed like his own dung: they who have seen him shall say, Where is he?

8 He shall fly away as a dream, and shall not be found: yes, he shall be chased away as a vision of the lyla.

9 The eye also which saw him shall see him no more; neither shall his place anymore behold him.

10 His children shall seek to please the poor and his hands shall restore their goods.

11 His bones are full of the sins of his youth, which shall lie down with him in the dust.

12 Though wickedness is sweet in his mouth, though he hide it under his tongue;

13 Though he fondles it and forsakes it not; but keeps it still within his mouth:
14 Yet his food in his stomach is turned, it is the bitterness of cobras within him.
15 He has swallowed down riches and he shall vomit them up again: El shall cast them out of his belly.
16 He shall suck the poison of cobras: the viper's tongue shall slay him.
17 He shall not see the rivers, the floods, or the brooks of honey and butter.
18 That which he labors for shall he restore and shall not swallow it down: according to his possessions shall the restitution be and he shall not rejoice in them.
19 Because he has oppressed and has forsaken the poor; because he has violently taken away a bayit which he did not build;
20 Surely he shall not feel ease in his belly, he shall not keep that which he desired.
21 There shall none of his posterity be left; therefore his tov will not be remembered.
22 In the fullness of his sufficiency he shall be in distress: every hand of the wicked shall come on him.
23 When he is about to fill his belly, Ahloha shall cast the fury of His anger on him and shall rain it on him while he is yet eating.
24 He shall flee from the iron weapon, but the bow of steel shall strike him through.
25 It is drawn and comes out of the gooff; yes, the glittering sword comes out of his gall: terrors are on him.
26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall be ill with him that is left in his tent.

27 Then the shamayim shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his bayit shall depart and his goods shall flow away in the yom of His anger.

29 This is the portion of a wicked man from Ahlohim and the heritage appointed to him by El.

21 But Iyov answered and said,

2 Shema diligently to my speech and let this be your comfort.

3 Allow me that I may speak; and after I have spoken, you can mock more.

4 As for me, is my complaint to man? And if it were so, why should not my ruach be troubled?

5 Look at me and be astonished and lay your hand on your mouth.

6 Even when I remember I am afraid and trembling takes hold on my flesh.

7 Why do the wicked live, become old, yes, are mighty in power?

8 Their zera is established in their sight with them and their offspring before their eyes.

9 Their houses are safe from fear, neither is the rod of Ahloha on them.

10 Their bull breeds and fails not; their cow gives birth, without miscarriage.

11 They send forth their little ones like a flock and their children dance.

12 They take the tambourine and harp and rejoice at the sound of the flute.

13 They spend their yamim in wealth and in a moment go down to Sheol.

14 Therefore they say to El, Depart from us; for we desire not the da'at of Your halacha.

15 Who is The Almighty that we should serve Him? And what profit should we have, if we make tefillah to Him?

16 See, their tov is not in their hand: the counsel of the wicked is far from me.

17 How often is the candle of the wicked put out!
And how often comes their destruction on them!

Ahloha distributes sorrows
in His anger.

18 They are as stubble before the wind and as chaff
that the storm carries away.

19 You claim that Ahloha lays up His iniquity for His
children: He rewards him and he shall know it.

20 His eyes shall see his destruction and he shall
drink of the anger of The Almighty.

21 For what pleasure has he in his bayit after him,
when the number of his chodashem is cut off in the
midst?

22 Shall any teach El da'at? Seeing He even judges
those that are exalted.

23 One dies in his full strength, being wholly at ease
and shalom.

24 His breasts are full of milk and his bones are
moistened with marrow.

25 And another dies in the bitterness of his being
and never eats with pleasure.

26 They shall lie down alike in the dust and the
worms shall cover them both.

27 See, I know your thoughts and the schemes that
you wrongfully imagine against me.

28 For you say, Where is the bayit of the sar? And
where are the dwelling places of the wicked?

29 Have you not asked them that go by their own
halacha? And do you not know those signs,

30 That the wicked is reserved to the yom of
destruction? They shall be brought forth to the yom
of anger.

31 Who shall declare his halacha to his face? And
who shall repay him for what he has done?

32 Yet shall he be brought to Sheol and shall remain in the tomb.

33 The clusters of the mud of the valley shall be sweet to him and every man shall follow after him, as there are innumerable ones who went before him.

34 Why then do you comfort me in vain, seeing in your answers there remains falsehood?

22 Then Elifaz the Temanite answered and said,

2 Can a man be profitable to El, as he that is wise may be profitable to himself?

3 Is it any pleasure to The Almighty, that you are tzadik? Or, is it to His advantage that you make your halacha perfect?

4 Would He reprove you if you feared Him? Will He enter with you into mishpat?

5 Is not your wickedness great? And your iniquities infinite?

6 For you have taken a pledge from your brother for nothing and stripped the naked of their clothing.

7 You have not given mayim to the weary to drink and you have withheld lechem from the hungry.

8 But as for the mighty man, he has the earth; and the honorable man dwells in it.

9 You have sent widows away empty and the arms of the fatherless you have broken.

10 Therefore snares are around you and sudden fear troubles you;

11 Or, darkness, that you cannot see; and an abundance of mayim covers you.

12 Is not Ahloha in the heights of the shamayim? And behold the heights of the cochavim, how high they are!

13 And you say, How does El know? How can He judge through the dark cloud?

14 Thick clouds are a covering to Him, that He sees not; and He walks in the circuit of the shamayim.

15 Have you marked the old halacha in which wicked men have trodden?

16 Who were cut down before their time, whose foundation was swept away with a flood:

17 Who said to El, Depart from us: and what can The Almighty do for us?

18 Yet He filled their houses with tov things: but the counsel of the wicked is far from me.

19 The tzadikim see it and are glad: and the innocent laugh them to scorn.

20 If they are not prostrated because of their stubbornness, then their remnant the fire will consume.

21 Agree with Him and serve Him and be at shalom: thereby tov shall come to you.

22 Receive, I beg you, the Torah from His mouth, and lay up His Words in your lev.

23 If you make teshuvah to The Almighty, you shall be built up, you shall put away iniquity far from your tents.

24 Then shall you lay up gold as dust and the gold of Ophir as the stones of the brooks.

25 Yes, The Almighty shall be your defense and you shall have plenty of silver.

26 For then shall you have your delight in The Almighty and shall lift up your face to Ahloha.

27 You shall make your tefillah to Him and He shall hear and you shall pay your vows to Him.

28 You shall also decree a thing and it shall be established to you: and the ohr shall shine on your halacha.

29 When men are cast down, then you shall say, There is lifting up; and He shall save the humble person.

30 Shall He deliver one who is not innocent?
Deliverance is by the pureness of your hands.

23 Then Iyov answered and said,

2 Even today is my complaint bitter: His hand is now heavier and increases my groaning.

3 Oh that I knew where I might find Him! That I might come even to His seat!

4 I would present my cause before Him and fill my mouth with arguments.

5 I would know the words with which He would answer me and understand what He would say to me.

6 Will He plead against me with His great Power? No; but He would put strength in me.

7 There the tzadikim might reason with Him; so I should be delivered le-olam-va-ed from my Shophet.

8 See, I go forward, but He is not there; and backward, but I cannot perceive Him:

9 On the left hand, where He does work, but I cannot behold Him: He hides Himself on the Right Hand, that I cannot see Him:

10 But He knows the halacha that I take: when He has tried me, I shall come forth as gold.

11 My foot has held to His steps, His halacha have I kept and not declined.

12 Neither have I backslidden from the commandment of His lips; I have esteemed the Words of His mouth more than my necessary food.

13 But He is in echad and who can turn Him? And what His being desires, even that He does.

14 For He performs the thing that He has appointed for me: and many such things are with Him.

15 Therefore am I troubled at His Presence: when I consider it, I am afraid of Him.

16 For El makes my lev soft and The Almighty troubles me:

17 Because I was not cut off before the darkness, neither has He covered the darkness from my face.

24 Times are not hidden from The Almighty and why do those who know Him not see more yamim?

2 Some remove the landmarks; they violently take away flocks and feed on it.

3 They drive away the donkey of the fatherless; they take the widow's ox for a pledge.

4 They turn the needy out of the derech: the poor of the earth hide themselves together.

5 See, as wild donkeys in the desert, they go forth to their work; rising for a prey: the wilderness yields food for them and for their children.

6 They reap each one his grain in the field: and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that they have no covering in the cold.

8 They are wet with the showers of the mountains and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast and take a pledge from the poor.

10 They cause him to go naked without clothing and they take away the sheaf from the hungry;

11 Who make oil within their walls and tread their own winepresses and allow thirst.

12 Men groan from out of the city and the beings of the wounded cry out: yet Ahloha lays not folly to them.

13 They are of those that rebel against the ohr; they know not the halacha of it, nor abide in the paths of it.

14 The murderer rising with the ohr kills the poor and needy and in the lyla is as a thief.

15 The eye also of the adulterer waits for the twilight, saying, No eye shall see me: and disguises his face.

16 In the dark they dig through houses, which they have marked for themselves in the daytime: they know not the ohr.

17 For the boker is to them even as the shadow of death: if one knows them, they are in the terrors of the shadow of death.

18 He is swift as the mayim; their portion is cursed in the earth: he beholds not the derech of the vineyards.

19 Drought and heat consume the snow mayim: so does Sheol consume those who have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as an eytz.

21 He treats the barren that bears not with evil: and does no tov to the widow.

22 He draws also the mighty with his power: he rises up, so that he is not sure of chayim.

23 Though he is given safety, in which he rests; yet his eyes are on his own evil derachot.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the derech as all the others and cut off as the tops of the ears of grain.

25 And if it is not so, who will make me a liar and make my speech worthless?

25 Then answered Bildad the Shuhite and said,

2 Dominion and fear are with Him, He makes shalom in His high places.

3 Is there any number to His armies? And on whom does not His Ohr arise?

4 How then can a man be justified with EI? Or, how can he be clean that is born of a woman?

5 See even the yarayach, shines not; yes, the cochavim are not pure in His sight.

6 How much less man, that is a worm? And the ben-Ahdahm; who is a worm?

26 But Iyov answered and said,

2 How have you helped him that is without power?
How did you save the arm that has no strength?

3 How have you counseled him that has no chochmah? And how have you plentifully declared the thing as it is?

4 To whom have you uttered words? And whose ruach came from you?

5 Dead things are formed from under the mayim and the inhabitants of it.

6 Sheol is naked before Him and destruction has no covering.

7 He stretches out the north over the empty place and hangs the earth on nothing.

8 He binds up the mayim in His thick clouds; and the cloud is not torn under them.

9 He holds back the face of His kesay and spreads His cloud on it.

10 He has circled the mayim with boundaries, until yom and lyla come to an end.

11 The pillars of the shamayim tremble and are astonished at His reproof.

12 He divides the sea with His Power and by His binah He smites through Rahab.

13 By His Ruach He has adorned the shamayim; His hand has formed the crooked serpent.

14 Look, these all are parts of His halacha: but how little of that portion is heard from Him? But even the thunder of His Power; who can understand?

27 Moreover Iyov continued his parable and said,

2 As El lives, who has turned aside my mishpat; and
The Almighty, who has troubled my being;

3 All the while my ruach is in me and the ruach of
Ahloha is in my nostrils;

4 My lips shall not speak wickedness, nor my
tongue utter deceit.

5 Ahloha forbid that I should tell you that you are
right: until I die I will not remove my integrity from
me.

6 My tzedakah I will hold on to and will not let it go:
my lev shall not reproach me so long as I live.

7 Let my enemy be as the wicked and he that rises
up against me as the unrighteous.

8 For what is the tikvah of the hypocrite, though he
has gained all, when Ahloha takes away his being?

9 Will El listen to his cry when trouble comes on
him?

10 Will he delight himself in The Almighty? Will he
always
call on Ahloha?

11 I will teach you by the hand of El: that which is
with The Almighty will I not conceal.

12 See, all you have seen it; why then are you
altogether vain?

13 This is the portion of a wicked man with El and
the heritage of oppressors, which they shall receive
of The Almighty.

14 If his children are multiplied, it is for the sword:
and his offspring shall not be satisfied with lechem.

15 Those that remain from him shall be buried in
death: and his widows shall not weep.

16 Though he heap up silver as the dust and
prepare clothing as the clay;

17 He may prepare it, but the tzadik shall put it on
and the innocent shall divide the silver.

18 He builds his bayit as a moth and as a booth that
a watchman makes.

19 The rich man shall lie down, but he shall not be gathered: he opens his eyes and he is not.

20 Terrors take hold on him as mayim of a flood; a storm steals him away in the lyla.

21 The east wind carries him away and he departs: and as a storm hurls him out of his place.

22 For Ahloha shall cast him out without pity and not spare: he cannot escape out of his hand.

23 Men shall clap their hands before him and shall hiss him out of his place.

28 Surely there is a mine for the silver and a place for gold where they refine it.

2 Iron is taken out of the earth and bronze is melted out of the stone.

3 He sets an end to darkness and searches out all perfection: the stones of darkness and the shadow of death.

4 The flood breaks out from the inhabitant; even the mayim forgotten by the foot: they are dried up; they are gone away from men.

5 As for the earth, out of it comes lechem: and under it is turned up as if it were fire.

6 The stones of it are the place of sapphires: and it has dust of gold.

7 There is a derech which no fowl knows and which the vulture's eye has not seen:

8 Wild beasts have not trodden it, nor the fierce lion passed by it.

9 He puts forth His hand on the rock; He overturns the mountains by the roots.

10 He cuts out rivers among the rocks; and His eye sees every precious thing.

11 He binds the floods from overflowing; and the thing that is hidden He brings to light.

12 But where shall chochmah be found? And where is the place of binah?

13 Man knows not the price of it; neither is it found in the land of the living.

14 The depth says, It is not in me: and the sea says, It is not with me.

15 It cannot be gotten for gold; neither shall silver be weighed for the price of it.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of chochmah is above rubies.

19 The topaz of Ethiopia shall not equal it; neither shall it be valued with pure gold.

20 From where then comes chochmah? And where is the place of binah?

21 Seeing it is hidden from the eyes of all living and kept closed from the fowls of the air.

22 Destruction and death say; We have heard the fame of it with our ears.

23 Ahlohim understands the halacha it brings and He knows the place of it.

24 For He looks to the ends of the earth and sees under the whole shamayim;

25 To make the weight for the winds; and He weighs the mayim by measure.

26 When He makes a decree for the rain and a derech for the lightning and the thunder:

27 Then He did see it and declare it; He prepared it, yes and searched it out.

28 And to man He said, See, the fear of אִתְּךָ, that is chochmah; and to depart from evil is binah.

29 Moreover Iyov continued his parable and said,

2 Oh that I were as in chodashem past, as in the yamim when Ahloha preserved me;

3 When His candle shone on my head and when by
His Ohr I walked through the darkness;
4 As I was in the yamim of my youth, when the
secret of Ahloha was in my tent;
5 When The Almighty was yet with me, when my
children were around me;
6 When I washed my steps with butter and the rock
poured me out rivers of oil;
7 When I went out to the gate through the city, when
I prepared my seat in the street!
8 The young men saw me and hid themselves: and
the aged arose and stood up.
9 The princes refrained from talking and laid their
hand on their mouth.
10 The nobles held their silence and their tongues
cleaved to the roofs of their mouths.
11 When the ear heard me, then it blessed me; and
when the eye saw me, it gave witness to me:
12 Because I delivered the poor that cried and the
fatherless and him that had no one to help him.
13 The blessing of him that was ready to perish
came on me: and I caused the widow's lev to sing
for simcha.
14 I put on tzedakah and it clothed me: my mishpat
was as a robe and a keter.
15 I was eyes to the blind and feet to the lame.
16 I was an abba to the poor: and the case, which I
did not know, I searched out.
17 And I broke the jaws of the wicked and plucked
the plunder out of his teeth.
18 Then I said, I shall die in my nest and I shall
multiply my yamim as the sand.
19 My root was spread out by the mayim and the
dew lay all lyla on my branch.
20 My tifereth was fresh in me and my bow was
renewed in my hand.

21 Unto me men listened and waited and kept silence at my counsel.

22 After my words they spoke not again; and my speech dropped on them.

23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 I laughed on those, who believed not; and the ohr of my countenance they cast not down.

25 I chose out the halacha for them and sat as a ruler and dwelt as a melech in the army, as one that comforts the mourners.

30 But now they that are younger than I have me in derision, whose ahvot I would have disdained to have put with the dogs of my flock.

2 Yes, the strength of their hands; of what use would it have been to me?

3 For want and famine they were dried up; fleeing into the wilderness in former times a desolate and a waste.

4 Who cut up salty herbs by the bushes and juniper eytz roots for their food.

5 They were driven forth from among men, they shouted at them as at a thief;

6 To dwell in the clefts of the valleys, in the caves of the earth and in the rocks.

7 Among the bushes they cried; under the nettles they were gathered together.

8 They were children of fools, yes, children of wicked men: they were lower than the earth.

9 And now am I their shir, yes, I am their byword.

10 They abhor me; they flee far from me and refrain not to spit in my face.

11 Because He has loosed my cord and afflicted me, they have also thrown off restraint before me.

12 Upon my right hand rise the youth; they push away my feet and they raise up against me the derech of their destruction.

13 They have broken my derech, they set forward my calamity and they have no one to restrain them.

14 They came on me as a wide breaking in of mayim: in the desolation they rolled themselves on me.

15 Destruction has turned on me: they pursue my being as the wind: and my welfare passes away as a cloud.

16 And now my being is poured out on me; the yamim of affliction have taken hold on me.

17 My bones are pierced in me in the lyla season: and my sinews take no rest.

18 By the great force of my disease is my garment changed: it binds me around as the collar of my coat.

19 He has cast me into the mud and I am become like dust and ashes.

20 I cry to You and You do not hear me: I stand up and You regard me not.

21 You have become cruel to me: with Your strong hand You oppose me.

22 You lift me up to the wind; You cause me to ride on it and dissolve my possessions.

23 For I know that You will bring me to death and to the bayit appointed for all living.

24 But He will not stretch out His hand against me to kill me, though I cry in destruction.

25 Did not I weep for him that was in trouble? Was not my being grieved for the poor?

26 When I looked for tov, then evil came to me: and when I waited for ohr, there came darkness.

27 My inward parts boiled and rested not: the yamim of affliction were before me.

28 I went mourning without the shemesh: I stood up and I cried in the kehilla.

29 I am a brother to dragons and a companion to owls.

30 My skin is black on me and my bones are burned with heat.

31 My harp also is turned to mourning and my flute into the voice of them that weep.

31 I made a brit with my eyes; why then should I think on a maid?

2 For what portion of Ahloha is there from above? And what inheritance of The Almighty from on high?

3 Is not destruction to the wicked? And strange punishment to the workers of iniquity?

4 Does He not see my halacha and count all my steps?

5 If I have walked with vanity, or if my foot has been led to deceit;

6 Let me be weighed in an even balance, that Ahloha may know my integrity.

7 If my step has turned away from His halacha and my lev walked after my eyes and if any blemish has cleaved to my hands;

8 Then let me sow and let another eat; yes, let my offspring be rooted out.

9 If my lev has been deceived by a woman, or if I have laid wait at my neighbor's door;

10 Then let my isha grind for another and let others bow down on her.

11 For this is a heinous crime; yes, it is an iniquity to be punished by the shophtim.

12 For it is a fire that consumes to destruction and would root out all my increase.

13 If I did despise the cause of my male eved, or of my female eved, when they complained against me;

14 Then what shall I do when El rises up? And when He visits, what shall I answer Him?
15 Did not He that made me in the womb make him also? And did not the Echad Himself fashion us in the womb?
16 If I have withheld from the poor their desire, or have caused the eyes of the widow to lose tikvah;
17 Or, have eaten my morsel myself alone and the fatherless have not eaten of it;
18 For from my youth he was brought up with me, as with an abba and I have guided her from my eema's womb;
19 If I have seen any perish for want of clothing, or any poor without a covering;
20 If his loins have not blessed me and if he did not warm himself with the fleece of my sheep;
21 If I have lifted up my hand against the fatherless, when I saw I had help in the gate:
22 Then let my arm fall from my shoulder blade and my arm be broken from the bone.
23 For destruction from El was a terror to me and by reason of His excellence I could not endure.
24 If I have made gold my tikvah, or have said to the fine gold, You are my confidence;
25 If I had gilah because my wealth was great and because my hand had gotten much;
26 If I beheld the shemesh when it shined, or the yarayach walking in brightness;
27 And my lev has been secretly enticed, or my mouth has kissed my hand:
28 This also would be an iniquity to be punished by the Shophet: for then I would have denied the El that is above.
29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:
30 Neither have I allowed my mouth to sin by wishing a curse to his being.

31 If the men of my tent did not say, Who is there that has not been satisfied with some food?
32 The ger did not lodge in the street: but I opened my doors to the traveler.
33 If I covered my transgressions like Ahdahm, by hiding my iniquity in my bosom:
34 Did I fear a great multitude, or did the contempt of mishpachot frighten me, that I kept silent and went not out of the door?
35 Oh that one would hear me! See, my desire is, that The Almighty would answer me and that my accuser had written an accusation bill.
36 Surely I would take it on my shoulder and bind it as a keter to me.
37 I would declare to Him the number of my steps; as a sar, would I go near to Him.
38 If my land cries against me, or that the furrows likewise of it complain;
39 If I have eaten the fruits of it without payment, or if I have caused the owners of it to die.
40 Let thistles grow instead of wheat and weeds instead of barley. The words of Iyov are now finished.

32 So these three men ceased to answer Iyov because he was tzadik in his own eyes.
2 Then was lit the anger of Elihu the son of Barach-El the Buzite, of the kindred of Ram: against Iyov was his anger lit because he justified himself rather than Ahlohim.
3 Also against his three chaverim was his anger lit because they had found no real answer and yet had condemned Iyov.
4 Now Elihu had waited until Iyov and the others had spoken because they were older than him.
5 When Elihu saw that there was no answer in the mouth of these three men, then his anger was lit.

6 And Elihu the son of Barach-El the Buzite answered and said, I am young and you are aged; so I was afraid and did not show you my opinion.

7 I said, Yamim should speak and many years should teach chochmah.

8 But there is a ruach in man: and the inspiration of The Almighty gives them binah.

9 Great men are not always wise: neither do the aged always understand mishpat.

10 Therefore I said, Shema to me; I also will show my opinion.

11 See, I waited for your words; I listened to your reasoning, while you searched out what to say.

12 Yes, I attended to you and, behold, there was none of you that convinced Iyov, or that answered his words:

13 Lest you should say, We have found out chochmah: El thrusts him down, not man.

14 Now he has not directed his words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited – for they spoke not, but stood still and answered no more-

17 I said, I will answer also my part; I also will show my opinion.

18 For I am full of words, the ruach within me constrains me.

19 See, my belly is as wine that has no opening; it is ready to burst like new wineskins.

20 I will speak, that I may be relieved: I will open my lips and answer.

21 Let me not show partiality, neither let me give flattering words to any man.

22 For I know better than to give flattery; for in so doing my Maker would soon take me away.

33 Yet, Iyov, I ask you please, listen to my

speeches and listen to all my words.

2 See, now I have opened my mouth, my tongue
has spoken in my mouth.

3 My Words shall be of the tzedakah of my lev: and
my lips shall utter da'at clearly.

4 The Ruach of El has made me and The Ruach of
The Almighty has given me chayim.

5 If you can answer me, set your words in order
before me, stand up.

6 See, you and I are the same before El: I also am
formed out of the clay.

7 See, nothing about me shall make you afraid;
neither shall my pressure be heavy on you.

8 Surely you have spoken in my hearing and I have
heard the voice of your words, saying,

9 I am clean without transgression, I am innocent;
neither is
there iniquity in me.

10 See, He finds occasions against me; He counts
me as His enemy,

11 He puts my feet in the stocks; He marks all my
paths.

12 See, in this you are not tzadik: I will answer you,
that Ahloha is greater than man.

13 Why do you complain against Him? For He
doesn't give answers about all His matters.

14 For El speaks once, or twice, yet a man
perceives it not.

15 In a dream, in a vision of the lyla, when deep
sleep falls on men, in slumbering on the bed;

16 Then He opens the ears of men and seals their
instructions,

17 That He may withdraw man from His own
purpose and hide pride from man.

18 He keeps back his being from Sheol and his
chayim from perishing by the sword.
19 He is chastened also with pain on his bed and
the multitude of his bones with strong pain:
20 So that his chayim abhors lechem and his being
desirable food.
21 His flesh wastes away, that it cannot be seen;
and his bones that were not seen stick out.
22 Yes, his being draws near to Sheol and his
chayim to the destroyers.
23 If there be a messenger with him, a mediator,
one among a thousand, to show to man His
tzedakah:
24 Then He shows unmerited chen to him and says,
Deliver him from going down to Sheol: I have found
a ransom.
25 His flesh shall be fresher than a child's: he shall
return to the yamim of his youth:
26 He shall make tefillah to Ahloha and He will show
unmerited chen to him: and He shall see his face
with simcha: for He will restore to man his own
tzedakah.
27 He looks on men and if any say, I have sinned
and perverted that which was right and it did not
profit;
28 He will deliver his being from going into Sheol
and his chayim shall see The Ohr.
29 See, all these things works El often with man,
30 To bring back his being from Sheol, to be
enlightened with the ohr of the living.
31 Take note, O Iyov, listen to me tov: hold your
silence and I will speak.
32 If you have anything to say, answer me: speak,
for I desire to justify you.
33 If not, listen to me: hold your silence and I shall
teach you chochmah.

34 Furthermore Elihu answered and said,

2 Shema to my words, O you wise men; and give ear to me, you that have da'at.

3 For the ear tries words, as the mouth tastes food.

4 Let us choose for us mishpat: let us know among ourselves what is tov.

5 For Iyov has said, I am tzadik: and El has taken away my mishpat.

6 Should I lie against my right? My wound is incurable without any transgression on my part.

7 What man is like Iyov, who drinks up the mocking of others like mayim?

8 Who goes in the company with the workers of iniquity and walks with wicked men.

9 For he has said, It profits a man nothing that he should delight himself with Ahlohim.

10 Therefore listen to me, you men of binah: far be it from El, that He should do wickedness; and from The Almighty, that He should commit iniquity.

11 For the work of a man shall He render to him and cause every man to find his own reward according to his own halacha.

12 Yes, surely El will not do wickedly, neither will The Almighty pervert mishpat.

13 Who has given Him authority over the earth? Or, who has laid out the whole olam hazeh?

14 If He set His lev on man, if He gather to Himself man's ruach and his breath;

15 All flesh shall perish together and man shall turn again to dust.

16 If now you have binah, listen to this: listen to the voice of my words.

17 Shall he that hates mishpat govern? And will you condemn Him that is the most tzadik?

18 Is it fit to say to a Melech, You are worthless?
And to princes, You are evil?

19 How much less to Him that shows no partiality towards princes, or regards the rich over the poor? For they all are the work of His Hands.

20 In a moment shall they die and the people shall be troubled at midnight and pass away: and the mighty shall be taken away without hand.

21 For His eyes are on the halacha of man and He sees his entire goings.

22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For He will not lay on man more than is right; that he is able to enter into mishpat with El.

24 He shall break in pieces mighty men without number and set others in their place.

25 Therefore He knows their works and He overturns them in the lyla, so that they are destroyed.

26 He strikes them as wicked men in the open sight of others;

27 Because they turned back from Him and would not consider any of His halachot:

28 So that they cause the cry of the poor to come to Him and He hears the cry of the afflicted.

29 When He gives shalom, who then can make trouble? And when He hides His face, who then can behold Him? Whether it be done against a nation, or against a man:

30 That the hypocrite should not rule, lest the people be trapped.

31 Surely it is right to say to El, I have borne my chastisement, I will not offend anymore:

32 That which I see not teach me: If I have done iniquity, I will do no more.

33 Must Ahloha have your consent to punish, that you can reject it? Will you choose while others don't? Therefore tell me what you know.

34 Let men of binah tell me and let a wise man listen to me.

35 Iyov has spoken without da'at and his words were without chochmah.

36 My desire is that Iyov may be tried to the very end because his answers are the same as wicked men.

37 For he adds rebellion to his sin, he claps his hands among us and multiplies his words against El.

35 Elihu spoke moreover and said,

2 Do you think you are right, when you said; My tzedakah is more than El's?

3 For you said; What advantage will it be to you? And, What profit shall I have, if I am cleansed from my sin?

4 I will answer you and your companions with you.

5 Look to the shamayim and see; and behold the clouds which are higher than you.

6 If you sin, what would you do against Him? Or, if your transgressions are multiplied, what would you do to Him?

7 If you are tzadik, what would you give Him? Or, what does He receive from your hand?

8 Your wickedness may hurt a man as you are; and your tzedakah may profit the son of man.

9 By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty.

10 But none says, Where is Ahloha my Maker, who gives shirim in the lyla;

11 Who teaches us more than the beasts of the earth and makes us wiser than the fowls of the shamayim?

12 There they cry, but none gives an answer because of the pride of evil men.

13 Surely El will not hear vanity, neither will The Almighty regard it.

14 Although you say you do not see Him, yet mishpat is before Him; therefore trust in Him.

15 But now because it is not so, He has not visited in His anger; He does not harm extreme arrogance of being.

16 Therefore does Iyov open his mouth in vain; he multiplies words without da'at.

36 Elihu also proceeded and said,

2 Allow me a little more time and I will show you that I have yet to speak on Ahlohim 's behalf.

3 I will fetch my da'at from afar and will ascribe tzedakah to my Maker.

4 For truly my words shall not be false: He that is perfect in da'at is with you.

5 See, El is mighty and despises no one: He is mighty in strength and chochmah.

6 He preserves not the chayim of the wicked: but does mishpat to the poor.

7 He withdraws not His eyes from the tzadikim: but with melechim are they on the kesay; yes, He does establish them le-olam-va-ed and they are exalted.

8 And if they be bound in fetters and be held in cords of affliction;

9 Then He shows them their work and their transgressions that they have exceeded.

10 He opens also their ear to discipline and commands that they make teshuvah from iniquity.

11 If they obey and serve Him, they shall spend their yamim in prosperity and their years in pleasures.

12 But if they obey not, they shall perish by the sword and they shall die without da'at.

13 But the hypocrites in lev heap up anger: let them cry not when He binds them.

14 They die in their youth and their chayim is among the unclean.

15 He delivers the poor in his affliction and opens their ears in oppression.

16 Even so would He have removed you out of trouble into a broad place, where there is no trouble; so that which should be set on your shulchan should be full of rich food.

17 But you are now filled with the mishpat upon the wicked; mishpat and tzedakah have taken hold of you.

18 Because there is anger, beware lest He take you away with His stroke: then even a great ransom cannot deliver you.

19 Will He value your riches? No, not gold, nor all the forces of your strength.

20 Desire not the lyla, when people are cut off in their place.

21 Take heed, regard not iniquity: for this have you chosen rather than affliction.

22 See, El is exalted by His Power: who is a Teacher like Him?

23 Who has assigned Him His halacha? Or, who can say, You have done iniquity?

24 Remember to magnify His work, which men behold.

25 Every man may see it; man may behold it even far off.

26 See, El is great and we know Him not, neither can the number of His years be searched out.

27 For He makes small the drops of mayim: they pour down rain according to the mist of it:

28 Which the clouds do drop and distil on man abundantly.

29 Also can any understand the spreading of the clouds, or the noise of His sukkah?

30 See, He spreads His Ohr on it and covers the bottom of the sea.

31 For by them He judges the people; He gives food in abundance.

32 With clouds He covers the ohr; and commands it not to shine by the cloud that comes between.

33 Its noise reveals it; the cattle also reveal what is coming.

37 At this also my lev trembles and is moved out of its place.

2 Shema attentively the noise of His voice and the sound that goes out of His mouth.

3 He directs it under the whole shamayim and His lightning to the ends of the earth.

4 After it a voice roars: He thunders with the voice of His excellency; and He will not hold them back when His voice is heard.

5 El thunders marvelously with His voice; great things He does, which we cannot comprehend.

6 For He says to the snow, Be on the earth; likewise to the small rain and to the great rain of His strength.

7 He seals up the hand of every man; that all men may know His work.

8 Then the beasts go into dens and remain in their places.

9 Out of the south comes the whirlwind: and cold out of the north.

10 By The Ruach of El frost is given: and the width of the mayim becomes ice.

11 Also by moisture He loads the thick clouds: He scatters His bright clouds:

12 And they swirl around by His counsels: that they may do whatever He commands on the face of the earth.

13 He causes it to come, whether for correction, or for His land, or for rachamim.

14 Shema to this, O Iyov: stand still and consider the wondrous works of El.

15 Do you know when Ahloha disposed them and caused the ohr of His cloud to shine?

16 Do you know the balancing of the clouds, the wondrous works of Him who is perfect in da'at?

17 How your garments are warm, when He quiets the earth by the south wind?

18 Have you joined Him to spread out the sky, which is strong and as a hard mirror?

19 Teach us what we shall say to Him; for we cannot order our speech by reason of darkness.

20 Shall it be told to Him that I speak? If a man speaks to Him, surely he shall be swallowed up.

21 And now men do not see the bright ohr that is in the clouds: but the wind passes and cleanses them.

22 Fair-weather comes out of the north: Ahloha is awesome in majesty.

23 Touching The Almighty, we cannot find Him out: He is excellent in Power and in mishpat and in plenty of tzedakah: He will not do violence.

24 Men do therefore fear Him: He respects no one wise in their own lev.

38 Then אַיָּוָה answered Iyov out of the whirlwind and said,

2 Who is this that darkens counsel by words without da'at?

3 Gird up your loins like a man; for now I will demand from you and answer Me if you can.

4 Where were you when I laid the foundations of the earth? Declare, it if you have binah.

5 Who has laid the measures of it, if you know? Or, who has stretched the line on it?

6 On what are the foundations of it fastened? Or, who laid the cornerstone of it;

7 When the boker cochavim sang as echad and all the sons of Ahlohim shouted for simcha?

8 Or, who shut up the sea with doors, when it broke forth, as if it had issued out of the womb?

9 When I made the cloud its garment and thick darkness its swaddling band,

10 And broke up for it My decreed place and set bars and doors to it,

11 And said, Up to here shall you come, but no further: and here shall your proud waves be stopped?

12 Have you ever commanded the boker; and caused the dawn to know its place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 So that their bodies will be changed to clay under a seal; and be thrown into a heap.

15 And from the wicked ohr is withheld and their lifted arm shall be broken.

16 Have you entered into the sources of the sea? Or, have you walked in search of the depth?

17 Have the gates of death been opened to you? Or, have you seen the doors of the shadow of death?

18 Have you perceived the width of the earth? Declare the width if you know it all.

19 Where is the derech to where ohr dwells? And as for darkness, where is its place,

20 That you should find its boundary and that you should know the paths to its source,

21 Do you know it because you were born back then? Or, because the number of your yamim goes back to that time?

22 Have you entered into the treasures of the snow? Or, have you seen the treasures of the hail,
23 Which I have reserved for the time of trouble, prepared for the yom of battle and war?
24 By what manner is the ohr divided, or the east wind scattered all over the earth?
25 Who has divided a watercourse for the overflowing of mayim, or a derech for the clap of thunder;
26 To cause it to rain on the earth, where no man is; in the wilderness, in which there is no man;
27 To satisfy the desolate and waste places; and to cause the bud of the tender herb to spring forth?
28 Does the rain have an abba? Or, who has brought forth the drops of dew?
29 Out of whose womb came the ice? And the frost of the shamayim, who has birthed it?
30 The mayim hardens like a stone and the face of the deep is frozen.
31 Can you stop the movement of Pleiades, or loose the derech of Hesperus-Orion?
32 Can you bring forth the constellations in its season? Or, can you lead the Bear with his sons?
33 Do you know the laws of the shamayim? Can you set the dominion of the shamayim in the earth?
34 Can you lift up your voice to the clouds, that abundance of mayim may cover you?
35 Can you send lightning, so that they go and say to you, Here we are!
36 Who has put chochmah in the inward parts? Or, who has given binah to the lev?
37 Who can number the clouds in chochmah? Or, who can tip over the wineskins of the shamayim,
38 When the dust grows into hardness and the clods cleave fast together?
39 Will you hunt the prey for the lion? Or, fill the appetite of the young lions,

40 When they crouch in their dens and sit in secret to lie in wait?

41 Who provides for the raven his food? When his young ones cry to El and wander for lack of food.

39 Do you know the time when the wild har goat bears young ones? Or, can you observe when the deer give birth?

2 Can you number the chodashem that they are complete? Or, do you know the time when they bring forth?

3 They bow down, they bring forth their young ones, their labor pains are ended.

4 Their young ones are thriving, they grow up in the field; they go forth and do not return to them.

5 Who has set the wild donkey free? Or, who has loosed the yoke of the wild donkey,

6 Whose home I have made the wilderness and the barren land his dwellings?

7 He scorns the multitude of the city; neither regards the shouts of the driver.

8 The range of the mountains is his pasture and he searches after every green thing.

9 Will the rhinocerus be willing to serve you, or abide by your feeding trough?

10 Can you bind the yoke on the neck of the rhinocerus? Or, will he plough the valleys behind you?

11 Will you trust him because his strength is great? Or, will you leave your labor to him?

12 Will you believe him that he will bring home your grain and gather it into your barn?

13 Did you give the fine wings to the peacocks? Or, wings and feathers to the ostrich?

14 She leaves her eggs in the earth and warms them in the dust,

15 And forgets that a foot may crush them, or that a wild beast may break them.

16 She treats her young harshly, as though they were not hers: her toil is in vain without fear;

17 Because Ahloha has deprived her of chochmah, neither has He imparted binah to her.

18 When she lifts herself on high, she laughs at the horse and his rider.

19 Have you given the horse strength? Have you clothed his neck with thunder?

20 Can you make him leap like a grasshopper? The splendor of his nostrils is terrible.

21 He paws in the valley and has gilah in his strength: He goes on to meet the armed men.

22 He mocks at fear and is not afraid; neither turns back from the sword.

23 The quiver rattles against him, the glittering spear and the shield.

24 He swallows the ground with fierceness and rage: and does not stand still when the shofar is sounded.

25 He says at the blast of the shofar, Aha; and He smells the battle from far, the thunder of the commanders and the shouting.

26 Does the hawk fly by your chochmah and stretch her wings toward the south?

27 Does the eagle har up at your command and make its nest on high?

28 It dwells and abides on the rock, on the cliff of the rock and the stronghold.

29 From there it seeks the prey and its eyes behold far off.

30 Her young ones also suck up dahm: and where the slain are, there it is.

40 Moreover אַף־אֵל answered Iyov and said,

2 Shall he that contends with The Almighty instruct Him? He that reproves Ahloha, let him answer.

3 Then Iyov answered אַי אַי and said,

4 See, I am unworthy; what shall I answer You? I will lay my hand on my mouth.

5 Once have I spoken; but I will not answer: yes, twice; but I will proceed no further.

6 Then answered אַי אַי to Iyov out of the whirlwind and said,

7 Gird up your loins now like a man: I will ask things of you and you declare the answers to Me.

8 Will you also disannul My mishpat? Will you condemn Me, that you may be a tzadik?

9 Have you an Arm like El? Or, can you thunder with a voice like Him?

10 Deck yourself now with majesty and excellency; and dress yourself with tifereth and splendor.

11 Cast abroad the rage of your anger: and behold everyone that is proud and bring him low.

12 Look on everyone that is proud and bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; and bind their faces in obscurity.

14 Then will I also confess to you that your own right hand can save you.

15 See now Behemoth, which I made with you; he eats grass as an ox.

16 See, his strength is in his loins and his force is in his stomach muscles.

17 He moves his tail like a cedar: the sinews of his thighs are wrapped together.

18 His bones are as tubes of bronze; his bones are like bars of iron.

19 He is the start of the derech of El: His Maker made him powerful to fight.

20 Surely the mountains bring him food, where all the beasts of the field play.

21 He lies under the shady eytzim, under the cover of the reed and fens.

22 The shady eytzim cover him with their shadow; the willows of the stream surround him.

23 See, if the river rages he has no fear: he trusts that he can draw up the Yarden River into his mouth.

24 Can one catch him with a hook, or a net, or pierce his nose through a trap?

41 Can you draw out Leviathan with a hook? Or, his tongue with a cord which you let down?

2 Can you put a hook into his nose? Or, pierce his jaw through with a hook?

3 Will he plead with you? Will he speak soft words to you?

4 Will he make a brit with you? Will you take him as an eved le-olam-va-ed?

5 Will you play with him as with a bird? Or, will you leash him for your young girls?

6 Shall trading partners bargain over him? Shall they part him among the merchants?

7 Can you fill his skin with harpoons? Or, his head with fishing spears?

8 Try to capture him, such a battle you will never forget.

9 See any expectation regarding him is worthless: shall not one be cast down just at the sight of him?

10 None is so fierce that dares to stir him up: who then is able to stand before Me?

11 Who has given anything to Me, that I should repay him? Whatever is under the whole shamayim is Mine.

12 I will not conceal his parts, nor his power, nor his fair frame.

13 Who can remove the surface of his skin? Or, who can come to him with a double bridle?

14 Who can open the doors of his face? His teeth are terrible all around.

15 His scales are his pride, closed together as with a binding seal.

16 One is so near to another, so that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be separated.

18 By his sneezing an ohr does shine and his eyes are like the eyelids of the boker.

19 Out of his mouth goes smoke and sparks of fire leap out.

20 Out of his nostrils goes smoke, as out of a boiling pot, or kettle.

21 His ruach kindles coals and a flame goes out of his mouth.

22 In his neck remains strength and fear proceeds from him.

23 The folds of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His lev is as firm as a stone; yes, as hard as a piece of lower millstone.

25 When he raises himself to stand, the mighty are afraid: by reason of his crashing they are amazed.

26 The sword that reaches him cannot hold him: the spear, the dart, nor the lance.

27 He reckons iron as straw and bronze as rotten wood.

28 The arrow cannot make him flee: sling stones are like stubble to him.

29 Darts are counted as stubble: he laughs at the shaking of a spear.

30 Sharp stones make up his underbelly: he sprawls on the mud like a sledge.

31 He makes the deep to boil and bubble like a pot: He makes the sea like a pot of ointment.

32 He makes a derech to shine after him; one would think the deep to be gray.

33 Upon earth there is none like him, who is made without fear.

34 He beholds all high things: He is a melech over all the children of pride.

42 Then Iyov answered אֱלֹהִים and said,

2 I know that You can do everything and that no thought can be withheld from You.

3 Who is he that hides counsel without da'at? Therefore have I uttered what I understood not; things too wonderful for me, which I knew not.

4 Shema, I beg You and I will speak: I did ask You and You did answer me.

5 I have heard of You before by the hearing of the ear: but now my eye sees You.

6 Now I despise myself and repent in dust and ashes.

7 And it was so, that after אֱלֹהִים had spoken these words to Iyov, אֱלֹהִים said to Elifaz the Temanite, My anger is lit against you and against your two chaverim: for you have not spoken of Me the thing that is right, like My eved Iyov has.

8 Therefore take now seven bullocks and seven rams and go to My eved Iyov and offer up for yourselves a burnt offering; and My eved Iyov shall make tefillah for you: for him will I accept: lest I deal with you after your folly, in that you have not spoken of Me the thing which is right, like My eved Iyov.

9 So Elifaz the Temanite and Bildad the Shuhite and Tzofar the Na'amathite went and did according to what אֱלֹהִים commanded them: אֱלֹהִים also accepted Iyov.

10 And אֱלֹהִים turned the captivity of Iyov, when he made tefillah for his chaverim: also אֱלֹהִים gave Iyov twice as much as he had before.

11 Then came to him all his brothers and all his sisters and all those that had been of his relatives before and did eat lechem with him in his bayit: and they sympathized with him and comforted him over all the evil that אֱלֹהִים had allowed upon him: every man also gave him a piece of silver and every one a ring of gold.

12 So אֱלֹהִים blessed the latter end of lyov more than his beginning: for he had fourteen thousand sheep and six thousand camels and a thousand yoke of oxen and a thousand female donkeys.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Yemima; and the name of the second, Ketziyah; and the name of the third, Keren-Happuch.

15 And in all the land were no women found as beautiful as the daughters of lyov: and their abba gave them a full inheritance among their brothers.

16 After this lyov lived one hundred forty years and saw his sons and his grandchildren, even to the fourth generation. X

Song of Songs-Shir HaShirim

To Our Forefathers Yisrael

1 The shir ha-shirim, which is Shlomo's.

2 Let Him kiss me with the kisses of His mouth: for your ahava is better than wine.

3 Because of the fragrance of Your tov perfumes Your Name is as ointment poured forth, therefore do the virgins love You.

4 Draw me, we will run after You: The Melech has brought me into His inner rooms: we will be in simcha and gilah in You, we will remember Your ahava more than wine: the tzadikim love You.

5 I AM black, but lovely, O daughters of Yahrushalayim, as the tents of Kedar, as the curtains of Shlomo.

6 Look not upon Me because I AM black because the shemesh has looked upon Me: My eema's children were angry with Me; they made Me the keeper of the vineyards; but My own vineyard have I not kept.

7 Tell me, O You whom my being loves, where You feed, where You make Your flock to rest at noon: for why should I be as one that is veiled by the flocks of Your companions?

8 If you know not, O you fairest among women, go your derech in the footsteps of the flock and feed your little goats beside the shepherds' tents.

9 I have compared you, O my ahava, to a company of horses in Pharaoh's mirkavot.

10 Your cheeks are lovely with rows of jewels, your neck with chains of gold.

11 We will make you borders of gold with studs of silver.

12 While The Melech sits at His shulchan, my spikenard sends forth its smell.

13 A bundle of myrrh is my Beloved to me; He shall lie all lyla between my breasts.

14 My Beloved is to me as a cluster of henna flowers in the vineyards of En-Gedi.

15 See, you are fair, my ahava; see, you are fair; you have doves' eyes.

16 See, You are handsome, my Beloved, yes, pleasant: also our bed is green.

17 The beams of our bayit are cedar and our rafters of cypress.

2 I AM The Rose of Sharon and the Lily of the Valley.

2 As the lily among the thorns, so is My ahava among the daughters.

3 As the apple eytz among the eytzim of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight and His fruit was sweet to my taste.

4 He brought me to the banqueting bayit and His banner over me was ahava.

5 Strengthen me with raisin cakes, comfort me with apples: for I am sick for ahava.

6 His left hand is under my head and His Right Hand does embrace me.

7 I charge you, O you daughters of Yahrushalayim, by the gazelles and by the deer of the field, that you stir not, nor awake my ahava until He so pleases.

8 The voice of my Beloved! He is coming leaping upon the mountains, skipping upon the hills.

9 My Beloved is like a gazelle, or a young stag: see, He stands behind our wall, He looks out the windows, showing Himself through the lattice.

10 My Beloved spoke and said to me, Rise up, my ahava, my fair one and come away.

11 For, look, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds has come and the voice of the turtledove is heard in our land;

13 The fig eytz puts forth her green figs, and the vines with the tender grapes give a tov smell. Arise, my ahava, my fair one and come away.

14 O My dove, that are in the clefts of the rock, in the secret places of the stairs, let me see your countenance, let me hear your voice; for sweet is your voice and your countenance is lovely.

15 Catch the foxes, the little foxes that spoil the vines: for our vines have tender grapes.

16 My Beloved is mine and I am His: He feeds among the lilies.

17 Until the yom break and the shadows flee away, turn, my Beloved and be like a gazelle, or a young stag upon the mountains of Bether.

3 By lyla on my bed I sought Him whom my being loves: I sought Him, but I found Him not.

2 I will rise now and go about the city in the streets and in the broad derachot, I will seek Him whom my being loves: I sought Him, but I found Him not.

3 The watchmen that goes around the city found me: to whom I said, Did you see Him whom my being loves?

4 Scarcely I passed from them, but I found Him whom my being loves: I held Him and would not let Him go, until I had brought Him into my eema's bayit and into the inner rooms of her that conceived me.

5 I charge you, O you daughters of Yahrushalayim, by the gazelles and by the deer of the field, that you stir not, nor awake my ahava, until He so pleases.

6 Who is this that comes out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchants?

7 See His bed, which is Shlomo's; sixty valiant men are around it, of the valiant of Yisrael.

8 They all hold swords, being experts in war: every man has his sword upon his thigh because of fear in the lyla.

9 Melech Shlomo made himself a mirkavah from the woods of Levanon.

10 He made its pillars of silver, the bottom of gold, the covering of it in purple and the middle being paved with ahava, by the daughters of Yahrushalayim.

11 Go forth, O you daughters of Tzion and see melech Shlomo with the keter with which his eema crowned him in the yom of his wedding and in the yom of the simcha of his lev.

4 See, you are fair, my ahava; see, you are fair; you have doves' eyes within your locks: your hair is as a flock of goats, coming down from Har Gilad.

2 Your teeth are like a flock of sheep that are shorn, which came up from the washing; all of them bear twins and none is barren among them.

3 Your lips are like a thread of scarlet and your speech is lovely: your cheeks are like a piece of a pomegranate.

4 Your neck is like the tower of Dawid built for an armory, on which there hang a thousand shields, all the shields of mighty men.

5 Your two breasts are like two young gazelles that are twins, who feed among the lilies.

6 Until the yom breaks and the shadows flee away, I will go My derech to the har of myrrh and to the hill of frankincense.

7 You are all fair, My ahava; there is no blemish in you.

8 Come with Me from Levanon, My bride, with Me from Levanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 You have encouraged My lev, My sister-bride; you have encouraged My lev with one look of your eyes, with one bead of your necklace.

10 How fair is your ahava, My sister-bride! How much better is your ahava than wine! And the fragrance of your perfumes than all spices!

11 Your lips, O My bride, drop as the honeycomb: honey and milk are under your tongue; and the smell of your garments is like the smell of Levanon.

12 A gan locked is My sister-bride; a spring shut, a fountain locked.

13 Your plants are an orchard of pomegranates; with pleasant fruits; with henna flower, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all eytzim of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living mayim and streams from Levanon.

16 Awake, O north wind; and come, O south wind; blow upon my gan that the spices may flow out. Let my Beloved come into His gan and eat His pleasant fruits.

5 I AM come into my gan, My sister-bride: I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine

with My milk: eat, O chaverim; drink, yes, drink abundantly, O beloved.

2 I sleep, but my lev awakes: it is the voice of my Beloved that knocks, saying, Open to Me, My sister, My ahava, My dove, My undefiled: for My head is filled with dew and My locks with the drops of the lyla.

3 I have put off My coat; how shall I put it on? I have washed My feet; how shall I defile them?

4 My Beloved put in His hand by the latch of the door and my inside feelings were moved for Him.

5 I rose up to open to my Beloved; and my hands dripped with myrrh and my fingers with sweet smelling myrrh, upon the handles of the lock.

6 I opened to my Beloved; but my Beloved had withdrawn Himself and was gone: my being failed when He spoke: I sought Him, but I could not find Him; I called to Him, but He gave me no answer.

7 The watchmen that went around the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Yahrushalayim, if you find my Beloved, that you tell Him, that I am sick for ahava.

9 Why is your Beloved greater than another beloved, O you fairest among women? Why is your Beloved greater than another beloved, that you have placed us under an oath?

10 My Beloved is dazzling and ruddy, the head among ten thousand.

11 His head is as the finest gold; His locks are wavy and black as a raven.

12 His eyes are as the eyes of doves by the rivers of mayim, washed with milk and fitly set.

13 His cheeks are as a bed of spices, as sweet flowers: His lips like lilies, dripping sweet smelling myrrh.

14 His Hands are as gold rings set with the beryl: His belly is as bright ivory overlaid with sapphires.

15 His legs are as pillars of marble, set upon sockets of fine gold: His countenance is as Lebanon, excellent as the cedars.

16 His mouth is most sweet: yes, He is altogether lovely. This is my Beloved and this is my chaver, O daughters of Yahrushalayim.

6 Where is your Beloved gone, O fairest among women? Where has your Beloved turned aside, that we may seek Him with you?

2 My Beloved is gone down into His gan, to the beds of spices, to feed in the gardens and to gather lilies.

3 I am my Beloved's and my Beloved is mine: He feeds among the lilies.

4 You are beautiful, O My ahava, as fair as Tirtzah, lovely as Yahrushalayim, terrible as an army with banners.

5 Turn away your eyes from Me, for they have overcome Me: your hair is as a flock of goats that appeared from Gilad.

6 Your teeth are as a flock of sheep which go up from the washing, where everyone bears twins and there is not one barren among them.

7 As two pieces of a pomegranate are your cheeks behind your veil.

8 There are sixty queens and eighty concubines and virgins without number.

9 My dove, My undefiled is but one; she is the only one of her eema; she is the choicest one of her that bore her. The daughters saw her and blessed her;

yes, the queens and the concubines, they give
tehillah to her.

10 Who is she that shines forth as the boker, fair as
the yarayach, clear as the shemesh and awesome
as an army with banners?

11 I went down into the gan of nuts to see the fruits
of the valley and to see whether the vine flourished
and the pomegranates budded.

12 I did not know, My desire made Me like the
mirkavot of nobility.

13 Shuv, shuv, O Shulamite; shuv, shuv, that we
may look upon you. What will you see in the
Shulamite? As it were the dance companies of two
armies.

7 How beautiful are your feet in sandals, O sar's
daughter! The curves of your thighs are like jewels,
the work of the hands of a skilled workman.

2 Your navel is like a round bowl, let it not lack wine:
your gooff is like a heap of wheat set about with
lillies.

3 Your two breasts are like two young gazelles that
are twins.

4 Your neck is as a tower of ivory; your eyes like the
pools in Cheshbon, by the gate of Bat-Ravvim: your
nose is as the tower of Levanon that looks toward
Damascus.

5 Your head upon you is like Carmel and the hair of
your head like purple; The Melech is held by the
ringlets.

6 How fair and how pleasant are you, O ahava, for
delights!

7 Your stature is like a palm eytz and your breasts
like clusters of grapes.

8 I said, I will go up to the palm eytz, I will take hold
of its tips: now also your breasts shall be as clusters
of the vine and the smell of your nose like apples;

9 And the palate of Your mouth like the best wine for my Beloved, that makes me move my lips and my teeth.

10 I am my Beloved's and His desire is toward me.

11 Come, my Beloved, let us go forth into the field; let us stay in the villages.

12 Let us get up early to the vineyards; let us see if the vine has budded, whether the tender grapes appear and the pomegranates bud forth: there will I give You my ahava.

13 The love-apples give a smell and at our gates are all manner of pleasant fruits, new and Old which I have laid up for You, O my Beloved.

8 O that You were as my brother that sucked the breasts of my eema! When I should find You outside, I would kiss You; yes, I should not be despised.

2 I would lead You and bring You into my eema's bayit, who would instruct me: I would cause You to drink of spiced wine of the juice of my pomegranate.

3 His left hand should be under my head and His right hand should embrace me.

4 I have put you under oath, O daughters of Yahrushalayim; that you stir not, nor awake my ahava, until He so pleases.

5 Who is this that comes up from the wilderness, leaning upon her Beloved? I raised you up under the apple eytz: there your eema brought you forth: there she brought you forth that bore you.

6 Set me as a seal upon Your lev, as a seal upon Your arm: for ahava is strong as death; jealousy is cruel as Sheol: the coals of it are coals of fire, which has a most vehement flame.

7 Many mayim cannot quench ahava, neither can the floods drown it: if a man would give all the

substance of his bayit for ahava, it would utterly be scorned.

8 We have a little sister and she has no breasts: what shall we do for our sister in the yom when she shall be spoken for?

9 If she is a wall, we will build upon her a palace of silver: and if she is a door, we will enclose her with boards of cedar.

10 I am a wall and my breasts like towers: then was I in His eyes as one that found chen.

11 Shlomo had a vineyard at Ba'al-Hamon; he leased the vineyard to keepers; everyone for its fruit was to bring a thousand pieces of silver.

12 My vineyard, which is mine, is before me: O Shlomo, You must have a thousand and those that keep the fruit two hundred.

13 You that dwell in the gardens, the companions listen to Your voice: let me hear it. X

Lamentations-Echah

To Our Forefathers Yisrael

- 1 How does the city sit alone, that was full of people! How she is become as a widow she that was great among the goyim and a princess among the provinces, how she has become an eved!
- 2 She weeps heavy in the lyla and her tears are on her cheeks: among all her lovers she has none to comfort her: all her chaverim have dealt treacherously with her, they are become her enemies.
- 3 Yahudah has gone into exile because of affliction and because of great labor: she dwells among the goyim, she finds no rest: all her persecutors overtook her between the narrow places.
- 4 The derachot of Tzion do mourn because none come to the moadeem: all her gates are desolate: her kohanim sigh, her virgins are afflicted and she is in bitterness.
- 5 Her adversaries have become the rulers, her enemies prosper; for אַף־אֵלֹהִים has afflicted her for the multitude of her transgressions: her children are gone into exile before the enemy.
- 6 And from the daughter of Tzion all her beauty has departed: her rulers are become like harts that find no pasture and they go without strength before their pursuer.
- 7 Yahrushalayim remembered in the yamim of her affliction and of her miseries, all her pleasant things that she had in the yamim of old, when her people fell into the hand of the enemy and none did help her: the adversaries saw her and did mock her Shabbats.

8 Yahrushalayim has grievously sinned; therefore she has been removed: all that honored her despise her because they have seen her nakedness: yes, she sighed and turned away.

9 Her filthiness is in her skirts; she remembers not her last end; therefore her collapse was awesome: she had no comforter. O אֱלֹהִים, behold my affliction: for the enemy has magnified himself.

10 The adversary has spread out his hand upon all her pleasant things: for she has seen that the goyim entered into her Kadosh-Place, whom You did command that they should not enter into Your kehilla.

11 All her people sigh, they seek lechem; they barter their pleasant things for food to relieve their being: see, O אֱלֹהִים and consider; for I am become despised.

12 Is it nothing to you, all you that pass by? Look and see if there is any sorrow like my sorrow, which is done to me, by which אֱלֹהִים has afflicted me in the yom of His fierce anger.

13 From above He sent fire into my bones and it prevailed against them: He has spread a net for my feet, He has turned me back: He has made me desolate and faint all the yom.

14 The yoke of my transgressions is bound by His hand: they are wreathed and come up upon my neck: He has made my strength to fall, אֱלֹהִים has delivered me into their hands, from whom I am not able to rise up.

15 אֱלֹהִים has trodden under foot all my mighty men in the midst of me: He has called a company against me to crush my young men: אֱלֹהִים has trodden the virgin, the daughter of Yahudah, as in a winepress.

16 For these things I weep; my eye runs down with mayim because the comforter that should relieve

my being is far from me: my children are desolate because the enemy has prevailed.

17 Tzion spreads forth her hands and there is none to comfort her: אֱלֹהֵינוּ has commanded concerning Yaakov, that his adversaries should be around him: Yahrushalayim is as an unclean woman in nidah among them.

18 אֱלֹהֵינוּ is tzadik; for I have rebelled against His Torah: listen all my people and behold my sorrow: my virgins and my young men are gone into exile.

19 I called for my lovers, but they deceived me: my kohanim and my zechanim died in the city, while they sought food to relieve their naphsoth.

20 See, O אֱלֹהֵינוּ; for I am in distress: my inward parts are troubled; my lev is turned within me; for I have grievously rebelled: from abroad the sword has bereaved us, at home there is death.

21 They have heard me sigh: there is none to comfort me: all my enemies have heard of my trouble; they are glad that You have done it: You will bring on the yom that You have announced to them also and they shall be like me.

22 Let all their wickedness come before You; and do to them, as You have done to me for all my transgressions: for my sighs are many and my lev is faint.

2 How has אֱלֹהֵינוּ covered the daughter of Tzion with a cloud in His anger and cast down from the shamayim to the earth the beauty of Yisrael and remembered not His footstool in the yom of His anger!

2 אֱלֹהֵינוּ has swallowed up all the pastures of Yaakov and has not pitied: He has thrown down in His wrath the strongholds of the daughter of Yahudah; He has brought them down to the ground: He has polluted the malchut and its rulers.

3 He has cut off in His fierce anger all the horns of Yisrael: He has drawn back His Right Hand from before the enemy and He burned against Yaakov like a flaming fire, that devours all things all around.

4 He has bent His bow like an enemy: He stood with His Right Hand as an adversary and killed all that were pleasant to the eye in the Mishkan of the daughter of Tzion: He poured out His fury like fire.

5 אֱלֹהֵינוּ was as an enemy: He has swallowed up Yisrael, He has swallowed up all her palaces: He has destroyed her strongholds and has increased in the daughter of Yahudah mourning and lamentation.

6 And He has violently taken away His Mishkan, as if it were of a gan: He has destroyed the places of the kehilla: אֱלֹהֵינוּ has caused the moadeem and Shabbats to be forgotten in Tzion and has despised in the indignation of His anger both the melech and the kohen.

7 אֱלֹהֵינוּ has cast off His altar, He has rejected His Kadosh-Place, He has given up into the hands of the enemy the walls of her palaces; they have made a noise in the Bayit of אֱלֹהֵינוּ, as in the yom of a solemn moed.

8 אֱלֹהֵינוּ has purposed to destroy the wall of the daughter of Tzion: He has stretched out a line, He has not withdrawn His hand from destroying it: therefore He made her forces and the wall to lament; they languished together.

9 Her gates are sunk into the ground; He has destroyed and broken her bars: her melech and her rulers are among the goyim: the Torah is no more; her neviim also find no further vision from אֱלֹהֵינוּ.

10 The zechanim of the daughter of Tzion sit upon the ground and keep silent: they have cast dust upon their heads; they have girded themselves with sackcloth: the virgins of Yahrushalayim hang down their heads to the ground.

11 My eyes do fail with tears, my inward parts are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the infants languish in the streets of the city.

12 They say to their mothers, Where is the grain and wine? When they languished as the wounded in the streets of the city, when their being was poured out into their mothers' bosom.

13 What thing shall I take to witness for you? What thing shall I liken to you, O daughter of Yahrushalayim? What shall I equal to you, that I may comfort you, O virgin daughter of Tzion? For your breach is great like the sea: who can heal you?

14 Your neviim have seen vain and foolish things for you: and they have not discovered your iniquity, to turn away your exile; but have seen visions for you that are false and misleading messages.

15 All that pass by clap their hands at you; they hiss and shake their head at the daughter of Yahrushalayim, saying, Is this the city that men call the perfection of beauty, the simcha of the whole earth?

16 All your enemies have opened their mouth against you: they hiss and gnash their teeth: and they say, We have swallowed her up: certainly this is the yom that we looked for; we have found, we have seen it.

17 אִי־אִי has done that which He had devised; He has fulfilled His Word that He had commanded in the yamim of old: He has thrown down and has not pitied: and He has caused your enemy to gilah over you, He has set up the horn of your adversaries.

18 Their lev cried to אִי־אִי, O wall of the daughter of Tzion, let tears run down like a river yom and lyla: give yourself no rest; let not the apple of Your eye cease.

19 Arise, cry out in the lyla: in the beginning of the watches pour out your lev like mayim before the face of אלהים: lift up your hands toward Him for the chayim of your young children, that faint for hunger at the top of every street.

20 See, O אלהים and consider to whom You have done this. Shall the women eat the fruit of their womb, children the size of a hand? Shall the kohen and the navi be slain in the Kadosh-Place of אלהים ?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; You have slain them in the yom of Your anger; You have killed and not pitied.

22 You have called as in a moed my terrors all around, so that in the yom of אלהים's anger none escaped nor remained: those that I have nursed and brought up has my enemy consumed.

3 I am the man that has seen affliction by the rod of His wrath.

2 He has led me and brought me into darkness, but not into ohr.

3 Surely against me is He turned; He turned His hand against me all the yom.

4 My flesh and my skin has He made old; He has broken my bones.

5 He has built against me and surrounded me with bitterness and hardship.

6 He has set me in dark places, as they that are dead of old.

7 He has hedged me around, so that I cannot get out: He has made my chains heavy.

8 Also when I cry and shout, He shuts out my tefillah.

9 He has enclosed my derachot with cut stone; He has made my paths crooked.

10 He was to me as a bear lying in wait and as a lion in secret places.

11 He has turned aside my derachot and pulled me in pieces: He has made me desolate.

12 He has bent His bow and set me as a mark for the arrow.

13 He has caused the arrows of His quiver to enter into my loins.

14 I was a derision to all my people; and their shir all the yom.

15 He has filled me with bitterness; He has made me drunk with wormwood.

16 He has also broken my teeth with gravel stones; He has covered me with ashes.

17 And You have removed my being far off from shalom: I have forgotten prosperity.

18 And I said, my strength and my tikvah has perished from before אֱלֹהִים:

19 As I remember my affliction and my misery, the wormwood and the bitterness.

20 My being has them still in remembrance and is humbled in me.

21 This I recall to my mind, therefore have I tikvah.

22 It is because of אֱלֹהִים's chesed that we are not consumed because His rachamim fail not.

23 They are new every boker: great is Your faithfulness.

24 אֱלֹהִים is my portion, says my being; therefore will I tikvah in Him.

25 אֱלֹהִים is tov to them that wait for Him, to the being that seeks Him.

26 It is tov that a man should both have tikvah and quietly wait for the YAHUSHA of אֱלֹהִים.

27 It is tov for a man that he bears a yoke in his youth.

28 He sits alone and keeps silent because He has borne it upon him.

29 He puts his mouth in the dust; if so there may be tikvah.

30 He gives his cheek to him that smites him: he is filled full with reproach.

31 For אֱלֹהִים will not cast off le-olam-va-ed:

32 But though He causes grief, yet will He have rachamim according to the multitude of His rachamim.

33 For He does not afflict in simcha nor grieve the children of men.

34 To crush under His feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of El-Elyon,

36 To subvert a man in his cause, אֱלֹהִים does not approve.

37 Who is He that spoke and it came to pass, has אֱלֹהִים not commanded it?

38 Out of the mouth of El-Elyon evil and tov do not come.

39 Why does a living man complain, for the punishment of his sins?

40 Let us search and try our derachot and make teshuvah to אֱלֹהִים.

41 Let us lift up our lev with our hands to El in the shamayim.

42 We have transgressed and have rebelled: You have not pardoned.

43 You have covered with anger and persecuted us: You have slain, You have not pitied.

44 You have covered Yourself with a cloud that our tefillah should not pass through.

45 You have made us as filth and refuse in the midst of the goyim.

46 All our enemies have opened their mouths against us.

47 Fear and a snare has come upon us, desolation and destruction.

48 My eye runs down with rivers of mayim for the destruction of the daughter of my people.

49 My eye trickles down and ceases not, without any stop,

50 Until אֱלֹהִים looks down and beholds from the shamayim.

51 My eye affects my lev because of all the daughters of my city.

52 My enemies hunted me down, like a bird, without cause.

53 They have cut off my chayim in the dungeon and cast a stone on top of me.

54 Waters flowed over my head; then I said, I am cut off.

55 I called upon Your Name, O אֱלֹהִים, out of the lowest dungeon.

56 You have heard my voice: hide not Your ear at my breathing, at my cry.

57 You drew near in the yom that I called upon You: You said, Fear not.

58 O אֱלֹהִים, You have pleaded the causes of my being; You have redeemed my chayim.

59 O אֱלֹהִים, You have seen my oppression: judge my cause.

60 You have seen all their vengeance and all their plans against me.

61 You have heard their reproach, O אֱלֹהִים and all their plans against me;

62 The lips of those that rose up against me and their plans against me all the yom.

63 See their sitting down and their rising up; I am their music.

64 Repay them, O אֱלֹהִים, according to the works of their hands.

65 Give them sorrow of lev, Your curse be upon them.

66 Persecute and destroy them in anger from under the shamayim of אִי אִי אִי.

4 How is the gold become dim! How is the most fine gold changed! The stones of the Kadosh-Place are poured out at the top of every street.

2 The precious sons of Tzion, who were comparable to fine gold, how they are now reckoned as earthen pitchers, the work of the hands of the potter!

3 Even the jackals draw out the breast, they nurse their young ones: the daughter of my people has become cruel, like the ostriches in the wilderness.

4 The tongue of the nursing child clings to the roof of his mouth for thirst: the young children ask lechem and no man breaks it for them.

5 Those that did eat delicacies are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sedom, that was overthrown as in a moment and no hands wearied in destroying her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in gooff than rubies and their polish was like sapphire:

8 Their appearance is blacker than a coal; they are not known in the streets: their skin cleaves to their bones; it is withered, it is become dry like wood.

9 Those that are slain with the sword are better than those that are slain with hunger: for these pine away, stricken for want of the fruits of the field.

10 The hands of the compassionate women have boiled their own children: they were their food in the destruction of the daughter of my people.

11 אֱלֹהִים has accomplished His fury; He has poured out His fierce anger and has lit a fire in Tzion and it has devoured its foundations.

12 The melechim of the earth and all the inhabitants of the olam, would not have believed that the adversary and the enemy would have entered into the gates of Yahrushalayim.

13 For the sins of her neviim and the iniquities of her kohanim, that have shed the dahm of the just in the midst of her,

14 They have wandered as blind men in the streets; they have polluted themselves with innocent dahm, so that men could not touch their garments.

15 They cried to them, Depart it is unclean; depart, depart, do not touch them: when they fled away and wandered among the goyim they said, They shall no more go to sojourn there.

16 The anger of אֱלֹהִים has exiled them; He will no more regard them: they did not respect the kohanim; they showed no chen to the zechanim.

17 As for us, our eyes failed in our vain watch for help: in our watchtower we have watched for a nation that could not save us.

18 They hunt our steps that we cannot go in our streets: our end is near, our yamim are fulfilled; for our end is come.

19 Our persecutors are swifter than the eagles of the shamayim: they pursued us upon the mountains, they lay wait for us in the wilderness.

20 The breath of our nostrils, the anointed of אֱלֹהִים, was taken in their pits, of whom we said, Under His shadow we shall live among the goyim.

21 Gilah and be in simcha, O daughter of Edom, that dwells in the land of Uz; this cup also shall pass through to you: you shall be drunk and shall make yourself naked.

22 The punishment of your iniquity is accomplished,
O daughter of Tzion; He will no more carry you
away into exile: He will visit your iniquity, O
daughter of Edom; He will discover your sins.

5 Remember, O אִרְיָא, what is come upon us:
consider and behold our reproach.

2 Our inheritance is turned over to gerim, our
houses to aliens.

3 We are orphans and fatherless, our mothers are
as widows.

4 We have paid to drink our mayim; our wood is
sold to us.

5 Our necks are under the yoke of persecution: we
labor and have no rest.

6 We have given our hand to the Mitzrim and to the
Ashurim, to be satisfied with lechem.

7 Our ahvot have sinned and are no more; and we
have borne their iniquities.

8 Avadim have ruled over us: there is none that
does deliver us out of their hand.

9 We have gotten our lechem with the peril of our
lives because of the sword of the wilderness.

10 Our skin was black like an oven because of the
terrible famine.

11 They ravished the women in Tzion and the young
women in the cities of Yahudah.

12 Princes are hung up by their hands: the faces of
the elderly were not honored.

13 They took the young men to grind and the
children fell under their loads of wood.

14 The zechanim have ceased from the gate, the
young men from their music.

15 The simcha of our lev is ceased; our dance is
turned into mourning.

16 The keter is fallen from our head: woe to us; for
we have sinned!

17 For this our lev is faint; for these things our eyes are dim.

18 Because of the Har Tzion, which is desolate, the foxes walk upon it.

19 You, O אֱלֹהֵינוּ, remain le-olam-va-ed; Your kesay from generation to generation.

20 Why do You forget us le-olam-va-ed and forsake us for so long a time?

21 Turn us to You, O אֱלֹהֵינוּ and we shall be turned; renew our yamim as of old.

22 But You have utterly rejected us; You are very angry with us, exceedingly! X

Ecclesiastes-Koheleth

To Our Forefathers Yisrael

1 The words of the Koheleth, ben Dawid, melech in Yahrushalayim.

2 Vanity of vanities, says the Koheleth, vanity of vanities; all is vanity.

3 What profit has a man of all his labor that he toils under the shemesh?

4 One generation passes away and another generation comes: but the earth abides le-olam-va-ed.

5 The shemesh also rises and the shemesh goes down and hurries to its place where it arose.

6 The wind goes toward the south and turns around to the north; it whirls around continually and the wind returns again according to its circuits.

7 All the rivers run into the sea; yet the sea is not full; to the place from where the rivers come, there they return again.

8 All things are wearisome; man is not satisfied with utterance: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that has been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the shemesh.

10 Is there anything of which it may be said, See, this is new? It has been already of old time, which was before us.

11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

12 I the Koheleth was melech over Yisrael in Yahrushalayim.

13 And I gave my lev to seek and search out by chochmah concerning all things that are done under the shamayim: this evil task has Ahlohim given to the sons of men to be humbled by it.

14 I have seen all the works that are done under the shemesh; and, behold, all is vanity and vexation of ruach.

15 That which is crooked cannot be made straight: and that which is lacking cannot be numbered.

16 I communed with my own lev, saying, See, I am come to great estate and have gotten more chochmah than all they that have been before me in Yahrushalayim: yes, my lev has seen much chochmah and da'at.

17 And I set my lev to know chochmah and to know transgression and folly: I perceived that this too is vexation of ruach.

18 For in much chochmah is much grief: and he that increases da'at increases sorrow.

2 I said in my lev, Come now, I will prove you with rejoicing, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, It is mad: and of rejoicing, What does it do?

3 I sought in my lev to give myself to wine, while guiding my lev with chochmah; and how to lay hold on folly, until I might see what was that tov for the sons of men, to do under the shamayim all the yamim of their chayim.

4 I made great works; I built my houses; I planted my vineyards:

5 I made myself gardens and orchards and I planted eytzim in them of all kind of fruits:

6 I made my pools of mayim, to water the grove that brings forth eytzim:

7 I had male avadim and female avadim and had avadim born in my bayit; also I had great possessions of great and small cattle above all that were in Yahrushalayim before me:

8 I gathered also silver and gold and the peculiar treasures of melechim and of the provinces: I got for myself men singers and women singers and the delights of the sons of men and I appointed for myself an isha and wives.

9 So I was great and increased more than all that were before me in Yahrushalayim: also my chochmah remained with me.

10 And whatever my eyes desired I kept not from them, I withheld not my lev from any simcha; for my lev rejoiced in all my labor: and this was my portion of all my labor.

11 Then I looked on all the works that my hands had made and on the labor that I had labored to do: and, behold, all was vanity and vexation of ruach and there was no gain under the shemesh.

12 And I turned myself to behold chochmah and transgression and folly: for what can the man do that comes after the melech? Even that which has been already done.

13 Then I saw that chochmah is better than folly, as far as ohr is better than darkness.

14 The wise man's eyes are in his head; but the fool has his halacha in darkness: and I myself perceived also that one event happens to them all.

15 Then said I in my lev, As it happens to the fool, so it happens even to me; and why was I then more wise? Then I said in my lev, that this also is vanity.

16 For there is no remembrance of the wise more than of the fool le-olam-va-ed; seeing that which now is in the yamim to come shall all be forgotten. And how dies the wise man? As the fool.

17 Therefore I hated chayim; because the work that is done under the shemesh is grievous to me: for all is vanity and vexation of ruach.

18 Yes, I hated all my labor that I had taken under the shemesh: because I should leave it to the man that shall be after me.

19 And who knows whether he shall be a wise man, or a fool? Yet shall he have rule over all my labor that I have labored and in which I have showed myself wise under the shemesh. This is also vanity.

20 Therefore I went about to cause my lev to despair of all the labor which I toiled under the shemesh.

21 For there is a man whose labor is in chochmah and in da'at and in equity; yet to a man that has not labored for it shall he leave it for his portion. This also is vanity and a great evil.

22 For what has man from all his labor and of the vexation of his lev, in which he has labored under the shemesh?

23 For all his yamim are sorrows and his work grievous; yes, his lev takes not rest even in the lyla. This is also vanity.

24 There is nothing better for a man, than that he should eat and drink and that he should make his being enjoy tov in his labor. This also I saw, that it was from the hand of Ahlohim.

25 For who can eat, or who else can drink except He?

26 For Ahlohim gives to a man what is tov in His sight, chochmah and da'at and simcha: but to the sinner He gives toil, to gather and to heap up, that He may give to him that is tov before Ahlohim. This also is vanity and vexation of ruach.

3 To every thing there is a season and a time to every purpose under the shamayim:

2 A time to be born and a time to die; a time to plant and a time to pluck up that which is planted;

3 A time to kill and a time to heal; a time to break down and a time to build up;

4 A time to weep and a time to laugh; a time to mourn and a time to dance;

5 A time to cast away stones and a time to gather stones together; a time to embrace and a time to refrain from embracing;

6 A time to get and a time to lose; a time to keep and a time to cast away;

7 A time to rend and a time to sew; a time to keep silent and a time to speak;

8 A time to love and a time to hate; a time of war and a time of shalom.

9 What profit has he that works from his toil?

10 I have seen the toil, which Ahlohim has given to the sons of men to be humbled in it.

11 He has made everything beautiful in His time: also He has set the ages in their lev, so that no man can find out the work that Ahlohim made from the beginning to the end.

12 I know that there is no tov in them, but for a man to gilah and to do tov in his chayim.

13 And also that every man should eat and drink and enjoy the tov of all his labor, it is the gift of Ahlohim.

14 I know that, whatever Ahlohim does, it shall be le-olam-va-ed: nothing can be added to it, nor anything taken from it: and Ahlohim does it, that men should fear before Him.

15 That which has been is now; and that which is to be has already been; and Ahlohim requires that which is past.

16 And moreover I saw under the shemesh instead of mishpat, that evil was there; and instead of tzedakah, that iniquity was there.

17 I said in my lev, Ahlohim shall judge the tzadik and the wicked: for there is a time there for every purpose and for every work.

18 I said in my lev concerning the situation of the sons of men, that Ahlohim might manifest them and that they might see that they themselves are beasts.

19 For that which befalls the sons of men befalls beasts; even one thing befalls them: as the one dies, so dies the other; yes, they have all one breath; so that a man has no preeminence above a beast: for all is vanity.

20 All go to one place; all are of the dust and all return to dust again.

21 Who knows the ruach of man that goes upward and the ruach of the beast that goes downward to the earth?

22 So I perceive that there is nothing better, than that a man should gilah in his own works; for that is his portion: for who shall bring him to see what shall be after him?

4 So I returned and considered all the oppression that is done under the shemesh: and behold the tears of such as were oppressed and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

2 Therefore I praised the dead who are already dead more than the living who are yet alive.

3 Yes, better is he than both of them, who has not yet been born, who has not seen the evil work that is done under the shemesh.

4 Again, I considered all toil and skill of work, that brings envy between man and his neighbor. This is also vanity and vexation of ruach.

5 The fool folds his hands together and eats his own flesh.

6 Better is a handful with quietness, than both the hands full with toil and vexation of ruach.

7 Then I looked again and I saw vanity under the shemesh.

8 There is one who is alone and there is not a second; yes, he has neither child nor brother: yet there is no end of all his labors; neither is his eye satisfied with riches; neither does he say, For whom do I labor and bereave my being of tov? This is also vanity, yes, it is an evil toil.

9 Two are better than one; because they have a tov reward for their labor.

10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falls; for he has not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm alone?

12 And if one prevails against him, two shall withstand him; and a threefold cord is not quickly broken.

13 Better is a poor and a wise child than an old and foolish melech, who will no more be admonished.

14 For out of prison he comes to reign; whereas also he that is born in his malchut has been born miserable.

15 I considered all the living who walk under the shemesh, with the young men that shall rise up in their place.

16 There is no end of all the people, even of all that have been before them: they also that come after shall not gilah in him. Surely this also is vanity and vexation of ruach.

5 Keep your foot when you go to the Bayit of Ahlohim and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not hasty with your mouth and let not your lev be hasty to utter anything before Ahlohim: for Ahlohim is in the shamayim and you upon the earth: therefore let your words be few.

3 For a dream comes through the greatness of a task; and a fool's voice is known by his many words.

4 When you vow a vow to Ahlohim, do not delay to pay it; for He has no pleasure in fools: pay that which you have vowed.

5 Better is it that you should not vow, than that you should vow and not pay.

6 Allow not your mouth to cause your flesh to sin; neither say before the Heavenly Malach, that it was an error: why should Ahlohim be angry at your voice and destroy the work of your hands?

7 For in the multitude of dreams and many words there are also diverse vanities: rather fear Ahlohim.

8 If you see the oppression of the poor and the violent perverting of mishpat and justice in a province, marvel not at the matter; for he that is higher than the highest regards this; and there are higher ones over them.

9 Moreover the increase of the earth is for all: the melech himself is served by the field.

10 He that loves silver shall not be satisfied with silver; nor he that loves abundance with increase: this is also vanity.

11 When goods increase, those who eat them are increased: and what tov is there to the owners, except the beholding of them with their eyes?

12 The sleep of a working man is sweet, whether he eats little, or much: but the abundance of the rich will not allow him to sleep.

13 There is a sore evil that I have seen under the shemesh, namely, riches kept for its owners to do evil.

14 But those riches perish by evil use: and he begets a son and there is nothing in his hand.

15 As he came forth from his emma's womb, naked shall he return to go as he came and shall take nothing of his labor, which he may carry away in his hand.

16 And this also is a sore evil, that in all points as he came into the olam hazeh, so shall he go: and what profit has he that has labored for the wind?

17 All his yamim also he eats in darkness and he has much sorrow and wrath with his sickness.

18 Behold that which I have seen: it is tov and pleasant for one to eat and to drink and to enjoy the tov of all his labor that he toils under the shemesh all the yamim of his chayim, which Ahlohim gives him: for it is his portion.

19 Every man also to whom Ahlohim has given riches and wealth and has given him power to eat of it and to take his portion and to gilah in his labor; this is the gift of Ahlohim.

20 For he shall not much remember the yamim of his chayim; because Ahlohim answers him in the simcha of his lev.

6 There is an evil that I have seen under the shemesh and it is common among men:

2 A man to whom Ahlohim has given riches, wealth and kavod, so that he wants nothing for his being of all that he desires, yet if Ahlohim gives him not power to eat it, but a ger eats it: this is vanity and it is an evil disease.

3 If a man beget a hundred children and lives many years, so that the yamim of his years are many and if his being is not filled with tov and also if he has no burial; I say, that an untimely birth is better than him.

4 For he comes in with vanity and departs in darkness and his name shall be covered with darkness.

5 Moreover he has not seen the shemesh, nor known anything: this one has more rest than the other.

6 Yes, though he lives a thousand years twice over, yet he has seen no tov: do not all go to one place?

7 All the labor of man is for his mouth and yet the appetite is not filled.

8 For what has the wise more than the fool? What advantage has the poor, who knows to walk before the living?

9 Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of ruach.

10 That which has been is named already and it is known that it is man: neither may he contend with Him that is mightier than he.

11 Seeing there be many things that increase vanity, what advantage has the man?

12 For who knows what is tov for man in this chayim, all the yamim of his vain chayim that he spends as a shadow? For who can declare to a man what shall be after him under the shemesh?

7 A tov name is better than precious oil; and the yom of death than the yom of one's birth.

2 It is better to go to the bayit of mourning, than to go to the bayit of feasting: for that is the end of all men; and the living will take it to lev.

3 Sorrow is better than laughter: for by the sadness of the countenance the lev is made better.

4 The lev of the wise is in the bayit of mourning; but the lev of fools is in the bayit of gilah.

5 It is better to hear the rebuke of the wise, than for a man to hear the shir of fools.

6 For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

7 Surely oppression makes a wise man mad; and a bribe destroys the lev.

8 Better is the end of a thing than the beginning of it: and the patient in ruach is better than the proud in ruach.

9 Be not hasty in your ruach to be angry: for anger rests

in the bosom of fools.

10 Don't you say, What is the cause that the former yamim were better than these? For you do not inquire wisely concerning this.

11 Chochmah is tov with an inheritance: and by it there is profit to them that see the shemesh.

12 For chochmah is a defense and money is a defense: but the excellency of da'at is, that chochmah gives chayim to them that have it.

13 Consider the work of Ahlohim: for who can make straight, what He has made crooked?

14 In the yom of prosperity be full of simcha, but in the yom of adversity consider: Ahlohim also has appointed one as well as the other, to the end that man should find nothing after him.

15 All things have I seen in the yamim of my vanity: there is a just man that perishes in his tzedakah and there is a wicked man that prolongs his chayim in his evil.

16 Be not over tzadik; neither make yourself over wise: why should you destroy yourself?

17 Be not wicked overmuch, neither be foolish: why should you die before your time?

18 It is tov that you should take hold of this; yes, also from this withdraw not your hand: for he that fears Ahlohim shall follow all these things.

19 Chochmah strengthens the wise more than ten mighty men who are in the city.

20 For there is not a just man upon earth who does tov and sins not.

21 Also take no heed to all words that are spoken; lest you hear your eved curse you:

22 For many times as also your own lev knows you likewise have cursed others.

23 All this have I proved by chochmah: I said, I am wise; but it was far from me.

24 That which is far off and exceedingly deep, who can find it out?

25 I applied my lev to know and to search and to seek out chochmah and the reason of things and to know the evil of folly, even of foolishness and transgression:

26 And I find more bitter than death the woman, whose lev is snares and nets and her hands as shackles: the one who pleases Ahlohim shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, says the Koheleth, counting one by one, to find out the conclusion:

28 What yet my being seeks, but I found not: one man among a thousand have I found; but a woman among all those have I not found.

29 Behold, this only have I found, that Ahlohim has made man upright; but they have sought out many devices.

8 Who is as the wise man? And who knows the interpretation of a thing? A man's chochmah makes his face to shine and the boldness of his face shall be changed.

2 I counsel you to keep the melech's commandment because of the oath of Ahlohim.

3 Be not hasty to go out of His sight: stand not in an evil thing; for he does whatever pleases him.

4 Where the word of a melech is, there is power:
and who may say to him, What are you doing?

5 Whoever keeps the commandment shall know no
evil thing: and a wise man's lev discerns both time
and mishpat.

6 Because to every purpose there is time and
mishpat, therefore the misery of man is great upon
him.

7 For he knows not what shall be: for who can tell
him when it shall be?

8 There is no man that has power over the ruach to
retain the ruach; neither has he power in the yom of
death: and there is no discharge in a war; neither
shall evil deliver those that are given to it.

9 All this have I seen and applied my lev to every
work that is done under the shemesh: there is a
time in which one man rules over another to his own
hurt.

10 And so I saw the wicked buried, who had come
and gone from the place of the kadosh and they
were forgotten in the city where they had so done:
this is also vanity.

11 Because sentence against an evil work is not
executed speedily, therefore the lev of the sons of
men is fully set in them to do evil.

12 Though a sinner do evil a hundred times and his
yamim be prolonged, yet surely I know that it shall
be well with them that fear Ahlohim, who fear before
Him:

13 But it shall not be well with the wicked; neither
shall he prolong his yamim, which are as a shadow;
because he does not fear before Ahlohim.

14 There is a vanity which is done upon the earth;
that there be just men, to whom it happens
according to the work of the wicked; again, there be
wicked men, to whom it happens according to the
work of the tzadik: I said that this also is vanity.

15 Then I commended gilah because a man has no better thing under the shemesh, than to eat and to drink and to be in simcha: for that shall abide with him from his labor all the yamim of his chayim, which Ahlohim gives him under the shemesh.

16 When I applied my lev to know chochmah and to see the task that is done upon the earth, even though one sees no sleep yom, or lyla.

17 Then I beheld all the work of Ahlohim, that a man cannot find out the work that is done under the shemesh: because though a man labor to seek it out, yet he shall not find it; yes further; though a wise man claim to know it, yet shall he not be able to find it.

9 For all this I considered in my lev even to declare all this that the tzadik and the wise and their works, are in the hand of Ahlohim: no man knows whether ahava, or hatred awaits him.

2 All things come alike to all: there is one event to the tzadik and to the wicked; to the tov and to the clean and to the unclean; to him that brings sacrifices and to him that does not bring sacrifices: as is the tov, so is the sinner; and he that swears, as he that fears an oath.

3 This is an evil among all things that are done under the shemesh, that there is one event to all: yes, also the lev of the sons of men is full of evil and transgression is in their lev while they live and then they go to the dead.

4 For to him that is joined to all the living there is tikvah: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not anything, neither have they anymore a reward; for the memory of them is forgotten.

6 Also their ahava and their hatred and their envy, is now perished; neither have they anymore a portion

le-olam-va-edin anything that is done under the shemesh.

7 Go your derech, eat your lechem with simcha and drink your wine with a happy lev; for Ahlohim now accepts your works.

8 Let your garments be always white; and let your head lack no oil.

9 Live joyfully with the isha whom you love all the yamim of the chayim of your vanity, which He has given you under the shemesh, all the yamim of your vanity: for that is your portion in this chayim and in your labor which you toil under the shemesh.

10 Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor da'at, nor chochmah, in Sheol, where you go.

11 I returned and saw under the shemesh, that the race is not to the swift, nor the battle to the strong, neither the lechem to the wise, nor the riches to men of binah, nor the chen to men of skill; but time and chance happens to them all.

12 For man also knows not his time: as fish that are taken in an evil net and as the birds that are caught in a snare; so are the sons of men snared in an evil time, when it falls suddenly upon them.

13 This chochmah have I seen also under the shemesh and it seemed great to me:

14 There was a little city and few men within it; and there came a great melech against it and besieged it and built great bulwarks against it:

15 Now there was found in it a poor wise man and he by his chochmah he delivered the city; yet no man remembered that same poor man.

16 Then said I, Chochmah is better than strength: nevertheless the poor man's chochmah is despised and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that rules among fools.

18 Chochmah is better than weapons of war: but one sinner destroys much tov.

10 Dead flies, das fliegen, cause the oil of the perfumer to send forth a stinking smell: so does a little folly to him that has a reputation for chochmah and kavod.

2 A wise man's lev is at his right hand; but a fool's lev at his left.

3 Yes also, when he that is a fool walks by the derech, his chochmah fails him and he says to everyone that he is a fool.

4 If the ruach of the ruler rises up against you, leave not your place; for yielding pacifies great offences.

5 There is an evil that I have seen under the shemesh, as an error that proceeds from the ruler:

6 Folly is set in great dignity and the rich sit in low place.

7 I have seen avadim upon horses and rulers walking as avadim upon the earth.

8 He that digs a pit shall fall into it; and whoever breaks a hedge, a serpent shall bite him.

9 Whoever removes stones shall be hurt with them; and he that splits wood shall be endangered by it.

10 If the iron is blunt and one does not sharpen the edge, then he needs more strength: but chochmah is profitable to make right.

11 Surely the serpent will bite without being charmed; then in vain is the charmer.

12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow himself up.

13 The beginning of the words of his mouth is foolishness: and the end of his talk is wicked transgression.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labor of the foolish wearies every one of them because he knows not how to go to the city.

16 Woe to you, O land, when your melech is a child and your rulers eat in the boker!

17 Blessed are you, O land, when your melech is the son of nobles and your rulers eat in due season, for strength and not for drunkenness!

18 By much laziness the building decays; and through idleness of the hands the bayit drops through.

19 A feast is made for laughter and wine makes happy: but money answers all things.

20 Curse not the melech, no not in your thought; and curse not the rich in your bedroom: for a bird of the air shall carry the voice and that which has wings shall tell the matter.

11 Cast your lechem upon the mayim: for you shall find it after many yamim.

2 Give a portion to seven and also to eight; for you know not what evil shall be upon the earth.

3 If the clouds are full of rain, they empty themselves upon the earth: and if the eytz falls toward the south, or toward the north, in the place where the eytz falls, there it shall be.

4 He that observes the wind shall not sow; and he that regards the clouds shall not reap.

5 As you know not what is the derech of the ruach, nor how the bones do grow in the womb of her that is with child: even so you know not the works of Ahlohim who makes all.

6 In the boker sow your zera and in the evening withhold not your hand: for you know not which shall

prosper, either this, or that, or whether they both shall be alike and tov.

7 Truly the ohr is sweet and a pleasant thing it is for the eyes to behold the shemesh:

8 But if a man lives many years and has gilah in them all; yet let him remember the yamim of darkness; for they shall be many. All that comes is vanity.

9 Gilah, O young man, in your youth; and let your lev encourage you in the yamim of your youth and walk in the derachot of your lev and in the sight of your eyes: but know, that for all these things Ahlohim will bring you into mishpat.

10 Therefore remove sorrow from your lev and put away evil from your flesh: for childhood and youth are vanity.

12 Remember now your Creators in the yamim of your youth, while the evil yamim come not, nor the years draw near, when you shall say, I have no pleasure in them;

2 While the shemesh, or the ohr, or the yarayach, or the cochavim, be not darkened, nor the clouds return after the rain:

3 In the yom when the keepers of the bayit shall tremble and the strong men shall bow themselves and the grinders cease because they are few and those that look out of the windows will become dim,

4 And the doors shall be shut in the streets, when the sound of the grinding is low and he shall rise up at the voice of the bird and all the daughters of music shall be brought low;

5 Also when they shall be afraid of that which is high and fears shall be in the derech and the almond eytz shall flourish and the grasshopper shall be a burden and desire shall fail: because man goes to his everlasting home and the mourners go about

the streets:

6 Before the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the ruach shall return to Ahlohim who gave it.

8 Vanity of vanities, says the Koheleth; all is vanity.

9 And moreover because the Koheleth was wise, he still taught the people da'at; yes, he listened and sought out and set in order many mishle.

10 The Koheleth sought to find out acceptable words: and that which was written was upright, even words of emet.

11 The words of the wise are as goads and as nails arranged by workmen, which are given from One Shepherd.

12 And further, by these, my son, be admonished: of making many scrolls there is no end; and much study is a weariness of the flesh.

13 Let us hear the conclusion of the whole matter. Fear Ahlohim and keep His mitzvoth: for this is the entire duty of all mankind.

14 For Ahlohim shall bring every work into mishpat, with every secret thing, whether it is tov, or whether it is evil. X

Esther-Hadasah

To Our Forefathers Yisrael

In the second year of the reign of Achashverosh the great melech, on the first yom of Aviv, Mordechai the son of Yahir, the son of Semeyah, the son of Keshu, of the tribe of Benyamin, a Yahudi dwelling in the city of Shushan, a famous man, serving in the melech's palace, saw a vision. Now he was part of the captivity which Nevuchadnetzar melech of Bavel had carried captive from Yahrushalayim, with Yahconyah, the melech of Yahudah. And this was his dream: Behold, voices and a noise, thunders and an earthquake and tumult upon the olam. And, behold, two great serpents came forth, both ready for conflict and there came from them great voices and by their voices every nation was prepared for battle, even to fight against the nation of the tzadikim. And, behold, a yom of darkness and blackness, tribulation and anguish, affliction and great tumult upon the olam. And all of the tzadik nation was troubled, fearing their own afflictions; and they prepared to die, and cried to אֱלֹהִים: and from their cry there came as it were a great river from a little fountain, even much mayim. And ohr and the shemesh arose and the lowly were exalted and devoured the nobles. And Mordechai who had seen this vision and what אֱלֹהִים designed to do, having awoke, kept it in his lev and desired by all means to interpret it, that lyla. And Mordechai remained quiet in the palace with Gabatha and Tharra the melech's two managers, eunuchs, who guarded the palace. And he heard their conversations and searched out their plans and learned that they were preparing to kill melech

Achashverosh: and he informed the melech concerning them. And the melech examined the two managers and they confessed and were executed. And the melech wrote these things for a record; also Mordechai wrote concerning these matters. And the melech commanded Mordechai to serve in the palace and gave him gifts for this service. And Haman the son of Hammedatha had honor in the sight of the melech and he endeavoured to hurt Mordechai and his people, because of his friendship with the two managers of the melech.

1 Now it came to pass in the yamim of

Achashverosh

(this is Achashverosh that reigned, from India even to Ethiopia, over one hundred twenty seven provinces),

2 That in those yamim, when The melech Achashverosh sat on the kesay of his malchut, which was in Shushan the palace,

3 In the third year of his reign, he made a feast to all his princes and his avadim; the powers of Persia and Media, the nobles and princes of the provinces, being before him:

4 He showed the riches of his beautiful malchut and the kavod of his excellent majesty many yamim, even one hundred eighty yamim.

5 And when those yamim were expired, the melech made a feast to all the peoples that were present in Shushan the palace, both to great and small, seven yamim, in the court of the gan of the melech's palace;

6 Where there were white, green and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds

were of gold and silver, upon a pavement of red and blue and white and black, marble.

7 And they served drinks in vessels of gold – the vessels being diverse one from another – and royal wine in abundance, according to the generosity of the melech.

8 And the drinking was according to the law; no one was compelled: for so the melech had appointed to all the officers of his bayit, that they should serve according to every man's pleasure.

9 Also Vashti the malka made a feast for the women in the royal bayit that belonged to melech Achashverosh.

10 On the seventh yom, when the lev of the melech was filled with wine, he commanded Mehuman, Biztha, Harvona, Bigtha and Avagtha, Zethar and Carcas, the seven officers that served in the presence of Achashverosh the melech,

11 To bring Vashti the malka before the melech with her royal keter, to show the people and the princes her beauty: for she was lovely to look at.

12 But the malka Vashti refused to come at the melech's commandment given by his officers: therefore the melech was very angry and his anger burned inside of him.

13 Then the melech said to the wise men, who knew the times – for this was the melech's custom; he discussed matters in the presence of those who understood law and mishpat-

14 And the next to him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media, who saw the melech's face and who sat in the highest and foremost positions in the malchut.

15 What shall we do to the malka Vashti according to law because she has not performed the

commandment of melech Achashverosh by the officers?

16 And Memucan answered before the melech and the princes, Vashti the malka has not done wrong to the melech only, but also to all the princes and to all the peoples that are in all the provinces of the melech Achashverosh.

17 For this rebellion of the malka shall be known to all women, so that they shall despise their husbands, when it shall be reported that the melech Achashverosh commanded Vashti the malka to be brought in before him, but she did not come.

18 Likewise shall the ladies of Persia and Media say to all the melech's princes, that they have heard of the deed of the malka. Then shall there arise much contempt and anger.

19 If it please the melech, let there be issued a royal commandment from him and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before melech Achashverosh; and let the melech give her royal position to another that is better than she.

20 And when the melech's decree that he shall make shall be published throughout all his empire – for it is great – all the wives shall give to their husbands kavod, both great and small.

21 And the guidance pleased the melech and the princes; and the melech did according to the words of Memucan:

22 For he sent letters into all the melech's provinces, into every province according to the written decree and to every people after their language, that every man should bear the rule in his own bayit and that it should be published according to the language of every people.

2 After these things, when the anger of melech Achashverosh was appeased, he remembered Vashti and what she had done and what was decreed against her.

2 Then said the melech's avadim that attended to him, Let there be lovely young virgins sought for the melech:

3 And let the melech appoint officers in all the provinces of his malchut, that they may gather together all the lovely young virgins to Shushan the palace, to the bayit of the women to the custody of Hegai the melech's officer, guardian of the women; and let their things for purification be given to them:

4 And let the virgin that pleases the melech become malka instead of Vashti. And the guidance pleased the melech; and he did so.

5 Now in Shushan the palace there was a certain Yahudi, whose name was Mordechai, the son of Yair, the son of Shimei, the son of Kish, a Benyamite;

6 Who had been carried away from Yahrushalayim with the captivity that had been carried away with Yechonyah melech of Yahudah, whom Nevuchadnetzar the melech of Bavel had carried away.

7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither abba nor eema and the virgin was lovely and beautiful; whom Mordechai took for his own isha, when her abba and eema were dead.

8 So it came to pass, when the melech's commandment and his decree was heard and when many virgins were gathered together to Shushan the palace, to the custody of Hegai, that Esther was brought also to the melech's bayit, to the custody of Hegai, guardian of the women.

9 And the virgin pleased him and she obtained kindness from him; and he quickly gave her things for purification, with such things as belonged to her and seven avadim, which were to be given to her, out of the melech's bayit: and he preferred her and her female avadim to the best place of the bayit of the women.

10 Esther had not revealed her national identity nor her relatives: for Mordechai had ordered her that she should not declare it.

11 And Mordechai walked every yom before the court of the women's bayit, to know how Esther was doing and what would become of her.

12 Now when every virgin's turn had come to go in to melech Achashverosh, after she had been purified twelve chodashem, according to the manner of the women; for in this manner were the yamim of their purifications accomplished; six chodashem with the oil of myrrh and six chodashem with sweet odors.

13 Then came every virgin to the melech; whatever she desired was given to her to go with her out from the bayit of the women to the melech's bayit.

14 In the evening she went and the next yom she returned into the second bayit of the women, to the custody of Shaashgaz, the melech's officer, who kept the concubines: she came in to the melech no more, unless the melech delighted in her, so that she was called by name a second time.

15 Now when the turn of Esther, the daughter of Avihail the uncle of Mordechai, who had taken her for his daughter, had come to go in to the melech, she required nothing but what Hegai the melech's officer, the guardian of the women, had advised. And Esther obtained chen in the sight of all those that looked upon her.

16 So Esther was taken to melech Achashverosh, into his royal bayit in the twelfth chodesh, in the seventh year of his reign.

17 And the melech loved Esther above all the women and she obtained chen and kindness in his sight more than all the virgins; so that he set the royal keter upon her head and made her malka instead of Vashti.

18 Then the melech made a great feast to all his princes and his avadim, even Esther's Moed; and he made a release to the provinces and gave gifts, according to the means of a melech.

19 And when the virgins were gathered together the second time, then Mordechai sat in the palace.

20 Now Esther had not revealed her identity; for so Mordechai commanded her, to fear אֱלֹהֵי אֲרָמָיָהּ and perform His mitzvot, as when she was with him: and Esther changed not her manner of chayim.

21 In those yamim, while Mordechai sat in the melech's gate, two of the melech's officers, Bigthan and Teresh, of those who guarded the palace door, were angry and sought to lay hands on the melech Achashverosh.

22 And the matter became known to Mordechai, who told it to Esther the malka; and Esther informed the melech in Mordechai's name.

23 And when an investigation was made of the matter, it was confirmed; therefore they were both hanged on an eytz: and it was written in the scroll of the chronicles before the melech.

3 After these things did melech Achashverosh promote Haman the son of Hammedatha the Agagite and advanced him and set his seat above all the princes that were with him.

2 And all the melech's avadim, that were in the melech's gate, bowed and revered Haman: for

the melech had so commanded concerning him. But Mordechai bowed not, nor did him reverence.

3 Then the melech's avadim, who were in the melech's gate, said to Mordechai, Why do you transgress the melech's commandment?

4 Now it came to pass, when they spoke daily to him and he listened not to them, that they told Haman, to see whether Mordechai's words would stand: for he had told them that he was a Yahudi.

5 And when Haman saw that Mordechai bowed not, nor did him reverence, then was Haman full of anger.

6 And he thought it despicable to lay hands on Mordechai alone; for they had showed him the identity of the people of Mordechai: therefore Haman sought to destroy all the Yahudim that were throughout the whole malchut of Achashverosh, even the people of Mordechai.

7 And he made a decree in the twelfth year of the reign of Achashverosh, and cast lots daily and every chodesh, to slay in one yom the nation of Mordechai: and the lot fell on the fourteenth yom of the chodesh, which is chodesh twelve.

8 And Haman said to melech Achashverosh, There is a certain people scattered abroad and dispersed among the nation in all the provinces of your malchut; and their laws are diverse from all peoples; neither do they keep the melech's laws: therefore it is not for the melech's benefit to let them remain alive.

9 If it please the melech, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the duties of the business, to bring it into the melech's treasuries.

10 And the melech took his ring from his hand and gave it to Haman the son of Hammedatha the Agagite, the Yahudim's enemy.

11 And the melech said to Haman, The silver is given to you, the people also, to do with them as it seems tov to you.

12 Then were the melech's sophrim called on the thirteenth yom of the first chodesh and there was written according to all that Haman had commanded to the melech's lieutenants and to the governors that were over every province and to the rulers of every people of every province according to the written decree and to every people in their own language; in the name of melech Achashverosh it was written and sealed with the melech's seal.

13 And the message was sent by posts throughout the malchut of Achashverosh, to utterly destroy the race of the Yahudim, on the first yom of the twelfth chodesh and to plunder their goods. And the following is the copy of the letter; The great melech Achashverosh writes this to the rulers and smaller governors of a hundred and twenty-seven provinces, from India even to Ethiopia, who hold authority under him. Ruling over many nations and having obtained dominion over the whole olam hazeh, I was inclined (not elated by the confidence of power, but always conducting myself with great moderation and gentleness) to make the chayim of my subjects one of shalom, desiring both to maintain the malchut quietly and orderly to its utmost limits and to restore the shalom desired by all men. But when I had enquired of my advisors how this should be brought to pass, a man, who excels in soundness of mishpat among us and had been shown to be loyal, without wavering and with unshaken fidelity and had obtained the second position in the malchut, informed us, that a certain

wicked people, is mixed among all the goyim throughout the olam, opposed because of their Torah, to every other nation and continually neglecting the commands of the melech, so that the unity government blamelessly administered by us, is not able to be established in shalom. Having then understood that this nation alone, above all others, is continually set in opposition to every man, introducing as a change, a foreign code of Torot and plotting to accomplish the worst of evils against our interests and against the establishment of our malchut in simcha; we signified to you in the letter written by Haman, who is set over public affairs and is our second governor, to destroy them all utterly; with their wives and children by the sword due to our enemies, without pitying or sparing any, on the fourteenth day of the twelfth chodesh. So that the people, both before and now, who are evil and opposed to us, have been violently consigned to death, all in one yom, may after their demise, secure for us continually, a well constituted state of affairs in shalom.

14 The copy of the decree was issued as a commandment to be given in every province and was published to all the peoples, that they should be ready for that yom.

15 The messengers went out, being quickened by the melech's commandment and the decree was given in Shushan the palace. And the melech and Haman sat down to drink; but the city of Shushan was in confusion.

4 When Mordechai perceived all that was done, Mordechai tore his clothes and put on sackcloth with ashes and went out into the middle of the city and cried with a loud and a bitter cry;

2 And came before the melech's gate: for none might enter into the melech's gate clothed with sackcloth.

3 And in every province, wherever the melech's commandment and his decree came, there was great mourning among the Yahudim and fasting and weeping and wailing; and many lay in sackcloth and ashes.

4 So Esther's maids and her officers came and told it to her. Then was the malka exceedingly in pain; and she sent clothing to clothe Mordechai and to take away his sackcloth from him: but he refused.

5 Then called Esther for Hatach, one of the melech's officers, who was appointed to serve her and gave him an order to go to Mordechai, to know what it was and why it was.

6 So Hatach went forth to Mordechai to the street of the city, which was before the melech's gate.

7 And Mordechai told him of all that had happened to him and of the ten thousand talents that Haman had promised to pay into the melech's treasuries, for the Yahudim, in order to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show it to Esther and to declare it to her and to order her that she should go in to the melech, to make petition to him and to make a request before him for her people, remembering, he said, the yamim of your humble start, how you were nursed by my hand: because Haman, who holds the next highest place to the melech, has spoken against us for death. So now, call on אֱלֹהֵינוּ and speak to the melech concerning us, to deliver us from death.

9 And Hatach came and told Esther the words of Mordechai.

10 Again Esther spoke to Hatach and gave him an admonition to Mordechai;

11 All the melech's avadim and the people of the melech's provinces, do know, that anyone, whether man, or woman, who shall come to the melech into the inner court, who is not called, will be put to death by his law, except the one to whom the melech shall hold out the golden scepter, that he may live: but I have not been called to come in to the melech these thirty yamim.

12 And they told Mordechai Esther's words.

13 Then Mordechai commanded this answer to Esther, Think not to yourself that you shall escape in the melech's bayit, more than all the other Yahudim.

14 For if you keep silent at this time, then shall their relief and deliverance arise for the Yahudim from another place; but you and your abba's bayit shall be destroyed: and who knows whether you have come to the malchut for such a time as this?

15 Then Esther ordered them to return to Mordechai with this answer,

16 Go, gather together all the Yahudim that are present in Shushan and fast for me and neither eat nor drink three yamim and laylot: I also and my virgins will fast as well; and then I will go in to the melech, which is not according to the law: and if I perish, I perish.

17 So Mordechai went his derech and did according to all that Esther had commanded him. And he besought אֱלֹהִים, making mention of all the works of אֱלֹהִים; and he said, Adonai Ahlohim, Melech ruling overall, for all things are in Your Power and there is no one that shall oppose You, in Your purpose to save Yisrael. For You have made the shamayim and the olam and every wonderful thing in the olam under the shamayim. And You are Ahlohim of all and there is no one who shall resist You אֱלֹהִים. You know all things. You know, אֱלֹהִים, that it is not in insolence, nor haughtiness, nor the ahava of

tifereth, that I have done this, to refuse obeisance to the haughty Haman. For I would gladly have kissed the soles of his feet for the safety of Yisrael. But I have done this, that I might not set the tifereth of man above the tifereth of אלהים; and I will not worship anyone except You, my אלהים and I will not do these things in haughtiness. And now, אלהים Ahlohim, The Melech, The Ahlohim of Avraham, spare Your people, for our enemies are looking upon us to our destruction and they have desired to destroy Your ancient inheritance. Do not overlook Your peculiar people, whom You have redeemed for Yourself out of eretz Mitzrayim. Shema to my tefillah and show chen to Your inheritance and turn our mourning into simcha, that we may have chayim and sing tehillot to Your name, אלהים; and do not utterly destroy the mouths of those that give tehillot to You, אלהים. And all Yisrael cried with all their might, for death was before their eyes. And malka Esther took refuge in אלהים, being taken as it were in the agony of death. And having taken off her royal apparel, she put on garments of distress and mourning; and instead of grand perfumes, she filled her head with ashes and dung and she greatly humbled her body and she filled every place of her adorning with the torn curls of her hair. And she sought אלהים Ahlohim of Yisrael, and said, אלהים, You alone are our Melech: help me who am destitute and have no Helper but You, for my danger is near at hand. I have heard from my birth, in the tribe of my kindred that You, אלהים took Yisrael out of all the goyim and our ahvot out of all their kindred, for a perpetual inheritance and have done for them all that You have said. And now we have sinned before You, and You have delivered us into the hands of our enemies because we served their ahlahim. You are tzadik, אלהים. But now they have

not been contented with the bitterness of our past avdoot but have laid their hands on the hands of their idols, in order to abolish the decree of Your mouth and utterly to destroy Your inheritance and to stop the mouths of them that give You tehillot and to extinguish the tifereth of Your Bayit and Your altar and to open the mouths of the goyim, to speak the praises of vanities, in order that a mortal melech should be admired forever. אלהים, do not grant Your Sceptre to them that are not Yours and let them not laugh at our fall, but turn their counsel against themselves and make an example of the one who has begun to injure us. Remember us, אלהים and manifest Yourself in the time of our affliction and encourage me, Melech over all other ahlahim and Ruler over all dominions. Put harmonious speech into my mouth before the lion and turn his lev to hate him that fights against us, to the utter destruction of him that consents with him. But deliver us by Your Hand and help me who am destitute and have none but You אלהים. You know all things and know that I hate the esteem of transgressors and that I abhor the places of the ones without brit milah and of every stranger. You know my need; for I abhor the keter, the symbol of my proud position, which is upon my head in the days of my splendor: I abhor it as a menstruous cloth and I wear it not in the days of my tranquility. And Your handmaid has not eaten at the shulchan of Haman and I have not honored the banquet of the melech, neither have I drunk wine of their libations. Neither has Your handmaid rejoiced since the yom of my promotion, until now, except in You, אלהים Ahlohim of Avraham. Ahlohim, who has power over all, shema to the kol of the desperate and deliver us from the hand of them that devise mischief; and deliver me from all my fears.

5 And it came to pass on the third yom, when she had ceased making tefillah, that she put off her simple dress and put on her esteemed apparel. And being splendidly dressed and having called upon אלהים Ahlohim, The Overseer and Preserver of all things, she took her two maids, and she leaned upon one, as a delicate female and the other followed bearing her train. And she was blooming in the perfection of her beauty; and her face was cheerful and it was benevolent, but her lev was stressed with fear. And having passed through all the doors, she stood before the melech: and he was sitting upon his royal throne and he had put on all his esteemed apparel, covered all over with gold and precious stones and was very upset. And having raised his face resplendent with esteem, he looked on with intense anger: and the malka fell and her color changed as she fainted; and she bowed herself upon the head of the maid that went before her. But אלהים Ahlohim changed the ruach of the melech to gentleness and in intense feeling, he sprang from off his kesay and took her into his arms, until she recovered: and he comforted her with words of shalom and said to her, What is the matter, Esther? I am your brother; be of tov cheer, you shall not die, for our command is openly declared to you, Draw near to me.

2 And the melech held out to Esther the golden scepter that was in his hand and laid it on her neck and embraced her and said. Speak to me. And she said to him, I saw you master as a malach of אלהים and my lev was troubled for fear of your esteem. For you master, are wonderous and your face is full of unmerited favor. And while she was speaking, she fainted and fell. Then the melech was troubled

and all his avadim comforted her. So Esther arose and drew near and touched the top of the scepter.

3 Then said the melech to her, What do you desire, malka Esther? And what is your request? It shall be given to you even to half of the malchut.

4 And Esther answered, If it seems tov to the melech, let the melech and Haman come this yom to the banquet that I have prepared for him.

5 Then the melech said, Hurry and get Haman, that he may do as Esther has said. So the melech and Haman came to the banquet that Esther had prepared.

6 And the melech said to Esther at the banquet of wine, What is your petition? And it shall be granted you: and what is your request? Even to half of the malchut it shall be given.

7 Then answered Esther and said, My petition and my request is this;

8 If I have found chen in the sight of the melech and if it pleases the melech to grant my petition and to perform my request, let the melech and Haman come to the banquet that I shall prepare for them and I will do tomorrow as the melech has said.

9 Then went Haman forth that yom with gilah and with a lev of simcha: but when Haman saw Mordechai in the melech's gate, that he did not stand up, nor move for him, he was full of indignation against Mordechai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his chaverim and Zeresh his isha.

11 And Haman told them of the beauty of his riches and the multitude of his children and all the things in which the melech had promoted him and how he had advanced him above the princes and avadim of the melech.

12 Haman said moreover, Esther the malka did not let any man come in with the melech to the banquet that she had prepared except myself; and tomorrow I am invited with her and also with the melech.

13 Yet all this means nothing to me, as long as I see Mordechai the Yahudi sitting at the melech's gate.

14 Then said Zeresh his isha and all his chaverim to him, Let gallows be made of fifty cubits high and tomorrow speak to the melech that Mordechai may be hanged on it: then go in joyfully with the melech to the banquet. And the thing pleased Haman; and he ordered the gallows to be made.

6 On that lyla the melech could not sleep and he commanded someone to bring the scroll of records of the chronicles; and they were read before the melech.

2 And it was found written, that Mordechai had informed him of Bigthana and Teresh, two of the melech's officers, the guards of the palace door, who sought to lay hands on the melech Achashverosh.

3 And the melech said, What kavod and dignity has been done to Mordechai for this? Then said the melech's avadim that attended to him, There is nothing done for him.

4 And the melech said, Who is in the court? Now Haman had come into the outward court of the melech's bayit, to speak to the melech to hang Mordechai on the gallows that he had prepared for him.

5 And the melech's avadim said to him, Behold, Haman stands in the court. And the melech said, Let him come in.

6 So Haman came in. And the melech said to him, What shall be done to the man whom the melech delights to esteem? Now Haman thought in his lev,

To whom would the melech delight to do esteem more than to myself?

7 And Haman answered the melech, For the man whom the melech delights to esteem,

8 Let the royal apparel be brought which the melech wears and the horse that the melech rides upon and the royal keter that is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the melech's most noble princes, that they may array the man completely whom the melech delights to esteem and bring him on horseback through the streets of the city and proclaim before him, So shall it be done to the man whom the melech delights to esteem.

10 Then the melech said to Haman, Hurry and take the apparel and the horse, as you have said and do so to Mordechai the Yahudi, that sits at the melech's gate: let nothing fail of all that you have spoken.

11 Then took Haman the apparel and the horse and arrayed Mordechai and brought him on horseback through the streets of the city and proclaimed before him, So shall it be done to the man whom the melech delights to esteem.

12 And Mordechai came again to the melech's gate. But Haman hurried back to his bayit mourning and having his head covered.

13 And Haman told Zeresh his isha and all his chaverim everything that had happened to him. Then said his wise men and Zeresh his isha to him, If Mordechai is of the zera of the Yahudim, you shall not prevail against him, but shall surely fall before him, for the living Ahlohim is with him.

14 And while they were yet talking with him, the melech's officers came and quickly brought Haman to the banquet that Esther had prepared.

7 So the melech and Haman came to the banquet with Esther the malka.

2 And the melech said again to Esther on the second yom at the banquet of wine, What is your petition, malka Esther? And it shall be granted you: and what is your request? And it shall be performed, even to half of the malchut.

3 Then Esther the malka answered and said, If I have found chen in your sight, O melech and if it please the melech, let my chayim be given me at my petition and my people at my request:

4 For we have been sold, I and my people, to be destroyed, to be slain and to perish. But if we had been sold even as avadim, I would have remained silent, although the enemy could not make up the damage to the melech.

5 Then the melech Achashverosh answered and said to Esther the malka, Who is he and where is he, that does presume in his lev to do so?

6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the melech and the malka.

7 And the melech arising from the banquet of wine in anger went into the palace gan: and Haman stood up to make a request for his chayim to Esther the malka; for he saw that there was evil determined against him by the melech.

8 Then the melech returned out of the palace gan into the place of the banquet of wine; and Haman fell upon the bed on which Esther was. Then said the melech, Will he force the malka sexually also before me in the bayit? As the word went out of the melech's mouth, they covered Haman's face.

9 And Havonah, one of the officers, said before the melech, Behold also, the gallows fifty cubits high, which Haman had made for Mordechai, who had

spoken tov for the melech, stands at the bayit of Haman. Then the melech said, Hang him on it.
10 So they hanged Haman on the gallows that he had prepared for Mordechai. Then was the melech's anger abated.

8 On that yom did the melech Achashverosh give the bayit of Haman the Yahudim's enemy to Esther the malka. And Mordechai came before the melech; for Esther had told him how he was related to her.
2 And the melech took off his ring, which he had taken from Haman and gave it to Mordechai. And Esther set Mordechai over the bayit of Haman.
3 And Esther spoke yet again before the melech and fell down at his feet and sought him with tears to put away the mischief of Haman the Agagite and his evil device that he had devised against the Yahudim.
4 Then the melech held out the golden scepter toward Esther. So Esther arose and stood before the melech,
5 And said, If it please the melech and if I have found chen in his sight and the thing seems right before the melech and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Yahudim who are in all the melech's provinces:
6 For how can I endure to see the evil that shall come to my people? Or, how can I endure to see the destruction of my relatives?
7 Then the melech Achashverosh said to Esther the malka and to Mordechai the Yahudi, Behold, I have given Esther the bayit of Haman and they have hanged him upon the gallows because he laid his hand upon the Yahudim; what more do you seek?

8 Write also for the Yahudim, whatever you like, in the melech's name and seal it with the melech's ring: for the writing which is written in the melech's name and sealed with the melech's ring, no man can reverse.

9 Then were the melech's sophrim called at that time, in the first chodesh, that is, the chodesh Aviv, on the twenty-third yom; and it was written according to all that Mordechai commanded to the Yahudim and to the lieutenants and the deputies and rulers of the provinces which are from India to Ethiopia, a hundred twenty seven provinces, to every province according to their writing and to every people after their language and to the Yahudim according to their writing and according to their language.

10 And he wrote in the melech Achashverosh's name and sealed it with the melech's ring and sent letters by messenger posts on horseback and riders on mules, camels and young mares:

11 In which the melech granted the Yahudim to use their own Torah, who were in every city, to gather themselves together, and to stand for their chayim, to destroy, to slay and to cause to perish, all the power of the peoples and provinces that would assault them, both little ones and women and to take the plunder from them for a spoil,

12 Upon one yom in all the provinces of melech Achashverosh, namely, upon the thirteenth yom of the twelfth chodesh.

13 The copy of the writing for a commandment to be given in every province was published to all peoples, that the Yahudim should be ready that yom to avenge themselves on their enemies. And the following is the copy of the letter of the orders. The great melech Achashverosh sends greetings to the rulers of provinces in a hundred and twenty-seven

provinces, from India to Ethiopia, even to those who are faithful to our interests. Many who have been frequently honored by the most abundant kindness of their benefactors have conceived ambitious designs and not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors. And they not only would utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that is tov, they thought that they shall escape the sin-hating vengeance of the ever-seeing Ahlohim. And often evil exhortation has made them partakers of the guilt of shedding innocent dahm and has involved in irremediable calamities, many of those who had been appointed to offices of authority, who had been entrusted with the management of their chaverims' affairs; while men, by the false deceptions of an evil disposition, have deceived the simple candor of the ruling powers. And it is possible to see this, not so much from more ancient accounts, as it is immediately in your power to see it by examining what things have been wickedly perpetrated by the baseness of men unworthily holding power. And it is right to take heed with regard to the future, that we may maintain the government in undisturbed shalom for all men, adopting needful changes and ever giving mishpat to those cases which come under our notice, with truly equitable decisions. For whereas Haman, an Agagite, the son of Hammedatha, in reality an alien from our dahm of the Persians and differing widely from our mild course of government, having been hosted in kindness by us, obtained so large a share of our universal kindness, as to be called our abba and to continue as the person next to the royal throne, esteemed by all; he however, overcome by

the pride of his position, endeavored to deprive us of our dominion and our chayim: having by various and subtle deceptions demanded the destruction of both Mordechai our deliverer and perpetual benefactor and Esther the blameless consort of our malchut, with their whole nation. For by these methods he thought, having surprised us in a vulnerable state, to transfer the dominion of the Persians to the Agagites. But we find that the Yahudim, who have been consigned to destruction by the most abominable of men, are not our enemies, but living according to the tzadik Torot and being the sons of the living Ahlohim, the El-Elyon and El-Gibbor, who maintains the malchut for us, as well as for our ahvot, in a most excellent order. You will therefore do well in refusing to obey the letter sent by Haman the son of Hammedath, because he that has done these things, has been hung with his whole mishpachah at the gates of Shushan, El Shaddai having swiftly returned to him a worthy pay back. We urge you then, having openly published a copy of this letter in every place, to give the Yahudim permission to use their own lawful customs and to strengthen them, that on the thirteenth of the twelfth chodesh, on the same yom, they may defend themselves against those who attack them in a time of affliction. For in the place of the destruction of the chosen race, El Shaddai has granted them this time of simcha. Do you therefore also, among your notable feasts, keep a distinct yom with all simcha, that both now and in the future, it may be a yom of deliverance for us and to all who are well disposed toward the Persians; but to those that plotted against us, may it be a memorial of destruction. And every city and province collectively, which shall not do accordingly, shall be consumed with vengeance by spear and fire: it shall be made

not only inaccessible to men, but most hateful to wild beasts and birds forever. And let the copies be posted in plain sight throughout the malchut and let all the Yahudim be ready for this yom, to fight against their enemies.

14 So the messenger posts that rode upon mules and camels went out, being rushed by the melech's commandment. And the decree was also given at Shushan the palace.

15 And Mordechai went out from the presence of the melech in royal apparel of blue and white and with a great keter of gold and with a garment of fine linen and purple: and the city of Shushan rejoiced and was in simcha.

16 The Yahudim had ohr and gilah and simcha and kavod.

17 And in every province and in every city, wherever the melech's commandment and his decree was declared, the Yahudim had simcha and gilah, a moed and a Yom-Tov. And many of the goyim of the land performed brit-milah and became Yahudim; for the fear of the Yahudim fell upon them.

9 Now in the twelfth chodesh, on the thirteenth yom of the same, when the melech's commandment and his decree drew near to be done to the Yahudim, in the same yom that the enemies of the Yahudim hoped to have power over them, it was turned around, so that the Yahudim had rule over those who hated them.

2 The Yahudim gathered themselves together in their cities throughout all the provinces of the melech Achashverosh, to lay hands on those who had sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces and the lieutenants and the deputies and officers of the

melech, helped the Yahudim; because the fear of Mordechai fell upon them.

4 For Mordechai was great in the melech's bayit and his fame went out throughout all the provinces: for this man Mordechai grew greater and greater.

5 So the Yahudim smote all their enemies with the stroke of the sword and slaughter and destruction and did what they desired to those that hated them.

6 And in Shushan the palace the Yahudim killed and destroyed five hundred men.

7 And Parshandatha and Dalphon and Aspatha,

8 And Poratha and Adalya and Aridatha,

9 And Parmashta and Arisai and Aridai and Vayetzatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Yahudim, they killed; but on the plunder they laid not their hands.

11 On that yom the number of those that were slain in Shushan the palace was brought before the melech.

12 And the melech said to Esther the malka, The Yahudim have slain and destroyed five hundred men in Shushan the palace and the ten sons of Haman; what have they done in the rest of the melech's provinces? Now what is your petition? And it shall be granted you: or what is your further request? And it shall be done.

13 Then said Esther, If it please the melech, let it be granted to the Yahudim who are in Shushan to do tomorrow also according to today's decree and let Haman's ten sons be hanged upon the gallows.

14 And the melech commanded it to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Yahudim that were in Shushan gathered themselves together on the fourteenth yom of the

twelfth chodesh and killed three hundred men at Shushan; but the plunder was not touched.

16 But the other Yahudim that were in the melech's provinces gathered themselves together and stood up for their chayim and had rest from their enemies and killed of their foes fifteen thousand, on the thirteenth yom of the twelfth chodesh; but they laid not their hands on the plunder,

17 And on the fourteenth yom of the same chodesh they rested and made it a yom of feasting and simcha.

18 But the Yahudim that were at Shushan assembled together on the thirteenth yom; and on the fourteenth; and on the fifteenth yom of the same they rested and made it yamim of feasting and gilah.

19 Therefore the Yahudim of the villages, that dwelt in the unwall'd towns, made the fourteenth yom of the twelfth chodesh a yom of gilah and feasting and a Yom-Tov and of sending portions one to another.

20 And Mordechai wrote these things and sent letters to all the Yahudim that were in all the provinces of the melech Achashverosh, both near and far,

21 To establish this among them, that they should observe the fourteenth yom of the twelfth chodesh and the fifteenth yom of the same, yearly,

22 As the yamim in which the Yahudim rested from their enemies and the chodesh which was turned from sorrow to simcha and from mourning into a Yom-Tov: that they should make them yamim of feasting and simcha and of sending portions one to another and gifts to the poor.

23 And the Yahudim undertook to do as they had begun and as Mordechai had written to them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Yahudim, had devised

against the Yahudim to destroy them and had cast Pur, that is, the lot, to consume them and to destroy them;

25 But when Esther came before the melech, he commanded by letters that his wicked device, which he devised against the Yahudim, should return upon his own head and that he and his sons should be hanged on the gallows.

26 Therefore they called these yamim Purim after the name of Pur. Therefore for all the words of this letter and of that which they had seen concerning this matter and which had come to them,

27 The Yahudim ordained and took upon them and upon their zera and upon all such as joined themselves to them, so as it should not fail, that they would keep these two yamim according to their decree and according to their appointed time every year;

28 And that these yamim should be remembered and kept throughout every generation, every mishpacha, every province and every city; and that these yamim of Purim should not fail from among the Yahudim, nor the memorial of them perish from their zera.

29 Then Esther the malka, the daughter of Avihail and Mordechai the Yahudi, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters to all the Yahudim, to the hundred twenty seven provinces of the malchut of Achashverosh, with words of shalom and emet,

31 To confirm these yamim of Purim in their appointed times, according to what Mordechai the Yahudi and Esther the malka had established for them and as they had decreed for themselves and for their zera, the matters of their fasting and their lamenting.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the scroll.

10 And the melech Achashverosh laid a compulsory labor upon the land and upon the islands of the sea.

2 And all the acts of his power and of his might and the declaration of the greatness of Mordechai, with which the melech made him great, are they not written in the Scroll of the Chronicles of The Melechim of Media and Persia?

3 For Mordechai the Yahudi succeeded melech Achashverosh and was great among the Yahudim and accepted by the multitude of his brothers, seeking the wealth of his people and speaking shalom to all his zera. And Mordechai said, These things have been done by Ahlohim. For I remember the dream which I had concerning these matters: for not one of them has failed. There was the little fountain which became a river and there was ohr and the shemesh and much mayim. The river is Esther, whom the melech married and made her malka. And the two serpents are I and Haman. And the nations are those goyim that combined to destroy the name of the Yahudim. But as for my nation, that is Yisrael, even they cried to Ahlohim and were delivered: for אֱלֹהִים delivered His people. And אֱלֹהִים rescued us out of all these calamities; and Ahlohim wrought such otot and great wonders, as have not been done among the goyim. And He appointed two Purim. One for Yisrael and one for all the other goyim. One for simcha and one for mishpat. And Ahlohim remembered His people, and vindicated His inheritance. And they shall observe these yamim in the twelfth chodesh, on the fourteenth yom and on the fifteenth yom of the chodesh, with a miqra kodesh and simcha and gilah

before אלהים Ahlohim, throughout the generations,
le-olam-va-ed, among His people Yisrael. **In the
fourth year of the reign of Ptolemeus and Cleopatra
and Dositheus, who said he was a kohen and
Lewite and Ptolemeus his son, brought this letter of
Purim, which they said was the same and that
Lysimachus the son of Ptolemeus, who was in
Yahrushalayim, had interpreted it. X

Ezra-Ezrah

To Our Forefathers Yisrael

Some may wonder why so called 3rd and 4th Ezra have not been included in this work of restoration. First and Second Ezra are correctly known as Ezra and Nehemiah. Third and Fourth Ezra were written in Greek, Latin and even Arabic, languages unknown to the real Ezra. Also many theories overlap as to which parts are pre or post Christian era. There is even much disagreement of where one book of Ezra ends and another book starts. They contain Christian material unknown by Ezra. Most likely they were written about 100 CE some 500 years after Ezra lived. They therefore cannot be taken seriously as Scripture.

- 1 Now in the first year of Koresh melech of Persia, so that The Word of אֱלֹהִים by the mouth of Yirmeyahu might be fulfilled, אֱלֹהִים stirred up the ruach of Koresh melech of Persia, so that he made a proclamation throughout all his malchut and put it also in writing, saying,
- 2 This says Koresh melech of Persia, אֱלֹהִים Ahlohim of the shamayim has given me all the malchutim of the earth; and He has commanded me to rebuild a Bayit for Him at Yahrushalayim, which is in Yahudah.
- 3 Who is there among you of all of His people? His Ahlohim be with him and let him go up to Yahrushalayim, which is in Yahudah and rebuild the Bayit of אֱלֹהִים Ahlohim of Yisrael – He is the Ahlohim – that is in Yahrushalayim.

4 And whoever remains in any place where he sojourns, let the men of his place help him with silver and with gold and with goods and with beasts, besides the terumah offerings for the Bayit of Ahlohim that is in Yahrushalayim.

5 Then the heads of the ahvot of Yahudah and Benyamin rose up, and the kohanim and the Lewiym, with all those whose ruach Ahlohim had raised, to go up to rebuild the Bayit of אֱלֹהִים which is at Yahrushalayim.

6 And all those around them strengthened their hands with vessels of silver, with gold, with goods and with beasts and with precious things, besides all that was willingly offered.

7 Also Koresh the melech brought forth the vessels of the Bayit of אֱלֹהִים, which Nevuchadnetzar had brought out of Yahrushalayim and had put them in the bayit of his Ahlohim;

8 Even those did Koresh melech of Persia bring forth by the hand of Mithredath the treasurer and numbered them to Sheshbatzar, the leader of Yahudah.

9 And this is the number of them: thirty dishes of gold, a thousand dishes of silver, twenty-nine knives,

10 Thirty basins of gold, silver basins four hundred and ten and a thousand other vessels.

11 All the vessels of gold and of silver were five thousand four hundred. All these did Sheshbatzar bring up with those of the exile that were brought up from Bavel to Yahrushalayim.

2 Now these are the children of the province that returned from the exile, of those that had been carried away, whom Nevuchadnetzar the melech of Bavel had carried away to Bavel, these came again

to Yahrushalayim and Yahudah, every one to his own city;

2 Who came with Zerubbavel: Yeshua, Nechemyah, Seraiyah, Reelayah, Mordechai-

Bilashon, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Yisrael:

3 The children of Parosh, two thousand one hundred seventy two.

4 The children of Shephatyah, three hundred seventy two.

5 The children of Arah, seven hundred seventy five.

6 The children of Pahath-Moav, of the children of Yeshua and Yoav, two thousand eight hundred twelve.

7 The children of Eylam, one thousand two hundred fifty four.

8 The children of Zattu, nine hundred forty five.

9 The children of Zaccai, seven hundred sixty.

10 The children of Bani, six hundred forty two.

11 The children of Bevai, six hundred twenty three.

12 The children of Azgad, a thousand two hundred twenty two.

13 The children of Adonikam, six hundred sixty six.

14 The children of Bigvai, two thousand fifty six.

15 The children of Adin, four hundred fifty four.

16 The children of Ater of Hizkiyahu, ninety-eight.

17 The children of Bezai, three hundred twenty three.

18 The children of Yorah, one hundred twelve.

19 The children of Hashum, two hundred twenty three.

20 The children of Givar, ninety-five.

21 The children of Beth-Lechem, one hundred twenty three.

22 The men of Netophah, fifty-six.

23 The men of Anathoth, a hundred twenty eight.

24 The children of Azmaveth, forty-two.

- 25 The children of Kiryath-Arim, Chephirah and Beeroth, seven hundred forty three.
- 26 The children of Ramah and Geva, six hundred twenty one.
- 27 The men of Michmas, a hundred twenty two.
- 28 The men of Beth-El and Ai, two hundred twenty three.
- 29 The children of Nevo, fifty-two.
- 30 The children of Magvish, one hundred fifty six.
- 31 The children of the other Eylam, one thousand two hundred fifty four.
- 32 The children of Harim, three hundred twenty.
- 33 The children of Lod, Hadid and Ono, seven hundred twenty five.
- 34 The children of Yericho, three hundred forty five.
- 35 The children of Senaah, three thousand six hundred and thirty.
- 36 The kohanim: the children of Yedaiyah, of the bayit of Yeshua, nine hundred seventy three.
- 37 The children of Immer, one thousand fifty two.
- 38 The children of Pashur, one thousand two hundred forty seven.
- 39 The children of Harim, one thousand seventeen.
- 40 The Lewiym: the children of Yeshua and Kadmi-El, of the children of Hodavyah, seventy-four.
- 41 The singers: the children of Asaph, one hundred twenty eight.
- 42 The children of the gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Achuv, the children of Hatita, the children of Shovai, in all one hundred thirty nine.
- 43 The Nethinim: the children of Tziha, the children of Hasupha, the children of Tavaoth,
- 44 The children of Keros, the children of Siaha, the children of Padon,
- 45 The children of Levanah, the children of Hagavah, the children of Achuv,

46 The children of Hagav, the children of Shalmal,
the children of Chanan,
47 The children of Gidd-El, the children of Gahar,
the children of Reayah,
48 The children of Retzin, the children of Nekoda,
the children of Gazzam,
49 The children of Uzza, the children of Paseah, the
children of Besai,
50 The children of Asnah, the children of Mehunim,
the children of Nephusim,
51 The children of Bakbuk, the children of
Hachupha, the children of Harhur,
52 The children of Batzluth, the children of Mehida,
the children of Harsha,
53 The children of Barkos, the children of Sistra, the
children of Thamah,
54 The children of Netziyah, the children of Hatipha.
55 The children of Shlomo's avadim: the children of
Sotai, the children of Sophereth, the children of
Peruda,
56 The children of Yaalah, the children of Darkon,
the children of Gidd-El,
57 The children of Shephatyah, the children of
Hattil, the children of Pochereth of Tzevaim, the
children of Ami.
58 All the Nethinim and the children of Shlomo's
avadim, were three hundred ninety two.
59 And these were those who went up from Tel-
melah, Tel-harsa, Cheruv, Addan and Immer: but
they could not show their abba's lineage and their
zera, whether they were of Yisrael:
60 The children of Delayah, the children of Toviyah,
the children of Nekoda, six hundred fifty two.
61 And of the children of the kohanim: the children
of Havayah, the children of Koz, the children of
Barzillai; that took wives from the daughters of
Barzillai the Giladi and was called after their name:

62 These sought to register among those that were numbered by genealogy, but they were not found: therefore they were counted as polluted and removed from the kohanut.

63 And the governor said to them, that they should not eat of the most kadosh things, until there stood up a kohen with Urim and with Thummim.

64 The whole kehilla together was forty two thousand three hundred sixty,

65 Beside their avadim and their maids, of whom there were seven thousand three hundred thirty seven: and there were among them two hundred singing men and singing women.

66 Their horses were seven hundred thirty six; their mules, two hundred forty five;

67 Their camels, four hundred thirty five; their donkeys, six thousand seven hundred twenty.

68 And some of the heads of the ahvot, when they came to the Bayit of אֶלֶּזֶר which is at Yahrushalayim, offered freely for the Bayit of Ahlohim to set it up in its place:

69 They gave after their ability to the treasury for the work sixty one thousand drams of gold and five thousand pounds of silver and one hundred sets of the kohanim's garments.

70 So the kohanim and the Lewiym and some of the people and the singers and the gatekeepers and the Nethinim, dwelt in their cities and kol Yisrael in their cities.

3 And when the seventh chodesh had come and the children of Yisrael were in their cities, the people gathered themselves together as echad to Yahrushalayim.

2 Then stood up Yeshua the son of Yotzadak and his brothers the kohanim and Zerubbavel the son of Shealti-El and his brothers and rebuilt the altar of

the Ahlohim of Yisrael, to offer burnt offerings on it, as it is written in the Torah of Moshe the man of Ahlohim.

3 And they set the altar upon its bases; for fear was upon them because of the people of those countries: and they offered burnt offerings on it to אֱלֹהִים, even burnt offerings for shachrit and maariv.

4 They kept also Chag Sukkot, as it is written and offered the daily burnt offerings by number, according to the mishpat, as the duty of each yom required;

5 And afterward they offered the continual burnt offerings, both for the Chodashim and for all the moadeem of אֱלֹהִים that were kadosh, from everyone that willingly offered a terumah offering to אֱלֹהִים.

6 From the first yom of the seventh chodesh they began to offer burnt offerings to אֱלֹהִים. But the foundation of the Hekal of אֱלֹהִים was not yet laid.

7 They gave money also to the stonemasons and to the carpenters; and food and drink and oil, to those of Tzidon and to those of Tsor, to bring cedar logs from Levanon to the Sea of Yapho, according to the grant and permission that they had from Koresh melech of Persia.

8 Now in the second year of their coming to the Bayit of Ahlohim at Yahrushalayim, in the second chodesh, began Zerubbavel the son of Shealti-El and Yeshua the son of Yotzadak and the remnant of their brothers the kohanim and the Lewiym and all those that were come out of the exile to Yahrushalayim; and appointed the Lewiym, from twenty years old and upward, to oversee the work of the Bayit of אֱלֹהִים.

9 Then stood Yeshua with his sons and his brothers, Kadmi-El and his sons, the sons of Yahudah, together, to oversee the workmen in the Bayit of

Ahlohim: the sons of Henadad, with their sons and their brothers the Lewiym.

10 And when the builders laid the foundation of the Hekal of אֱלֹהִים, they set the kohanim in their robes with shofars and the Lewiym the sons of Asaph with cymbals, to offer tehilla to אֱלֹהִים, after the order established by Dawid melech of Yisrael.

11 And they sang together by division in giving tehilla and giving hodu to אֱלֹהִים; because He is tov, for His chesed endures le-olam-va-ed toward Yisrael. And all the people shouted with a great shout and gave tehilla to אֱלֹהִים because the foundation of the Bayit of אֱלֹהִים was laid.

12 But many of the kohanim and Lewiym and heads of the ahvot, who were older men, that had seen the first Bayit, when the foundation of this Bayit was laid before their eyes, wept with a loud voice; yet many others shouted aloud for simcha:

13 So that the people could not discern the noise of the shout of simcha from the noise of the weeping of the people: for the people shouted with a loud shout and the noise was heard far off.

4 Now when the adversaries of Yahudah and

Benyamin heard that the children of the exile had rebuilt the Hekal to אֱלֹהִים Ahlohim of Yisrael;

2 Then they came to Zerubbavel and to the heads of the ahvot and said to them, Let us rebuild with you: for we seek your Ahlohim, as you do; and we do sacrifice to Him since the yamim of Esar-Haddon melech of Ashshur, who brought us here.

3 But Zerubbavel and Yeshua and the rest of the heads of the ahvot of Yisrael, said to them, You have nothing to do with us to rebuild a Bayit to our Ahlohim; but we ourselves together will rebuild to אֱלֹהִים Ahlohim of Yisrael, as melech Koresh the melech of Persia has commanded us.

4 Then the people of the land weakened the hands of the people of Yahudah and troubled them in building,

5 And hired counselors against them, to frustrate their purpose, all the yamim of Koresh melech of Persia, even until the reign of Daryawesh melech of Persia.

6 And in the reign of Achashverosh, in the beginning of his reign, they wrote to him an accusation against the inhabitants of Yahudah and Yahrushalayim.

7 And in the yamim of Artahshashta, Bishlam, Mithredath, Taveel and the rest of their companions, wrote to Artahshashta melech of Persia; and the writing of the letter was written in the Aramaic tongue and translated from the Aramaic tongue.

8 Rehum the governor and Shimshai the Sopher all wrote a letter against Yahrushalayim to Artahshashta the melech like this:

9 Rehum the governor and Shimshai the Sopher and the rest of their companions; the shophtim, the emissaries, the counsels, the officials, the people of Erek, of Bavel, of Shushan, of Dehavites, of the Eylamites,

10 And the rest of the goyim who the great and noble Osnappar brought over and placed in the cities of Shomron and the rest that are on this side of the river, at this time.

11 This is the copy of the letter that they sent to him, even to Artahshashta the melech; Your avadim the men on this side of the river, at such a time.

12 Be it known to the melech, that the Yahudim who came up from you to us have come to Yahrushalayim, building the rebellious and the evil city and have set up the walls and repaired its foundations.

13 Be it known now to the melech, that, if this city is rebuilt and the walls set up again, then will they not

pay excise, or tax and will cause the revenue of the melech to suffer loss.

14 Now because we have eaten salt from the melech's palace and it was not right for us to see the melech being shamed like this, therefore have we sent and certified this letter to the melech;

15 That a search may be made in the scroll of the records of your ahvot: so shall you find in the scroll of the records and know that this city is a rebellious city and hurtful to melechim and provinces and that they have been responsible for revolts within it in the past which is the reason this city was destroyed.

16 We inform the melech that, if this city is rebuilt again and the walls of it set up again, by this action you shall have no portion of land on this side of the river.

17 Then sent the melech an answer to Rehum the governor and to Shimshai the Sopher and to the rest of their companions that dwell in Shomron and to the rest beyond the river, Shalom, at this time.

18 The letter that you sent to us has been plainly read before me.

19 And I commanded and a search has been made and it is found that this city in times past has made insurrection against melechim and that rebellion and sedition have been made in it.

20 There have been mighty melechim also over Yahrushalayim, who have ruled over all countries beyond the river; and tax, excise and toll, was paid to them.

21 Now make a decree to these men to cease, so that this city not be rebuilt, until a commandment from me shall be given to do so.

22 Beware that you do not fail to do this: why should damage increase to the hurt of the melechim?

23 Now when the copy of melech Artahshashta's letter was read before Rehum and Shimshai the

Sopher and their companions, they went up in a hurry to Yahrushalayim to the Yahudim and made them cease by force and power.

24 Then ceased the work of the Bayit of Ahlohim that is at Yahrushalayim. So it ceased until the second year of the reign of Daryawesh melech of Persia.

5 Then the neviim, Chaggai and Zacharyah the son of Iddo, prophesied to the Yahudim that were in Yahudah and Yahrushalayim in the Name of the Ahlohim of Yisrael.

2 Then rose up Zerubbavel the son of Shealti-EI and Yeshua the son of Yotzadak and began to rebuild the Bayit of Ahlohim which is at Yahrushalayim: and with them were the neviim of Ahlohim helping them.

3 At the same time came to them Tatnai, the governor on this side of the river and Shethar-Boznai and their companions and said this to them, Who has commanded you to rebuild this Bayit and to raise up this wall?

4 And then we told them, all the names of the men that were doing the building.

5 But the eye of their Ahlohim was upon the zechanim of the Yahudim, so that they could not force them to cease, until the matter came to Daryawesh: and then they returned an answer by letter concerning this matter.

6 The copy of the letter that Tatnai, governor on this side of the river and Shethar-Boznai and his companions the officials, who were on this side the river, sent to Daryawesh the melech:

7 They sent a letter to him, in which was written this; Unto Daryawesh the melech, all shalom.

8 Be it known to the melech, that we went into the province of Yahudah, to the Bayit of the great

Ahlohim, which is rebuilt with great stones and timber is laid in the walls and this work goes forward and prospers in their hands.

9 Then we asked those zechanim and said to them this, Who commanded you to rebuild this Bayit and to raise up these walls?

10 We asked their names also, to inform you, that we might write the names of the men that were their leaders.

11 And this they returned us answer, saying, We are the avadim of the Ahlohim of the shamayim and earth and we now rebuild the Bayit that was built many years ago, which a great melech of Yisrael built and set up.

12 But after our ahvot had provoked the Ahlohim of the shamayim to wrath, He gave them into the hand of Nevuchadnetzar the melech of Bavel, the Chaldean, who destroyed this Bayit and carried the people away into Bavel.

13 But in the first year of Koresh the melech of Bavel the same melech Koresh made a decree to rebuild this Bayit of Ahlohim.

14 And the vessels also of gold and silver of the Bayit of Ahlohim, which Nevuchadnetzar took out of the Hekal that was in Yahrushalayim and brought them into the hekal of Bavel, those did Koresh the melech take out of the hekal of Bavel and they were delivered to one, whose name was Sheshbatstsar, whom he had made governor;

15 And said to him, Take these vessels, go, carry them into the Hekal that is in Yahrushalayim and let the Bayit of Ahlohim be rebuilt in its place.

16 Then came the same Sheshbatstsar and laid the foundation of the Bayit of Ahlohim that is in Yahrushalayim: and since that time, even until now it is being rebuilt and yet it is not finished.

17 Now therefore, if it seems tov to the melech, let there be a search made in the melech's treasure bayit, which is there at Bavel, whether it is emet, that a decree was made by Koresh the melech to rebuild this Bayit of Ahlohim at Yahrushalayim and let the melech send his decision to us concerning this matter.

6 Then Daryawesh the melech made a decree and a search was made in the bayit of the records, where the treasures of Bavel were kept.

2 And there was found at Achmetha, in the palace that is in the province of the Medes, a scroll and in it was a record with this written:

3 In the first year of Koresh the melech the same Koresh the melech made a decree concerning the Bayit of Ahlohim at Yahrushalayim, Let the Bayit be rebuilt, the place where they offered sacrifices and let the foundations of it be strongly laid; the height of it sixty cubits and the width of it sixty cubits;

4 With three rows of great stones and a row of new timber: and let the expenses be given out of the melech's bayit:

5 And also let the golden and silver vessels of the Bayit of Ahloha, which Nevuchadnetzar took out of the Hekal which is at Yahrushalayim and brought to Bavel, be restored and brought again to the Hekal which is at Yahrushalayim, every piece to its place and place them in the Bayit of Ahlohim.

6 Now therefore, Tatnai, governor beyond the river, Shethar-Boznai and your companions the officials, who are beyond the river, stay away from the city and the Beit HaMikdash:

7 Leave the work of this Bayit of Ahlohim alone; let the governor of the Yahudim and the zechanim of the Yahudim rebuild this Bayit of Ahlohim in its place.

8 Moreover I make a decree what you shall do for the zechanim of these Yahudim for the building of this Bayit of Ahlohim: that from the melech's goods, even from the expenses beyond the river, that immediately all expenses be paid to these men, that they be not hindered.

9 And that which they have need of, both young bullocks and rams and lambs, for the burnt offerings of the Ahlohim of the shamayim, wheat, salt, wine and oil, according to the orders of the kohanim which are at Yahrushalayim, let it be given to them daily without fail:

10 That they may offer sacrifices of sweet savors to the Ahlohim of the shamayim and make tefillah for the chayim of the melech and of his sons.

11 Also I have made a decree, that whoever shall alter this word, let timber be pulled down from his bayit, then reset and let him be hanged on it; and let his bayit be made into a dunghill for this.

12 And the Ahlohim that has caused His Name to dwell there will destroy all of the melechim and peoples that shall put their hand to alter and to destroy this Bayit of Ahlohim which is at Yahrushalayim. I Daryawesh have made a decree; let it be done quickly.

13 Then Tatnai, governor on this side of the river, Shethar-Boznai and their companions, according to all that Daryawesh the melech had sent, so they did and obeyed immediately.

14 And the zechanim of the Yahudim rebuilt and they prospered through the prophesying of Chaggai the navi and Zacharyah the son of Iddo. And they rebuilt and finished it, according to the commandment of the Ahlohim of Yisrael and according to the commandment of Koresh and Daryawesh and Artahshashta melech of Persia.

15 And this Bayit was finished on the third yom of the twelfth chodesh, which was in the sixth year of the reign of Daryawesh the melech.

16 And the children of Yisrael, the kohanim and the Lewiym and the rest of the children of the exile, kept the dedication of the Bayit of Ahlohim with simcha,

17 And offered at the dedication of the Bayit of Ahlohim a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for kol Yisrael, twelve male goats, according to the number of the tribes of Yisrael.

18 And they set the kohanim in their divisions and the Lewiym in their divisions, for the service of Ahlohim, which is at Yahrushalayim; as it is written in the scroll of Moshe.

19 And the children of the exile kept the Pesach upon the fourteenth yom of the first chodesh.

20 For the kohanim and the Lewiym were cleansed together, all of them were clean and killed the Pesach for all the children of the exile and for their brothers the kohanim and for themselves.

21 And the children of Yisrael, who had come again out of the exile, and all such as had separated themselves to join them from the filthiness of the heathen of the land, to seek אלהים Ahlohim of Yisrael, did eat,

22 And kept the moed of Chag Matzoth seven yamim with simcha: for אלהים had made them full of simcha and turned the lev of the melech of Ashshur to them, to strengthen their hands in the work of the Bayit of Ahlohim, the Ahlohim of Yisrael.

7 Now after these things, in the reign of Artahshashta melech of Persia, Ezra the son of Seraiyah, the son of Azaryah, the son of Hilkiyahu,

2 The son of Shallum, the son of Tzadok, the son of Achituv,

3 The son of Amaryah, the son of Azaryah, the son of Meraioth,

4 The son of Zerahyah, the son of Uzzi, the son of Buchi,

5 The son of Avishua, the son of Pinchus, the son of El-Azar, the son of Aharon the Kohen HaGadol:

6 This Ezra went up from Bavel; and he was a skilled Sopher in the Torah of Moshe, which אלהים Ahlohim of Yisrael had given: and the melech granted him all his requests, according to the Hand of אלהים his Ahlohim upon him.

7 And there went up some of the children of Yisrael, and of the kohanim and the Lewiym and the singers and the gatekeepers and the Nethinim, to Yahrushalayim, in the seventh year of Artahshashta the melech.

8 And he came to Yahrushalayim in the fifth chodesh, which was in the seventh year of the melech.

9 For upon the first yom of the first chodesh he began to go up from Bavel and on the first yom of the fifth chodesh he came to Yahrushalayim, according to the tov hand of his Ahlohim upon him.

10 For Ezra had prepared his lev to seek the Torah of אלהים and to do it and to teach in Yisrael chukim and mishpatim.

11 Now this is the copy of the letter that the melech Artahshashta gave to Ezra the kohen, the Sopher, even a Sopher of the Words of the mitzvoth of אלהים and of His chukim to Yisrael.

12 Artahshashta, melech of melechim, to Ezra the kohen, a Sopher of the Torah of the Ahlohim of the shamayim, perfect shalom, at such a time.

13 I make a decree that all they of the people of Yisrael and of their kohanim and Lewiym, in my

realm, who are minded by their own free will to go up to Yahrushalayim, may go with you.

14 Forasmuch as you are sent by the melech and by his seven counselors, to inquire concerning Yahudah and Yahrushalayim, according to the Torah of your Ahlohim that is in your hand;

15 And to carry the silver and gold, which the melech and his counselors have freely offered to the Ahlohim of Yisrael, whose dwelling is in Yahrushalayim,

16 And all the silver and gold that you can find in all the province of Bavel, with the terumah offering of the people and of the kohanim, offering willingly for the Bayit of their Ahlohim which is in Yahrushalayim:

17 That you may quickly buy with this money your bullocks, rams, lambs, with their grain offerings and their drink offerings and offer them upon the altar of the Bayit of your Ahlohim that is in Yahrushalayim.

18 And whatever shall seem tov to you and to your brothers, to do with the rest of the silver and the gold, that do after the will of your Ahlohim.

19 The vessels also that are given to you for the service of the Bayit of your Ahlohim, those deliver to the Ahlohim of Yahrushalayim.

20 And whatever more shall be needed for the Bayit of your Ahlohim, which you shall have occasion to give, give it out of the melech's treasure bayit.

21 And I, Artahshashta the melech, do make a decree to all the treasurers who are beyond the river, that whatever Ezra the kohen, the Sopher of the Torah of the Ahlohim of the shamayim, shall require from you, let it be done immediately,

22 Up to a hundred talents of silver and to a hundred measures of wheat and to a hundred baths of wine and to a hundred baths of oil and salt without measure.

3 Of the sons of Shechanyah, of the sons of Pharosh; Zacharyah: and with him were numbered by genealogy of the males a hundred fifty.

4 Of the sons of Pahath-Moav; Elyeho-Eynai the son of Zerahyah and with him two hundred males.

5 Of the sons of Shechanyah; the son of Yahazi-El and with him three hundred males.

6 Of the sons also of Adin; Eved the son of Yonathan and with him fifty males.

7 And of the sons of Eylam; Yeshayah the son of Athalyah and with him seventy males.

8 And of the sons of Shephatyah; Tzevadyah the son of Micha-El and with him eighty males.

9 Of the sons of Yoav; Ovadyah the son of Yehi-El and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Yosiphyah and with him a hundred sixty males.

11 And of the sons of Bebai; Zacharyah the son of Bevai and with him twenty-eight males.

12 And of the sons of Azgad; Yohanan the son of Hakkatan and with him a hundred ten males.

13 And of the last sons of Adonikam, whose names are these, Eliphelet, Yei-El and Shemayah and with them sixty males.

14 Of the sons also of Bigvai; Uthai and Zavud and with them seventy males.

15 And I gathered them together to the river that runs to Ahava; and there we stayed in tents three yamim: and I viewed the people and the kohanim and found there none of the sons of Lewi.

16 Then sent I for Eli-Ezer, for Ari-El, for Shemayah and for Elnathan and for Yariv and for Elnathan and for Natan and for Zacharyah and for Meshullam, leaders; also for Yoyariv and for Elnathan, men of binah.

17 And I sent them with a commandment for Iddo the leader at the place Casiphya and I told them

what they should say to Iddo and to his brothers the Nethinim, at the place Casiphya, that they should bring to us avadim for the Bayit of our Ahlohim.

18 And by the tov hand of our Ahlohim upon us they brought us a man of binah, of the sons of Machli, the son of Lewi, the son of Yisrael; and Sherevyah, with his sons and his brothers, eighteen;

19 And Hashavyah and with him Yeshayah of the sons of Merari, his brothers and their sons, twenty;

20 Also of the Nethinim, whom Dawid and the leaders had appointed for the service of the Lewiym, two hundred twenty Nethinim: all of them were designated by name.

21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our Ahlohim, to seek from Him a right halacha for us and for our little ones and for all our substance.

22 For I was ashamed to require of the melech a band of soldiers and horsemen to help us against the enemy in the derech: because we had spoken to the melech, saying, The hand of our Ahlohim is upon all them for tov that seek Him; but His Power and His wrath is against all them that forsake Him.

23 So we fasted and sought our Ahlohim for this: and He was moved by us.

24 Then I separated twelve of the heads of the kohanim, Sherevyah, Hashavyah and ten of their brothers with them,

25 And weighed to them the silver and the gold and the vessels, even the offering of the Bayit of our Ahlohim, which the melech and his counselors and his masters and kol Yisrael there present, had offered:

26 I even weighed to their hand six hundred fifty talents of silver and silver vessels a hundred talents and of gold a hundred talents;

27 Also twenty basins of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

28 And I said to them, You are kadosh to אלהים; the vessels are kadosh also; and the silver and the gold are terumah offerings to אלהים Ahlohim of your ahvot.

29 Watch and keep them, until you weigh them before the heads of the kohanim and the Lewiym and heads of the ahvot of Yisrael, at Yahrushalayim, in the rooms of the Bayit of אלהים.

30 So the kohanim and the Lewiym took the weight of the silver and the gold and the vessels, to bring them to Yahrushalayim to the Bayit of our Ahlohim.

31 Then we departed from the river of Ahava on the twelfth yom of the first chodesh, to go to Yahrushalayim: and the hand of our Ahlohim was upon us and He delivered us from the hand of the enemy and from such as lay in wait by the derech.

32 And we came to Yahrushalayim and stayed there three yamim.

33 Now on the fourth yom was the silver and the gold and the vessels weighed in the Bayit of our Ahlohim by the hand of Meremoth the son of Uriyah the kohen; and with him was El-Azar the son of Pinchus; and with them was Yotzavad the son of Yeshua and Noadyah the son of Binnui, the Lewiym;

34 By number and by weight of everything: and all the weight was written at that time.

35 Also the children of those that had been carried away, who were coming out of the exile, offered burnt offerings to the Ahlohim of Yisrael, twelve bullocks for kol Yisrael, ninety-six rams, seventy-seven lambs, twelve male goats for a sin offering: all this was a burnt offering to אלהים.

36 And they delivered the melech's decrees to the melech's viceroys and to the governors beyond the

river: and they lifted up the people and the Bayit of Ahlohim.

9 Now when these things were done, the leaders came to me, saying, The people of Yisrael and the kohanim and the Lewiym, have not separated themselves from the people of the lands and are doing according to their abominations, even of the Kanaanites, the Hittites, the Perizzites, the Yevusites, the Ammonites, the Moavites, the Mitzrim and the Amorites.

2 For they have taken their daughters for themselves and for their sons: so that the kadosh zera has been mixed with the peoples of those lands: yes, even the hand of the leaders and rulers have been foremost in this trespass.

3 And when I heard this thing, I tore my garment and my mantle and plucked off the hair of my head and my beard and sat down astonished.

4 Then were assembled to me every one that trembled at the Words of the Ahlohim of Yisrael because of the transgression of the exiles; and I sat astonished until the maariv sacrifice.

5 And at the maariv sacrifice I arose up from my heaviness; and having torn my garment and my mantle, I fell upon my knees and spread out my hands to אֲנִי אֱלֹהֵי my Ahlohim.

6 And said, O my Ahlohim, I am ashamed and blush to lift up my face to You, my Ahlohim: for our iniquities have increased derech over our head and our trespass is risen up to the shamayim.

7 Since the yamim of our ahvot have we been in a great trespass even until this yom; and for our iniquities have we, our melechim and our kohanim, been delivered into the hand of the melechim of the lands, to the sword, to exile and to be a plunder and to confusion of face, as it is until this yom.

8 And now for a little time rachamim has been showed from אלהים our Ahlohim, to leave us a remnant to escape and to give us a secure hold in His Kadosh-Place, that our Ahlohim may lighten our eyes and give us a little revival in our bondage.

9 For we were avadim; yet our Ahlohim has not forsaken us in our bondage, but has extended rachamim to us in the sight of the melechim of Persia, to give us a revival, to set up the Bayit of our Ahlohim and to repair its desolations and to give us a wall in Yahudah and in Yahrushalayim.

10 And now, O our Ahlohim, what shall we say after this? For we have forsaken Your mitzvoth,

11 Which You have commanded by Your avadim the neviim, saying, The land, which you go to possess, is an unclean land with the filthiness of the people of the lands, with their abominations, who have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters to their sons, neither take their daughters to your sons, nor seek their shalom, or their wealth le-olam-va-ed: that you may be strong and eat the tov of the land and leave it as an inheritance to your children le-olam-va-ed.

13 And after all that has come upon us for our evil deeds and for our great trespass, seeing that You our Ahlohim have punished us even less than our iniquities deserve and have given us such deliverance as this;

14 Should we again break Your mitzvoth and join in union with the people of these abominations? Would You not be angry with us until You have consumed us, so that there should be no remnant, or survivor?

15 O אלהים Ahlohim of Yisrael, You are tzadik: for we still remain as a remnant, as it is this yom:

behold, we are before You in our trespasses: for there is no one to stand before You about this.

10 Now when Ezra had made tefillah and when he had confessed, weeping and casting himself down before the Bayit of Ahlohim, there assembled to him out of Yisrael a very great kehilla of men and women and children: for the people wept very bitterly.

2 And Shechanyah the son of Yehi-Ei, one of the sons of Eylam, answered and said to Ezra, We have trespassed against our Ahlohim and have taken strange wives from the peoples of the land: yet now there is tikvah in Yisrael concerning this thing.

3 Now therefore let us make a brit with our Ahlohim to put away all the wives and such as are born from them, according to the counsel of my master and of those that tremble at the mitzvoth of our Ahlohim; and let it be done according to the Torah.

4 Arise; for this matter belongs to you: we also will be with you: be of tov courage and do it.

5 Then Ezra arose and made the heads of the kohanim, the Lewiym and kol Yisrael, to swear that they should do according to this word. And they swore.

6 Then Ezra rose up from before the Bayit of Ahlohim and went into the room of Yochanan the son of Eliashiv: and when he came there, he did eat no lechem, nor drink mayim: for he mourned because of the transgression of those that had been carried away.

7 And they made proclamation throughout Yahudah and Yahrushalayim to all the children of the exile, that they should gather themselves together to Yahrushalayim;

8 And that whoever would not come within three yamim, according to the counsel of the leaders and the zechanim, all his substance should be forfeited and himself separated from the kehilla of the exiles.

9 Then all the men of Yahudah and Benyamin gathered themselves together to Yahrushalayim within three yamim. It was the ninth chodesh, on the twentieth yom of the chodesh; and all the people sat in the street of the Bayit of Ahlohim, trembling because of this matter and because of the huge downpour.

10 And Ezra the kohen stood up and said to them, You have transgressed and have taken strange wives, to increase the trespass of Yisrael.

11 Now therefore make confession to אלהים Ahlohim of your ahvot and do His pleasure: and separate yourselves from the peoples of the land and from the strange wives.

12 Then all the kehilla answered and said with a loud voice, As you have said, so must we do.

13 But the people are many and it is a time of much rain and we are not able to stand outside, neither is this a work of one, or two yamim: for we are many that have transgressed in this thing.

14 Let now our rulers of all the kehilla stand and let all them who have taken strange wives in our cities come at scheduled times and with them the zechanim of every city and its shophtim, until the fierce wrath of our Ahlohim for this matter has turned away from us.

15 Only Yonathan the son of Asah-El and Yahatzyah the son of Tikvah gave them support about this matter: and Meshullam and Shavethai the Lewite helped them.

16 And the children of the exile did so. And Ezra the kohen, with certain heads of the ahvot, after the bayit of their ahvot and all of them by their names,

were separated and sat down on the first yom of the tenth chodesh to examine the matter.

17 And they had finished the list with all the men who had taken strange non-Yisraelite wives by the first yom of the first chodesh.

18 And among the sons of the kohanim there were found that had taken strange wives: namely, of the sons of Yeshua the son of Yotzadak and his brothers; Maaseyah and Eli-Ezer and Yariv and Gedalyahu.

19 And they gave their hands in a pledge that they would put away their strange wives; and being guilty, they offered a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani and Zevadyah.

21 And of the sons of Harim; Maaseyah and Eliyah and Shemayah and Yehi-El and Uziyahu.

22 And of the sons of Pashur; Elyo-Eynai, Maaseyah, Yishmael, Natan-El, Yotzavad and El-Asah.

23 Also of the Lewiym; Yotzabad and Shimei and Kelayah – the same is Kelita – Pethahyah, Yahudah and Eli-Ezer.

24 Of the singers also; Elyahshiv: and of the gatekeepers; Shallum and Telem and Uri.

25 Moreover of Yisrael: of the sons of Parosh; Ramiyah and Yeziyah and Malchiyah and Miamin and Eleazar and Malchiyah and Beniyah.

26 And of the sons of Eylam; Mattanyah, Zacharyah and Yehi-El and Avdi and Yeremoth and Eliyah.

27 And of the sons of Zattu; Elyo-Eynai, Eliashiv, Mattanyah and Yeremoth and Zavad and Aziza.

28 Of the sons also of Bevai; Yehohanan, Hananyah, Zavai and Athlai.

29 And of the sons of Bani; Meshullam, Malluch and Adayah, Yashuv and Sheal and Ramot.

30 And of the sons of Pahath-Moav; Adna and Chelal, Benyahu, Maaseyah, Mattanyah, Bezal-EI and Binnui and Menasheh.

31 And of the sons of Harim; Eli-Ezer, Yishiyah, Malchiyah, Shemayah, Shimon,

32 Benjamin, Malluch and Shemaryah.

33 Of the sons of Hashum; Mattenai, Mattattah, Zavad, Eliphelet, Yeremai, Menasheh and Shimei.

34 Of the sons of Bani; Maadai, Amram and Uel,

35 Benyahu, Bedeyah, Chelluh,

36 Vanyah, Meremoth, Eliashiv,

37 Mattanyah, Mattenai and Yaasau,

38 And Bani and Binnui, Shimei,

39 And Shelemyah and Natan and Adayah,

40 Machnadevai, Shashai, Sharai,

41 Azare-EI and Shelemyah, Shemaryah,

42 Shallum, Amaryah and Yosef

43 Of the sons of Nevo; Yei-EI, Mattithyah, Zavad, Zevina, Yadau and Yoel,

Beniyah.

44 All these had taken foreign wives: and some of them had wives by whom they had children. X

Nehemiah-Nechemyah

To Our Forefathers Yisrael

1 The words of Nechemyah the son of Hachalyah.

And it came to pass in the ninth chodesh, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brothers, came, along with certain men of Yahudah; and I asked them concerning the Yahudim that had escaped the captivity and concerning Yahrushalayim.

3 And they said to me, The remnant that is left of the captivity there in the province are in great affliction and reproach: the wall of Yahrushalayim also is broken down and its gates are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept and mourned for certain yamim and fasted and made tefillah before the Ahlohim of the shamayim,

5 And said, I beg You, O אלהים Ahlohim of the shamayim, the great and awesome El, that keeps His brit and rachamim for them that love Him and shomer His mitzvoth:

6 Let Your ear now be attentive and Your eyes open, that You may hear the tefillah of Your eved, which I make before You, yom and lyla, for the children of Yisrael Your avadim and confess the sins of the children of Yisrael, which we have sinned against You: both I and my abba's bayit have sinned.

7 We have dealt very corruptly against You and have not kept the mitzvoth, nor the chukim, nor the mishpatim, which You commanded Your eved Moshe.

8 Remember, I beg You, the word that You commanded Your eved Moshe, saying, If you transgress, I will scatter you abroad among the goyim:

9 But if you teshuvah to Me and keep My mitzvoth and do them; though you were cast out to the uttermost parts of the shamayim, yet will I gather them from there and will bring them to the place that I have chosen to set My Name there.

10 Now these are Your avadim and Your people, whom You have redeemed by Your great Power and by Your strong hand.

11 O אֱלֹהֵינוּ, I beg You, let now Your ear be attentive to the tefillah of Your eved and to the tefillot of Your avadim, who desire to fear Your Name: and I make tefillah that You prosper Your eved this yom, grant him rachamim in the sight of this man. For I was the melech's cupbearer.

2 And it came to pass in the chodesh Aviv, in the twentieth year of Artahshashta the melech, that wine was set before him: and I took up the wine and gave it to the melech. Now I had not ever before been sad in his presence.

2 And the melech said to me, Why is your face sad, seeing you are not sick? This is nothing else but sorrow of lev. Then I was very much afraid,

3 And said to the melech, Let the melech live le-olam-va-ed: why should not my face be sad, when the city, the place of my abbas' tombs, lies in waste and its gates are consumed with fire?

4 Then the melech said to me, For what do you make request? So I made tefillah to the Ahlohim of the shamayim.

5 And then I said to the melech, If it please the melech and if your eved has found chen in your

sight, that you would send me to Yahudah, to the city of my ahvots' tombs, that I may rebuild it.

6 And the melech said to me – the queen also sitting by him – For how long shall your journey be? And when will you return? So it pleased the melech to send me; and I set for him a time.

7 Moreover I said to the melech, If it pleases the melech, let letters be given to me to the governors beyond the river, that they may let me pass through until I come into Yahudah;

8 And a letter to Asaph the keeper of the melech's forest, that he may give me timber to make beams for the gates of the palace that belong to the Bayit and for the wall of the city and for the bayit that I shall enter into. And the melech gave them to me, according to the tov hand of my Ahlohim upon me.

9 Then I came to the governors beyond the river and gave them the melech's letters. Now the melech had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite and Toviya the Ammonite official, heard of it, it exceedingly grieved them that there had come a man to seek the welfare of the children of Yisrael.

11 So I came to Yahrushalayim and was there three yamim.

12 And I arose in the lyla, I and some few men with me; neither did I tell any man what my Ahlohim had put in my lev to do at Yahrushalayim: neither was there any beast with me, except the beast that I rode on.

13 And I went out by lyla by the gate of the valley, even before the Jackals Fountain and to the Dung Gate and viewed the walls of Yahrushalayim, which were broken down and the gates that were consumed with fire.

14 Then I went on to the Fountain Gate and to the melech's pool: but there was no place for the beast that was under me to pass.

15 Then I went up in the lyla by the brook and viewed the wall and turned back and entered by the gate of the valley and so I returned.

16 And the heads knew not where I went, or what I did; neither had I as yet told it to the Yahudim, nor to the kohanim, nor to the nobles, nor to the heads, nor to the rest that did the work.

17 Then I said to them, You see the distress that we are in, how Yahrushalayim lies waste and the gates of it are burned with fire: come and let us build up the wall of Yahrushalayim, that we be no more a reproach.

18 Then I told them of the hand of my Ahlohim which was tov upon me; and also the melech's words that he had spoken to me. And they said, Let us rise up and build. So they strengthened their hands for this tov work.

19 But when Sanballat the Horonite and Toviyah the eved, the Ammonite and Geshem the Arabian, heard it, they laughed us to scorn and despised us and said, What is this thing that you do? Will you rebel against the melech?

20 Then I answered them and said to them, The Ahlohim of the shamayim, He will prosper us; therefore we His avadim will arise and build: but you have no portion, or rights, or memorial, in Yahrushalayim.

3 Then Eli-Ashiv the Kohen HaGadol rose up with his brothers the kohanim and they built the Sheep Gate; they set it apart and set up the doors; they set that apart as well as far as the tower of Hanane-El.

2 And next to him built the men of Yericho. And next to them built Zaccur the son of Yimri.

3 But the Fish Gate did the sons of Hassena'ah build, who also laid its beams and set up its doors, its locks and its bars.

4 And next to them repaired Meremoth the son of Uriyah, the son of Koz. And next to them repaired Meshullam the son of Berechyah, the son of Meshezave-El. And next to them repaired Tzadok the son of Ba-Ana.

5 And next to them the Tekoites repaired; but their nobles did not put their necks to the work of their Master.

6 Moreover the Old Gate repaired Yahuyadah the son of Paseyah and Meshullam the son of Besodeyah; they laid its beams and set up its doors and its locks and its bars.

7 And next to them repaired Melatyah the Giveonite and Yadon the Meronothite, the men of Giveon and of Mitzpah, to the kesay of the governor on this side of the river.

8 Next to him repaired Uzzi-El the son of Harhayah, of the goldsmiths. Next to him also repaired Hananyah the son of one of the perfumers and they fortified Yahrushalayim to the Broad Wall.

9 And next to them repaired Rephayah the son of Hur, the head of the half part of Yahrushalayim.

10 And next to them repaired Yedayah the son of Harumaph, even opposite his own bayit. And next to him repaired Hattush the son of Hashavniyah.

11 Malchiyah the son of Harim and Hashuv the son of Pahath-Moav, repaired the other section and the Tower of the Furnaces.

12 And next to him repaired Shallum the son of Halohesh, the head of the half part of Yahrushalayim, he and his daughters.

13 The Valley Gate repaired Hanun and the inhabitants of Tzanoah; they built it and set up its

doors, its locks and its bars and a thousand cubits on the wall to the Dung Gate.

14 But the Dung Gate was repaired by Malchiyah the son of Rechav, the head of part of Beth-HaKerem; he built it and set up its doors, its locks and its bars.

15 But the Gate of the Fountain repaired Shallun the son of Chol-Hozeh, the head of part of Mitzpah; he built it and covered it and set up its doors, its locks and its bars and the wall of the Pool of Shiloach by the melech's gan and the stairs that go down from the city of Dawid.

16 After him repaired Nechemyah the son of Azvuk, the head of half the part of Beth-Tzur, to the place opposite the tombs of Dawid and to the pool that was made and to the bayit of the mighty men.

17 After him repaired the Lewiym, Rehum the son of Bani. Next to him repaired Hashavyah, the head of half of Keilah, in his district.

18 After him repaired their brothers, Bavai the son of Henadad, the head of half of the district of Keilah.

19 And next to him repaired Ezer the son of Yeshua, the head of Mitzpah, another section opposite the going up to the armory at the turning of the wall.

20 After him Baruch the son of Zavvai earnestly repaired the other section, from the turning of the wall to the door of the bayit of Eli-ashiv the Kohen HaGadol.

21 After him repaired Meremoth the son of Uriyah the son of Koz another section, from the door of the bayit of Eli-Ashiv even to the end of the bayit of Eli-Ashiv.

22 And after him repaired the kohanim, the men of the plain.

23 After him repaired Benyamin and Hashuv opposite their bayit. After him repaired Azaryah the son of Maaseyah the son of Ananyah by his bayit.

24 After him repaired Binnui the son of Henadad another section, from the bayit of Azaryah to the turning of the wall, even to the corner.

25 Palal the son of Uzai, opposite the turning of the wall and the tower which lies out from the melech's high bayit, that was by the court of the prison. After him Pedayah the son of Parosh.

26 Moreover the Nethinim dwelt in Ophel, to the place opposite the Mayim Gate toward the east and the tower that projects outward.

27 After them the Tekoites repaired another section, opposite the great tower that projects out, even to the wall of Ophel.

28 From above the Horse Gate repaired the kohanim, every one opposite his own bayit.

29 After them repaired Tzadok the son of Yimmer opposite his bayit. After him repaired also Shemayah the son of Shechanyah, the keeper of the east gate.

30 After him repaired Hananyah the son of Shelemyah and Hanun the sixth son of Tzalaph, another section. After him repaired Meshullam the son of Berechyah opposite his room.

31 After him repaired Malchyah the goldsmith's son to the place of the Nethinim and of the merchants, opposite the Miphchad Gate and to the going up of the corner.

32 And between the going up of the corner to the Sheep Gate repaired the goldsmiths and the merchants.

4 But it came to pass, that when Sanballat heard that we built the wall, he was angry and took great indignation and mocked the Yahudim.

2 And he spoke before his brothers and the army of Shomron, and said, What are these feeble Yahudim doing? Will they fortify themselves? Will they

sacrifice? Will they complete it in a yom? Will they revive the stones out of the heaps of the rubbish that are burned?

3 Now Toviya the Ammonite was by him and he said, Whatever they build, if a fox goes up, even he shall break down their stone wall.

4 Shema, O our Ahlohim; for we are despised: and turn their reproach upon their own head and make them as a prey in a land of captivity:

5 And cover not their iniquity and let not their sin be blotted out from before You: for they have provoked You to anger before the builders.

6 So we built the wall; and the entire wall was joined together up to the half of it: for the people had a mind and lev to work.

7 But it came to pass, that when Sanballat and Toviya and the Arabians and the Ammonites and the Ashdodites, heard that the walls of Yahrushalayim were being repaired and that the broken places began to be fixed, then they were very angry,

8 And conspired all of them together to come and to fight against Yahrushalayim and to harm it.

9 Nevertheless we made our tefillah to our Ahlohim and set a watch against them yom and lyla because of them.

10 And Yahudah said, The strength of the bearers of burdens is weakening and there is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, until we come in the midst among them and slay them and cause the work to cease.

12 And it came to pass, that when the Yahudim who dwelt by them came, they said to us ten times, From all places wherever you turn they are against us.

13 So I set in the lower places behind the wall and on the higher places, I set the people according to

their mishpachot with their swords, their spears and their bows.

14 And I looked and rose up and said to the nobles and to the heads and to the rest of the people, Be not afraid of them: remember אִיִּזְרָאֵל, who is great and terrible and fights for your brothers, your sons and your daughters, your wives and your houses.

15 And it came to pass, when our enemies heard that it was known to us and Ahlohim had brought their counsel to nothing, that we returned all of us to the wall, everyone to his work.

16 And it came to pass from that time forward that the half of my avadim worked in the work and the other half of them held the spears, the shields and the bows and the breastplates; and the heads were behind all the Bayit of Yahudah.

17 They, who built on the wall and they that bore burdens, with those that loaded, everyone with one of his hands worked in the work and with the other hand held a weapon.

18 For the builders, everyone had his sword girded by his side and so built. And he that sounded the shofar was by me.

19 And I said to the nobles and to the heads and to the rest of the people, The work is great and large and we are separated upon the wall, one far from another.

20 In whatever place therefore you hear the sound of the shofar, join us there: our Ahlohim shall fight for us.

21 So we labored in the work: and half of them held the spears from the rising of the boker until the cochavim appeared.

22 Likewise at the same time I said to the people, Let every one with his eved sleep within Yahrushalayim, that in the lyla they may be a guard for us and labor on the yom.

23 So neither I, nor my brothers, nor my avadim, nor the men of the guard who followed me, none of us took off our clothes, except that every one put them off for washing.

5 And there was a great cry of the people and of their wives against their brothers the Yahudim.

2 For some said, We, our sons and our daughters, are many: therefore we take up grain for them, that we may eat and live.

3 Some also were there that said, We have mortgaged our lands, vineyards and houses, that we might buy grain because of the famine.

4 There were also those that said, We have borrowed money for the melech's tax that is upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brothers, our children as their children: and, see, we bring into bondage our sons and our daughters to be avadim and some of our daughters are brought to subjection already: neither is it in power of our hands; for other men have our lands and vineyards.

6 And I was very angry when I heard their cry and these words.

7 Then my lev ruled me and I rebuked the nobles and the heads and said to them, You charge interest, everyone from his brother. And I called out a great congregation against them.

8 And I said to them, We according to our ability have redeemed our brothers the Yahudim, who were sold to the goyim; and will you now sell your brothers? Or, shall they be sold to us? Then they were silent and found nothing to answer.

9 Also I said, It is not tov what you do: should you not rather have your halacha in the fear of our Ahlohim because of the reproach of our heathen enemies?

10 I and my brothers and my avadim, are lending them money and grain: I ask you, let us stop with this interest.

11 Please restore, to them, even this yom, their lands, their vineyards, their olive-yards and their houses, also the hundredth part of the money and the grain, the wine, the oil that you took from them.

12 Then they said, We will restore it to them and will require nothing from them; so will we do as you have said. Then I called the kohanim and took an oath from them, that they should do according to this promise.

13 Also I shook my garment and said, So Ahlohim shake out every man from his bayit and from his property, that performs not this promise, even so he shall be shaken out and emptied. And the entire kehilla said, Ahmein and gave tehilla to אלהים. And the people did according to this promise.

14 Moreover from the time that I was appointed to be their governor in the land of Yahudah, from the twentieth year even to the thirty-second year of Artahshashta the melech, that is, twelve years, I and my brothers have not eaten the lechem of their governors.

15 But the former governors that were before me laid burdens on the people and had taken from them lechem and wine, beside forty shekels of silver; yes, even their avadim bore rule over the people: but I did not do that because of my fear of Ahlohim.

16 Yes, also I continued in the work of this wall, neither bought we any land: and all my avadim were gathered there to the work.

17 Also there were at my shulchan a hundred fifty of the Yahudim and heads, beside those that came to us from among the heathen that are around us.

18 Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me and once in ten yamim of all sorts of wine: yet for all this I required not the food for the governor because the bondage was heavy upon this people.

19 Think upon me, my Ahlohim, for tov, according to all that I have done for this people.

6 Now it came to pass, when Sanballat and Toviya and Geshem the Arabian and the rest of our enemies, heard that I had built the wall and that there was no breach left in it, though at that time I had not set up the doors upon the gates;

2 That Sanballat and Geshem sent to me, saying, Come, let us meet together in one of the villages in the plain of Ono. But they thought to do me evil.

3 And I sent messengers to them, saying, I am doing a great work, so that I cannot come down: why should the work cease, while I leave it and come down to you?

4 Yet they sent to me four times in this manner; and I answered them the same derech.

5 Then Sanballat sent his eved to me in like manner the fifth time with an open letter in his hand;

6 In which was written, It is reported among the goyim and Gashmu says it, that you and the Yahudim think to rebel: for which cause you build the wall that you may be their melech, according to these words.

7 And you have also appointed neviim to proclaim about you at Yahrushalayim, saying, There is a melech in Yahudah: and now shall it be reported to the melech according to these words. Come now therefore and let us take counsel together.

8 Then I sent to him, saying, There are no such things done as you have said, but you are creating them out of your own lev.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it will not be finished. Now therefore, O Ahlohim, strengthen my hands.

10 Afterward I came to the bayit of Shemayah the son of Delayah the son of Mehetav-El, who was restrained; and he said, Let us meet together in the Bayit of Ahlohim, within the Hekal and let us shut the doors of the Hekal: for they will come to slay you; yes, in the lyla will they come to slay you.

11 And I said, Should such a man as I flee? And who is there, that, being as I am, would go into the Hekal to save his chayim? I will not go in.

12 And, see, I discerned that Ahlohim had not sent him; but that he pronounced this prophecy against me: for Toviyah and Sanballat had hired him.

13 Therefore he was hired, that I should be afraid and do so and sin and that they might have a matter for an evil report, that they might reproach me.

14 My Ahlohim, think upon Toviyah and Sanballat according to these their works and on the niviyah Noadyah and the rest of the neviim, that would have put me in fear.

15 So the wall was finished on the twenty-fifth yom of the sixth chodesh, in fifty-two yamim.

16 And it came to pass, that when all our enemies heard about it and all the heathen that were around us saw these things, they were much cast down in their own eyes: for they perceived that this work was the work of our Ahlohim.

17 And in those yamim the nobles of Yahudah sent many letters to Toviyah and the letters of Toviyah came to them.

18 For there were many in Yahudah loyal to him because he was the son-in-law of Shechanyah the son of Arah; and his son Yehohanan had married the daughter of Meshullam the son of Berechyah.
19 Also they reported his tov deeds before me and uttered my words to him. And Toviya sent letters to put me in fear.

7 Now it came to pass, when the wall was built and I had set up the doors and the gatekeepers and the singers and the Lewiym were appointed,

2 That I gave my brothers Hanani and Hananyah the head of the palace, authority over Yahrushalayim: for he was a faithful man and feared Ahlohim above most.

3 And I said to them, Let not the gates of Yahrushalayim be opened until the shemesh is hot; and while they stand by, let them shut the doors and bolt them: and appoint guards of the inhabitants of Yahrushalayim, every one in his watch and every one in front of his bayit.

4 Now the city was large and great: but the people inside were few and the houses were not built.

5 And my Ahlohim put into my lev to gather together the nobles and the heads and the people, that they might be counted by genealogy. And I found a register of the genealogy of those who came up first and found all that was written in them,

6 These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nevuchadnetzar the melech of Bavel had carried away and had returned to Yahrushalayim and to Yahudah, every one to his city;

7 Who came with Zerubbavel, Yeshua, Nechemyah, Azaryah, Raamayah, Nachamani, Mordechai-Bilshan, Mitspereth, Bigvai, Nechum, Baanah. The

numbers, of the men of the people of Yisrael was this;

8 The children of Parosh, two thousand one hundred seventy two.

9 The children of Shephatyah, three hundred seventy two.

10 The children of Arah, six hundred fifty two.

11 The children of Pahath-Moav, of the children of Yeshua and Yoav, two thousand eight hundred eighteen.

12 The children of Eylam, a thousand two hundred fifty four.

13 The children of Zattu, eight hundred forty five.

14 The children of Zacchai, seven hundred sixty.

15 The children of Binnui, six hundred forty eight.

16 The children of Bevai, six hundred twenty eight.

17 The children of Azgad, two thousand three hundred twenty two.

18 The children of Adonikam, six hundred sixty seven.

19 The children of Bigvai, two thousand sixty seven.

20 The children of Adin, six hundred fifty five.

21 The children of Ater of Hizqiyahu, ninety-eight.

22 The children of Hashum, three hundred twenty eight.

23 The children of Bezai, three hundred twenty four.

24 The children of Hariph, one hundred twelve.

25 The children of Giveon, ninety-five.

26 The men of Beth-Lechem and Netophah, one hundred eighty eight.

27 The men of Anathoth, one hundred twenty eight.

28 The men of Beth-Azmaveth, forty-two.

29 The men of Kiryath-Yearim, Chephirah and Beeroth, seven hundred forty three.

30 The men of Ramah and Geva, six hundred twenty one.

31 The men of Michmas, one hundred twenty two.

32 The men of Beth-El and Ai, one hundred twenty three.

33 The men of the other Nevo, fifty-two.

34 The children of the other Eylam, one thousand two hundred fifty four.

35 The children of Harim, three hundred twenty.

36 The children of Yericho, three hundred forty five.

37 The children of Lod, Hadid and Ono, seven hundred twenty one.

38 The children of Senaah, three thousand nine hundred thirty.

39 The kohanim: the children of Yedayah, of the bayit of Yeshua, nine hundred seventy three.

40 The children of Immer, a thousand fifty two.

41 The children of Pashur, a thousand two hundred forty seven.

42 The children of Harim, a thousand and seventeen.

43 The Lewiym: the children of Yeshua, of Kadmi-El and of the children of Hodevah, seventy-four.

44 The singers: the children of Asaph, a hundred forty eight.

45 The gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkuv, the children of Hatita, the children of Shovai, one hundred thirty eight.

46 The Nethinim: the children of Ziha, the children of Hashupha, the children of Tavaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Levana, the children of Hagava, the children of Shalmai,

49 The children of Chanan, the children of Gidd-El, the children of Gahar,

50 The children of Reayah, the children of Retzin, the

children of Nekoda,

51 The children of Gazzam, the children of Uzza,
the children of Phaseah,
52 The children of Besai, the children of Meunim,
the children of Nephishesim,
53 The children of Bakbuk, the children of Hakupha,
the children of Harhur,
54 The children of Batzlith, the children of Mehida,
the children of Harsha,
55 The children of Barkos, the children of Sisra, the
children of Tamah,
56 The children of Netziah, the children of Hatipha.
57 The children of Shlomo's avadim: the children of
Sotai, the children of Sophereth, the children of
Perida,
58 The children of Yaala, the children of Darkon, the
children of Gidd-El,
59 The children of Shephatyah, the children of
Hattil, the children of Pochereth of Tzevaim, the
children of Amon.
60 All the Nethinim and the children of Shlomo's
avadim, were three hundred ninety two.
61 And these were they who went up also from
Telmelah, Telharesha, Cheruv, Addon and Immer:
but they could not show their abba's bayit, nor their
offspring, whether they were of Yisrael.
62 The children of Delayah, the children of Toviyah,
the children of Nekoda, six hundred forty two.
63 And of the kohanim: the children of Havayah, the
children of Koz, the children of Barzillai, which took
one of the daughters of Barzillai the Giladi to isha
and was called after their name.
64 These sought their place among those that were
counted by genealogy, but it was not found:
therefore they were seen as polluted and barred
from the kohanut.

65 And the governor said to them, that they should not eat of the most kadosh things, until there stood up a kohen with the Urim and Thummim.

66 The whole kehilla together was forty two thousand three hundred sixty,

67 Besides their male and female avadim, of whom there were seven thousand three hundred thirty seven: and they had two hundred forty five singing men and singing women.

68 Their horses, seven hundred thirty six: their mules, two hundred forty five:

69 Their camels, four hundred thirty five: six thousand seven hundred twenty donkeys.

70 And some of the heads of the ahvot gave to the work. The governor gave to the treasury a thousand drams of gold, fifty basins, five hundred thirty kohanim garments.

71 And some of the heads of the ahvot gave to the treasury of the work twenty thousand drams of gold and two thousand two hundred pounds of silver.

72 And that which the rest of the people gave was twenty thousand drams of gold and two thousand pounds of silver and sixty-seven kohanim garments.

73 So the kohanim and the Lewiym and the gatekeepers and the singers and some of the people and the Nethinim and kol Yisrael, dwelt in their cities; and when the seventh chodesh came, the children of Yisrael were in their cities.

8 And all the people gathered themselves together as echad into the street that was before the Mayim Gate; and they spoke to Ezra the Sopher to bring the scroll of the Torah of Moshe, that אִתָּךְ had commanded to Yisrael.

2 And Ezra the kohen brought the Torah before the kehilla both of men and women and all that could

hear with binah, upon the first yom of the seventh chodesh, which is Yom Teruah.

3 And he read from it in the open space that was before the Mayim Gate from the boker until midday, before the men and the women and those that could understand; and the ears of all the people were attentive to the scroll of the Torah.

4 And Ezra the Sopher stood upon a pulpit of wood, which they had made for that purpose; and beside him stood Mattithyahu and Shema and Anayah and Uriyah and Hilkiyahu and Maaseyah, on his right hand; and on his left hand, Pedayah and Misha-El and Malchiyah and Hashum and Hashvadana, Zacharyah and Meshullam.

5 And Ezra opened the scroll in the sight of all the people – for he was high above all the people – and when he opened it, all the people stood up:

6 And Ezra blessed אלהים, the great Ahlohim. And all the people answered, Ahmein, Ahmein, with lifting up their hands: and they bowed their heads and worshipped אלהים with their faces to the ground.

7 Also Yeshua and Bani and Sherevyah, Yamin, Akkuv, Shavvethai, Hadiyah, Maaseyah, Kelita, Azaryah, Yozavad, Chanan, Pelayah and the Lewiym, helped the people to understand the Torah: and the people stood in their place.

8 So they read in the scroll in the Torah of Ahlohim distinctly and gave the sense of it and caused them to understand the reading.

9 And Nechemyah, who is the governor and Ezra the kohen and Sopher and the Lewiym that taught the people, said to all the people, This yom is kadosh to אלהים your Ahlohim; mourn not, nor weep. For all the people wept when they heard the Words of the Torah.

10 Then he said to them, Go your derech, eat the fat of His tov and drink the sweetness of it and send portions to those for whom nothing is prepared: for this yom is kadosh to our אֱלֹהֵינוּ: neither be sorry; for the simcha of אֱלֹהֵינוּ is your strength.

11 So the Lewiym silenced all the people, saying, Keep silent, for the yom is kadosh; so don't be grieved.

12 And all the people went their derech to eat and to drink and to send portions and to make great gilah because they had understood the words that were declared to them.

13 And on the second yom were gathered together the heads of the ahvot of all the people, the kohanim and the Lewiym, to Ezra the Sopher, to further understand the Words of the Torah.

14 And they found written in the Torah that אֱלֹהֵינוּ had commanded by Moshe, that the children of Yisrael should dwell in sukkot in the moed of the seventh chodesh:

15 And that they should publish and proclaim in all their cities and in Yahrushalayim, saying, Go forth to the har and fetch olive branches and pine branches and myrtle branches and palm branches and branches of thick eytzim, to make sukkot, as it is written.

16 So the people went out and brought them and made themselves sukkot, everyone upon the roof of his bayit and in their courts and in the courts of the Bayit of Ahlohim and in the street of the Mayim Gate and in the street of the Gate of Efrayim.

17 And all the kehilla of those that had come again out of the captivity made sukkot and sat under the sukkot: for since the yamim of Yahusha ben Nun to that yom the children of Yisrael had not done so. And there was very great simcha.

18 Also yom by yom, from the first yom to the last yom, he read in the scroll of the Torah of Ahlohim. And they kept the moed seven yamim; and on the eighth yom there was a miqra kodesh, according to the manner.

9 Now on the twenty-fourth yom of this chodesh the children of Yisrael were assembled with fasting and with sackclothes and earth upon them.

2 And the zera of Yisrael separated themselves from all the gerim, and stood and confessed their sins and the iniquities of their ahvot.

3 And they stood up in their place and read in the scroll of the Torah of אלהים their Ahlohim one-fourth part of the yom; and another fourth part they confessed and worshipped אלהים their Ahlohim.

4 Then stood up upon the stairs, of the Lewiym, Yeshua and Bani, Kadmi-El, Shebanyah, Bunni, Sherebiyah, Bani and Chenani and cried with a loud voice to אלהים their Ahlohim.

5 Then the Lewiym, Yeshua and Kadmi-El, Bani, Hashavniyah, Shereviah, Hadiyah, Shevanyah and Pethachyah, said, Stand up and bless אלהים your Ahlohim le-olam-va-ed: and blessed be Your beautiful Name, which is exalted above all brachot and tehillot.

6 You, You alone, are אלהים; You have made the shamayim, the shamayim of shamayim, with their entire host, the earth and all things that are in them, the seas and all that is in them and You preserve them all; and the host of the shamayim worships You.

7 You are אלהים the Ahlohim, who did choose Avram and brought him forth out of Ur of the Chaldees and gave him the name of Avraham;

8 And found his lev faithful before You and You made a brit with him to give the land of the

Kanaanites, the Hittites, the Amorites and the Perizzites and the Yevusites and the Girgashites, to give it to his zera and have performed Your Words; for You are tzadik:

9 And did see the affliction of our ahvot in Mitzrayim and heard their cry by the Yam Suf;

10 And showed signs and wonders upon Pharaoh and on all his avadim and on all the people of his land: for You knew that they dealt proudly against them. So You made Your Name great, as it is this yom.

11 And You did divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors You threw into the deep, as a stone into the mighty mayim.

12 Moreover You led them in the yom by a cloudy pillar; and in the lyla by a pillar of fire, to give them ohr in the derech in which they should go.

13 You came down also upon Har Senai and spoke with them from the shamayim and gave them mishpatim and emet Torot, tov chukim and mitzvoth:

14 And made known to them Your kadosh Shabbat and commanded for them precepts, chukim and Torot, by the hand of Moshe Your eved:

15 And gave them lechem from the shamayim for their hunger and brought forth mayim for them out of The Rock for their thirst and promised them that they should go in to possess the land which You had sworn to give them.

16 But they and our ahvot dealt proudly and hardened their necks and listened not to Your mitzvoth,

17 And refused to obey, neither were mindful of Your wonders that You did among them; but hardened their necks and in their rebellion appointed a leader to return to their bondage: but You are Ahlohim, ready to pardon, gracious and full

of rachamim, slow to anger and of great kindness and forsook them not.

18 Yes, when they had made a molten calf and said, These are your ahlahim that brought you up out of Mitzrayim and had worked great provocations and blasphemies;

19 Yet You in Your manifold rachamim forsook them not in the wilderness: the pillar of the cloud departed not from them by yom, to lead them in the derech; neither the pillar of fire by lyla, to show them ohr and the derech in which they should go.

20 You gave also Your tov Ruach to instruct them and withheld not Your manna from their mouth and gave them mayim for their thirst.

21 Yes, forty years did You sustain them in the wilderness, so that they lacked nothing; their clothes did not grow old and their feet did not swell.

22 Moreover You gave them malchutim and goyim and did divide them by their lots: so they possessed the land of Sichon and the land of the melech of Cheshbon and the land of Og melech of Bashan.

23 Their children also You multiplied as the cochavim of the shamayim and brought them into the land, concerning which You had promised to their ahvot, that they should go in to possess it.

24 So the children went in and possessed the land and You subdued before them the inhabitants of the land, the Kanaanites and gave them into their hands, with their melechim and the people of the land, that they might do with them, as they desired.

25 And they took strong cities and a fat land and possessed houses full of all items, wells dug, vineyards and olive-yards and fruit eytzim in abundance: so they did eat and were filled and became fat and delighted themselves in Your great tov.

26 Nevertheless they were disobedient and rebelled against You and cast Your Torah behind their backs and killed Your neviim that testified against them to turn them to You and they worked great provocations.

27 Therefore You delivered them into the hand of their enemies, who distressed them: and in the time of their trouble, when they cried to You, You heard them from the shamayim; and according to Your manifold rachamim You gave them saviors, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before You: therefore You left them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried to You, You heard them from the shamayim; and many times You did deliver them according to Your rachamim;

29 And testified against them, that You might bring them again to Your Torah: yet they dealt proudly and listened not to Your mitzvoth, but sinned against Your mishpatim – which if a man does, he shall live in them – and withdrew the shoulder and hardened their neck and would not listen.

30 Yet for many years You had patience with them and testified against them by Your Ruach through Your neviim: yet they would not pay attention: therefore You gave them into the hands of the people of the lands.

31 Nevertheless for Your great rachamim's sake You did not utterly consume them, nor forsake them; for You are an El of unmerited chen and rachamim.

32 Now therefore, our Ahlohim, the great, the mighty and the awesome El, who keeps His brit and rachamim, let not all the trouble seem little before You, that has come upon us, on our melechim, on our heads and on our kohanim and on our neviim

and on our ahvot and on all Your people, since the time of the melechim of Ashshur to this yom.

33 Yet You are just in all that has been brought upon us; for You have done right, but we have done wickedly:

34 Neither have our melechim, our heads, our kohanim, or our ahvot, kept Your Torah, nor listened to Your mitzvoth and Your testimonies, with which You did testify against them.

35 For they have not served You in their malchut and in Your great tov that You gave them and in the large and rich land which You gave them, neither did they turn from their wicked works.

36 Behold, we are avadim this yom and for the land that You gave to our ahvot to eat its fruit and its tov, behold, we are avadim in it:

37 And it yields much increase to the melechim whom You have set over us because of our sins: also they have dominion over our bodies and over our cattle, at their pleasure and we are in great distress.

38 And because of all this we make a sure pledge and write it; and our heads, the Lewiym and kohanim, set their seal on it.

10 Now those that sealed were, Nechemyah, the governor, the son of Hachaliyah and Tzidkiyah,
2 Serayah, Azaryah, Yirmeyahu,
3 Pashur, Amaryah, Malchiyah,
4 Hattush, Shevanyah, Malluch,
5 Harim, Meremoth, Ovadyah,
6 Dani-El, Ginnethon, Baruch,
7 Meshullam, Aviyah, Miyamin,
8 Maatzyah, Bilgai, Shemayah: these were the kohanim.

9 And the Lewiym: both Yeshua the son of Azanyah, Binnui of the sons of Henadad, Kadmi-El;

10 And their brothers, Shevanyah, Hodiya, Kelita,
Pelayah, Chanan,
11 Micha, Rechov, Hashviyah,
12 Zaccur, Sherevyah, Shevanyah,
13 Hodiya, Bani, Beninu.
14 The heads of the people; Parosh, Pahath-Moav,
Eylam, Zattu, Bani,
15 Bunni, Azgad, Bevai,
16 Adoniyah, Bigvai, Adin,
17 Ater, Hizkiyah, Azzur,
18 Hodiya, Hashum, Betzai,
19 Hariph, Anathoth, Nevai,
20 Magpiash, Meshullam, Hezir,
21 Meshezave-El, Tzadok, Yahdua,
22 Pelatyah, Chanan, Anayah,
23 Husha, Hananyah, Hashuv,
24 Hallohesh, Pileha, Shovek,
25 Rehum, Hashavnah, Maaseyah,
26 And Achiyah, Chanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, the kohanim, the
Lewiyim, the gatekeepers, the singers, the Nethinim
and all they that had separated themselves from the
people of the lands to the Torah of Ahlohim, their
wives, their sons and their daughters, everyone
having da'at and having binah;
29 They joined with their brothers, their nobles and
entered into a curse- ha Allah and into an oath, to
have their halacha in Ahlohim 's Torah, which was
given by Moshe the eved of Ahlohim and to shomer
and do all the mitzvot of אֱלֹהֵינוּ our Master and His
mishpatim and His chukim;
30 And that we would not give our daughters as
wives to the peoples of the land, nor take their
daughters as wives for our sons:
31 And if the people of the land bring items, or any
food on The Shabbat yom to sell, that we would not

buy it from them on The Shabbat, or on a kadosh yom: and that we would rest in the shmeta-seventh year and remove every debt due us.

32 Also we made commands for ourselves, to give yearly one-third part of a shekel for the service of the Bayit of our Ahlohim;

33 For the Lechem ha Panayim and for the continual grain offering and for the continual burnt offering, of The Shabbats, of the Chodashim, for the kadosh moadeem and for the kadosh things and for the sin offerings to make a keporah for Yisrael and for all the work of the Bayit of our Ahlohim.

34 And we cast the lots among the kohanim, the Lewiym and the people, for the wood offering, to bring it into the Bayit of our Ahlohim, after the houses of our ahvot, at the yearly moadeem, to burn upon the altar of אֵלֹהֵינוּ our Ahlohim, as it is written in the Torah:

35 And to bring the bikkurim of our ground and the bikkurim of all fruit of all eytzim, yearly, to the Bayit of אֵלֹהֵינוּ:

36 Also the bachor of our sons and of our cattle, as it is written in the Torah and the firstlings of our herds and of our flocks, to bring to the Bayit of our Ahlohim, to the kohanim that serve in the Bayit of our Ahlohim:

37 And that we should bring the bikkurim of our dough and our offerings and the fruit of all manner of eytzim, of wine and of oil, to the kohanim, to the rooms of the Bayit of our Ahlohim; and the ma'aser of our ground to the Lewiym, that those same Lewiym might have the ma'aser in all the cities of our labor.

38 And the kohen the son of Aharon shall be with the Lewiym, when the Lewiym take ma'aser: and the Lewiym shall bring up the ma'aser from the

ma'aser to the Bayit of our Ahlohim, to the rooms, into the treasury bayit.

39 For the children of Yisrael and the children of Lewi shall bring the offering of the grain, of the new wine and the oil, to the rooms, where the vessels of the sanctuary are and the kohanim that serve and the gatekeepers and the singers: and we will not forsake the Bayit of our Ahlohim.

11 And the heads of the people dwelt at

Yahrushalayim: the rest of the people also cast lots, to bring one of ten to dwell in Yahrushalayim the kadosh city and nine parts to dwell in other cities.

2 And the people blessed all the men that willingly offered themselves to dwell at Yahrushalayim.

3 Now these are the heads of the province that dwelt in Yahrushalayim: but in the cities of Yahudah dwelt everyone in his own possession in their cities – Yisrael, the kohanim and the Lewiym and the Nethinim and the children of Shlomo's avadim.

4 And at Yahrushalayim dwelt certain of the children of Yahudah and of the children of Benyamin. Of the children of Yahudah; Athayah the son of Uziyahu, the son of Zacharyah, the son of Amaryah, the son of Shephatyah, the son of Mahalal-El, of the children of Peretz;

5 And Maaseyah the son of Baruch, the son of Col-Hozeh, the son of Hazayah, the son of Adayah, the son of Yoyariv, the son of Zacharyah, the son of Shiloni.

6 All the sons of Peretz that dwelt at Yahrushalayim were four hundred sixty eight brave men.

7 And these are the sons of Benyamin; Sallu the son of Meshullam, the son of Yoed, the son of Pedayah, the son of Kolaiyah, the son of Maaseyah, the son of Ithi-El, the son of Yeshiyah.

8 And after him Gabbai, Sallai, nine hundred twenty eight.

9 And Yoel the son of Zichri was their overseer: and Yahudah the son of Senuah was second over the city.

10 Of the kohanim: Yedayah the son of Yoyariv, Yachin.

11 Serayahu the son of Hilkiyahu, the son of Meshullam, the son of Tzadok, the son of Meraioth, the son of Achituv, was the head of the Bayit of Ahlohim.

12 And their brothers that did the work of the Bayit were eight hundred twenty two: and Adayah the son of Yeroham, the son of Pelalyah, the son of Amzi, the son of Zacharyah, the son of Pashur, the son of Malchiyah,

13 And his brothers, heads of the ahvot, two hundred forty two: and Amashai the son of Azare-El, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brothers, mighty men of bravery, one hundred twenty eight: and their overseer was Zavdi-El, the son of one of the great men.

15 Also of the Lewiym: Shemayah the son of Hashuv, the son of Azrikam, the son of Hashbiyah, the son of Bunni;

16 And Shavethai and Yozavad, of the heads of the Lewiym, had the oversight of the outward work of the Bayit of Ahlohim.

17 And Mattanyah the son of Micha, the son of Zavdi, the son of Asaph, was the leader to begin the giving of hodu in tefillah: and Bakbuchiyah the second among his brothers and Avda the son of Shammua, the son of Galal, the son of Yeduthun.

18 All the Lewiym in the kadosh city were two hundred eighty four.

19 Moreover the gatekeepers, Akkuv, Talmon and their brothers that kept guard at the gates, were one hundred seventy two.

20 And the residue of Yisrael, of the kohanim and the Lewiym, were in all the cities of Yahudah, every one in his inheritance.

21 But the Nethinim dwelt in Ophel: and Ziha and Gispa were over the Nethinim.

22 The overseer also of the Lewiym at Yahrushalayim was Uzzi the son of Bani, the son of Hashbiyah, the son of Mattanyah, the son of Micha. Of the sons of Asaph, the singers were over the work of the Bayit of Ahlohim.

23 For it was the melech's commandment concerning them, that a certain portion should be to the singers, due everyday.

24 And Pethayah the son of Meshezab-El, of the children of Zerach the son of Yahudah, was the melech's deputy in all matters concerning the people.

25 And for the villages, with their fields, some of the children of Yahudah dwelt at Kiryath-Arba and in its villages and at Divon and in its villages and at Yekavtzel and its villages,

26 And at Yeshua and at Moladah and at Beth-Phelet,

27 And at Hazar-Shual and at Be-er-Sheva and in its villages,

28 And at Ziklag and at Mechonah and in its villages,

29 And at En-Rimmon and at Tzareah and at Yarmuth,

30 Zanoah, Adullam and in their villages, at Lachish and its fields, at Azekah and in its villages. And they dwelt from Be-er-Sheva to the Valley of Hinnom.

31 The children also of Benjamin from Geva dwelt at Michmash and Aiya and Beth-El and in their villages,

32 And at Anathoth, Nov, Ananyah,

33 Hatzor, Ramah, Gittayim,

34 Hadid, Tzevoim, Nevallat,

35 Lod and Ono, the Valley of Craftsmen.

36 And of the Lewiym were divisions in Yahudah and in Benjamin.

12 Now these are the kohanim and the Lewiym

that went up with Zerubbavel the son of Shealti-El and Yeshua: Serayahu, Yirmeyahu, Ezra,

2 Amaryah, Malluch, Hattush,

3 Shechanyah, Rehum, Meremoth,

4 Iddo, Ginnetho, Aviyah,

5 Miamin, Maadiyah, Bilgah,

6 Shemayah and

Yoyariv, Yediyah,

7 Sallu, Amok, Hilkiyahu, Yedayah. These were the heads of the kohanim and of their brothers in the yamim of Yeshua.

8 Moreover the Lewiym: Yeshua, Binnui, Kadmi-El, Shereviah, Yahudah and Mattanyah, who were over the hodu, he and his brothers.

9 Also Bakvukyah and Unni, their brothers, were opposite them in the guard duties.

10 And Yeshua begat Yoiakim, Yoiakim also begat Eli-Ashiv and Eli-Ashiv begat Yoyada,

11 And Yoyada begat Yonathan and Yonathan begat Yahdua.

12 And in the yamim of Yoiakim were kohanim, the heads of the ahvot: of Serayahu, Merayah; of Yirmeyahu, Hananyah;

13 Of Ezra, Meshullam; of Amaryah, Yahuchanan;

14 Of Melicu, Yonathan; of Shevanyah, Yoseph;

15 Of Harim, Adna; of Merayoth, Helkai;

16 Of Iddo, Zacharyah; of Ginnethon, Meshullam;
17 Of Aviyah, Zichri; of Miniamin, of Moadiyah,
Piltai;
18 Of Bilgah, Shammua; of Shemayah,
Yehonathan;
19 And of Yoyariv, Mattenai; of Yedayah, Uzzi;
20 Of Sallai, Kallai; of Amok, Ever;
21 Of Hilkiyahu, Hashbiyah; of Yedayah, Natan-El.
22 The Lewiym in the yamim of Eli-Ashiv, Yoyada
and Yochanan and Yahdua, were recorded heads of
the ahvot: also the kohanim, to the reign of
Daryawesh the Persian.
23 The sons of Lewi, the heads of the ahvot, were
written in the scroll of the chronicles, even until the
yamim of Yochanan the son of Eli-Ashiv.
24 And the heads of the Lewiym: Hashbiyah,
Sherevyah and Yeshua the son of Kadmi-El, with
their brothers opposite them, to give tehilla and to
give hodu, according to the commandment of Dawid
the man of Ahlohim, in their set order.
25 Mattanyah and Bakbuchiyah, Ovadyah,
Meshullam, Talmon, Akkuv, were gatekeepers
keeping the guard at the storerooms of the gates.
26 These were in the yamim of Yoiakim the son of
Yeshua, the son of Yotzadak and in the yamim of
Nechemyah the governor and of Ezra the kohen,
the Sopher.
27 And at the dedication of the wall of
Yahrushalayim they sought the Lewiym out of all
their places, to bring them to Yahrushalayim, to
keep the dedication with simcha, both with hodu
and with singing, with cymbals, psalteries and with
harps.
28 And the sons of the singers gathered themselves
together, both out of the countryside around
Yahrushalayim and from the villages of Netophathi;

29 Also from the bayit of Gilgal and out of the fields of Geva and Azmaveth: for the singers had built their villages around Yahrushalayim.

30 And the kohanim and the Lewiym purified themselves and purified the people and the gates and the wall.

31 Then I brought up the heads of Yahudah upon the wall and appointed two great companies of them that gave hodu, of which one went on the right hand upon the wall toward the Dung Gate:

32 And after them went Hoshayah and half of the heads of Yahudah,

33 And Azaryah, Ezra and Meshullam,

34 Yahudah and Benyamin and Shemayah and Yirmeyahu,

35 And certain of the kohanim's sons with trumpets; namely, Zacharyah the son of Yonathan, the son of Shemayah, the son of Mattanyah, the son of Michayah, the son of Zaccur, the son of Asaph:

36 And his brothers, Shemayah and Azara-El, Milalai, Gilalai, Maai, Natan-El and Yahudah, Hanani, with the musical instruments of Dawid the man of Ahlohim and Ezra the Sopher before them.

37 And at the Fountain Gate, which was opposite them, they went up by the stairs of the city of Dawid, at the going up of the wall, above the bayit of Dawid, even to the Mayim Gate eastward.

38 And the other company of them that gave hodu went opposite them and I after them and the half of the people upon the wall, from beyond the Tower of the Furnaces even to the broad wall;

39 And from above the Gate of Efrayim and above the Old Gate and above the Fish Gate and the tower of Chanan-El and the Tower of Meah, even to the Sheep Gate: and they stood still in the Prison Gate.

40 So stood the two companies of them that gave hodu in the Bayit of Ahlohim and I and the half of the heads with me:

41 And the kohanim; Elyakim, Maaseyah, Minyamin, Michayah, Elyoeynai, Zacharyah and Hananyah, with trumpets;

42 And Maaseyah and Shemayah and Eleazar and Uzzi and Yehohanan and Malchiyah and Eylam and Ezer. And the singers sang loud, with Yezrayah their overseer.

43 Also that yom they offered great sacrifices and had gilah: for Ahlohim had made them gilah with great simcha: the wives also and the children had gilah: so that the simcha of Yahrushalayim was heard even far off.

44 And at that time were some appointed over the rooms for the treasures, for the offerings, for the bikkurim and for the ma'aser, to gather into them from the fields of the cities the portions of the Torah for the kohanim and Lewiym: for Yahudah had gilah for the kohanim and for the Lewiym that stood up.

45 And both the singers and the gatekeepers kept the guard of their Ahlohim and the guard of the purification, according to the commandment of Dawid and of Shlomo his son.

46 For in the yamim of Dawid and Asaph of old there were heads of the singers and songs to give tehilla and hodu to Ahlohim.

47 And kol Yisrael in the yamim of Zerubbavel and in the yamim of Nechemyah, gave the portions of the singers and the gatekeepers, every yom their portion: and they separated the kadosh things to the Lewiym; and the Lewiym set them apart to the children of Aharon.

13 On that yom they read in the scroll of Moshe in the audience of the people; and in it was found

written, that the Ammonite and the Moavite should not come into the kehilla of Ahlohim le-olam-va-ed;
2 Because they met not the children of Yisrael with lechem and with mayim, but hired Bilam against them, that he should curse them: but our Ahlohim turned the curse into a bracha.

3 Now it came to pass, when they had heard the Torah that they separated from Yisrael all the mixed multitude.

4 And before this, Eli-Ashiv the kohen, having the oversight of the room of the Bayit of our Ahlohim, was allied to Toviyah:

5 And he had prepared for him a great room, where in times past they laid the grain offerings, the frankincense and the vessels and the ma'aser of the grain, the new wine and the new oil, which was commanded to be given to the Lewiym and the singers and the gatekeepers; and the offerings of the kohanim.

6 But in all this

time I was not at Yahrushalayim: for in the thirty-second year of Artahshashta melech of Bavel I came to the melech and after certain yamim I obtained leave from the melech to return:

7 And I came to Yahrushalayim and understood of the evil that Eli-Ashiv did for Toviyah, in preparing him a room in the courts of the Bayit of Ahlohim.

8 And it grieved me much: therefore I cast out all the household items of Toviyah out of the room.

9 Then I commanded and they cleansed the rooms: and there brought I again the vessels of the Bayit of Ahlohim, with the grain offering and the frankincense.

10 And I perceived that the portions of the Lewiym had not been given to them: for the Lewiym and the singers, that did the work, had fled every one to his field.

11 Then contended I with the heads and said, Why is the Bayit of Ahlohim forsaken? And I gathered them together and set them in their place.

12 Then brought from all Yahudah the ma'aser of the grain and the new wine and the oil to the storehouse.

13 And I appointed treasurers over the storehouses, Shelemiyah the kohen and Tzadok the Sopher and of the Lewiym, Pedayah: and next to them was Chanan the son of Zaccur, the son of Mattanyah: for they were counted faithful and their duty was to distribute to their brothers.

14 Remember me, O my Ahlohim, concerning this and wipe not out my tov mitzvoth that I have done for the Bayit of my Ahlohim and for its duties.

15 In those yamim saw I in Yahudah some treading wine presses on The Shabbat and bringing in sheaves and loading donkeys; as also wine, grapes and figs and all manner of burdens, which they brought into Yahrushalayim on The Shabbat yom: and I testified against them in the yom in which they sold food.

16 There dwelt men of Tsor also there, who brought fish and all manner of items and sold on The Shabbat to the children of Yahudah and in Yahrushalayim.

17 Then I contended with the nobles of Yahudah and said to them, What evil thing is this that you do, to profane The Shabbat?

18 Did not your ahvot do this and did not our Ahlohim bring all this evil upon us and upon this city? Yet now you bring more wrath upon Yisrael by profaning The Shabbat.

19 And it came to pass, that when the gates of Yahrushalayim began to be dark before The Shabbat, I commanded that the gates should be

shut and charged that they should not be opened until after The Shabbat: and some of my avadim I assigned at the gates, that no burden should be brought in on The Shabbat yom.

20 So the merchants and sellers of all kind of items lodged outside Yahrushalayim once, or twice.

21 Then I testified against them and said to them, Why do you lodge around the wall? If you do this again, I will lay hands on you. From that time forth they came no more on The Shabbat.

22 And I commanded the Lewiym that they should cleanse themselves and that they should come and guard the gates, to set apart The Shabbat yom. Remember me, O my Ahlohim, concerning this also and pardon me according to the greatness of Your rachamim.

23 In those yamim also I saw Yahudim that had married wives of Ashdod, of Ammon and of Moav:

24 And their children spoke half in the speech of Ashdod and could not speak in the Yahudim's language, but according to the language of each people.

25 And I contended with them and cursed them and smote certain of them and plucked off their hair and made them swear by Ahlohim, saying, You shall not give your daughters to their sons, nor take their daughters to your sons, nor for yourselves.

26 Did not Shlomo melech of Yisrael sin by these same things? Yet among many goyim was there no melech like him, who was beloved by his Ahlohim and Ahlohim made him melech over kol Yisrael: nevertheless outlandish women caused even him to sin.

27 Shall we then listen to you to do all this great evil, to transgress against our Ahlohim in marrying strange wives?

28 And one of the sons of Yoyada, the son of Eli-Ashiv the Kohen HaGadol, was son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my Ahlohim because they have defiled the order of the kohanim and the brit of the office of the kohanim and of the Lewiym.

30 And so I cleansed them from all gerim and appointed the duties of the kohanim and the Lewiym, everyone in his own work;

31 And for the wood offering, at moadeem and for the bikkurim. Remember me, O my Ahlohim, for tov!

X

First Chronicles-Divre HaYamim Alef

To Our Forefathers Yisrael

- 1 Ahdahm, Sheth, Enosh,
- 2 Kenan, Mahalal-El, Yered,
- 3 Chanoch, Methuselah, Lamech,
- 4 Noach, Shem, Ham and Yapheth.
- 5 The sons of Yapheth; Gomer and Magog and Madai and Yavan and Tuval and Meshech and Tiras.
- 6 And the sons of Gomer; Ashchenaz and Diphath and Togarmah.
- 7 And the sons of Yavan; Elishah and Tarshishah, Chittim and Rodanim.
- 8 The sons of Ham; Kush and Mitzrayim, Put and Kanaan.
- 9 And the sons of Kush; Seva and Havilah and Savta and Raamah and Savtecha. And the sons of Raamah; Sheva and Dedan.
- 10 And Kush begat Nimrod: he began to be mighty upon the earth.
- 11 And Mitzrayim begat Ludim and Anamim and Lehavim and Naphtuhim,
- 12 And Pathrusim and Casluhim, from who came the Plishtim and the Caphthorim.
- 13 And Kanaan begat Tzidon his bachor and Heth,
- 14 The Yevusite also and the Amorite and the Girgashite,
- 15 And the Hivite and the Arkite and the Sinite,
- 16 And the Arvadite and the Tzemarite and the Hamathite.

17 The sons of Shem; Eylam and Ashshur and Arphaxad and Lud and Aram and Uz and Hul and Gether and Meshech.

18 And Arphaxad begat Shelach and Shelach begat Ever.

19 And to Ever were born two sons: the name of the one was Peleg; because in his yamim the earth was divided: and his brother's name was Yoktan.

20 And Yoktan begat Almodad and Sheleph and Hatzarmaveth and Yerah,

21 Hadoram also and Uzal and Diklah,

22 And Eyval and Avima-El and Sheva,

23 And Ophir and Havilah and Yovav. All these were the sons of Yoktan.

24 Shem, Arphaxad, Shelach,

25 Ever, Peleg, Reu,

26 Serug, Nahor, Terach,

27 Avram; the same is Avraham.

28 The sons of Avraham; Yitzchak and Yishma-El.

29 These are their generations: The bachor of Yishma-El, Nevayoth; then Kedar and Adveel and Mivsam,

30 Mishma and Dumah, Massa, Hadad and Tema,

31 Yetur, Naphish and Kedemah. These are the sons of Yishma-El.

32 Now the sons of Keturah, Avraham's concubine: she bore Zimran and Yokshan and Medan and Midyan and Yishbak and Shuah. And the sons of Yokshan; Sheva and Dedan.

33 And the sons of Midyan; Ephah and Epher and Chanok and Avida and Eldaah. All these are the sons of Keturah.

34 And Avraham begat Yitzchak. The sons of Yitzchak; Esav and Yisrael.

35 The sons of Esav; Elifaz, Reuel and Yeush and Yaalam and Korach.

36 The sons of Elifaz; Teman and Omar, Tzephi and Gatam, Kenaz and Timna and Amalek.

37 The sons of Reuel; Nahath, Zerach, Shammah and Mizzah.

38 And the sons of Seir; Lotan and Shoval and Tzibeon and Anah and Dishon and Ezer and Dishan.

39 And the sons of Lothan; Hori and Homam: and Timna was Lotan's sister.

40 The sons of Shobal; Alyan and Manahath and Eyval, Shephi and Onam. And the sons of Tziveon; Ayah and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; Amram and Eshban and Yithran and Cheran.

42 The sons of Ezer; Bilhan and Zavan and Yakan. The sons of Dishan; Uz and Aran.

43 Now these are the melechim that reigned in the land of Edom before any melech reigned over the children of Yisrael; Bela the son of Beor: and the name of his city was Dinhavah.

44 And when Bela was dead, Yovav the son of Zerach of Bozrah reigned in his place.

45 And when Yovav was dead, Husham of the land of the Temanites reigned in his place.

46 And when Husham was dead, Hadad the son of Bedad, who killed Midyan in the field of Moav, reigned in his place: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his place.

48 And when Samlah was dead, Shaul of Rehovoth by the river reigned in his place.

49 And when Shaul was dead, Ba'al-Chanan the son of Achvor reigned in his place.

50 And when Ba'al-Chanan was dead, Hadad reigned in his place: and the name of his city was

Pai; and his isha's name was Mehetav-El, the daughter of Matred, the daughter of Mezahav.
51 Hadad died also. And the rulers of Edom were; chief Timnah, chief Alyah, chief Yetheth,
52 Chief Oholivamah, chief Elah, chief Pinon,
53 Chief Kenaz, chief Teman, chief Mivzar,
54 Chief Magdi-El, chief Iram. These are the rulers of Edom.

2 These are the sons of Yisrael; Reuven, Shimon, Lewi and Yahudah, Yissachar and Zevulun,
2 Dan, Yoseph and Benyamin, Naphtali, Gad and Asher.

3 The sons of Yahudah; Er and Onan and Shelach: the three were born to him of the daughter of Shua the Kanaanitess. And Er, the bachor of Yahudah, was evil in the sight of אֱלֹהִים; and He killed him.

4 And Tamar his daughter in law bore him Peretz and Zerach. All the sons of Yahudah were five.

5 The sons of Peretz; Hetzron and Hamul.

6 And the sons of Zerach; Zimri and Eythan and Heman and Kalcol and Dara: five of them in all.

7 And the sons of Karmi; Achan, the troubler of Yisrael, who transgressed in the cursed thing.

8 And the sons of Eythan; Azaryah.

9 The sons also of Hetzron, that were born to him; Yerahme-El and Ram and Cheluvai.

10 And Ram begat Amminadav; and Amminadav begat Nachshon, leader of the children of Yahudah;

11 And Nachshon begat Salma and Salma begat Boaz,

12 And Boaz begat Oved and Oved begat Yishai,

13 And Yishai begat his bachor Eliyav and Abinadav the second and Shimma the third,

14 Natan-El the fourth, Raddai the fifth,

15 Otzem the sixth, Dawid the seventh:

16 Whose sisters were Tzeruyah and Avigayil. And the sons of Tzeruyah; Avishai and Yoav and Asah-El, three.

17 And Avigail bore Amasa: and The Abba of Amasa was Yether the Ishmaelite.

18 And Kalev the son of Hetzron begat children of Azuvah his isha and of Yerioth: her sons are these; Yesher and Shovav and Ardon.

19 And when Azuvah was dead, Kalev took Ephrath as his isha, who bore him Hur.

20 And Hur begat Uri and Uri begat Betzal-El.

21 And afterward Hetzron went in to the daughter of Machir The Abba of Gilad, who he married when he was seventy years old; and she bore him Seguv.

22 And Seguv begat Yair, who had twenty-three cities in the land of Gilad.

23 And he took Geshur and Aram, with the towns of Yair, from them, with Kenath and its towns, even sixty towns. All these belonged to the sons of Machir The Abba of Gilad.

24 And after Hetzron was dead in Kalev-Ephratah, then Aviah Hetzron's isha bore him Ashshur The Abba of Tekoa.

25 And the sons of Yerahme-El the bachor of Hetzron were, Ram the bachor and Bunah and Oren and Otzem and Achiyah.

26 Yerahme-El had also another isha, whose name was Atarah; she was the eema of Onam.

27 And the sons of Ram the bachor of Yerahme-El were, Maaz and Yamin and Eker.

28 And the sons of Onam were, Shammai and Yada. And the sons of Shammai; Nadav and Avishur.

29 And the name of the isha of Avishur was Avihayil and she bore him Ahvan and Molid.

30 And the sons of Nadav; Seled and Appayim: but Seled died without children.

31 And the son of Appayim was Yishi. And the sons of Yishi; Sheshan. And the children of Sheshan; ahlahim.

32 And the sons of Yada the brother of Shammai; Yether and Yonathan: and Yether died without children.

33 And the sons of Yonathan; Peleth and Zaza. These were the sons of Yerahme-El.

34 And Sheshan had no sons, but daughters. And Sheshan had an eved, a Mitzri, whose name was Yarha.

35 And Sheshan gave his daughter to Yarha his eved as an isha; and she bore him Attai.

36 And Attai begat Natan and Natan begat Zavad,

37 And Zavad begat Ephlal and Ephlal begat Oved,

38 And Oved begat Yahu and Yahu begat Azaryah,

39 And Azaryah begat Heletz and Heletz begat El-Asah,

40 And El-Asah begat Sisamai and Sisamai begat Shallum,

41 And Shallum begat Yechamyah and Yechamyah begat Elishama.

42 Now the sons of Kalev the brother of Yerahme-El were, Meysha his bachor, who was The Abba of Zif; and the sons of Mareshah The Abba of Chebron.

43 And the sons of Chebron; Korach and Tappuah and Rekem and Shema.

44 And Shema begat Raham, The Abba of Yorkeam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was The Abba of Beth-Tzur.

46 And Ephah, Kalev's concubine, bore Charan and Motza and Gazez: and Charan begat Gazez.

47 And the sons of Yahdai; Regem and Yotam and Geyschan and Pelet and Ephah and Shaaph.

48 Maachah, Kalev's concubine, bore Shever and Tirhanah.

49 She bore also Shaaph The Abba of Madmannah, Sheva The Abba of Machbenah and The Abba of Givea: and the daughter of Kalev was Achsah.

50 These were the sons of Kalev the son of Hur, the bachor of Ephratah; Shoval The Abba of Kiryath-Yearim,

51 Salma The Abba of Beth-Lechem, Hareph The Abba of Beth-Gader.

52 And Shoval The Abba of Kiryath-Yearim had sons; Haroeh and half of the Menuhothites.

53 And the mishpachot of Kiryath-Yearim; the Yithrites and the Puhites and the Shumathites and the Mishraitites; from them came the Tzorathites and the Eshtaolites.

54 The sons of Salma; Beth-Lechem and the Netophathites, Atroth, the bayit of Yoav and half of the Menahthites, the Tzorites.

55 And the mishpachot of the Sophrim who dwelt at Yavetz; the Tirathites, the Shimathites and Sucathites. These are the Kenites that came from Hamath, The Abba of the bayit of Rechav.

3 Now these were the sons of Dawid, who were born to him in Chebron; the bachor Amnon, of Achinoam the Yizreelitess; the second Dani-El, of Avigail the Karmelitess:

2 The third, Assalom the son of Maachah the daughter of Talmai melech of Geshur: the fourth, Adoniyah the son of Haggit:

3 The fifth, Shephatyah of Avital: the sixth, Yithream by Eglah his isha.

4 These six were born to him in Chebron; and there he reigned seven years and six chodashem: and in Yahrushalayim he reigned thirty-three years.

5 And these were born to him in Yahrushalayim; Shimea and Shovav and Natan and Shlomo, four, of Bat-Shua the daughter of Ammi-El:

6 Yivhar also and Elishama and Eliphelet,
7 And Nogah and Nepheg and Yaphiya,
8 And Elishama and Elyada and Eliphelet, nine.
9 These were all the sons of Dawid, beside the sons
of the concubines and Tamar their sister.
10 And Shlomo's son was Rechavam, Avia his son,
Asa his son, Yahushaphat his son,
11 Yoram his son, Achazyahu his son, Yoash his
son,
12 Amazyahu his son, Azaryah his son, Yotam his
son,
13 Achaz his son, Hizqiyahu his son, Menasheh his
son,
14 Amon his son, Yoshiyahu his son.
15 And the sons of Yoshiyahu were, the bachor
Yochanan, the second Yahuyakim, the third
Tzidqiyahu, the fourth Shallum.
16 And the sons of Yahuyakim: Yekonyah his son,
Tzidqiyahu his son.
17 And the sons of Yekonyah; Shealti-El his son,
18 Malchiram also and Pedayah and Shenatzar,
Yechamyah, Hoshama and Nedavyah.
19 And the sons of Pedayah were, Zerubbavel and
Shimei: and the sons of Zerubbavel; Meshullam and
Hananyah and Shelomith their sister:
20 And Hashuvah and Ohel and Berechyah and
Hasadyah, Yushav-Chesed, five.
21 And the sons of Hananyah; Pelatyah and
Yeshayah: the sons of Rephayah, the sons of
Arnan, the sons of Ovadyah, the sons of
Shechanyah.
22 And the sons of Shechanuah; Shemayah; and
the sons of Shemayah; Hattush and Yigal and
Bariyah and Nearyah and Shaphat, six.
23 And the sons of Nearyah; Elyoeynai and
Hizqiyah and Azrikam, three.

24 And the sons of Elyoeynai were, Hodayah and Elyashiv and Pelayah and Akkuv and Yochanan and Dalayah and Anani, seven.

4 The sons of Yahudah; Peretz, Hetzron and Karmi and Hur and Shoval.

2 And Reayah the son of Shoval begat Yahath; and Yahath begat Achumai and Lahad. These are the mishpachot of the Tzorathites.

3 And these were of The Abba of Eytam; Yezreel and Yishma and Yidvash: and the name of their sister was Hatzlelponi:

4 And Penu-El The Abba of Gedor and Ezer The Abba of Hushah. These are the sons of Hur, the bachor of Ephratah, The Abba of Beth-Lechem.

5 And Ashshur The Abba of Tekoa had two wives, Helah and Naarah.

6 And Naarah bore him Ahuzzam and Hephher and Temeni and Haahashtari. These were the sons of Naarah.

7 And the sons of Helah were, Tzeret and Tsohar and Ethnan.

8 And Cotz begat Anuv and Tobevah and the mishpachot of Aharh-El the son of Harum.

9 And Yavetz was more honorable than his brothers: and his eema called his name Yavetz, saying, Because I bore him with sorrow.

10 And Yavetz called on the Ahlohim of Yisrael, saying, Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me and that You would keep me from evil, that it may not grieve me! And Ahlohim granted him that which he requested.

11 And Cheluv the brother of Shuah begat Mehir, who was The Abba of Eshton.

12 And Eshton begat Beth-Rapha and Paseah and Tehinnah The Abba of Ir-Nachash. These are the men of Rechah.

13 And the sons of Kenaz; Othniel and Serayahu: and the sons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Serayahu begat Yoav, The Abba of Ge-Charashim; for they were craftsmen.

15 And the sons of Kalev the son of Yephunneh; Iru, Elah and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Yehalele-El; Zif and Ziphah, Tireya and Asare-El.

17 And the sons of Ezra were, Yether and Mered and Efer and Yalon: and she bore Miryam and Shammai and Ishbah The Abba of Eshtemoa.

18 And his isha Yehudiyah bore Yered The Abba of Gedor and Hever The Abba of Socho and Yekuthiel The Abba of Zanowah. And these are the sons of Bithyah the daughter of Pharaoh, who Mered took.

19 And the sons of his isha Hodiyah the sister of Nacham, The Abba of Keilah the Garmite and Eshtemoa the Maachathite.

20 And the sons of Shimon were, Amnon and Rinnah, Ben-Chanan and Tulon. And the sons of Yishi were, Zoheth and Ben-Zoheth.

21 The sons of Shelach the son of Yahudah were, Er The Abba of Lecah and Ladah The Abba of Mareshah and the mishpachot of the bayit of them that worked fine linen, of the bayit of Ashvea,

22 And Yokim and the men of Chozeva and Yoash and Saraph, who had the dominion in Moav and Yashuvi-Lechem. But the records were ancient.

23 These were the potters and those that dwelt at Netaim and Gederah: there they dwelt with the melech for his work.

24 The sons of Shimon were, Nemu-El and Yamin, Yariv, Zerach and Shaul:

25 Shallum his son, Mivsam his son, Mishma his son.

26 And the sons of Mishma; Hamu-El his son, Zachur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brothers had not many children, neither did any of their mishpacha multiply, like the children of Yahudah.

28 And they dwelt at Be-er-sheva and Moladah and Hazar-Shual,

29 And at Bilhah and at Etzem and at Tolad,

30 And at Bethu-El and at Hormah and at Tziklag,

31 And at Beth-Marcavoth and Hatzar-Susim and at Beth-Birei and at Shaarayim. These were their cities until the reign of Dawid.

32 And their villages were, Eytam and Ayin, Rimmon and Tochen and Ashan, five cities:

33 And all their villages that were around the same cities, as far as Ba'al. These were their dwellings and their genealogy.

34 And Meshovav and Yamlech and Yoshah the son of Amatzياهو,

35 And Yoel and Yahu the son of Yoshivyah, the son of Serayahu, the son of Asi-El,

36 And Elyoeynai and Yaakovah and Yeshohayah and Asayah and Adiel and Yesimiel and Benyahu,

37 And Ziza the son of Shiphi, the son of Allon, the son of Yedayah, the son of Shimri, the son of Shemayah;

38 These mentioned by their names were leaders in their mishpachot: and the bayit of their ahvot increased greatly.

39 And they went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks.

40 And they found rich pasture and tov and the land was wide and quiet and peaceful; for some Hamites had dwelt there formerly.

41 And these written by name came in the yamim of Hizqiyahu melech of Yahudah and destroyed their tents and the homes that were found there and destroyed them utterly to this yom and dwelt in their place: because there was pasture there for their flocks.

42 And some of them, even of the sons of Shimon, five hundred men, went to Har Seir, having as their commanders Pelatyah and Nearyah and Rephayah and Uzzi-El, the sons of Yishi.

43 And they killed the rest of the Amalekites that escaped and dwelt there to this yom.

5 Now the sons of Reuven the bachor of Yisrael, for he was the bachor; but because he defiled his abba's bed, his bechora was given to the sons of Yoseph the son of Yisrael: and the genealogy is not listed after the bechora.

2 For Yahudah prevailed above his brothers and from him came the Ruler; but the bechora was Yoseph's.

3 The sons, of Reuven the bachor of Yisrael were, Hannoch and Pallu, Hetzron and Karmi.

4 The sons of Yoel; Shemayah his son, Gog his son, Shimi his son,

5 Micah his son, Reaya his son, Ba'al his son,

6 Beerah his son, whom Tilgath-Pilneser melech of Ashshur carried away captive: he was leader of the Reuvenites.

7 And his brothers by their mishpachot, when the genealogy of their generations was listed, were the chief, Yeiel and Zecharyah,

8 And Bela the son of Azaz, the son of Shema, the son of Yoel, who dwelt in Aroer, even to Nevo and Ba'al-Meon:

9 And he inhabited eastward to the entering in of the wilderness from the River Euphrates: because their cattle were multiplied in the land of Gilad.

10 And in the yamim of Shaul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilad.

11 And the children of Gad dwelt opposite them, in the land of Bashan to Salchah:

12 Yoel the chief and Shapham the next and Yaanai and Shaphat in Bashan.

13 And their brothers of the bayit of their ahvot were, Micha-El and Meshullam and Sheva and Yorai and Yachan and Ziya and Ever, seven.

14 These are the children of Avichayil the son of Huri, the son of Yaroah, the son of Gilad, the son of Micha-El, the son of Yeshishai, the son of Yahdo, the son of Buz;

15 Achi the son of Avdiel, the son of Guni, chief of the bayit of their ahvot.

16 And they dwelt in Gilad in Bashan and in her towns and in all the suburbs of Sharon, within their borders.

17 All these were listed by genealogies in the yamim of Yotam melech of Yahudah and in the yamim of Yahravam melech of Yisrael.

18 The sons of Reuven and the Gadites and half the tribe of Menasheh, of brave men, men able to bear shield and sword and to shoot with bow and skilled in war, were forty four thousand seven hundred sixty, that went out to the war.

19 And they made war with the Hagarites, with Yetur and Nephish and Nodav.

20 And they were helped against them and the Hagarites were delivered into their hand and all that

were with them: for they cried to Ahlohim in the battle and He answered them; because they put their trust in Him.

21 And they took away their cattle; of their camels fifty thousand and of sheep two hundred fifty thousand and of donkeys two thousand and of men a hundred thousand.

22 For there fell down many dead because the war was of Ahlohim. And they dwelt in their place until the exile.

23 And the children of the half tribe of Menasheh dwelt in the land: they increased from Bashan to Ba'al-Hermon and Senir and to Har Hermon.

24 And these were the heads of the bayit of their ahvot, even Efer and Yishi and Eliel and Azriel and Yeremeyah and Hodavyah and Yahdiel, mighty men of bravery, famous men and heads of the bayit of their ahvot.

25 And they transgressed against the Ahlohim of their ahvot and went whoring after the ahlahim of the people of the land, whom Ahlohim destroyed before them.

26 And the Ahlohim of Yisrael stirred up the ruach of Pul melech of Ashshur and the ruach of Tilgath-Pilneser melech of Ashshur and he carried them away, even the Reuvenites and the Gadites and the half tribe of Menasheh, and brought them to Chalach and Chavor and Hara and to the River Gozan, to this yom.

6 The sons of Lewi; Gershom, Qehath and Merari.

2 And the sons of Qehath; Amram, Yitzhar and Chebron and Uzzi-El.

3 And the children of Amram; Aharon and Moshe and Miryam. The sons also of Aharon; Nadav and Avihu, Elazar and Yithamar.

4 El-Azar begat Pinchus, Pinchus begat Avishua,

5 And Avishua begat Bukki and Bukki begat Uzzi,
6 And Uzzi begat Zerahyah and Zerahyah begat Merayoth,
7 Merayoth begat Amaryah and Amaryah begat Achituv,
8 And Achituv begat Tzadok and Tzadok begat Ahimaatz,
9 And Ahimaatz begat Azaryah and Azaryah begat Yochanan,
10 And Yochanan begat Azaryah, he is the one that executed the kohen's office in the Bayit that Shlomo built in Yahrushalayim:
11 And Azaryah begat Amaryah and Amaryah begat Achituv,
12 And Achituv begat Tzadok and Tzadok begat Shallum,
13 And Shallum begat Hilkiyahu and Hilkiyahu begat Azaryah,
14 And Azaryah begat Serayahu and Serayahu begat Yehotzadak,
15 And Yehotzadak went into captivity, when נבוצדנצר carried away Yahudah and Yahrushalayim by the hand of Nevuchadnetzar.
16 The sons of Lewi; Gershom, Qehath and Merari.
17 And these are the names of the sons of Gershom; Livni and Shimei.
18 And the sons of Qehath were, Amram and Yizhar and Chebron and Uzzi-El.
19 The sons of Merari; Mahli and Mushi. And these are the mishpachot of the Lewiym according to their ahvot.
20 Of Gershom; Livni his son, Yahath his son, Zimmah his son,
21 Yoah his son, Iddo his son, Zerach his son, Yeatherai his son.
22 The sons of Qehath; Amminadav his son, Korach his son, Assir his son,

23 Elkanah his son and Evyasaph his son and Assir his son,

24 Tahath his son, Uri-El his son, Uziyahu his son and Shaul his son.

25 And the sons of Elkanah; Amasai and Ahimoth.

26 As for Elkanah: the sons of Elkanah; Zophai his son and Nahath his son,

27 Eliav his son, Yeroham his son, Elkanah his son.

28 And the sons of Shmuel; the bachor Yoel and Aviyah.

29 The sons of Merari; Mahli, Livni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asayah his son.

31 And these are the men whom Dawid set over the service of shirim in the Bayit of אֲרָאֵל, after the Ark came to rest.

32 And they served before the dwelling place of the Mishkan of the kehilla with singing, until Shlomo had built the Bayit of אֲרָאֵל in Yahrushalayim: and then they performed their duties according to their order.

33 And these are they that performed their duties with their children. Of the sons of the Kohathites: Heman a singer, the son of Yoel, the son of Shmuel,

34 The son of Elkanah, the son of Yeroham, the son of Eliel, the son of Towah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Yoel, the son of Azaryah, the son of Tzephanyah,

37 The son of Tahath, the son of Assir, the son of Evyasaph, the son of Korach,

38 The son of Yitzhar, the son of Qehath, the son of Lewi, the son of Yisrael.

39 And his brother Asaph, who stood on his right hand, even Asaph the son of Beracyahu, the son of Shimea,

40 The son of Micha-El, the son of Baaseyah, the son of Malchiyah,

41 The son of Ethni, the son of Zerach, the son of Adayah,

42 The son of Eythan, the son of Zimmah, the son of Shimei,

43 The son of Yahath, the son of Gershom, the son of Lewi.

44 And their brothers the sons of Merari stood on the left hand: Eythan the son of Kishi, the son of Avdi, the son of Malluch,

45 The son of Hashabiyah, the son of Amatzyah, the son of Hilkiyahu,

46 The son of Amtzi, the son of Bani, the son of Shemer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Lewi.

48 Their brothers also the Lewiym were appointed to all manner of service of the Mishkan of the bayit of Ahlohim.

49 But Aharon and his sons offered upon the altar of the burnt offering and on the altar of incense and were appointed for all the work of the Most Kadosh-Place and to make a keporah for Yisrael, according to all that Moshe the eved of Ahlohim had commanded.

50 And these are the sons of Aharon; El-Azar his son, Pinchus his son, Avishua his son,

51 Bukki his son, Uzzi his son, Zerahyah his son,

52 Merayoth his son, Amaryah his son, Achituv his son,

53 Tzadok his son, Ahimaatz his son.

54 Now these are their dwelling places throughout their settlements in their borders, of the sons of Aharon, of the mishpachot of the Kohathites: for theirs was the lot.

55 And they gave them Chebron in the land of Yahudah and the suburbs all around it.

56 But the fields of the city and the villages of it, they gave to Kalev the son of Yephunneh.

57 And to the sons of Aharon they gave the cities of Yahudah, namely, Chebron, the city of refuge and Livnah with its suburbs and Yattir and Eshtemoa, with their suburbs,

58 And Hilen with its suburbs, Devir with its suburbs,

59 And Ashan with its suburbs and Beth-Shemesh with its suburbs:

60 And out of the tribe of Benyamin; Geva with its suburbs and Alemeth with its suburbs and Anathoth with its suburbs. All their cities throughout their mishpachot were thirteen cities.

61 And to the sons of Qehath, which were left of the mishpacha of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Menasheh, by lot, ten cities.

62 And to the sons of Gershom throughout their mishpachot out of the tribe of Yissachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the tribe of Menasheh in Bashan, thirteen cities.

63 Unto the sons of Merari were given by lot, throughout their mishpachot, out of the tribe of Reuven and out of the tribe of Gad and out of the tribe of Zevulun, twelve cities.

64 And the children of Yisrael gave to the Lewiym these cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Yahudah and out of the tribe of the children of Shimon and out of the tribe of the children of Benyamin, these cities, which are called by their names.

66 And the residue of the mishpachot of the sons of Qehath had cities of their borders out of the tribe of Efrayim.

67 And they gave to them, of the cities of refuge, Shechem in Har Efrayim with its suburbs; they gave also Gezer with its suburbs,

68 And Yokmeam with its suburbs and Beth-Horon with its suburbs,

69 And Ayalon with its suburbs and Gat-Rimmon with its suburbs:

70 And out of the half tribe of Menasheh; Aner with its suburbs and Bileam with its suburbs, for the mishpacha of the remnant of the sons of Qehath.

71 Unto the sons of Gershom were given out of the mishpacha of the half tribe of Menasheh, Golan in Bashan with its suburbs and Ashtaroth with its suburbs:

72 And out of the tribe of Yissachar; Kedesh with its suburbs, Daverath with its suburbs,

73 And Ramot with its suburbs and Anem with its suburbs:

74 And out of the tribe of Asher; Mashal with its suburbs and Avdon with its suburbs,

75 And Hukok with its suburbs and Rehov with its suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galil with its suburbs and Hammon with its suburbs and Kiryathaim with its suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zevulun. Rimmon with its suburbs, Tavor with its suburbs:

78 And on the other side Yarden by Yericho, on the east side of Yarden, were given them out of the tribe of Reuven, Bezer in the wilderness with its suburbs and Yahzah with its suburbs,

79 Kedemoth also with its suburbs and Mephaath with its suburbs:

80 And out of the tribe of Gad; Ramot in Gilad with its suburbs and Machanayim with its suburbs,
81 And Cheshbon with its suburbs and Yazer with its suburbs.

7 Now the sons of Yissachar were, Tola and Puah, Yashuv and Shimron, four.

2 And the sons of Tola; Uzzi and Rephayah and Yeriel and Yahmai and Yivsam and Shmuel, heads of their abba's bayit. Of Tola: they were brave men of might in their generations; whose number was in the yamim of Dawid twenty two thousand six hundred.

3 And the sons of Uzzi; Yizrachyah: and the sons of Yizrachyah; Micha-El and Ovadyah and Yoel, Yishiyah, all five of them were ruling men.

4 And with them, by their generations, after the bayit of their ahvot, were bands of soldiers for war, thirty six thousand men: for they had many wives and sons.

5 And their brothers among all the mishpachot of Yissachar were brave men of might, listed in all by their genealogies sixty seven thousand.

6 The sons of Benyamin; Bela and Becher and Yediya-El, three.

7 And the sons of Bela; Etzbon and Uzzi and Uzziel and Yerimoth and Iri, five; heads of the bayit of their ahvot, mighty men of bravery; and were listed by their genealogies twenty two thousand and thirty four.

8 And the sons of Becher; Zemirah and Yoash and Eliezer and Elyoeynai and Omri and Yerimoth and Aviyah and Anathoth and Alameth. All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the bayit of the ahvot,

mighty men of bravery, were twenty thousand two hundred.

10 The sons also of Yediyael; Bilhan: and the sons of Bilhan; Yeush and Benyamin and Ehud and Chenaanah and Zethan and Tarshish and Ahishahar.

11 All these the sons of Yediyael, by the heads of their ahvot, mighty men of bravery, were seventeen thousand two hundred soldiers, fit to go out for war and battle.

12 Shuppim also and Huppim, the children of Ir and Hushim, the sons of Aher.

13 The sons of Naphtali; Yachtziel and Guni and Yetzer and Shallum, the sons of Bilhah.

14 The sons of Menasheh; Ashriel, who she bore: but his concubine the Aramean bore Machir The Abba of Gilad:

15 And Machir took as his isha the sister of Huppim and Shuppim, whose sister's name was Maachah; and the name of the second was Tzelophehad: and Tzelophehad had daughters.

16 And Maachah the isha of Machir bore a son and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

17 And the sons of Ulam; Bedan. These were the sons of Gilad, the son of Machir, the son of Menasheh.

18 And his sister Hammoleketh bore Ishod and Aviezer and Mahalah.

19 And the sons of Shemida were, Ahyan and Shechem and Likhi and Aniyam.

20 And the sons of Efrayim; Shuthelah and Bered his son and Tahath his son and Eladah his son and Tahath his son,

21 And Zavad his son and Shuthelah his son and Ezer and Elead, who the men of Gat that were born

in that land killed because they came down to take away their cattle.

22 And Efrayim their abba mourned many yamim and his brothers came to comfort him.

23 And when he went in to his isha, she conceived and bore a son and he called his name Beriyah because it went evil with his bayit.

24 And his daughter was Sherah, who built Beth-Horon the lower and the upper and also Uzen-Sherah.

25 And Rephah was his son, also Resheph and Telah his son and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Nun his son, Yahusha his son.

28 And their possessions and dwellings were Beth-El and its towns and eastward Naaran and westward Gezer, with their towns; Shechem also and its towns, to Azah and its towns:

29 And by the borders of the children of Menasheh, Beth-Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Yoseph the son of Yisrael.

30 The sons of Asher; Imnah and Isuah and Yishuai and Beriah and Serah their sister.

31 And the sons of Beriah; Hever and Malchi-El, who is The Abba of Birzayit.

32 And Hever begat Yaphlet and Shomer and Hotham and Shua their sister.

33 And the sons of Yaphlet; Pasach and Bimhal and Ashvath. These are the children of Yaphlet.

34 And the sons of Shamer; Ahi and Rohgah, Yehuvvah and Aram.

35 And the sons of his brother Helem; Tzophah and Yimna and Shelesh and Amal.

36 The sons of Tzophah; Suah and Harnepher and Shual and Beri and Yimrah,

37 Betzer and Hod and Shamma and Shilshah and Yithran and Beera.

38 And the sons of Yether; Yephunneh and Pispah and Ara.

39 And the sons of Ulla; Arah and Haniel and Retziya.

40 All these were the children of Asher, heads of their abba's bayit, chosen ones, mighty men of bravery, chief leaders. And the number throughout the genealogy of them that were fit for war and to battle was twenty six thousand men.

8 Now Benyamin begat Bela his bachor, Ashvel the second and Aharah the third,

2 Nohah the fourth and Rapha the fifth.

3 And the sons of Bela were, Addar and Gera and Avihud,

4 And Avishua and Naaman and Ahoah,

5 And Gera and Shephuphan and Chiram.

6 And these are the sons of Ehud: these are the heads of the ahvot of the inhabitants of Geva and they removed them to Manahath:

7 And Naaman and Achiyahu and Gera, he removed them and begat Uzza and Ahihud.

8 And Shaharaim begat children in the country of Mov, after he had sent them away; Hushim and Baara were his wives.

9 And he begat of Hodesh his isha, Yovav and Tzivia and Meysha and Malcham,

10 And Yeuz and Shachyahu and Mirma. These were his sons, heads of the ahvot.

11 And of Hushim he begat Avituv and Elpaal.

12 The sons of Elpaal; Ever and Misham and Shamer, who built Ono and Lod, with its towns.

13 Beriah also and Shema, who were heads of the ahvot of the inhabitants of Ayalon, who drove away the inhabitants of Gat:

14 And Achyo, Shashak and Yeremoth,
15 And Tzevadyah and Arad and Eder,
16 And Michel and Yispah and Yoha, the sons of
Beriyah;
17 And Tzevadyah and Meshullam and Hezqui and
Hever,
18 Yishmerai also and Yezliah and Jovav, the sons
of Elpaal;
19 And Yakim and Zichri and Zavdi,
20 And Elieynai and Tzillethai and Eli-El,
21 And Adayah and Berayah and Shimrath, the
sons of Shimhi;
22 And Yishpan and Hever and Eli-El,
23 And Avdon and Zichri and Chanan,
24 And Hananyah and Eylam and Antothiyah,
25 And Yiphedeyah and Penu-El, the sons of
Shashak;
26 And Shamsherai and Sheharyah and Athalyah,
27 And Yareshyah and Eliyah and Zichri, the sons
of Yeroham.
28 These were heads of the ahvot, by their
generations, rulers of men. These dwelt in
Yahrushalayim.
29 And at Giveon dwelt The Abba of Giveon; whose
isha's name was Maachah:
30 And his bachor son Avdon and Tzur and Kish
and Ba'al and Nadav,
31 And Gedor and Achyo and Zecher.
32 And Mikloth begat Shimah. And these also dwelt
with their brothers in Yahrushalayim, alongside
them.
33 And Ner begat Kish and Kish begat Shaul and
Shaul begat Yonathan and Malchi-Shua and
Avinadav and Esh-Baal.
34 And the son of Yonathan was Meriv-Baal; and
Meriv-Baal begat Micah.

35 And the sons of Micah were, Pithon and Melech and Taarea and Achaz.

36 And Achaz begat Yehoadah; and Yehoadah begat Alemeth and Azmaveth and Zimri; and Zimri begat Motza,

37 And Motza begat Binea: Rapha was his son, El-Asah his son, Azel his son:

38 And Azel had six sons, whose names are these, Azrikam, Bocheru and Yishmael and Shearyah and Ovadyah and Chanan. All these were the sons of Atzel.

39 And the sons of Eshek his brother were, Ulam his bachor, Yehush the second and Eliphelet the third.

40 And the sons of Ulam were mighty men of bravery, archers and had many sons and grandsons, a hundred and fifty. All these are of the sons of Benyamin.

9 So kol Yisrael was listed by genealogies; and, behold, they were written in the Scroll of The Melechim of Yisrael and Yahudah, who were carried away to Bavel for their transgression.

2 Now the first inhabitants that dwelt in their possessions in their cities were, the Yisraelites, the kohanim, Lewiym and the Nethinims.

3 And in Yahrushalayim dwelt some of the children of Yahudah and some of the children of Benyamin and some of the children of Efrayim and Menasheh;

4 Uthai the son of Ammihud, the son of Omri, the son of Yimri, the son of Bani, of the children of Peretz the son of Yahudah.

5 And of the Shilonites; Asayah the bachor and his sons.

6 And of the sons of Zerach; Yeuel and their brothers, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodavyah, the son of Hasenuah,

8 And Yivneyah the son of Yeroham and Elah the son of Uzzi, the son of Michri and Meshullam the son of Shephatyah, the son of Reuel, the son of Yivniyah;

9 And their brothers, according to their generations, nine hundred and fifty six. All these men were rulers of an abba's bayit in their abba's houses.

10 And of the kohanim; Yedayah and Yehoyariv and Yachin,

11 And Azaryah the son of Hilkiyahu, the son of Meshullam, the son of Tzadok, the son of Merayoth, the son of Achituv, the chief of the Bayit of Ahlohim;

12 And Adayah the son of Yeroham, the son of Pashur, the son of Malchiyah and Maasai the son of Adiel, the son of Yahzerah, the son of Meshullam, the son of Meshillemith, the son of Yimmer;

13 And their brothers, heads of the bayit of their ahvot, a thousand seven hundred sixty; very able men for the work of the service of the Bayit of Ahlohim.

14 And of the Lewiym; Shemayah the son of Hasshuv, the son of Azrikam, the son of Hashavyah, of the sons of Merari;

15 And Bakbakkar, Heresh and Galal and Mattanyah the son of Micah, the son of Zichri, the son of Asaph;

16 And Ovadyah the son of Shemayah, the son of Galal, the son of Yeduthun and Berechyah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the gatekeepers were, Shallum and Akkub and Talmon and Ahiman and their brothers: Shallum was the chief;

18 Who up until then waited in the melech's gate eastward: they were gatekeepers for the camps of the children of Lewi.

19 And Shallum the son of Korach, the son of Eviasaph, the son of Korach and his brothers, of the bayit of his abba, the Korahites, were over the work of the service, guards of the gates of the Mishkan: and their ahvot, being guards over the host of אִיִּזְרָאֵל, were keepers of the entrance.

20 And Pinchus the son of El-Azar was the chief over them in times past and אִיִּזְרָאֵל was with him.

21 And Zecharyah the son of Meshelemyah was gatekeeper of the door of the Mishkan of the kehilla.

22 All these who were chosen to be gatekeepers in the gates were two hundred and twelve. These were listed by their genealogy in their villages, whom Dawid and Shmuel the seer did ordain in their set appointed office.

23 So they and their children had the oversight of the gates of the Bayit of אִיִּזְרָאֵל, namely, the Bayit of the Mishkan, by watches.

24 In four quarters were the gatekeepers, toward the east, west, north and south.

25 And their brothers, that were in their villages, were to come after seven yamim from time to time with them.

26 For these Lewiyim, the four chief gatekeepers, were in their office of trust and were over the rooms and treasuries of the Bayit of Ahlohim.

27 And they were all lyla around the Bayit of Ahlohim because the duty was upon them, concerning the opening of them every boker.

28 And certain of them had the duty of the service vessels, that they should bring them in and out by count.

29 Some of them also were appointed to oversee the vessels and all the instruments of the Kadosh-

Place and the fine flour and the wine and the oil and the frankincense and the spices.

30 And some of the sons of the kohanim made the ointment of the spices.

31 And Mattityiah, one of the Lewiym, who was the bachor of Shallum the Korahite, was entrusted with the things that were made in the pans.

32 And others of their brothers, of the sons of the Kohathites, were in charge of the Lechem ha Panayim, to prepare it every Shabbat.

33 And these are the singers, rulers of the ahvot of the Lewiym, in the rooms and were exempted from other duties: for they were employed in that work yom and lyla.

34 These rulers of the ahvot of the Lewiym were rulers throughout their generations; these dwelt at Yahrushalayim.

35 And in Giveon dwelt The Abba of Giveon, Yehiel, whose isha's name was Maachah:

36 And his bachor son Avdon, then Tzur and Kish and Ba'al and Ner and Nadav,

37 And Gedor and Achyo and Zecharyah and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brothers at Yahrushalayim.

39 And Ner begat Kish; and Kish begat Shaul; and Shaul begat Yonathan and Malchi-Shua and Avinadav and Esh-Baal.

40 And the son of Yehonathan was Meriv-Baal: and Meriv-Baal begat Micah.

41 And the sons of Micah were, Pithon and Melech and Tahrea and Achaz.

42 And Achaz begat Yarah; and Yarah begat Alemeth and Azmaveth and Zimri; and Zimri begat Motza;

43 And Motza begat Binea; and Rephayah his son, El-Asah his son, Atzel his son.

44 And Atzel had six sons, whose names are these, Azrikam, Bocheru and Yishmael and Shearyah and Ovadyah and Chanan: these were the sons of Atzel.

10 Now the Plishtim fought against Yisrael; and the men of Yisrael fled from before the Plishtim and fell down dead in Har Gilboa.

2 And the Plishtim followed hard after Shaul and after his sons; and the Plishtim killed Yonathan and Avinadav and Malchi-Shua, the sons of Shaul.

3 And the battle went strongly against Shaul and the archers hit him and he was wounded by the archers.

4 Then said Shaul to his armor-bearer, Draw your sword and thrust me through with it; lest these who are not in brit-milah come and abuse me. But his armor-bearer would not; for he was very afraid. So Shaul took a sword and fell upon it.

5 And when his armor-bearer saw that Shaul was dead, he fell likewise on the sword and died.

6 So Shaul died and his three sons and all his bayit died together.

7 And when all the men of Yisrael that were in the valley saw that they fled and that Shaul and his sons were dead, then they forsook their cities and fled: and the Plishtim came and dwelt in them.

8 And it came to pass the next yom, when the Plishtim came to strip the slain, that they found Shaul and his sons fallen in Har Gilboa.

9 And when they had stripped him, they took his head and his armor and sent into the land of the Plishtim all around, to carry the news to their idols and to the people.

10 And they put his armor in the bayit of their ahlahim and fastened his head in the bayit of Dagon.

11 And when all Yavesh-Gilad heard all that the Plishtim had done to Shaul,
12 They arose, all the brave men and took away the gooff of Shaul and the bodies of his sons and brought them to Yavesh and buried their bones under the oak in Yavesh and fasted seven yamim.
13 So Shaul died for his transgression that he committed against אֱלֹהִים, even against The Word of אֱלֹהִים, which he did not keep and also for asking counsel from one that had a familiar ruach;
14 And he did not ask of אֱלֹהִים: therefore He killed him and turned over the malchut to Dawid the son of Yishai.

11 Then kol Yisrael gathered themselves to Dawid to Chebron, saying, Behold, we are your bone and your flesh.
2 And moreover in times past, even when Shaul was melech, you were the one that led out and brought in Yisrael: and אֱלֹהִים your Ahlohim said to you, You shall feed My people Yisrael and you shall be chief over My people Yisrael.
3 Then came all the zechanim of Yisrael to the melech to Chebron; and Dawid made a brit with them in Chebron before אֱלֹהִים; and they anointed Dawid melech over Yisrael, according to The Word of אֱלֹהִים by Shmuel.
4 And Dawid and kol Yisrael went to Yahrushalayim, which is Yevus; where the Yevusites were the inhabitants of the land.
5 And the inhabitants of Yevus said to Dawid, You shall not come here. Nevertheless Dawid took the castle of Tzion, which is the city of Dawid.
6 And Dawid said, Whoever smites the Yevusites first shall be chief and commander. So Yoav the son of Tzeruyah went up first and was chief.

7 And Dawid dwelt in the castle; therefore they called it the city of Dawid.

8 And he built the city all around, even from Millo all around: and Yoav repaired the rest of the city.

9 So Dawid grew greater and greater: for אִיִּזְבַּב Tzevaot was with him.

10 These also are the heads of the mighty men whom Dawid had, who strengthened themselves with him in his malchut and with kol Yisrael, to make him melech, according to The Word of אִיִּזְבַּב concerning Yisrael.

11 And this is the number of the mighty men whom Dawid had; Yashoveam, son of a Hachmonite, the chief of the thirty: he lifted up his spear against three hundred slain by him at one time.

12 And after him was El-Azar the son of Dodo, the Achohite, who was one of the three mighty men.

13 He was with Dawid at Pas-Dammim and there the Plishtim were gathered together to battle, where there was a field full of barley; and the people fled from before the Plishtim.

14 And they set themselves in the midst of that field and delivered it and killed the Plishtim; and אִיִּזְבַּב saved them by a great deliverance.

15 Now three of the thirty commanders went down to the rock to Dawid, into the cave of Adullam; and the army of the Plishtim camped in the Valley of Refayim.

16 And Dawid was then in the guard post and the Plishtim guard post was then at Beth-Lechem.

17 And Dawid longed and said, Oh that one would give me drink of the mayim of the well of Beth-Lechem, that is at the gate!

18 And the three broke through the host of the Plishtim and drew mayim out of the well of Beth-Lechem, that was by the gate and took it and

brought it to Dawid: but Dawid would not drink of it, but poured it out to אֶרְצָא,ֹ

19 And said, My Ahlohim forbids me, that I should do this thing: shall I drink the dahm of these men that have put their lives in jeopardy? For with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mighty men.

20 And Avishai the brother of Yoav, he was chief of the three: for lifting up his spear against three hundred, he killed them and made a name among the three.

21 Of the three, he was more honorable than the two; for he was their commander: however he attained not to the position of the first three.

22 Benyahu the son of Yahoyada, the son of a brave man of Kavzeel, who had done many acts; he killed two lion-like men of Moav: also he went down and killed a lion in a pit on a snowy yom.

23 And he killed a Mitzri, a man of great size, five cubits high; and in the Mitzri's hand was a spear like a weaver's beam; and he went down to him with a staff and plucked the spear out of the Mitzri's hand and killed him with his own spear.

24 These things did Benyahu the son of Yahoyada and had the name among the three mightiest.

25 Behold, he was honorable among the thirty, but attained not to the first three: and Dawid set him over his court.

26 Also the brave men of the armies were, Asahel the brother of Yoav, El-Chanan the son of Dodo of Beth-Lechem,

27 Shammoth the Harorite, Heletz the Pelonite,

28 Eyra the son of Ikkesh the Tekoite, Avi-Ezer the Anatothite,

29 Sibbechai the Hushathite, Ilai the Achohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,
31 Ithai the son of Rivai of Giveah, that pertains to the children of Benjamin, Benyahu the Pirathonite,
32 Hurai of the brooks of Gaash, Aviel the Arvathite,
33 Atzmaveth the Baharumite, Eliahva the Shaalbonite,
34 The sons of Hashem the Gizonite, Yonathan the son of Shage the Hararite,
35 Ahyam the son of Sacar the Hararite, Eliphal the son of Ur,
36 Hephher the Mecherathite, Achiyah the Pelonite,
37 Hetzro the Carmelite, Naarai the son of Ezbai,
38 Yoel the brother of Natan, Mivhar the son of Haggeri,
39 Tzelek the Ammonite, Naharai the Berothite, the armor-bearer of Yoav the son of Tzeruyah,
40 Eyra the Yithrite, Gareb the Yithrite,
41 Uriyah the Hittite, Tzabad the son of Ahlai,
42 Adina the son of Shiza the Reuvenite, a commander of the Reuvenites and thirty with him,
43 Chanan the son of Maachah and Yoshaphat the Mithnite,
44 Uzzia the Ashterathite, Shama and Yehiel the sons of Hothan the Aroerite,
45 Yediya-El the son of Shimri and Yoha his brother, the Titzite,
46 Eli-El the Mahavite and Yerivai and Yoshavyah, the sons of Elnaam and Yithmah the Moavite,
47 Eli-El and Oved and Yasi-El the Metsovite.

12 Now these are they that came to Dawid to Ziklag, while he yet kept himself hidden because of Shaul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows and could use both the right hand and the left in hurling stones and

shooting arrows out of a bow, even of Shaul's brothers of Benjamin.

3 The chief was Ahiezer, then Yoash, the sons of Shemaah the Givathite; and Yeziel and Pelet, the sons of Atzmaveth; and Berachyah and Yahu the Anatothite,

4 And Yismayah the Giveonite, a mighty man among the thirty and over the thirty; and Yirmeyahu and Yahazie-El and Yochanan and Yosavad the Gederathite,

5 Eluzai and Yerimoth and Bealyah and Shemaryah and Shephatyahu the Haruphite,
6 Elkanah and Yesiah and Azare-El and Yoezer and Yashoveam, the Korachites,

7 And Yoelah and Tzevadyah, the sons of Yeroham of Gedor.

8 And of the Gadites there separated themselves to Dawid at the stronghold in the wilderness men of might, men of war fit for the battle, that could handle shield and spear, whose faces were like the faces of lions and were as swift as the gazelles upon the mountains;

9 Etzer the first, Ovadyah the second, Eliav the third,

10 Mishmannah the fourth, Yirmeyahu the fifth,

11 Attai the sixth, Eli-El the seventh,

12 Yochanan the eighth, Elzavad the ninth,

13 Yirmeyahu the tenth, Machvanai the eleventh.

14 These were of the sons of Gad, commanders of the army: the least was over a hundred and the greatest over a thousand.

15 These are they that went over the Yarden River in the first chodesh, when it had overflowed all its banks; and they put to flight all of them of the valleys, both toward the east and toward the west.

16 And there came of the children of Benjamin and Yahudah to the stronghold to Dawid.

17 And Dawid went out to meet them and answered and said to them, If you are come in shalom to help me, my lev shall be knit to you: but if you are come to betray me to my enemies, seeing there is no violence in my hands, the Ahlohim of our ahvot look, see it and rebuke it.

18 Then The Ruach came upon Amatsai, who was chief of the commanders and he said, Yours we are, Dawid and we are on your side, you son of Yishai: shalom, shalom be to you and shalom be to your helpers; for your Ahlohim helps you. Then Dawid received them and made them commanders of the band.

19 And some of Menasheh went over to Dawid, when he came with the Plishtim against Shaul to battle: but they did not help Shaul: for the leaders of the Plishtim upon advisement sent him away, saying, He might go to his master Shaul with our heads.

20 As he went to Ziklag, those of Menasheh who went over to him, Adnah and Yozavad and Yediya-El and Micha-El and Yozavad and Elihu and Tzilthai, commanders of the thousands that were of Menasheh.

21 And they helped Dawid against the band of the raiders: for they were all mighty men of bravery and were commanders in the host.

22 For at that time yom by yom men came to Dawid to help him, until it was a great army, like the host of Ahlohim.

23 And these are the numbers of the tribes that were ready armed to the war and came to Dawid to Chebron, to turn the malchut of Shaul to him, according to The Word of אִיִּיִּי.

24 The children of Yahudah that bore shield and spear were six thousand eight hundred, ready and armed for war.

25 Of the children of Shimon, mighty men of bravery for war, seven thousand one hundred.

26 Of the children of Lewi four thousand six hundred.

27 And Yahoyada was the leader of the Aharonites and with him were three thousand seven hundred;

28 And Tzadok, a young man mighty in bravery and of his abba's bayit twenty- two commanders.

29 And of the children of Benyamin, the relatives of Shaul, three thousand: for until then the greatest part of them had guarded the duties of the bayit of Shaul.

30 And of the children of Efrayim twenty thousand eight hundred, mighty men of bravery, famous throughout the bayit of their ahvot.

31 And of the half tribe of Menasheh eighteen thousand, who were designated by name, to come and make Dawid melech.

32 And of the children of Yissachar, who were men that had binah of the times, to know what Yisrael should do; the heads of them were two hundred; and all their brothers were at their commandment.

33 Of Zevulun, such as went forth to battle, expert in war, with all the instruments of war, fifty thousand, who could keep rank: they were not of a double lev.

34 And of Naphtali a thousand commanders and with them with shield and spear thirty seven thousand.

35 And of the Danites expert in war twenty eight thousand six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Yarden, of the Reuvenites and the Gadites and of the half tribe of Menasheh,

with all manner of instruments of war for the battle, a hundred twenty thousand.

38 All these men of war, that could keep rank, came with a perfect lev to Chebron, to make Dawid melech over kol Yisrael: and all the rest also of Yisrael were of one lev to make Dawid melech.

39 And there they were with Dawid three yamim, eating and drinking: for their brothers had prepared for them.

40 Moreover they that were near them, even from as far away as Yissachar and Zevulun and Naphtali, brought lechem on donkeys and on camels and on mules and on oxen and meat, flour, cakes of figs and bunches of raisins and wine and oil and oxen and sheep abundantly: for there was simcha in Yisrael.

13 And Dawid consulted with the commanders of thousands and hundreds and with every leader.

2 And Dawid said to all the kehilla of Yisrael, If it seems tov to you and that it be of אלהינו our Ahlohim, let us send abroad to our brothers everywhere, that are left in all the land of Yisrael and with them also to the kohanim and Lewiym who are in their cities and suburbs, that they may gather themselves to us:

3 And let us bring again the Ark of our Ahlohim to us: for we sought Him not with it in the yamim of Shaul.

4 And all the kehilla said that they would do so: for the thing was right in the eyes of all the people.

5 So Dawid gathered kol Yisrael together, from Shihor of Mitzrayim even to the entering of Hamath, to bring the Ark of Ahlohim from Kiryath-Yearim.

6 And Dawid went up and kol Yisrael, to Baalah, that is, to Kiryath-Yearim, which belonged to Yahudah, to bring up from there the Ark of Ahlohim, אלהינו, that dwells between the cheruvim, whose Name is called on it.

7 And they carried the Ark of Ahlohim in a new cart out of the bayit of Avinadav: and Uzza and Achyo led the wagon.

8 And Dawid and kol Yisrael played before Ahlohim with all their might and with singing and with harps and with lyres and with timbrels and with cymbals and with shofars.

9 And when they came to the threshing floor of Chidon, Uzza put forth his hand to hold the Ark; for the oxen stumbled.

10 And the anger of אֱלֹהִים was lit against Uzza and He killed him because he put his hand to the Ark: and there he died before Ahlohim.

11 And Dawid was displeased because אֱלֹהִים had broken out upon Uzza: therefore that place is called Peretz-Uzza to this yom.

12 And Dawid was afraid of Ahlohim that yom, saying, How shall I bring the Ark of Ahlohim home to me?

13 So Dawid brought not the Ark home to himself to the city of Dawid, but carried it aside into the bayit of Oved-Edom the Gittite.

14 And the Ark of Ahlohim remained with the mishpacha of Oved-Edom in his bayit three chodashem. And אֱלֹהִים blessed the bayit of Oved-Edom and all that he had.

14 Now Chiram melech of Tzor sent messengers to Dawid and timber of cedars, with masons and carpenters, to build him a bayit.

2 And Dawid perceived that אֱלֹהִים had confirmed him as melech over Yisrael, for his malchut was lifted up on high because of His people Yisrael.

3 And Dawid took more wives at Yahrushalayim: and Dawid begat more sons and daughters.

4 Now these are the names of his children which he had in Yahrushalayim; Shammua and Shovav, Natan and Shlomo,

5 And Yivhar and Elishua and Elpelet,

6 And Nogah and Nepheg and Yaphiya,

7 And Elishama and Beelyada and Eliphalet.

8 And when the Plishtim heard that Dawid was anointed melech over kol Yisrael, all the Plishtim went up to seek Dawid. And Dawid heard of it and went out against them.

9 And the Plishtim came and made a raid in the Valley of Refayim.

10 And Dawid inquired of Ahlohim, saying, Shall I go up against the Plishtim? And will You deliver them into my hand? And אלהים said to him, Go up; for I will deliver them into your hand.

11 So they came up to Ba'al-Peretzim; and Dawid killed them there. Then Dawid said, Ahlohim has broken in upon my enemies by my hand like the breaking forth of the mayim: therefore they called the name of that place Ba'al-Peretzim.

12 And when they had left their ahlahim there, Dawid gave a commandment and they were burned with fire.

13 And the Plishtim yet again made a raid in the valley.

14 Therefore Dawid inquired again of Ahlohim; and Ahlohim said to him, Go not up after them; turn away from them and come upon them over against the mulberry eytzim.

15 And it shall be, when you shall hear a sound of howling in the tops of the mulberry eytzim, that then you shall go out to battle: for Ahlohim has gone forth before you to smite the army of the Plishtim.

16 Dawid therefore did as Ahlohim commanded him: and they killed the army of the Plishtim from Giveon even to Gazer.

17 And the fame of Dawid went out into all lands; and אֱלֹהִים brought the fear of him upon all goyim.

15 And Dawid made for himself houses in the city of Dawid and prepared a place for the Ark of Ahlohim and pitched for it a tent.

2 Then Dawid said, None should carry the Ark of Ahlohim but the Lewiym: for אֱלֹהִים has chosen them to carry the Ark of Ahlohim and to attend to Him le-olam-va-ed.

3 And Dawid gathered kol Yisrael together to Yahrushalayim, to bring up the Ark of אֱלֹהִים to the place, which he had prepared for it.

4 And Dawid assembled the children of Aharon and the Lewiym:

5 Of the sons of Qehath; Uri-El the chief and his brothers a hundred and twenty:

6 Of the sons of Merari; Asayah the chief and his brothers two hundred and twenty:

7 Of the sons of Gershom; Yoel the chief and his brothers a hundred and thirty:

8 Of the sons of Elizaphan; Shemayah the chief and his brothers two hundred:

9 Of the sons of Chebron; Eli-El the chief and his brothers eighty:

10 Of the sons of Uzzi-El; Amminadav the chief and his brothers a hundred and twelve.

11 And Dawid called for Tzadok and Aviathar the kohanim and for the Lewiym, for Uri-El, Asayah and Yoel, Shemayah and Eli-El and Amminadav,

12 And said to them, You are the heads of the ahvot of the Lewiym: set yourselves apart, both you and your brothers, that you may bring up the Ark of אֱלֹהִים Ahlohim of Yisrael to the place that I have prepared for it.

13 For because you did it not the first time, אֱלֹהִים our Ahlohim broke out against us, for that we sought not the right-ruling.

14 So the kohanim and the Lewiym set themselves apart to bring up the Ark of אֱלֹהִים Ahlohim of Yisrael.

15 And the children of the Lewiym bore the Ark of Ahlohim upon their shoulders with the poles on it, as Moshe commanded according to The Word of אֱלֹהִים.

16 And Dawid spoke to the heads of the Lewiym to appoint their brothers to be the singers with instruments of music, lyres and harps and cymbals, sounding, by lifting up their voices with simcha.

17 So the Lewiym appointed Heman the son of Yoel; and of his brothers, Asaph the son of Berechyahu; and of the sons of Merari their brothers, Ethan the son of Kushayah;

18 And with them their brothers of the second rank, Zechariyh, Ben and Yaazi-El and Shemiramoth and Yehi-El and Unni, Eliav and Benyahu and Maaseyah and Mattityahu and Eli-Pheleh and Mikneyah and Oved-Edom and Yei-El, the gatekeepers.

19 So the singers, Heman, Asaph and Ethan, were appointed to sound with cymbals of bronze;

20 And Zecharyah and Azi-El and Shemiramoth and Yehi-El and Unni and Eliav and Maaseyah and Benyahu, with harps according to Alamoah;

21 And Mattityahu and Eli-Pheleh and Mikneyah and Oved-Edom and Yei-El and Azazyah, with harps on the Sheminith to excel.

22 And Chenanyah, chief of the Lewiym, in songs: he instructed about the songs because he was skillful.

23 And Berechyahu and Elkanah were doorkeepers for the Ark.

24 And Shebanyah and Yahushaphat and Nethane-El and Amasai and Zecharyah and Benyahu and Eliezer, the kohanim, did blow with the shofars before the Ark of Ahlohim: and Oved-Edom and Yehiyah were doorkeepers for the Ark.

25 So Dawid and the zechanim of Yisrael and the commanders over thousands, went to bring up the Ark of the Testimony of אֱלֹהִים out of the bayit of Oved-Edom with simcha.

26 And it came to pass, when Ahlohim helped the Lewiym that bore the Ark of the Testimony of אֱלֹהִים, that they offered seven bullocks and seven rams.

27 And Dawid was clothed with a robe of fine linen and all the Lewiym that bore the Ark and the singers and Chenanyah the master of the shir with the singers: Dawid also had upon himself a shoulder garment of linen.

28 So kol Yisrael brought up the Ark of the Testimony of אֱלֹהִים with shouting and with sound of the horn and with shofars and with cymbals, making a noise with harps and lyres.

29 And it came to pass, as the Ark of the Testimony of אֱלֹהִים came to the city of Dawid, that Michal the daughter of Shaul looking out from a window saw melech Dawid dancing and playing: and she despised him in her lev.

16 So they brought the Ark of Ahlohim and set it in the midst of the tent that Dawid had camped for it: and they offered burnt sacrifices and shalom offerings before Ahlohim.

2 And when Dawid had made an end of offering the burnt offerings and the shalom offerings, he blessed the people in the Name of אֱלֹהִים.

3 And he dealt to every one of Yisrael, both man and woman, to every one a loaf of lechem and a tov piece of meat and a container of wine.

4 And he appointed certain of the Lewiym to attend before the Ark of אלהים and to bring to remembrance and to offer hodu and give tehilla to אלהים Ahlohim of Yisrael:

5 Asaph the chief and next to him Zecharyah, Yei-El and Shemiramoth and Yehi-El and Mattityahu and Eliav and Benyahu and Oved-Edom: and Yei-El with harps and with lyres; but Asaph made a sound with cymbals;

6 Benyahu also and Yahazi-El the kohanim with shofars continually before the Ark of the Testimony of Ahlohim.

7 Then on that yom Dawid first delivered this psalm of hodu to אלהים into the hand of Asaph and his brothers.

8 Give hodu to אלהים, call upon His Name make known His deeds among the goyim.

9 Sing to Him, sing melechim to Him, talk of all His wondrous works.

10 Tifereth in His kadosh Name; let the levavot of those that seek אלהים rejoice.

11 Seek אלהים and His strength, seek His face continually.

12 Remember His marvelous works that He has done, His wonders and the mishpatim of His mouth;

13 O you zera of Yisrael His eved: you children of Yaakov, His chosen ones.

14 He is אלהים our Ahlohim; His mishpatim are in all the earth.

15 Be you mindful always of His brit; the word that He commanded to a thousand generations;

16 Even of the brit that He made with Avraham and of His oath to Yitzchak;

17 And has confirmed the same to Yaakov for a Torah and to Yisrael for an everlasting brit,

18 Saying, To you will I give the land of Kanaan, the lot of your inheritance;

19 When you were but few, even a few and gerim in it.

20 And when they went from nation to nation and from one malchut to another;

21 He allowed no man to do them wrong: yes, He reproved melechim for their sakes,

22 Saying, Touch not My anointed, and do My neviim no harm.

23 Sing to אֱלֹהֵינוּ, all the earth; show forth from yom to yom His YAHUSHA.

24 Declare His tifereth among the goyim; His marvelous works among all goyim.

25 For great is אֱלֹהֵינוּ and greatly to be praised: He also is to be feared above all ahlahim.

26 For all the ahlahim of the goyim are idols: but אֱלֹהֵינוּ made the shamayim.

27 Tifereth and kavod are in His presence; strength and simcha are in His place.

28 Ascribe to אֱלֹהֵינוּ, you families of the goyim, give to אֱלֹהֵינוּ tifereth and strength.

29 Ascribe to אֱלֹהֵינוּ the tifereth due to His Name: bring an offering and come before Him: worship אֱלֹהֵינוּ in the tifereth of set apartness.

30 Fear before Him, all the earth: the olam also shall be established, that it is not moved.

31 Let the shamayim be in simcha and let the earth rejoice: and let men say among the goyim, אֱלֹהֵינוּ reigns.

32 Let the sea roar and the fullness of it: let the fields gilah and all that is in it.

33 Then shall the eytzim of the forest sing out at the presence of אֱלֹהֵינוּ because He comes to judge the earth.

34 O hodu le אֱלֹהֵינוּ; ke tov; for His chesed endures le-olam-va-ed.

35 And say, Save us, O Ahlohim of ourOSWHY and gather us

together, and deliver us from the goyim, that we may give hodu to Your kadosh Name, and boast in Your tehilla.

36 Blessed be אלהים Ahlohim of Yisrael le-olam-va-ed. And all the people said, Ahmein and gave tehilla to אלהים.

37 So he left there Asaph and his brothers; before the Ark of the Testimony of אלהים, to attend before the Ark continually, as each yom's work required:

38 And Oved-Edom with their brothers, sixty-eight; Oved-Edom also the son of Yeduthun and Hosah to be gatekeepers:

39 And Tzadok the kohen and his brothers the kohanim, before the Mishkan of אלהים in the high place that was at Giveon,

40 To offer burnt offerings to אלהים upon the altar of the burnt offering continually for shacrit and maariv and to do according to all that is written in the Torah of אלהים, which He commanded Yisrael;

41 And with them, Heman and Yeduthun and the rest that were chosen, who were designated by name, to give hodu to אלהים because His rachamim endures le-olam-va-ed;

42 And with them Heman and Yeduthun with shofars and cymbals for those that should sound aloud and with musical instruments for the songs of Ahlohim. And the sons of Yeduthun were gatekeepers.

43 And all the people departed every man to his bayit: and Dawid returned to bless his bayit.

17 Now it came to pass, as Dawid sat in his bayit, that Dawid said to Natan the navi, See, I dwell in a bayit of cedars, but the Ark of the Testimony of אלהים remains under curtains.

2 Then Natan said to Dawid, Do all that is in your lev; for Ahlohim is with you.

3 And it came to pass the same lyla, that The Word of Ahlohim came to Natan, saying,

4 Go and tell Dawid My eved, This says אִי־אִי, You shall not build Me a bayit to dwell in:

5 For I have not dwelt in a bayit since the yom that I brought up Yisrael even until this yom; but have gone from tent to tent and from one sukkah to another.

6 Wherever I have walked with kol Yisrael, did I ever speak a word to any of the shophtim of Yisrael, whom I commanded to feed My people, saying, Why have you not built Me a bayit of cedars?

7 Now therefore this shall you say to My eved Dawid, This says אִי־אִי Tzevaot, I took you from the sheepfold, even from following the sheep, that you should be ruler over My people Yisrael:

8 And I have been with you wherever you have walked and have cut off all your enemies from before you and have made you a name like the name of the great men that are in the earth.

9 Also I will ordain a place for My people Yisrael and will plant them and they shall dwell in their place and shall be moved no more; neither shall the children of wickedness ruin them anymore, as in the beginning,

10 And since the time that I commanded shophtim to be over My people Yisrael. Moreover I will subdue all your enemies. Furthermore I tell you that אִי־אִי will build you a bayit.

11 And it shall come to pass, when your yamim are expired that you must go to be with your ahvot, that I will raise up your zera after you, which shall be from your sons; and I will establish His malchut.

12 He shall build Me a bayit and I will establish His kesay le-olam-va-ed.

13 I will be His Abba and He shall be My Son: and I will not take My rachamim away from Him, as I took it from him that was before you:

14 But I will settle Him in My bayit and in My malchut le-olam-va-ed: and His kesay shall be established le-olam-va-ed.

15 According to all these words and according to all this vision, so did Natan speak to Dawid.

16 And Dawid the melech came and sat before אלהים and said, Who am I, O אלהים Ahlohim and what is my bayit, that You have brought me this far?

17 And yet this was a small thing in Your eyes, O Ahlohim; for You have also spoken of Your eved's bayit for a great while to come and have regarded me according to the position of a man of exalted position, O אלהים Ahlohim.

18 What can Dawid speak more to You for the kavod of Your eved? For You know Your eved.

19 O אלהים, for Your eved's sake and according to Your own lev, have You done all this greatness, in making known all these great things.

20 O אלהים, there is none like You, neither is there any ahlahim beside You, according to all that we have heard with our ears.

21 And what one nation in the earth is like Your people Yisrael, whom Ahlohim went to redeem to be His own people, to make Yourself a Name of greatness and awesomeness, by driving out the goyim from before Your people, whom You have redeemed out of Mitzrayim?

22 For Your people Yisrael did You make Your own people le-olam-va-ed; and You, אלהים, became their Ahlohim.

23 Therefore now, אלהים, let the thing that You have spoken concerning Your eved and concerning his bayit be established le-olam-va-ed and do as You have said.

24 Let it even be established, that Your Name may be magnified le-olam-va-ed, saying, אֱלֹהִים Tzevaot is the Ahlohim of Yisrael, even an Ahlohim to Yisrael: and let the bayit of Dawid Your eved be established before You.

25 For You, O my Ahlohim, have told Your eved that You will build him a bayit: therefore Your eved has found it in his lev to make tefillah before You.

26 And now, אֱלֹהִים, You are Ahlohim and have promised this tov to Your eved:

27 Now therefore let it please You to bless the bayit of Your eved, that it may be before You le-olam-va-ed: for You blessed it, O אֱלֹהִים and it shall be blessed le-olam-va-ed.

- 18** Now after this it came to pass, that Dawid killed the Plishtim and subdued them and took Gat and its towns out of the hand of the Plishtim.
- 2 And he killed Moav; and the Moavites became Dawid's avadim and brought gifts.
- 3 And Dawid killed Hadadezer melech of Tzovah to Hamath, as he went to establish his dominion by the River Euphrates.
- 4 And Dawid took from him a thousand mirkavot and seven thousand horsemen and twenty thousand footmen: Dawid also hamstrung all the mirkavah horses, but left from them a hundred mirkavot.
- 5 And when the Arameans of Dameshek came to help Hadadezer melech of Tzovah, Dawid killed of the Arameans twenty two thousand men.
- 6 Then Dawid put watch-posts in Aram of Dameshek; and the Arameans became Dawid's avadim and brought gifts. So אֱלֹהִים preserved Dawid wherever he went.

7 And Dawid took the shields of gold that were on the avadim of Hadadezer and brought them to Yahrushalayim.

8 Likewise from Tivhath and from Chun, cities of Hadadezer, Dawid brought very much bronze, with which Shlomo made the bronze basin and the pillars and the vessels of bronze.

9 Now when Tou melech of Hamath heard how Dawid had killed all the army of Hadadezer melech of Tzovah;

10 He sent Hadoram his son to melech Dawid, to inquire of his welfare and to congratulate him because he had fought against Hadadezer and killed him – for Hadadezer had war with Tou – and with him all manner of vessels of gold and silver and bronze.

11 Them also melech Dawid set apart to אֲרָאָה, with the silver and the gold that he brought from all these goyim; from Edom and from Moav and from the children of Ammon and from the Plishtim and from Amalek.

12 Moreover Avishai the son of Tzeruyah killed of the Edomites in the Valley of Salt eighteen thousand.

13 And he put watch-posts in Edom; and all the Edomites became Dawid's avadim. So אֲרָאָה preserved Dawid wherever he went.

14 So Dawid reigned over kol Yisrael, and executed mishpat among all his people.

15 And Yoav the son Tzeruyah was over the army; and Yahushaphat the son of Ahilud, recorder.

16 And Tzadok the son of Achituv and Avimelech the son of Aviathar, were the kohanim; and Shavsha was Sopher;

17 And Benyahu the son of Yahuyadah was over the Cherethites and the Pelethites; and the sons of Dawid were heads all around the melech.

19 Now it came to pass after this, that Nachash the melech of the children of Ammon died and his son reigned in his place.

2 And Dawid said, I will show chesed to Hanun the son of Nachash because his abba showed chesed to me. And Dawid sent messengers to comfort him concerning his abba. And the avadim of Dawid came to Hanun in the land of the children of Ammon to comfort him.

3 And the heads of the children of Ammon said to Hunan; Is Dawid giving kavod to your abba in your eyes because he has sent comforters to you? Have not his avadim come here to spy out the land?

4 So Hanun took Dawid's avadim and shaved them and cut off their garments in the midst at their buttocks and sent them away.

5 Then there went certain men, who told Dawid how the men were served. And he sent to meet them: for the men were greatly ashamed. And the melech said, Stay at Yericho until your beards are grown and then return.

6 And when the children of Ammon saw that they had made themselves a bad stench to Dawid, Hanun and the children of Ammon sent a thousand talents of silver to hire them mirkavot and horsemen out of Mesopotamia and out of Aram-Maachah and out of Tzovah.

7 So they hired thirty two thousand mirkavot and the melech of Maachah and his people; who came and camped before Medeva. And the children of Ammon gathered themselves together from their cities and came to battle.

8 And when Dawid heard of it, he sent Yoav and all the army of the mighty men.

9 And the children of Ammon came out and put on the battle array before the gate of the city: and the

melechim that had come were by themselves in the field.

10 Now when Yoav saw that the battle was set against him before and behind, he chose out of all the choice men of Yisrael and put them in battle array against the Arameans.

11 And the rest of the people he delivered to the hand of Avishai his brother and they set themselves in battle array against the children of Ammon.

12 And he said, If the Arameans are too strong for me, then you shall help me: but if the children of Ammon are too strong for you, then I will help you.

13 Be of tov courage and let us behave ourselves valiantly for our people and for the cities of our Ahlohim: and let אֱלֹהֵינוּ do that what is tov in His sight.

14 So Yoav and the people that were with him drew near before the Arameans to the battle; and they fled before him.

15 And when the children of Ammon saw that the Arameans were fled, they likewise fled before Avishai his brother and entered into the city. Then Yoav came to Yahrushalayim.

16 And when the Arameans saw that they were being killed before Yisrael, they sent messengers and brought the Arameans that were beyond the river: and Shophach the commander of the army of Hadadezer went before them.

17 And it was told to Dawid; and he gathered kol Yisrael and passed over Yarden and came upon them and set up in battle array against them. So when Dawid had put the battle in array against the Arameans, they fought with him.

18 But the Arameans fled before Yisrael; and Dawid killed of the Arameans seven thousand men who fought in mirkavot and forty thousand footmen and killed Shophach the commander of the army.

19 And when the avadim of Hadadezer saw that they were killed by Yisrael, they made shalom with Dawid and became his avadim: neither would the Arameans help the children of Ammon anymore.

20 And it came to pass, at the turn of the year, at the time that melechim go out to battle, Yoav led the power of the army and wasted the country of the children of Ammon and came and besieged Rabbah. But Dawid tarried at Yahrushalayim. And Yoav killed Rabbah and destroyed it.

2 And Dawid took the keter of their melech from off his chief and found it to weigh a talent of gold and there were precious stones in it; and it was set upon Dawid's chief: and he brought also exceedingly much plunder out of the city.

3 And he brought out the people that were in it and put them to work with saws and with harrows of iron and with axes. This is how Dawid dealt with all the cities of the children of Ammon. And Dawid and all the people returned to Yahrushalayim.

4 And it came to pass after this, that there arose war at Gezer with the Plishtim; at which time Sibbechai the Hushathite killed Sippai, that was one of the children of the giant: and they were subdued.

5 And there was war again with the Plishtim; and Elchanan the son of Yair killed Lahmi the brother of Golyat the Gittite, whose spear staff was like a weaver's beam.

6 And yet again there was war at Gat, where was a man of great size, whose fingers and toes were twenty-four, six on each hand and six on each foot: and he also was the son of the giant.

7 But when he defied Yisrael, Yonathan the son of Shimea Dawid's brother killed him.

8 These were born to the giant in Gat; and they fell by the hand of Dawid and by the hand of his avadim.

21 And s.a.tan stood up against Yisrael and provoked Dawid to number Yisrael.

2 And Dawid said to Yoav and to the rulers of the people, Go, number Yisrael from Be-er-Sheva even to Dan; and bring the number of them to me, that I may know it.

3 And Yoav answered, אִי־אֶנִּי make His people a hundred times so many more as they be: but, my master the melech, are they not all my master's avadim? Why then does my master require this thing? Why will he be a cause of trespass to Yisrael?

4 Nevertheless the melech's words prevailed against Yoav. Therefore Yoav left and went throughout kol Yisrael and came to Yahrushalayim.

5 And Yoav gave the sum of the number of the people to Dawid. And all those of Yisrael were one million one hundred thousand men that drew sword: and Yahudah was four hundred seventy thousand men that drew sword.

6 But Lewi and Benyamin he did not count: for the melech's word was abominable to Yoav.

7 And Ahlohim was displeased with this thing; therefore He smote Yisrael.

8 And Dawid said to Ahlohim, I have sinned greatly because I have done this thing: but now, I beg You, do away the iniquity of Your eved; for I have done very foolishly.

9 And אִי־אֶנִּי spoke to Gad, Dawid's seer, saying,

10 Go and tell Dawid, saying, This says אִי־אֶנִּי, I offer you three things: choose one of them, that I may do it to you.

11 So Gad came to Dawid and said to him, This says אֱלֹהִים, Choose for yourself ,

12 Either three years of famine; or three chodashem to be destroyed before your foes, while the sword of your enemies overtakes you; or else three yamim of the sword of אֱלֹהִים, even pestilence, in the land, with the Heavenly Malach of אֱלֹהִים destroying throughout all the borders of Yisrael. Now therefore consider yourself what word I shall bring again to Him that sent me.

13 And Dawid said to Gad, I am in a great trouble: let me fall now into the Hand of אֱלֹהִים; for very great are His rachamim: but let me not fall into the hand of man.

14 So אֱלֹהִים sent pestilence upon Yisrael: and there fell of Yisrael seventy thousand men.

15 And Ahlohim sent a Heavenly Malach to Yahrushalayim to destroy it: and as He was destroying, אֱלֹהִים beheld and He relented of the evil and said to the Heavenly Malach that was destroying, It is enough, hold back now Your hand. And the Heavenly Malach of אֱלֹהִים stood by the threshing floor of Ornan the Yevusi.

16 And Dawid lifted up his eyes and saw the Heavenly Malach of אֱלֹהִים stand between the earth and the shamayim, having a drawn sword in His hand stretched out over Yahrushalayim. Then Dawid and the zechanim of Yisrael, who were clothed in sackcloth, fell upon their faces.

17 And Dawid said to Ahlohim, Is it not I that commanded the people to be numbered? I have sinned and done evil indeed; but as for these sheep, what have they done? Let Your hand, I make tefillah to You, O אֱלֹהִים my Ahlohim, be on me and on my abba's bayit; but not on Your people, that they should be plagued.

18 Then the Heavenly Malach of אֱלֹהִים commanded Gad to say to Dawid, that Dawid should go up and set up an altar to אֱלֹהִים in the threshing floor of Ornan the Yevusi.

19 And Dawid went up at the saying of Gad, which he spoke in the Name of אֱלֹהִים.

20 And Ornan turned back and saw the Heavenly Malach; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as Dawid came to Ornan, Ornan looked and saw Dawid and went out of the threshing floor and bowed himself to Dawid with his face to the ground.

22 Then Dawid said to Ornan, Grant me the place of this threshing floor, that I may build an altar here to אֱלֹהִים: you shall grant it me for the full price: that the plague may be removed from the people.

23 And Ornan said to Dawid, Take it for you and let my master the melech do that which is tov in his eyes: look, I give you the oxen also for burnt offerings and the threshing instruments for wood and the wheat for the grain offering; I give it all.

24 And melech Dawid said to Ornan, No; but I will truly buy it for the full price: for I will not take that which is yours for אֱלֹהִים, nor offer burnt offerings without cost.

25 So Dawid gave to Ornan for the place six hundred shekels of gold by weight.

26 And Dawid built there an altar to אֱלֹהִים and offered burnt offerings and shalom offerings and called upon אֱלֹהִים; and He answered him from the shamayim by fire upon the altar of burnt offering.

27 And אֱלֹהִים commanded the Heavenly Malach; and He put up his sword again into its sheath.

28 At that time when Dawid saw that אֱלֹהִים had answered him in the threshing floor of Ornan the Yevusi, then he sacrificed there.

29 For the Mishkan of אֱלֹהִים, which Moshe made in the wilderness and the altar of the burnt offering, were at that time in the high place at Gibeon.

30 But Dawid could not go before it to seek Ahlohim: for he was afraid because of the sword of the Heavenly Malach of אֱלֹהִים.

22 Then Dawid said, This is the Bayit of אֱלֹהִים Ahlohim and this is the altar of the burnt offering for Yisrael.

2 And Dawid commanded to gather together the gerim that were in the land of Yisrael; and he set stonemasons to cut stones to build the Bayit of Ahlohim.

3 And Dawid prepared iron in abundance for the nails for the doors of the gates and for the clamps; and bronze in abundance without weight;

4 Also cedar eytzim in abundance: for the Tzidonians and those of Tzor brought much cedar wood to Dawid.

5 And Dawid said, Shlomo my son is young and tender and the bayit that is to be built for אֱלֹהִים must be exceedingly great, for a great Name throughout all the countries; I will therefore now make preparation for it. So Dawid prepared abundantly before his death.

6 Then he called for Shlomo his son and commanded him to build a bayit for אֱלֹהִים Ahlohim of Yisrael.

7 And Dawid said to Shlomo, My son, as for me, it was in my mind to build a bayit to the Name of אֱלֹהִים my Ahlohim:

8 But The Word of אֱלֹהִים came to me, saying, You have shed dahm abundantly and have made great wars: you shall not build a bayit to My Name because you have shed much dahm upon the earth in My sight.

9 Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around: for his name shall be Shlomo and I will give shalom and rest to Yisrael in his yamim.

10 He shall build a Bayit for My Name; and he shall be My son and I will be his Abba; and I will establish the kesay of his malchut over Yisrael le-olam-va-ed.

11 Now, my son, אהיה איתך be with you; and prosper you and build the Bayit of אהיה איתך your Ahlohim, as He has said to you.

12 Only אהיה איתך give you chochmah and binah and give you charge concerning Yisrael, that you may guard the Torah of אהיה איתך your Ahlohim.

13 Then shall you prosper, if you take heed to fulfill the chukim and mishpatim that אהיה איתך commanded Moshe concerning Yisrael: be strong and of tov courage; fear not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the Bayit of אהיה איתך a hundred thousand talents of gold and a million talents of silver; and of bronze and iron without weight; for it is in abundance; timber also and stone have I prepared; and you may add to it.

15 Moreover there are workmen with you in abundance, hewers and workers of stone and timber and all manner of skilled men for every manner of work.

16 Of the gold, the silver and the bronze and the iron, there is no number. Arise therefore and build and אהיה איתך be with you.

17 Dawid also commanded all the leaders of Yisrael to help Shlomo his son, saying,

18 Is not אהיה איתך your Ahlohim with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand; and the

land is subdued before אֱלֹהִים and before His people.

19 Now set your lev and your being to seek אֱלֹהִים your Ahlohim; arise therefore and build the Kadosh-Place of אֱלֹהִים Ahlohim, to bring the Ark of the Testimony of אֱלֹהִים and the kadosh vessels of Ahlohim, into the Bayit that is to be built for the Name of אֱלֹהִים.

23 So when Dawid was old and full of yamim, he made Shlomo his son melech over Yisrael.

2 And he gathered together all the leaders of Yisrael, with the kohanim and the Lewiym.

3 Now the Lewiym were numbered from the age of thirty years and upward: and their number chief by chief, man by man, was Thirty-eight thousand.

4 Of which, twenty-four thousand were to set forward the work of the Bayit of אֱלֹהִים; and six thousand were officers and shophtim:

5 Moreover four thousand were gatekeepers; and four thousand praised אֱלֹהִים with the instruments which I made, said Dawid, to offer tehilla with it.

6 And Dawid divided them into courses among the sons of Lewi, namely, Gershon, Qehath and Merari.

7 Of the Gershonites were, Laadan and Shimei.

8 The sons of Laadan; the chief was Yehi-El and Zetham and Yo-El, three.

9 The sons of Shimei; Shelomith and Hazi-El and Charan, three. These were the heads of the ahvot of Laadan.

10 And the sons of Shimei were, Yahath, Zina and Yeush and Beriyah. These four were the sons of Shimei.

11 And Yahath was the chief and Zizah the second: but Yeush and Beriyah had not many sons; therefore they were reckoned, as one abba's bayit.

12 The sons of Qehath; Amram, Yishar, Chebron and Uzzi-El, four.

13 The sons of Amram; Aharon and Moshe: and Aharon was separated, that he should sanctify the most kadosh things, he and his sons le-olam-va-ed, to burn incense before אֱלֹהִים, to attend to Him and to bless in His Name le-olam-va-ed.

14 Now concerning Moshe the man of Ahlohim, his sons were named of the tribe of Lewi.

15 The sons of Moshe were, Gershom and Eliezer.

16 Of the sons of Gershom, Shevuel was the chief.

17 And the sons of Eliezer were, Rehavyah the chief. And Eliezer had no other sons; but the sons of Rehavyah were very many.

18 Of the sons of Yitzhar; Shelomith the chief.

19 Of the sons of Chebron; Yeriyahu the first, Amaryahu the second, Yahazie-El the third and Yekameam the fourth.

20 Of the sons of Uzzi-El; Michah the first and Yesiyah the second.

21 The sons of Merari; Machli and Mushi. The sons of Machli; El-Azar and Kish.

22 And El-Azar died and had no sons, but daughters: and their brothers the sons of Kish took them.

23 The sons of Mushi; Machli and Eder and Yeremoth, three.

24 These were the sons of Lewi after the bayit of their ahvot; even the heads of the ahvot, as they were counted by number of names, chief by chief, that did the work for the service of the Bayit of אֱלֹהִים, from the age of twenty years and upward.

25 For Dawid said, אֱלֹהִים Ahlohim of Yisrael has given rest to His people that they may dwell in Yahrushalayim le-olam-va-ed:

26 And also to the Lewiym; they shall no more carry the Mishkan, nor any vessels of it for the service of it.

27 For by the last words of Dawid the Lewiym were numbered from twenty years old and above:

28 Because their duty was to wait on the sons of Aharon for the service of the Bayit of אֱלֹהִים, in the courts and in the rooms and in the purifying of all the kadosh things and the work of the service of the Bayit of Ahlohim;

29 Both for the Lechem ha Panayim and for the fine flour for the grain offering and for the unleavened cakes and for that which is baked in the pan and for that which is fried and for all manner of measures and sizes;

30 And to stand every shacrit to give hodu and tehilla to אֱלֹהִים and likewise at maariv;

31 And to offer all burnt sacrifices to אֱלֹהִים on The Shabbats, on the Chodashim and on the Moadeem, by number, according to the order commanded to them, continually before אֱלֹהִים:

32 And that they should keep the duty of the Mishkan of the kehilla and the duty of the Kadosh-Place and the duty of the sons of Aharon their brothers, in the service of the Bayit of אֱלֹהִים.

24 Now these are the divisions of the sons of Aharon. The sons of Aharon; Nadav and Avihu, El-Azar and Ithamar.

2 But Nadav and Avihu died before their abba and had no children: therefore El-Azar and Ithamar executed the kohen's office.

3 And Dawid divided them, both Tzadok of the sons of El-Azar and Achimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more leaders found of the sons of El-Azar than of the sons of Ithamar; and so were

they divided. Among the sons of El-Azar there were sixteen chief men of the bayit of their ahvot and eight among the sons of Ithamar according to the bayit of their ahvot.

5 So they were divided by lot, one group with another; for the officials of the Kadosh-Place and officials of the Bayit of Ahlohim, were of the sons of El-Azar and of the sons of Ithamar.

6 And Shemayah the Sopher the son of Natan-El, one of the Lewiym, wrote them before the melech and the leaders and Tzadok the kohen and Achimelech the son of Aviathar and before the heads of the ahvot of the kohanim and Lewiym: one principal household being taken for El-Azar and one taken for Ithamar.

7 Now the first lot came forth to Yehoyariv, the second to Yedayah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiyah, the sixth to Miyamin,

10 The seventh to Hakkoz, the eighth to Aviyah,

11 The ninth to Yeshua, the tenth to Shecanyah,

12 The eleventh to Eliashiv, the twelfth to Yakim,

13 The thirteenth to Huppah, the fourteenth to Yesheveav,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Apses,

16 The nineteenth to Pethahyah, the twentieth to Yehezkel,

17 The twenty-first to Yachin, the twenty-second to Gamul,

18 The twenty-third to Delayah, the twenty-fourth to Maazyah.

19 These were the offices in their service to come into the Bayit of אֶל־אֶזָּרָה, according to their ordinance, under Aharon their abba, as אֶל־אֶזָּרָה Ahlohim of Yisrael had commanded him.

20 And the rest of the sons of Lewi were these: Of the sons of Amram; Shuvel: of the sons of Shuvel; Yehdeiyahu.

21 Concerning Rehavyahu: of the sons of Rehavyahu, the first was Yishiyah.

22 Of the Yitzharites; Shelomoth: of the sons of Shelomoth; Yachath.

23 And the sons of Chebron; Yeriyahu the first, Amaryahu the second, Yahazie-El the third, Yekameam the fourth.

24 Of the sons of Uzzi-El; Michah: of the sons of Michah; Shamir.

25 The brother of Michah was Yishiyah: of the sons of Yishiyah; Zecharyahu.

26 The sons of Merari were Machli and Mushi: the sons of Yaaziyahu; Beno.

27 The sons of Merari by Yaaziyahu; Beno and Shoham and Zakur and Ivri.

28 Of Machli came El-Azar, who had no sons.

29 Concerning Kish: the son of Kish was Yerahme-El.

30 The sons also of Mushi; Machli and Eder and Yerimoth. These were the sons of the Lewiym after the bayit of their ahvot.

31 These also cast lots as did their brothers the sons of Aharon in the presence of Dawid the melech and Tzadok and Achimelech and the heads of the ahvot of the kohanim and Lewiym, even the heads of the ahvot as well as his younger brothers.

25 Moreover Dawid and the commanders of the army separated for the service some of the sons of Asaph and of Heman and of Yeduthun, who should prophesy with harps, with lyres and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zakur and Yoseph and Nethanyah and Asharelah, the sons of Asaph under the hands of Asaph, who prophesied according to the order of the melech.

3 Of Yeduthun: the sons of Yeduthun; Gedalyahu and Zeri and Yeshayahu, Hashavyahu and Mattityahu, six, under the hands of their abba Yeduthun, who prophesied with a harp, to give hodu and to offer tehilla to אֲשֶׁר־אֲנִי.

4 Of Heman: the sons of Heman; Bukkiyahu, Mattanyahu, Uzzi-El, Shevu-El and Yerimoth, Hananyah, Hanani, Elyathah, Giddalti and Romamti-Ezer, Yoshbekashah, Mallothi, Hothir and Mahaziyoth:

5 All these were the sons of Heman the melech's seer in the Words of Ahlohim, to lift up the horn. And Ahlohim gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their abba for singing in the Bayit of אֲשֶׁר־אֲנִי, with cymbals, harps and lyres, for the service of the Bayit of Ahlohim, according to the melech's order to Asaph, Yeduthun and Heman.

7 So the number of them, with their brothers that were instructed in the songs of אֲשֶׁר־אֲנִי, even all that were skilled, was two hundred eighty eight.

8 And they cast lots, for their duty, the small as well as the great, the moreh, as well as the student.

9 Now the first lot came forth for Asaph to Yoseph: the second to Gedalyahu, who with his brothers and sons were twelve:

10 The third to Zakur, he, his sons and his brothers, were twelve:

11 The fourth to Yitsri, he, his sons and his brothers, were twelve:

12 The fifth to Nethanyahu, he, his sons and his brothers, were twelve:

13 The sixth to Bukkiyahu, he, his sons and his brothers, were twelve:

14 The seventh to Yesharelah, he, his sons and his brothers, were twelve:

15 The eighth to Yeshayahu, he, his sons and his brothers, were twelve:

16 The ninth to Mattanyahu, he, his sons and his brothers, were twelve:

17 The tenth to Shimei, he, his sons and his brothers, were twelve:

18 The eleventh to Azar-El, he, his sons and his brothers, were twelve:

19 The twelfth to Hashavyah, he, his sons and his brothers, were twelve:

20 The thirteenth to Shuva-El, he, his sons and his brothers, were twelve:

21 The fourteenth to Mattiyahu, he, his sons and his brothers, were twelve:

22 The fifteenth to Yeremoth, he, his sons and his brothers, were twelve:

23 The sixteenth to Hananyahu, he, his sons and his brothers, were twelve:

24 The seventeenth to Yoshbekashah, he, his sons and his brothers, were twelve:

25 The eighteenth to Hanani, he, his sons and his brothers, were twelve:

26 The nineteenth to Mallothi, he, his sons and his brothers, were twelve:

27 The twentieth to Elyathah, he, his sons and his brothers, were twelve:

28 The twenty-first to Hothir, he, his sons and his brothers, were twelve:

29 The twenty-second to Giddalti, he, his sons and his brothers, were twelve:

30 The twenty-third to Mahaziyoth, he, his sons and his brothers, were twelve:

31 The twenty-fourth to Romamti-Ezer, he, his sons and his brothers, were twelve.

26 Concerning the divisions of the gatekeepers:

Of the Korachites was Meshelemyahu the son of Korach, of the sons of Asaph.

2 And the sons of Meshelemyahu were, Zecharyahu the bachor, Yediya-El the second, Zevadyahu the third, Yathniel the fourth,

3 Eylam the fifth, Yehohanan the sixth, Elioeynai the seventh.

4 Moreover the sons of Oved-Edom were, Shemayah the bachor, Yehozavad the second, Yoah the third and Sakar the fourth and Natan-El the fifth, 5 Ammi-El the sixth, Yissachar the seventh, Peulthai the eighth: for Ahlohim blessed him.

6 Also to Shemayah his son were sons born, that ruled throughout the bayit of their abba: for they were mighty men of bravery.

7 The sons of Shemayah; Othni and Repha-El and Oved, Elzavad, whose brothers were strong men, Elihu and Semachyah.

8 All these of the sons of Oved-Edom: they and their sons and their brothers, able men for strength for the service, were sixty-two of Oved-Edom.

9 And Meshelemiyah had sons and brothers, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, for though he was not the bachor, yet his abba made him the chief;

11 Hilkiyahu the second, Tevalyahu the third, Zecharyah the fourth: all the sons and brothers of Hosah were thirteen.

12 Among these were the divisions of the gatekeepers, even among the chief men, having duties like their brothers, to attend in the Bayit of

אִתָּם.

13 And they cast lots as well, the small as the great, according to the bayit of their ahvot, for every gate.

14 And the lot eastward fell to Shelemyahu. Then for Zecharyah his son, a wise counselor, they cast lots; and his lot came out northward.

15 To Oved-Edom southward; and to his sons the porches.

16 To Shuppim and Hosah the lot came forth westward, with the Shallecheth-Gate, by the ascending highway, guard corresponding with guard.

17 Eastward were six Lewiym, northward four a yom, southward four a yom and toward the porches two and two.

18 At Parbar westward, four at the highway and two at Parbar.

19 These are the divisions of the gatekeepers among the sons of Korach and among the sons of Merari.

20 And of the Lewiym, Achiyah was over the treasures of the Bayit of Ahlohim and over the treasures of the kadosh things.

21 As concerning the sons of Laadan; the sons of the Gershonite Laadan, heads of their ahvot, even of Laadan the Gershonite, were Yehi-Eli.

22 The sons of Yehi-Eli; Zetham and Yo-EI his brother, which were over the treasures of the Bayit of אֶתְרֵז.

23 Of the Amramites and the Yitzharites, the Hevronites and the Uzzielites:

24 And Shevuel the son of Gershom, the son of Moshe, was chief of the treasures.

25 And his brothers by Eli-Ezer; Rechavyahu his son and Yeshayahu his son and Yoram his son and Zichri his son and Shelomith his son.

26 Shelomith and his brothers were over all the treasures of the kadosh things, that Dawid the

melech and the heads of the ahvot, the commanders over thousands and hundreds and the commanders of the army, had set apart.

27 Out of the plunders won in battles did they set apart to maintain the Bayit of אֶתְאֶז.

28 And all that Shmuel the seer and Shaul the son of Kish and Avner the son of Ner and Yoav the son of Tzeruyah, had set apart; and whoever had set apart anything, it was under the hand of Shelomith and of his brothers.

29 Of the Yitzharites, Chenanyah and his sons were for the outward duties over Yisrael, for officers and shophtim.

30 And of the Hevronites, Hashaviyahu and his brothers, men of bravery, a thousand seven hundred, were officers among them of Yisrael on the west side of the Yarden in all the duties of אֶתְאֶז and in the service of the melech.

31 Among the Hevronites was YeriYah the chief, among the Hevronites, according to the generations of his ahvot. In the fortieth year of the reign of Dawid they were sought for and there were found among them mighty men of bravery at Yazer of Gilad.

32 And his brothers, men of bravery, were two thousand seven hundred heads of the ahvot, whom melech Dawid made rulers over the Reuvenites, the Gadites and the half tribe of Menasheh, for every matter pertaining to Ahlohim and in the affairs of the melech.

27 Now the children of Yisrael after their number, the heads of the ahvot and commanders of thousands and hundreds and their officers that served the melech in any matter of the divisions, that came in and went out chodesh by chodesh

throughout all the chodashem of the year, of every division were twenty four thousand.

2 Over the first course for the first chodesh was Yashoveam the son of Zavdiel: and in his course were twenty four thousand.

3 Of the children of Peretz was the chief of all the commanders of the host for the first chodesh.

4 And over the course of the second chodesh was Dodai an Ahohite and of his course was Mikloth also the chief: in his course likewise were twenty four thousand.

5 The third commander of the army for the third chodesh was Benyahu the son of Yahuyadah, a chief kohen: and in his course were twenty four thousand.

6 This is that Benyahu, who was mighty among the thirty and above the thirty: and in his course was Ammizavad his son.

7 The fourth commander for the fourth chodesh was Asah-El the brother of Yoav and Zevadyah his son after him: and in his course were twenty four thousand.

8 The fifth commander for the fifth chodesh was Shamhuth the Yizrahite: and in his division were twenty four thousand.

9 The sixth commander for the sixth chodesh was Eyra the son of Ikkesh the Tekoite: and in his division were twenty four thousand.

10 The seventh commander for the seventh chodesh was Heletz the Pelonite, of the children of Efrayim: and in his division were twenty four thousand.

11 The eighth commander for the eighth chodesh was Sibbechai the Hushathite, of the Zerachites: and in his division were twenty four thousand.

12 The ninth commander for the ninth chodesh was Aviezer the Anetothite, of the Benyamites: and in his division were twenty four thousand.

13 The tenth commander for the tenth chodesh was Maharai the Netophathite, of the Zerachites: and in his division were twenty four thousand.

14 The eleventh commander for the eleventh chodesh was Benyahu the Pirathonite, of the children of Efrayim: and in his division were twenty four thousand.

15 The twelfth commander for the twelfth chodesh was Heldai the Netophathite, of Othni-El: and in his division were twenty four thousand.

16 Furthermore over the tribes of Yisrael: the chief of the Reuvenites was Eliezer the son of Zichri: of the Shimonites, Shephatyah the son of Maachah:
17 Of the Lewiym, Hashavyah the son of Kemu-El: of the Aharonites, Tzadok:

18 Of Yahudah, Elihu, one of the brothers of Dawid: of Yissachar, Omri the son of Micha-El:

19 Of Zevulun, Yishmayahu the son of Ovadyahu: of Naphtali, Yerimoth the son of Azri-El:

20 Of the children of Efrayim, Husha the son of Azazyahu: of the half tribe of Menasheh, Yoel the son of Pedayahu:

21 Of the half tribe of Menasheh in Gilad, Iddo the son of Zecharyahu: of Benjamin, Yaasi-El the son of Avner:

22 Of Dan, Azar-El the son of Yeroham. These were the leaders of the tribes of Yisrael.

23 But Dawid took not the number of them from twenty years old and under: because אִי־אֵל had said He would increase Yisrael like the cochavim of the shamayim.

24 Yoav the son of Tzeruyah began a census, but he did not finish because wrath fell against Yisrael;

neither was the number put in the account of the chronicles of melech Dawid.

25 And over the melech's treasures was Azmaveth the son of Adi-El: and over the storehouses in the fields, in the cities and in the villages and in the castles, was Yehonathan the son of Uziyahu:

26 And over them that did the work of the field for tilling the ground was Ezri the son of Cheluv:

27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zavdi the Shiphmite:

28 And over the olive eytzim and the sycamore eytzim that were in the low plains was Ba'al-Chanan the Gederite: and over the stores of oil was Yoash:

29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:

30 Over the camels also was Ovil the Yishmaelite: and over the donkeys was Yehdeyah the Meronothite:

31 And over the flocks was Yaziz the Hagerite. All these were the rulers of the property that was melech Dawid's.

32 Also Yonathan Dawid's uncle was a counselor, a wise man and a Sopher: and Yehi-El the son of Hachmoni was with the melech's sons:

33 And Ahithophel was the melech's counselor: and Chushi the Archite was the melech's companion:

34 And after Ahithophel was Yahuyadah the son of Benyahu and Aviathar: and the general of the melech's army was Yoav.

28 And Dawid assembled all the leaders of Yisrael, the leaders of the tribes and the commanders of the companies that ministered to the melech by division and the commanders over the thousands and commanders over the hundreds

and the stewards over all the substance and possessions of the melech and his sons, with the officers and with the mighty men and with all the brave men, to Yahrushalayim.

2 Then Dawid the melech stood up upon his feet and said, Hear me, my brothers and my people: As for me, I had in my lev to build a Bayit of rest for the Ark of the Testimony of אֱלֹהִים and for the footstool of our Ahlohim and had made ready for the building:

3 But Ahlohim said to me, You shall not build a Bayit for My Name because you have been a man of war and have shed dahm.

4 But אֱלֹהִים Ahlohim of Yisrael chose me in front of all the bayit of my abba to be melech over Yisrael le-olam-va-ed: for He has chosen Yahudah to be the chief; and of the bayit of Yahudah, the bayit of my abba; and among the sons of my abba, He was pleased with me to make me melech over kol Yisrael:

5 And from all my sons, for אֱלֹהִים has given me many sons, He has chosen Shlomo my son to sit upon the kesay of the malchut of אֱלֹהִים over Yisrael.

6 And He said to me, Shlomo your son, he shall build My Bayit and My courts: for I have chosen him to be My son and I will be his Abba.

7 Moreover I will establish his malchut le-olam-va-ed, if he is steadfast to do My mitzvoth and My mishpatim, as at this yom.

8 Now therefore in the sight of kol Yisrael, the kehilla of אֱלֹהִים and in the audience of our Ahlohim, keep and seek for all the mitzvoth of אֱלֹהִים your Ahlohim: that you may possess this tov land and leave it as an inheritance for your children after you le-olam-va-ed.

9 And you, Shlomo my son, know the Ahlohim of your abba and serve Him with a perfect lev and with a willing mind: for אֱלֹהִים searches all levavot and

understands all the intents of the thoughts: if you seek Him, He will be found by you; but if you forsake Him, He will cast you off le-olam-va-ed.

10 Take heed now; for אֱלֹהִים has chosen you to build a Bayit for the Kadosh-Place: be strong and do it.

11 Then Dawid gave to Shlomo his son the pattern of the porch and of the houses of it and of the treasuries of it and of the upper rooms of it and of the inner parlors of it and of the place of the rachamim seat,

12 And the pattern of all that he had by The Ruach, of the courts of the Bayit of אֱלֹהִים and of all the rooms all around, of the treasuries of the Bayit of Ahlohim and of the treasuries of the kadosh things:

13 Also for the divisions of the kohanim and the Lewiym and for all the work of the service of the Bayit of אֱלֹהִים and for all the vessels of service in the Bayit of אֱלֹהִים.

14 He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the menorahs of gold and for their lamps of gold, by weight for every menorah and for its lamps: and for the menorahs of silver by weight, both for the menorah and also for the lamps of it, according to the use of every menorah.

16 And by weight he gave gold for the shulchan of the Lechem ha Panayim, for every shulchan; and likewise silver for the tables of silver:

17 Also pure gold for the forks and the bowls and the cups: and for the golden basins he gave gold by weight for every basin; and likewise silver by weight for every basin of silver:

18 And for the altar of incense refined-gold by weight and gold for the pattern of the mirkavah of

the cheruvim, that spread out their wings and covered the Ark of the Testimony of אֱלֹהִים.

19 All this, said Dawid, אֱלֹהִים made me understand in writing by His hand upon me, even all the works of this pattern.

20 And Dawid said to Shlomo his son, Be strong and of tov courage and do it: fear not, nor be dismayed: for אֱלֹהִים Ahlohim, even my Ahlohim, will be with you; He will not fail you, nor forsake you, until you have finished all the work for the service of the Bayit of אֱלֹהִים.

21 And, behold, the divisions of the kohanim and the Lewiyim, even they shall be with you for all the service of the Bayit of Ahlohim: and there shall be with you for all manner of work every willing skillful man, for any manner of service: also the leaders and all the people will be fully at your command.

29 Furthermore Dawid the melech said to all the kehilla, Shlomo my son, whom alone Ahlohim has chosen, is yet young and tender and the work is great: for the palace is not for man, but for אֱלֹהִים Ahlohim.

2 Now I have prepared with all my might for the Bayit of my Ahlohim the gold for things to be made of gold and the silver for things of silver and the bronze for things of bronze, the iron for things of iron and wood for things of wood; onyx stones and stones to be set, glistening stones and diverse colors and all manner of precious stones and marble stones in abundance.

3 Moreover because I have set my affection to the Bayit of my Ahlohim, I have provided from my own possessions, gold and silver, that I have given to the Bayit of my Ahlohim, over and above all that I have prepared for the Kadosh Bayit,

4 Even three thousand talents of gold, of the gold of Ophir and seven thousand talents of refined silver, to overlay the walls of the Bayit:

5 The gold for things of gold and the silver for things of silver and for all manner of work to be made by the hands of craftsmen. And who then is willing to consecrate his service this yom to אֱלֹהִים ?

6 Then the heads of the ahvot and leaders of the tribes of Yisrael and the commanders of thousands and of hundreds, with the rulers of the melech's work, offered willingly,

7 And gave for the service of the Bayit of Ahlohim of gold five thousand talents and ten thousand darics of gold and of silver ten thousand talents and of bronze eighteen thousand talents and one hundred thousand talents of iron.

8 And those who had precious stones gave them to the treasury of the Bayit of אֱלֹהִים, by the hand of Yechi-El the Gershonite.

9 Then the people had gilah, for they offered willingly because with perfect lev they offered willingly to אֱלֹהִים: and Dawid the melech also rejoiced with great simcha.

10 And Dawid blessed אֱלֹהִים before the entire kehilla: and Dawid said, Barchu-et, אֱלֹהִים Ahlohim of Yisrael our Abba, le-olam-va-ed.

11 Yours, O אֱלֹהִים, is the greatness and The Power and the tifereth and the victory and the majesty: for all that is in the shamayim and on the earth is Yours; Yours is the malchut, O אֱלֹהִים and You are exalted as head above all.

12 Both riches and kavod come from You and You reign over all; and in Your hand is Power and might; and in Your hand it is to make great and to give strength to all.

13 Now therefore, our Ahlohim, we hodu You and tehilla the tifereth of Your Name.

14 But who am I and what are my people that we should be able to offer so willingly like this? For all things come from You and of Your own have we given You.

15 For we are gerim before You and sojourners, as were all our ahvot: our yamim on the earth are as a shadow and without permanence.

16 O אלהים our Ahlohim, all this in store that we have prepared to build You a Bayit for Your kadosh Name comes from Your hand and is all Your own.

17 I know also, my Ahlohim, that You try the levavot and have pleasure in uprightness. As for me, in the uprightness of my lev I have willingly offered all these things: and now have I seen with simcha Your people, who are present here, to offer willingly to You.

18 O אלהים Ahlohim of Avraham, Yitzchak and of Yisrael, our ahvot, keep this le-olam-va-ed in the intent of the thoughts of the levavot of Your people and prepare their levavot toward You:

19 And give to Shlomo my son a perfect lev, to keep Your mitzvot, Your testimonies and Your chukim and to do all these things and to build the palace, for which I have made provision.

20 And Dawid said to all the kehilla, Now bless אלהים your Ahlohim. And the entire kehilla blessed אלהים Ahlohim of their ahvot and bowed down their heads and worshipped אלהים and honored the melech.

21 And they sacrificed sacrifices to אלהים and offered burnt offerings to אלהים, the next yom, even a thousand bullocks, a thousand rams and a thousand lambs, with their drink offerings and sacrifices in abundance for kol Yisrael:

22 And did eat and drink before אלהים on that yom with great simcha. And they made Shlomo the son of Dawid melech the second time and anointed him

to אֶלְיָאֵז to be the chief leader and Tzadok to be the kohen.

23 Then Shlomo sat on the kesay of אֶלְיָאֵז as melech instead of Dawid his abba and prospered; and kol Yisrael obeyed him.

24 And all the leaders and the mighty men and all the sons of melech Dawid, submitted themselves to Shlomo the melech.

25 And אֶלְיָאֵז magnified Shlomo exceedingly in the sight of kol Yisrael and bestowed upon him such royal majesty as had not been on any melech before him in Yisrael.

26 So Dawid the son of Yishai reigned over kol Yisrael.

27 And the time that he reigned over Yisrael was forty years; seven years he reigned in Chebron and thirty-three years he reigned in Yahrushalayim.

28 And he died in a tov old age, full of yamim, riches and kavod: and Shlomo his son reigned in his place.

29 Now the acts of Dawid the melech, from the first to the last, behold, they are written in the Scroll of Shmuel the seer and in the Scroll of Natan the navi and in the Scroll of Gad the seer,

30 With all his reign and his might and the times that passed over him and over Yisrael and over all the malchutim of the countries. X

Second Chronicles-Divre HaYamim Bet

To Our Forefathers Yisrael

1 And Shlomo the son of Dawid was strengthened in his malchut and אלהים his Ahlohim was with him and made him exceedingly great.

2 Then Shlomo spoke to kol Yisrael, to the captains of thousands and of hundreds and to the shophtim and to every leader in kol Yisrael, the heads of the ahvot.

3 So Shlomo and the entire kehilla with him, went to the high place that was at Giveon; for there was the Mishkan of the kehilla of Ahlohim, which Moshe the eved of אלהים had made in the wilderness.

4 But the Ark of Ahlohim had Dawid brought up from Kiryath-Yearim to the place that Dawid had prepared for it: for he had camped a tent for it at Yahrushalayim.

5 Moreover the bronze altar, that Betzal-El the son of Uri, the son of Hur, had made, he put before the Mishkan of אלהים: and Shlomo and the kehilla sought it.

6 And Shlomo went up there to the bronze altar before אלהים, which was at the Mishkan of the kehilla and offered a thousand burnt offerings upon it.

7 In that lyla did Ahlohim appear to Shlomo and said to him, Ask what I shall give you.

8 And Shlomo said to Ahlohim, You have showed great rachamim to Dawid my abba and have made me to reign in his place.

9 Now, O אלהים Ahlohim let Your promise to Dawid my abba be established: for You have made me melech over a people like the dust of the earth in multitude.

10 Give me now chochmah and da'at, so that I may go out and come in before this people: for who can judge this Your people, that is so great?

11 And Ahlohim said to Shlomo, Because this was in your lev and you have not asked riches, wealth, or kavod, nor the chayim of your enemies, neither yet have you asked for long chayim for yourself; but have asked chochmah and da'at for yourself, that you may judge My people, over whom I have made you melech:

12 Chochmah and da'at is granted to you; and I will give you riches and wealth and kavod, such as none of the melechim have had that have been before you; neither shall any have after you.

13 Then Shlomo came from his journey to the high place that was at Gibeon to Yehushalayim, from before the Mishkan of the kehilla and reigned over Yisrael.

14 And Shlomo gathered mirkavot and horsemen: and he had a thousand and four hundred mirkavot and twelve thousand horsemen, which he placed in the mirkavah cities and with the melech at Yehushalayim.

15 And the melech made silver and gold at Yehushalayim as plenty as stones and cedar eytzim and sycamore eytzim that are in the plains for abundance.

16 And Shlomo had horses brought out of Mitzrayim and Keve: the melech's merchants bought them from the men of Keve at a price.

17 And they brought forth from Mitzrayim a mirkavah for six hundred shekels of silver and a horse for a hundred fifty: and so they brought out

horses for all the melechim of the Hittites and for the melechim of Aram, by their own means.

2 And Shlomo determined to build a Bayit for the Name of אלהים and a bayit for his malchut.

2 And Shlomo enrolled seventy thousand men to bear burdens and eighty thousand to cut stone in the mountains and three thousand six hundred to oversee them.

3 And Shlomo sent to Chiram the melech of Tsor, saying, As you did deal with Dawid my abba and did send him cedars to build him a bayit to dwell in, even so deal with me.

4 See, I build a Bayit to the Name of אלהים my Ahlohim, to dedicate it to Him and to burn before Him sweet incense and for the continual Lechem ha Panayim and for the burnt offerings for shachrit and maariv and on The Shabbats and on the Chodashim and on the solemn moadeem of אלהים our Ahlohim. This is an ordinance le-olam-va-ed to Yisrael.

5 And the Bayit that I build is great: for great is our Ahlohim above all ahlahim.

6 But who is able to build Him a Bayit, seeing the shamayim and the shamayim of shamayim cannot contain Him? Who am I then, that I should build Him a Bayit, except only to burn sacrifice before Him?

7 Send me now a man skilled to work in gold and in silver and in bronze and in iron and in purple and crimson and blue and that can engrave with the skilled men that are with me in Yahudah and in Yahrushalayim, whom Dawid my abba did provide.

8 Send me also cedar eytzim, cypress eytzim and algum eytzim, out of Levanon: for I know that your avadim know how to cut timber in Levanon; and, see, my avadim shall be with your avadim,

9 Even to prepare for me timber in abundance: for the Bayit that I am about to build shall be wonderful and great.

10 And, see, I will give to your avadim, the cutters that cut timber, twenty thousand measures of ground wheat and twenty thousand measures of barley and twenty thousand baths of wine and twenty thousand baths of oil.

11 Then Chiram the melech of Tsor answered in writing, which he sent to Shlomo saying, Because אֱלֹהִים has loved His people, He has made you melech over them.

12 Chiram said moreover, Barchu-et-אֱלֹהִים Ahlohim of Yisrael, that made the shamayim and earth, who has given to Dawid the melech a wise son, endued with chochmah and binah, that he might build a Bayit for אֱלֹהִים and a bayit for his malchut.

13 And now I have sent a skilled man, having binah, of Chiram-Avi,

14 The son of a woman of the daughters of Dan and his abba was a man of Tsor, skillful in working with gold, with silver, with bronze, with iron, with stone, with timber, with purple, with blue and with fine linen and with crimson; also to engrave any kind of engraving and to accomplish any plan given to him, with your skilled men and with the skilled men of my master Dawid your abba.

15 Now therefore the wheat and the barley, the oil and the wine, which my master has spoken of, let him send to his avadim:

16 And we will cut wood out of Levanon, as much as you shall need: and we will bring it to you in rafts by sea to Yapho; and you shall carry it up to Yahrushalayim.

17 And Shlomo numbered all the gerim that were in the land of Yisrael, according to the same numbering that Dawid his abba had numbered

them; and they were totaled up to be a hundred fifty three thousand six hundred gerim.

18 And he set seventy thousand of them to be bearers of burdens and eighty thousand to be cutters in the har and three thousand six hundred overseers to make the people work.

3 Then Shlomo began to build the Bayit of אֶלֹהִים at Yahrushalayim on Har Moriyah, where אֶלֹהִים appeared to Dawid his abba, in the place that Dawid had prepared in the threshing floor of Ornan the Yevusite.

2 And he began to build in the second yom of the second chodesh, in the fourth year of his reign.

3 Now these are the foundations that Shlomo laid for the building of the Bayit of Ahlohim. The length by cubits after the first measure was seventy cubits and the width twenty cubits.

4 And the porch that was in the front of the Bayit, the length of it was according to the width of the bayit, twenty cubits and the height was a hundred and twenty: and he covered the inside with pure gold.

5 And the greater bayit he paneled with cypress eytzim, which he covered with fine gold and carved palm eytzim and flowers on it.

6 And he covered the bayit with precious stones for beauty: and the gold was gold of Parvayim.

7 He covered the bayit, the beams, the posts and the walls and the doors, with gold; and carved cheruvim on the walls.

8 And he made the Most Kadosh Bayit, the length was the same as the width of the bayit, twenty cubits and the width twenty cubits: and he covered it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he covered the upper rooms with gold.

10 And in the Most Kadosh Bayit he made two cheruvim of sculptured work and covered them with gold.

11 And the wings of the cheruvim were twenty cubits long: one wing of the one cheruv was five cubits, reaching to the wall of the bayit: and the other wing was likewise five cubits, reaching to the wing of the other cheruv.

12 And one wing of the other cheruv was five cubits, reaching to the wall of the bayit: and the other wing was five cubits also, joining to the wing of the other cheruv.

13 The wings of these cheruvim spread themselves forth twenty cubits: and they stood on their feet and their faces were inward.

14 And he made the veil of blue and purple and crimson and fine linen and worked cheruvim on it.

15 Also he made before the Bayit two pillars thirty-five cubits high and the capital that was on the top of each of them was five cubits.

16 And he made wreaths of chains, as in the speaking place and put them on the heads of the pillars; and made a hundred pomegranates and put them on the chains.

17 And he reared up the pillars before the Hekal, one on the right hand and the other on the left; and called the name of the one on the right hand Yachin and the name of the one on the left Boaz.

4 Moreover he made an altar of bronze, twenty cubits was the length and twenty cubits was the width and ten cubits the height.

2 Also he made a molten basin of ten cubits from brim to brim, all round and five cubits in height; and a line of thirty cubits measured all around.

3 And under it were figures like oxen, all around: ten in a cubit, all the derech around the basin. Two rows of oxen were cast, when it was cast.

4 It stood on twelve oxen, three looking toward the north and three looking toward the west and three looking toward the south and three looking toward the east: and the basin was set above upon them and all their back parts were inward.

5 And the thickness of it was a handbreadth and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

6 He made also ten basins and put five on the right hand and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the basin was for the kohanim to wash in.

7 And he made ten menorahs of gold according to their form and set them in the Hekal, five on the right hand and five on the left.

8 He made also ten tables and placed them in the Hekal, five on the right side and five on the left. And he made a hundred bowls of gold.

9 Furthermore he made the court of the kohanim and the great court and doors for the court and covered the doors with bronze.

10 And he set the basin on the right side eastward, over against the south.

11 And Chiram made the pots and the shovels and the bowls. And Chiram finished the work that he was to make for melech Shlomo for the Bayit of Ahlohim;

12 The two pillars and the bowl-shaped capitals which were on the top of the two pillars and the two wreaths to cover the two bowl-shaped capitals which were on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two bowl-shaped capitals that were upon the pillars.

14 He made also stands and made basins upon the stands;

15 One basin and twelve oxen under it.

16 The pots also and the shovels and the forks and all their instruments, did Chiram his master craftsman make to melech Shlomo for the Bayit of אֶרְצָאֵל of bright bronze.

17 In the plain of the Yarden did the melech cast them, in the clay ground between Sukkot and Zeredah.

18 So Shlomo made all these vessels in great abundance: for the weight of the bronze could not be discovered.

19 And Shlomo made all the vessels that were for the Bayit of Ahlohim, the golden altar also and the tables on which the Lechem ha Panayim was set;

20 Moreover the menorahs with their lamps of pure gold, that they should burn after the correct manner before the Speaking Place,

21 And the flowers and the lamps and the snuffers, he made of gold, of perfect gold;

22 And the snuffers and the bowls and the spoons and the censers, of pure gold: and the entry of the Bayit, the inner doors for the Most Kadosh-Place and the doors of the Bayit of the Hekal, were of gold.

5 Then all the work that Shlomo made for the Bayit of אֶרְצָאֵל was finished: and Shlomo brought in all the things that Dawid his abba had dedicated; and the silver and the gold and all the instruments, he put among the treasures of the Bayit of Ahlohim.

2 Then Shlomo assembled the zechanim of Yisrael and all the heads of the tribes, the leaders of the ahvot of the children of Yisrael, to Yahrushalayim, to bring up the Ark of the Testimony of אֲרָוֹת out of the city of Dawid, which is Tzion.

3 Therefore all the men of Yisrael assembled themselves to the melech in the moed that was in the seventh chodesh.

4 And all the zechanim of Yisrael came; and the Lewiym took up the Ark.

5 And they brought up the Ark and the Mishkan of the kehilla and all the kadosh vessels that were in the Mishkan, these did the kohanim and the Lewiym bring up.

6 Also melech Shlomo and all the kehilla of Yisrael that were assembled to him before the Ark, sacrificed sheep and oxen, which could not be counted, or numbered for multitude.

7 And the kohanim brought in the Ark of the Testimony of אֲרָוֹת to His place, to the Speaking Place of the Bayit, into the Most Kadosh-Place, even under the wings of the cheruvim:

8 For the cheruvim spread forth their wings over the place of the Ark and the cheruvim covered the Ark and the poles.

9 And they drew out the poles of the Ark, that the ends of the poles were seen from the Ark before the Speaking Place; but they were not seen from outside the veil. And there it is to this yom.

10 There was nothing in the Ark except the two tablets that Moshe put in at Horev, when אֲרָוֹת made a brit with the children of Yisrael, when they came out of Mitzrayim.

11 And it came to pass, when the kohanim were come out of the Kadosh-Place – for all the kohanim that were present were kadosh and did not yet serve by their assigned division

12 Also the Lewiym who were the singers, all of them of Asaph, of Heman, of Yeduthun, with their sons and their brothers, being dressed in white linen, having cymbals and lyres and harps, stood at the east end of the altar and with them a hundred and twenty kohanim sounding with shofars:

13 It came even to pass, as the shofar blowers and singers were as echad, to make one sound to be heard in tehilla and hodu to אלהים; when they lifted up their voice with the shofars and cymbals and instruments of music and gave tehilla to אלהים, saying, For He is tov; for His chesed endures le-olam-va-ed: that then the Bayit was filled with a cloud, even the Bayit of אלהים;

14 So that the kohanim were not able to stand to serve because of the cloud: for the tifereth of אלהים filled the Bayit of Ahlohim.

6 Then said Shlomo, אלהים has said that He would dwell in the thick darkness.

2 But I have built a Bayit of dwelling for You and a place for Your dwelling le-olam-va-ed.

3 And the melech turned his face and blessed the whole kehilla of Yisrael: and all the kehilla of Yisrael stood.

4 And he said, Barchu-et-אלהים Ahlohim of Yisrael, who has with His Hands fulfilled that which He spoke with His mouth to my abba Dawid, saying,

5 Since the yom that I brought forth My people out of the land of Mitzrayim I chose no city among all the tribes of Yisrael to build a Bayit in, that My Name might be there; neither chose I any man to be a ruler over My people Yisrael:

6 But I have chosen Yahrushalayim, that My Name might be there; and have chosen Dawid to be over My people Yisrael.

7 Now it was in the lev of Dawid my abba to build a Bayit for the Name of אלהים Ahlohim of Yisrael.

8 But אלהים said to Dawid my abba, Since it was in your lev to build a Bayit for My Name, you did well in that it was in your lev:

9 But you shall not build the Bayit; but your son who shall come forth out of your loins, he shall build the Bayit for My Name.

10 Now אלהים therefore has performed His Word that He has spoken: for I have risen up in the place of Dawid my abba and am set on the kesay of Yisrael, as אלהים promised and have built the Bayit for the Name of אלהים Ahlohim of Yisrael.

11 And in it I have put the Ark, in which is the brit of אלהים, that He made with the children of Yisrael.

12 And he stood before the altar of אלהים in the presence of all the kehilla of Yisrael and spread forth his hands:

13 For Shlomo had made a bronze scaffold, of five cubits long and five cubits wide and three cubits high and had set it in the middle of the court: and upon it he stood and kneeled down upon his knees before all the kehilla of Yisrael and spread forth his hands toward the shamayim,

14 And said, O אלהים Ahlohim of Yisrael, there is no ahlahim like You in the shamayim, nor on the earth; who keeps His brit and shows rachamim to Your avadim, that have their halacha before You with all their levavot:

15 You who have kept with Your eved Dawid my abba that which You have promised him; and spoke with Your mouth and have fulfilled it with Your hand, as it is this yom.

16 Now therefore, O אלהים Ahlohim of Yisrael, keep with Your eved Dawid my abba that which You have promised him, saying, There shall not cease a man from your lineage in My sight to sit upon the kesay

of Yisrael; yet only if your children take heed to their halacha to have their halacha in My Torah, as you have had your halacha before Me.

17 Now then, O אלהים Ahlohim of Yisrael, let Your Word be verified, which You have spoken to Your eved Dawid.

18 But will Ahlohim indeed dwell with men on the earth? See, the shamayim and the shamayim of shamayim cannot contain You; how much less this Bayit which I have built!

19 Have respect therefore to the tefillah of Your eved and to his supplication, O אלהים my Ahlohim, to listen to the cry and the tefillah that Your eved brings before You:

20 That Your eyes may be open upon this Bayit yom and lyla, upon the place of which You have said that You would put Your Name there; to listen to the tefillah which Your eved prays toward this place.

21 Hear therefore to the supplications of Your eved and of Your people Yisrael, which they shall make toward this place: and hear from Your dwelling place, even from the shamayim; and when You hear, forgive.

22 If a man sins against his neighbor and an oath be laid upon him to make him swear and the oath comes before Your altar in this Bayit;

23 Then hear from the shamayim and do and judge Your avadim, by repaying the wicked, by recompensing his halacha upon his own head; and by justifying the tzadik, by giving him according to his tzedakah.

24 And if Your people Yisrael be smitten before their enemy because they have sinned against You; and shall make teshuvah and confess Your Name, and make tefillah and supplication before You in this Bayit;

25 Then hear from the shamayim and forgive the sin of Your people Yisrael and bring them again to the land which You gave to them and to their ahvot.

26 When the shamayim are shut up and there is no rain because they have sinned against You; yet if they make tefillah toward this place and confess Your Name, and teshuvah from their sin, when You do afflict them;

27 Then hear from the shamayim and forgive the sin of Your avadim and of Your people Yisrael, when You have taught them the tov halacha, in which they should have their halacha; and send rain upon Your land, which You have given to Your people for an inheritance.

28 If there be famine in the land, if there be pestilence, if there be blight, or mildew, locusts, or grasshoppers; if their enemies besiege them in the cities of their land; or if there be any plague, or sickness:

29 Then whatever tefillah, or whatever supplication shall be made by any man, or of all Your people Yisrael, when each one shall know his own plague and his own grief and shall spread forth his hands to this Bayit:

30 Then hear from the shamayim Your dwelling place and forgive and render to every man according to all his halachot, whose lev You alone know; for You alone know the levavot of the children of men:

31 That they may fear You, to have their halacha in Your derachot, so long as they live in the land which You gave to our ahvot.

32 Moreover concerning the ger, which is not of Your people Yisrael, but is come from a far country for Your great Name's sake, and Your mighty hand and Your outstretched Arm; if they come and make tefillah in this Bayit;

33 Then hear from the shamayim, even from Your dwelling place and do according to all that the ger calls to You for; that all people of the earth may know Your Name, and fear You, as does Your people Yisrael and may know that this Bayit which I have built is called by Your Name.

34 If Your people go out to war against their enemies by the derech that You shall send them and they make tefillah to You toward this city that You have chosen and the Bayit which I have built for Your Name;

35 Then hear from the shamayim their tefillah and their supplication and maintain their cause.

36 If they sin against You, for there is no man which sins not and You are angry with them and deliver them over to their enemies and they carry them away captives to a land far off, or near;

37 Yet if they think of their errors in the land where they are carried captive and make teshuvah and make tefillah to You in the land of their captivity, saying, We have sinned, we have done wrong and have dealt wickedly;

38 If they return to You with all their lev and with all their being in the land of their captivity, where they have been carried captives and make tefillah toward their land, which You gave to their ahvot and toward the city which You have chosen and toward the Bayit which I have built for Your Name:

39 Then hear from the shamayim, even from Your dwelling place, their tefillah and their supplications and maintain their cause and forgive Your people who have sinned against You.

40 Now, my Ahlohim, let, I beg You, Your eyes be open and let Your ears be attentive to the tefillah that is made in this place.

41 Now therefore arise, O אלהים Ahlohim, into Your resting place, You and the Ark of Your strength: let

Your kohanim, O אלהים Ahlohim, be clothed with Yahusha and let Your kidushim gilah in Your tov.

42 O אלהים Ahlohim, turn not away the face of Your anointed: remember the chesed of Dawid Your eved.

7 Now when Shlomo had made an end of making tefillah, the fire came down from the shamayim and consumed the burnt offering and the sacrifices; and the tifereth of אלהים filled the Bayit.

2 And the kohanim could not enter into the Bayit of אלהים because the tifereth of אלהים had filled אלהים's Bayit.

3 And when all the children of Yisrael saw how the fire came down and the tifereth of אלהים upon the Bayit, they bowed themselves with their faces to the ground upon the pavement and worshipped and gave tehilla to אלהים, saying, For He is tov; for His chesed endures le-olam-va-ed.

4 Then the melech and all the people offered sacrifices before אלהים.

5 And melech Shlomo offered a sacrifice of twenty two thousand oxen and a hundred twenty thousand sheep: so the melech and all the people dedicated the Bayit of Ahlohim.

6 And the kohanim waited on their offices: the Lewiym also with the instruments of music for אלהים, which Dawid the melech had made to give tehilla to אלהים because His chesed endures le-olam-va-ed, when Dawid gave tehilla also by their hands; and the kohanim sounded shofars before them and kol Yisrael stood.

7 Moreover Shlomo set apart the middle of the court that was before the Bayit of אלהים: for there he offered burnt offerings and the fat of the shalom offerings because the bronze altar which Shlomo

had made was not able to receive the burnt offerings and the meat offerings and the fat.

8 Also at the same time Shlomo kept the moed seven yamim and kol Yisrael with him, a very great kehilla, from the entering in of Hamath to the river of Mitzrayim.

9 And in the eighth yom they made a miqra kodesh: for they kept the dedication of the altar seven yamim and the moed seven yamim.

10 And on the twenty-third yom of the seventh chodesh he sent the people away into their tents, with simcha and happy levavot; for the tov that אֱלֹהִים had showed to Dawid and to Shlomo and to Yisrael His people.

11 So Shlomo finished the Bayit of אֱלֹהִים and the melech's bayit: and all that entered into Shlomo's lev to make in the Bayit of אֱלֹהִים and in his own bayit, he prosperously accomplished.

12 And אֱלֹהִים appeared to Shlomo by lyla and said to him, I have heard your tefillah and have chosen this place to Myself for a Bayit of sacrifice.

13 If I shut up the shamayim that there is no rain, or if I command the locusts to devour the land, or if I send pestilence among My people;

14 If My people, who are called by My Name, shall humble themselves and make tefillah and seek My face and teshuvah from their wicked derachot; then will I hear from the shamayim and will forgive their sin and will heal their land.

15 Now My eyes shall be open and My ears attentive to the tefillah that is made in this place.

16 For now have I chosen and set apart this Bayit, that My Name may be there le-olam-va-ed: and My eyes and My lev shall be there perpetually.

17 And as for you, if you will have your halacha before Me, as Dawid your abba had his halacha before Me and do according to all that I have

commanded you and shall observe My chukim and My mishpatim;

18 Then will I establish the kesay of your malchut, as I have covenanted with Dawid your abba, saying, There shall not cease from your lineage a man to be ruler in Yisrael.

19 But if you turn away and forsake My chukim and My mishpatim, which I have set before you and shall go and serve other ahlahim and worship them;

20 Then will I pluck them up by the roots out of My land which I have given them; and this Bayit, which I have set apart for My Name, will I cast out of My sight and will make it to be a mishle and a mockery among all goyim.

21 And this Bayit, which is high, shall be an astonishment to everyone that passes by it; so that they shall say, Why has אֱלֹהִים done this to this land and to this Bayit?

22 And it shall be answered, Because they forsook אֱלֹהִים Ahlohim of their ahvot, who brought them forth out of the land of Mitzrayim and laid hold on other ahlahim and worshipped them and served them: therefore has He brought all this evil upon them.

8 And it came to pass at the end of twenty years, that Shlomo had built the Bayit of אֱלֹהִים and his own bayit,

2 That the cities that Chiram had restored to Shlomo, Shlomo built them and caused the children of Yisrael to dwell there.

3 And Shlomo went to Hamath-Tzovah and prevailed against it.

4 And he built Tadmor in the wilderness and all the storage cities, which he built in Hamath.

5 Also he built Beth-Horon the upper and Beth-Horon the lower, fortified cities, with walls, gates and bars;

6 And Baalath and all the storage cities that Shlomo had and all the mirkavah cities and the cities of the horsemen and all that Shlomo desired to build in Yahrushalayim and in Levanon, and throughout all the lands of his rule.

7 As for all the people that were left of the Hittites and the Amorites and the Perizzites and the Hivites and the Yevusites, who were not of Yisrael,

8 But of their children, who were left after them in the land, whom the children of Yisrael did not destroy, Shlomo made them compulsory labor until this yom.

9 But of the children of Yisrael did Shlomo make no avadim for his work; but they were men of war and heads of his captains and captains of his mirkavot and horsemen.

10 And these were the rulers of melech Shlomo's officers, even two hundred fifty, that ruled over the people.

11 And Shlomo brought up the daughter of Pharaoh out of the city of Dawid to the bayit that he had built for her: for he said, My isha shall not dwell in the bayit of Dawid melech of Yisrael because the place is kadosh, where the Ark of אֲרֹן has come to rest.

12 Then Shlomo offered burnt offerings to אֲרֹן on the altar of אֲרֹן, that he had built before the porch,

13 Even according to the daily requirement, offering according to the mishpatim of Moshe, on The Shabbats and on the Chodashim and on the shalosh regalim, three times in the year, even in the moed of Pesach and in the moed of Shavuot and in the moed of Sukkot.

14 And he appointed, according to the order of Dawid his abba, the courses of the kohanim to their

service and the Lewiym to their charges, to give tehilla and serve before the kohanim, as the duty of each yom required: the gatekeepers also by their courses at every gate: for so had Dawid the man of Ahlohim commanded.

15 And they departed not from the commandment of the melech to the kohanim and Lewiym concerning any matter, or concerning the treasures.

16 Now all the work of Shlomo was prepared from the yom of the foundation of the Bayit of אֶלֶל, until it was finished. So the Bayit of אֶלֶל was perfected.

17 Then went Shlomo to Etzyon-Gever and to Eloth, at the seaside in the land of Edom.

18 And Chiram sent him by the hands of his avadim ships and avadim that had da'at of the sea; and they went with the avadim of Shlomo to Ophir, and took from there four hundred fifty talents of gold and brought them to melech Shlomo.

9 And when the Malka of Sheva heard of the fame of Shlomo, she came to prove Shlomo with hard questions at Yahrushalayim, with a very great company, and camels that carried spices and gold in abundance and precious stones: and when she was come to Shlomo, she communed with him all that was in her lev.

2 And Shlomo answered all her questions: and there was nothing hidden from Shlomo which he told her not.

3 And when the Malka of Sheva had seen the chochmah of Shlomo and the Bayit that he had built,

4 And the food of his shulchan and the sitting of his avadim and the service of his waiters and their attire; his cupbearers also and their attire; and the ascent by which he went up into the Bayit of אֶלֶל; there was no more ruach in her.

5 And she said to the melech, It was a emet report which I heard in my own land of your acts and of your chochmah:

6 But I believed not their words, until I came and my eyes have seen it: and, see, not even half of the greatness of your chochmah was told to me: for you far exceed the fame that I heard.

7 Blessed are your men and blessed are these your avadim that stand continually before you and hear your chochmah.

8 Blessed be אֱלֹהֵיךָ your Ahlohim, who delighted in you to set you on His kesay, to be melech for אֱלֹהֵיךָ your Ahlohim: because your Ahlohim loved Yisrael, to establish them le-olam-va-ed, therefore He made you melech over them, to do mishpat and justice.

9 And she gave the melech a hundred twenty talents of gold and of spices great abundance and precious stones: neither was there any other similar spices as the kind the Malka of Sheva gave melech Shlomo.

10 And the avadim also of Chiram and the avadim of Shlomo, who brought gold from Ophir, brought algum eytzim and precious stones.

11 And the melech made from the algum eytzim stairs to the Bayit of אֱלֹהֵיךָ and to the melech's palace and harps and lyres for singers: and there were none such as these seen before in the land of Yahudah.

12 And melech Shlomo gave to the Malka of Sheva all her desires, whatever she asked, beside that which she had brought to the melech. So she returned and went away to her own land, she and her avadim.

13 Now the weight of gold that came to Shlomo in one year was six hundred sixty six talents of gold;

14 Beside that which traders and merchants brought. And all the melechim of Arabia and rulers of the countries brought gold and silver to Shlomo.

15 And melech Shlomo made two hundred shields of beaten gold: six hundred shekels of beaten gold went into one shield.

16 And three hundred shields he made of beaten gold: three hundred shekels of gold went into one shield. And the melech put them in the bayit of the forest of Levanon.

17 Moreover the melech made a great kesay of ivory and covered it with pure gold.

18 And there were six steps to the kesay, with a footstool of gold, which were fastened to the kesay and armrests on each side of the sitting place and two lions standing by the armrests:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not made its like in any malchut.

20 And all the drinking vessels of melech Shlomo were of gold and all the vessels of the bayit of the forest of Levanon were of pure gold: none were of silver; for silver had little value in the yamim of Shlomo.

21 For the melech's ships went to Tarshish with the avadim of Chiram: once every three years came the ships of Tarshish bringing gold and silver, ivory and apes and peacocks.

22 And melech Shlomo passed all the melechim of the earth in riches and chochmah.

23 And all the melechim of the earth sought the presence of Shlomo, to hear the chochmah that Ahlohim had put in his lev.

24 And they brought every man his present, vessels of silver and vessels of gold and clothing, armor and spices, horses and mules, year by year.

25 And Shlomo had four thousand stalls for horses and mirkavot and twelve thousand horsemen; whom he stationed in the mirkavah cities and with the melech at Yahrushalayim.

26 And he reigned over all the melechim from the river even to the land of the Plishtim and to the border of Mitzrayim.

27 And the melech made silver in Yahrushalayim as stones and cedar eytzim he made as plenty as the sycamore eytzim that are in the low plains.

28 And they brought to Shlomo horses out of Mitzrayim and out of all lands.

29 Now the rest of the acts of Shlomo, first and last, are they not written in the Scroll of Natan the navi, and in the prophecy of Achiyah the Shilonite and in the visions of Iddo the seer against Yahravam the son of Nevat?

30 And Shlomo reigned in Yahrushalayim over kol Yisrael for forty years.

31 And Shlomo slept with his ahvot and he was buried in the city of Dawid his abba: and Rechavam his son reigned in his place.

10 And Rechavam went to Shechem: for to Shechem kol Yisrael had come to make him melech.

2 And it came to pass, when Yahravam the son of Nevat, who was in Mitzrayim, where he had fled from the presence of Shlomo the melech, heard it, that Yahravam returned out of Mitzrayim.

3 And they sent and called him. So Yahravam and kol Yisrael came and spoke to Rechavam, saying,

4 Your abba made our yoke hard: now therefore lighten the hard service of your abba and his heavy yoke that he put upon us and we will serve you.

5 And he said to them, Return to me after three yamim. And the people departed.

6 And melech Rechavam took counsel with the elderly men that had stood before Shlomo his abba while he yet lived, saying, What counsel do you give me to return an answer to this people?

7 And they spoke to him, saying, If you are kind to this people and please them and speak tov words to them, they will be your avadim le-olam-va-ed.

8 But he forsook the counsel that the elderly men gave him and took counsel with the young men that were brought up with him, that stood before him.

9 And he said to them, What advice do you give me so I can return an answer to this people, who have spoken to me, saying, Lighten the yoke that your abba did put upon us?

10 And the young men that were brought up with him spoke to him, saying, This shall you answer the people that spoke to you, saying, Your abba made our yoke heavy, but you make it light for us; Say my little finger shall be thicker than my abba's loins.

11 Now my abba put a heavy yoke upon you, I will surely add to your yoke: my abba chastised you with whips, but I will chastise you with scorpions.

12 So Yahravam and all the people came to Rechavam on the third yom, as the melech commanded, saying, Come again to me on the third yom.

13 And the melech answered them harshly; and melech Rechavam forsook the counsel of the elderly men,

14 And answered them after the advice of the young men, saying, My abba made your yoke heavy, but I will add to it: my abba chastised you with whips, but I will chastise you with scorpions.

15 So the melech listened not to the people: for the cause and turn of events was from Ahlohim, so that אֱלֹהִים might perform His Word, which He spoke by

the hand of Achiyah the Shilonite to Yahravam the son of Nevat.

16 And when kol Yisrael saw that the melech would not listen to them, the people answered the melech, saying, What portion have we in Dawid? And we have no inheritance in the son of Yishai: every man to your tents, O Yisrael: and now, Dawid, see to your own bayit. So kol Yisrael went to their tents.

17 But as for the children of Yisrael that dwelt in the cities of Yahudah, Rechavam reigned over them.

18 Then melech Rechavam sent Hadoram that was over the compulsory labor; and the children of Yisrael stoned him with stones, that he died. But melech Rechavam rushed to get up to his mirkavah, to flee to Yahrushalayim.

19 And Yisrael rebelled against Beit Dawid to this yom.

11 And when Rechavam had come to

Yahrushalayim, he gathered from Beit Yahudah and Benyamin a hundred eighty thousand chosen men, who were warriors, to fight against Yisrael, that he might bring back the malchut again to Rechavam.

2 But The Word of אֱלֹהִים came to Shemayah the man of Ahlohim, saying,

3 Speak to Rechavam the son of Shlomo, melech of Yahudah and to kol Yisrael in Yahudah and Benyamin, saying,

4 This says אֱלֹהִים, You shall not go up, nor fight against your brothers: return every man to his bayit: for this matter of the division is from Me. And they obeyed the Words of אֱלֹהִים and returned from going against Yahravam.

5 And Rechavam dwelt in Yahrushalayim and built cities for defense in Yahudah.

6 He built even Beth-Lechem and Etam and Tekoa,

7 And Beth-Zur and Shoco and Adullam,

8 And Gat and Mareshah and Zif,
9 And Adoraim and Lachish and Azekah,
10 And Tzorach and Ayalon and Chebron, which are
fortified cities in Yahudah and in Benyamin.

11 And he fortified the strongholds and put captains
in them and storages of food and oil and wine.

12 And in every city he put shields and spears and
made them exceedingly strong, having Yahudah
and Benyamin on his side.

13 And the kohanim and the Lewiym that were in kol
Yisrael resorted to him out of all their coasts.

14 For the Lewiym left their suburbs and their
possession and came to Yahudah and
Yahrushalayim: for Yahravam and his sons had
ordered them to cease from executing the kohen's
office to אֱלֹהִים:

15 And he ordained for himself kohanim for the high
places and for the goats and for the calves that he
had made.

16 And after them out of all the tribes of Yisrael such
as set their levavot to seek אֱלֹהִים Ahlohim of Yisrael
came to Yahrushalayim, to sacrifice to אֱלֹהִים
Ahlohim of their ahvot.

17 So they strengthened the malchut of Yahudah
and made Rechavam the son of Shlomo strong for
three years: for three years they had their halacha
in the derech of Dawid and Shlomo.

18 And Rechavam took Mahalath the daughter of
Yerimoth the son of Dawid to be his isha and
Abihayil the daughter of Eliav the son of Yishai;

19 Who bore him children; Yeush and Shamaryah
and Zaham.

20 And after her he took Maachah the daughter of
Avshalom; who bore him Aviyah and Attai and Ziza
and Shelomith.

21 And Rechavam loved Maachah the daughter of
Avshalom above all his wives and his concubines:

for he took eighteen wives and sixty concubines; and begat twenty-eight sons and sixty daughters.

22 And Rechavam made Aviyah the son of Maachah the head, to be ruler among his brothers: for he thought about making him melech.

23 And he dealt wisely and dispersed from among all his children throughout all the countries of Yahudah and Benyamin, to every fortified city: and he gave them food in abundance. And he sought many wives for them.

12 And it came to pass, when Rechavam had established the malchut and had strengthened himself, he forsook the Torah of אֱלֹהֵינוּ and kol Yisrael with him.

2 And it came to pass, that in the fifth year of melech Rechavam Shishak melech of Mitzrayim came up against Yahrushalayim because they had transgressed against אֱלֹהֵינוּ,

3 With twelve hundred mirkavot and sixty thousand horsemen: and the people were without number that came with him out of Mitzrayim; the Luvims, the Sukkiims and the Ethiopians.

4 And he captured the fortified cities that pertained to Yahudah and came to Yahrushalayim.

5 Then came Shemayah the navi to Rechavam and to the rulers of Yahudah, that were gathered together to Yahrushalayim because of Shishak and said to them, This says אֱלֹהֵינוּ, You have forsaken Me and therefore have I also left you in the hand of Shishak.

6 Then the rulers of Yisrael and the melech humbled themselves; and they said, אֱלֹהֵינוּ is tzadik.

7 And when אֱלֹהֵינוּ saw that they humbled themselves, The Word of אֱלֹהֵינוּ came to Shemayah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some

deliverance; and My wrath shall not be poured out upon Yahrushalayim by the hand of Shishak.

8 Nevertheless they shall be his avadim; that they may know My service and the service of the malchutim of the countries.

9 So Shishak melech of Mitzrayim came up against Yahrushalayim and took away the treasures of the Bayit of אִיִּזְרָאֵל and the treasures of the melech's bayit; he took all: and carried away also the shields of gold which Shlomo had made.

10 And then melech Rechavam made shields of bronze to replace them and committed them to the hands of the head of the guard, that guarded the entrance of the melech's bayit.

11 And when the melech entered into the Bayit of אִיִּזְרָאֵל, the guard came and fetched them and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of אִיִּזְרָאֵל turned from him that he would not destroy him altogether: and also in Yahudah things went well.

13 So melech Rechavam strengthened himself in Yahrushalayim and reigned: for Rechavam was forty-one years old when he began to reign and he reigned seventeen years in Yahrushalayim, the city which אִיִּזְרָאֵל had chosen out of all the tribes of Yisrael, to put His Name there. And his emma's name was Naamah an Ammonitess.

14 And he did evil because he prepared not his lev to seek אִיִּזְרָאֵל.

15 Now the acts of Rechavam, the first and last, are they not written in the Scroll of Shemayah the navi and of Iddo the seer concerning genealogies? And there were wars between Rechavam and Yahravam continually.

16 And Rechavam slept with his ahvot and was buried in the city of Dawid: and Aviyah his son reigned in his place.

13 Now in the eighteenth year of melech

Yahravam began Aviyah to reign over Yahudah.

2 He reigned three years in Yahrushalayim. His emma's name also was Michayah the daughter of Uriel of Givat. And there was war between Aviyah and Yahravam.

3 And Aviyah joined the battle with an army of brave men of war, even four hundred thousand chosen men: Yahravam also set the battle against him with eight hundred thousand chosen men, being mighty men of bravery.

4 And Aviyah stood up upon Har Zemarayim, which is in the mountains of Efrayim and said, Shema to me, Yahravam and kol Yisrael;

5 Don't you know that אלהים Ahlohim of Yisrael gave the malchut over Yisrael to Dawid le-olam-va-ed, even to him and to his sons by a brit of salt?

6 Yet Yahravam the son of Nevat, the eved of Shlomo the son of Dawid, has risen up and has rebelled against his master.

7 And there are gathered to him vain men, the children of Beliya-al and have strengthened themselves against Rechavam the son of Shlomo, when Rechavam was young and tenderhearted and could not withstand them.

8 And now you think to withstand the malchut of אלהים in the hand of the sons of Dawid; because you are a great multitude and there are with you golden calves, which Yahravam made for you as your ahlahim.

9 Have you not cast out the kohanim of אלהים, the sons of Aharon and the Lewiym and have made for yourselves kohanim after the manner of the goyim of other lands? So that whoever comes to consecrate himself with a young bullock and seven

rams, the same may be a kohen for them that are not ahlahim.

10 But as for us, אלהים is our Ahlohim and we have not forsaken Him; and the kohanim, who serve אלהים, are the sons of Aharon and the Lewiym wait upon their service:

11 And they burn to אלהים every shachrit and every maariv burnt sacrifices and sweet incense: the Lechem ha Panayim also they set in order upon the pure shulchan; and the menorah of gold with its lamps, to burn every maariv: for we keep the charge of אלהים our Ahlohim; but you have forsaken Him.

12 And, see, Ahlohim Himself is with us as our Captain and His kohanim with sounding shofars to sound the alarm against you. O children of Yisrael, fight not against אלהים Ahlohim of your ahvot; for you shall not prosper.

13 But Yahravam caused an ambush to come about behind them: so they were before Yahudah and the ambush was behind them.

14 And when Yahudah looked back, see, the battle was before and behind: and they cried to אלהים and the kohanim sounded with the shofars.

15 Then the men of Yahudah gave a shout: and as the men of Yahudah shouted, it came to pass, that Ahlohim struck Yahravam and kol Yisrael before Aviyah and Yahudah.

16 And the children of Yisrael fled before Yahudah: and Ahlohim delivered them into their hand.

17 And Aviyah and his people killed them with a great slaughter: so there fell down slain of Yisrael five hundred thousand chosen men.

18 So the children of Yisrael were humbled at that time and the children of Yahudah prevailed because they relied upon אלהים Ahlohim of their ahvot.

19 And Aviyah pursued after Yahravam and took cities from him, Beth-El with its towns and Yeshnah with its towns and Ephron with its towns.

20 Neither did Yahravam recover his strength again in the yamim of Aviyah: and אִרְאֵל struck him and he died.

21 But Aviyah grew mighty and married fourteen wives and begat twenty-two sons and sixteen daughters.

22 And the rest of the acts of Aviyah and his derachot and his sayings, are written in the Scroll of the Navi Iddo.

14 So Aviyah slept with his ahvot and they buried him in the city of Dawid: and Asa his son reigned in his place. In his yamim the land was quiet ten years.

2 And Asa did that which was tov and right in the eyes of אִרְאֵל his Ahlohim:

3 For he took away the altars of the strange ahlahim and the idol temples and broke down the images and cut down the Asherim:

4 And commanded Yahudah to seek אִרְאֵל Ahlohim of their ahvot and to do the Torah and the mishpatim.

5 Also he took away out of all the cities of Yahudah the idol temples and the images: and the malchut was quiet before him.

6 And he built fortified cities in Yahudah: for the land had rest and he had no war in those years; because אִרְאֵל had given him rest.

7 Therefore he said to Yahudah, Let us build these cities and make around them walls and towers, gates and bars, while the land is yet before us; because we have sought אִרְאֵל our Ahlohim, we have sought Him and He has given us rest on every side. So they built and prospered.

8 And Asa had an army of men that bore shields and spears, out of Yahudah three hundred thousand; and out of Benyamin, that bore shields and drew bows, two hundred eighty thousand: all these were mighty men of bravery.

9 And there came out against them Zerach the Ethiopian with an army of a million men and three hundred mirkavot; and came to Mareshah.

10 Then Asa went out against him and they set the battle in the Valley of Tzephathah at Mareshah.

11 And Asa cried to אלהים his Ahlohim and said, אלהים, it is nothing for You to help, whether with many, or with them that have no power: help us, O אלהים our Ahlohim; for we rest on You and in Your Name we go against this multitude. O אלהים, You are our Ahlohim; let not man prevail against You.

12 So אלהים killed the Ethiopians before Asa and before Yahudah; and the Ethiopians fled.

13 And Asa and the people that were with him pursued them to Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before אלהים and before His army; and they carried away very much spoil.

14 And they smote all the cities all around Gerar; for the fear of אלהים came upon them: and they plundered all the cities; for there was very much spoil in them.

15 They smote also the tents of cattle and carried away sheep and camels in abundance and returned to Yahrushalayim.

15 And The Ruach of Ahlohim came upon

Azaryahu the son of Oved:

2 And he went out to meet Asa and said to him, Shema to me, Asa and all Yahudah and Benyamin; אלהים is with you, while you be with Him;

and if you seek Him, He will be found of you; but if you forsake Him, He will forsake you.

3 Now for a long season Yisrael has been without the emet Ahlohim and without a teaching kohen and without Torah.

4 But when they in their trouble did teshuvah to אלהים Ahlohim of Yisrael and sought Him, He was found of them.

5 And in those times there was no shalom to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 They were beaten down nation-by-nation and city-by-city: for Ahlohim did vex them with all adversity.

7 Be strong therefore and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words and the prophecy of Oved the navi, he took courage and put away the abominable idols out of all the land of Yahudah and Benyamin and out of the cities which he had taken from Har Efrayim and renewed the altar of אלהים, that was before the porch of אלהים.

9 And he gathered all Yahudah and Benyamin and the gerim with them out of Efrayim and Menasheh, and out of Shimon: for they came over to him out of Yisrael in abundance, when they saw that אלהים his Ahlohim was with him.

10 So they gathered themselves together at Yahrushalayim in the third chodesh, in the fifteenth year of the reign of Asa.

11 And they offered to אלהים the same time, from the spoil that they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a brit to seek אלהים Ahlohim of their ahvot with all their lev and with all their being;

13 That whoever would not seek אלהים Ahlohim of Yisrael should be put to death, whether small, or great, whether man, or woman.

14 And they swore to אלהים with a loud voice and with shouting and with shofars and with cornets.

15 And all Yahudah had gilah at the oath: for they had sworn with all their lev and sought Him with their whole desire; and He was found by them: and אלהים gave them rest all round.

16 And also concerning Maachah the emma of Asa the melech, he removed her from being malka because she had made an idol in an Asherah: and Asa cut down her idol and stamped it and burned it at the brook Kidron.

17 But the idol temples were not taken away out of Yisrael: nevertheless the lev of Asa was perfect all his yamim.

18 And he brought into the Bayit of Ahlohim the things that his abba had dedicated and that he himself had dedicated, silver and gold and vessels.

19 And there was no more war to the thirty-fifth year of the reign of Asa.

16 In the thirty-sixth year of the reign of Asa, Baasha Melech of Yisrael came up against Yahudah and rebuilt Ramah, with the intent that he might let no one go out, or come in to Asa melech of Yahudah.

2 Then Asa brought out silver and gold out of the treasures of the Bayit of אלהים and of the melech's bayit and sent to Ben-Hadad melech of Aram, that dwelt at Dameshek, saying,

3 There is a brit between me and you, as there was between my abba and your abba: see, I have sent you silver and gold; go, break your brit with Baasha melech of Yisrael, that he may depart from me.

4 And Ben-Hadad listened to melech Asa and sent the captains of his armies against the cities of Yisrael; and they smote Lyon and Dan and Avel-Mayim and all the storage cities of Naphtali.

5 And it came to pass, when Baasha heard it, that he stopped the rebuilding of Ramah and let his work cease.

6 Then Asa the melech took all Yahudah; and they carried away the stones of Ramah and its timber, with which Baasha was building; and he built with it Geva and Mitzpah.

7 And at that time Hanani the seer came to Asa melech of Yahudah and said to him, Because you have relied on the melech of Aram and not relied on אלהים your Ahlohim, therefore the army of the melech of Aram has escaped out of your hand.

8 Were not the Ethiopians and the Luvims a huge army, with very many mirkavot and horsemen? Yet because you did rely on אלהים, He delivered them into your hand.

9 For the eyes of אלהים run to and fro throughout the whole earth, to show Himself strong on the behalf of those whose lev is perfect toward Him. In this matter you have done foolishly: therefore from now on you shall have wars.

10 Then Asa was angry with the seer and put him in a prison; for he was in a rage with him because of this thing. And Asa oppressed some of the people at the same time.

11 And, see, the acts of Asa, first and last, see, they are written in the Scroll of The Melechim of Yahudah and Yisrael.

12 And Asa in the thirty-ninth year of his reign was diseased in his feet, until his disease was exceedingly great: yet in his disease he looked not to אלהים, but to the physicians.

13 And Asa slept with his ahvot and died in the forty-first year of his reign.

14 And they buried him in his own tomb, which he had made for himself in the city of Dawid and laid him in the bed which was filled with sweet odors and diverse kinds of spices prepared by the perfumers skill: and they made a very great burnt offering for him.

17 And Yahushaphat his son reigned in his place and strengthened himself against Yisrael.

2 And he placed forces in all the fortified cities of Yahudah and set watch-posts in the land of Yahudah and in the cities of Efrayim, which Asa his abba had taken.

3 And אִיִּזְבַּב was with Yahushaphat because he had his halacha in the first derachot of his abba Dawid and sought not any Ba'alim;

4 But looked to אִיִּזְבַּב Ahlohim of his abba and had his halacha in His mishpatim and not after the doings of Yisrael.

5 Therefore אִיִּזְבַּב established the malchut in his hand; and all Yahudah brought to Yahushaphat presents; and he had riches and kavod in great abundance.

6 And his lev was encouraged in the derachot of אִיִּזְבַּב: moreover he took away the idol temples and Asherim out of Yahudah.

7 Also in the third year of his reign he sent to his rulers, Ben-Hail and Ovadyah and Zacharyah and Natan-El and Michayah, to teach in the cities of Yahudah.

8 And with them he sent Lewiym, even Shemayah and Nethanyahu and Zevadyahu and Asah-El and Shemiramoth and Yehonathan and Adoniyahu and Toviyahu and Tov-Adoniyah, Lewiym; and with them Elishama and Yahuram, kohanim.

9 And they taught in Yahudah and had the scroll of the Torah of אִתָּם with them and went around throughout all the cities of Yahudah and taught the people.

10 And the fear of אִתָּם fell upon all the malchutim of the lands that were all around Yahudah, so that they made no war against Yahushaphat.

11 Also some of the Plishtim brought Yahushaphat presents and compulsory labor and silver; and the Arabians brought him flocks, seven thousand seven hundred rams and seven thousand seven hundred male goats.

12 And Yahushaphat grew great exceedingly; and he built in Yahudah castles and cities of storage.

13 And he had much business in the cities of Yahudah: and the men of war, mighty men of bravery, were in Yahrushalayim.

14 And these are their numbers according to the bayit of their ahvot: Of Yahudah, the captains of thousands; Adnah the head and with him mighty men of bravery three hundred thousand.

15 And next to him was Yahuchanan the captain and with him two hundred eighty thousand.

16 And next to him was Amatsyah the son of Zichri, who willingly offered himself to אִתָּם; and with him two hundred thousand mighty men of bravery.

17 And of Benyamin; Elyada a mighty man of bravery and with him armed men with bow and shield two hundred thousand.

18 And next to him was Yahuzavad and with him a hundred eighty thousand ready prepared for the war.

19 These served the melech, beside those whom the melech put in the fortified cities throughout all Yahudah.

18 Now Yahushaphat had riches and kavod in abundance and was aligned with Achav by marriage.

2 And after certain years he went down to Achav to Shomron. And Achav killed sheep and oxen for him in abundance and for the people that he had with him and persuaded him to go up with him to Ramot-Gilad.

3 And Achav melech of Yisrael said to Yahushaphat melech of Yahudah, Will you go with me to Ramot-Gilad? And he answered him, I am as you are and my people as your people; and we will be with you in the war.

4 And Yahushaphat said to the melech of Yisrael, Inquire, I ask you, for The Word of אִיִּיז today.

5 Therefore the melech of Yisrael gathered together four hundred men of the neviim and said to them, Shall we go to Ramot-Gilad to battle, or shall I refrain? And they said, Go up; for Ahlohim will deliver it into the melech's hand.

6 But Yahushaphat said, Is there not here a navi of אִיִּיז besides these that we might inquire of him?

7 And the melech of Yisrael said to Yahushaphat, There is yet one man, by whom we may inquire of אִיִּיז: but I hate him; for he never prophesied tov to me, but always evil: he is Michayah the son of Yimla. And Yahushaphat said, Let not the melech say such things.

8 And the melech of Yisrael called for one of his officers and said, Fetch quickly Michayah the son of Imla.

9 And the melech of Yisrael and Yahushaphat melech of Yahudah sat both on their thrones, clothed in their robes and they sat in an open place at the entrance of the gate of Shomron; and all the neviim prophesied before them.

10 And Tzidkiyahu the son of Chenanyah had made for himself horns of iron and said, This says אֲרָמָיִם, With these you shall push Aram until they be consumed.

11 And all the neviim prophesied likewise, saying, Go up to Ramot-Gilad and prosper: for אֲרָמָיִם shall deliver it into the hand of the melech.

12 And the messenger that went to call Michayah spoke to him, saying, See, the words of the neviim declare tov to the melech with one accord; let your word therefore, I beg you, be like one of theirs and speak tov.

13 And Michayah said, As אֲרָמָיִם lives, even what my Ahlohim says, that will I speak.

14 And when he had come to the melech, the melech said to him, Michayah, shall we go to Ramot-Gilad to battle, or shall I refrain? And he said, Go up and prosper: and they shall be delivered into your hand.

15 And the melech said to him, How many times shall I admonish you that you say nothing but the emet to me in the Name of אֲרָמָיִם ?

16 Then he said, I did see kol Yisrael scattered upon the mountains, as sheep that have no shepherd: and אֲרָמָיִם said, These have no master; let them return therefore each man to his bayit in shalom.

17 And the melech of Yisrael said to Yahushaphat, Did I not tell you that he would not prophesy tov to me, but evil?

18 Again he said, Therefore hear The Word of אֲרָמָיִם; I saw אֲרָמָיִם sitting upon His kesay and all the armies of the shamayim standing on His Right Hand and on His left.

19 And אֲרָמָיִם said, Who shall entice Achav melech of Yisrael, so that he may go up and fall at Ramot-

Gilad? And one spoke saying after this manner; and another saying after another manner.

20 Then there came out a ruach and stood before אֲרָאֵל and said, I will entice him. And אֲרָאֵל said to him, In what derech?

21 And he said, I will go out and be a lying ruach in the mouth of all his neviim. And אֲרָאֵל said, You shall entice him and you shall also prevail: go out and do so.

22 Now therefore, see, אֲרָאֵל has put a lying ruach in the mouth of these your neviim and אֲרָאֵל has spoken evil against you.

23 Then Tzidqiyahu the son of Chenanyah came near and smote Michayah upon the cheek and said, Which derech went The Ruach of אֲרָאֵל from me to speak to you?

24 And Michayah said, See, you shall see on that yom when you shall go into an inner chamber to hide yourself.

25 Then the melech of Yisrael said, Take Michayah and carry him back to Amon the leader of the city and to Yoash the melech's son;

26 And say, This says the melech, Put this fellow in the prison and feed him with the lechem of affliction and with mayim of affliction, until I return in shalom.

27 And Michayah said, If you certainly return in shalom, then אֲרָאֵל has not spoken by me. And he said, Shema, all you people.

28 So the melech of Yisrael and Yahushaphat the melech of Yahudah went up to Ramot-Gilad.

29 And the melech of Yisrael said to Yahushaphat, I will disguise myself and will go to the battle; but put on your robes. So the melech of Yisrael disguised himself; and they went to the battle.

30 Now the melech of Aram had commanded the captains of the mirkavot that were with him, saying,

Fight not against small, or great, except only against the melech of Yisrael.

31 And it came to pass, when the captains of the mirkavot saw Yahushaphat, that they said, It is the melech of Yisrael. Therefore they circled around him to fight: but Yahushaphat cried out and אִיִּזְרָאֵל helped him; and Ahlohim moved them to depart from him.

32 For it came to pass, that, when the captains of the mirkavot perceived that it was not the melech of Yisrael, they turned back again from pursuing him.

33 And a certain man drew a bow unwittingly and killed the melech of Yisrael between the joints of the harness: the melech said to his mirkavah man, Turn around, that you may take me out of the battle; for I am wounded.

34 And the battle increased that yom: but the melech of Yisrael stayed in his mirkavah against the Arameans until the evening: and about the time of the sundown he died.

19 And Yahushaphat the melech of Yahudah

returned to his bayit in shalom to Yahrushalayim.

2 And Yahu the son of Hanani the seer went out to meet him and said to melech Yahushaphat, Should you help the wicked and love them that hate אִיִּזְרָאֵל ? Therefore wrath is upon you from אִיִּזְרָאֵל.

3 Nevertheless there are tov things found in you, in that you have taken away the Asherim out of the land and have prepared your lev to seek Ahlohim.

4 And Yahushaphat dwelt at Yahrushalayim: and he went out again throughout the people from Be-er-Sheva to Har Efrayim and brought them back to אִיִּזְרָאֵל Ahlohim of their ahvot.

5 And he set shopptim in the land throughout all the fortified cities of Yahudah, city by city,

6 And said to the shophtim, Take heed what you do: for you judge not for man, but for אֱלֹהִים, who is with you in the mishpat.

7 And now let the fear of אֱלֹהִים be upon you; take heed and do it: for there is no iniquity with אֱלֹהִים our Ahlohim, or partiality of persons, or taking any gifts.

8 Moreover in Yahrushalayim did Yahushaphat set up the Lewiym and the kohanim and the heads of the ahvot of Yisrael, to administer the mishpatim of אֱלֹהִים and to settle disputes, when they returned to Yahrushalayim.

9 And he charged them, saying, This shall you do in the fear of אֱלֹהִים, faithfully and with a perfect lev.

10 And whatever cause shall come to you from your brothers that dwell in their cities, between dahm and dahm, between Torah and mitzvah, chukim and mishpatim, you shall even warn them that they trespass not against אֱלֹהִים and so wrath come upon you and upon your brothers: this do and you shall not trespass.

11 And, see, Amariyahu the head kohen is over you in all matters of אֱלֹהִים; and Tzevadyahu the son of Yishmael, the ruler of Beit Yahudah, for all the melech's matters: also the Lewiym shall be officers before you. Deal courageously and אֱלֹהִים shall be with the tov.

20 It came to pass after this also, that the children of Moav and the children of Ammon and with them others beside the Ammonites, came against Yahushaphat to battle.

2 Then there came some that told Yahushaphat, saying, There comes a great multitude against you from beyond the sea on this side of Aram; and, see, they are in Hazazon-Tamar, which is En-Gedi.

3 And Yahushaphat feared and set himself to seek אֱלֹהִים and proclaimed a fast throughout all Yahudah.

4 And Yahudah gathered themselves together, to ask help from אֱלֹהִים: even out of all the cities of Yahudah they came to seek אֱלֹהִים.

5 And Yahushaphat stood in the kehilla of Yahudah and Yahrushalayim, in the Bayit of אֱלֹהִים, before the new court,

6 And said, O אֱלֹהִים Ahlohim of our ahvot, are not You Ahlohim in the shamayim? And don't You rule over all the malchutim of the goyim? And in Your hand is there not Power and might, so that none is able to withstand You?

7 Are not You our Ahlohim, who did drive out the inhabitants of this land before Your people Yisrael and gave it to the zera of Avraham Your chaver le-olam-va-ed?

8 And they dwelt in it and have built You a Kadosh-Place in it for Your Name, saying,

9 If, when evil comes upon us, as the sword, mishpat, or pestilence, or famine, if we stand before You in this Bayit and in Your presence, for Your Name is in this Bayit, and cry to You in our affliction, then You will hear and help.

10 And now, see, the children of Ammon and Moav and Har Seir, whom You would not let Yisrael invade, when they came out of the land of Mitzrayim, but they turned from them and destroyed them not;

11 See, look, how they reward us, to come and to cast us out of Your possession, which You have given us to inherit.

12 O our Ahlohim, will You not judge them? For we have no might against this great company that comes against us; neither know we what to do: but our eyes are upon You.

13 And all Yahudah stood before אֱלֹהִים, with their little ones, their wives and their children.

14 Then upon Yahazi-El the son of Zacharyahu, the son of Benyahu, the son of Yei-El, the son of Mattanyah, a Lewite of the sons of Asaph, came The Ruach of אֱלֹהִים in the middle of the kehilla;

15 And he said, Shema, all Yahudah and you inhabitants of Yahrushalayim and you, melech Yahushaphat, This says אֱלֹהִים to you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but Ahlohim's.

16 Tomorrow go down against them: see, they come up by the cliff of Tziz; and you shall find them at the end of the brook, before the wilderness of Yeru-El.

17 You shall not need to fight in this battle: position yourselves and stand still and see the YAHUSHA of אֱלֹהִים with you, O Yahudah and Yahrushalayim: fear not, nor be dismayed; tomorrow go out against them: for אֱלֹהִים will be with you.

18 And Yahushaphat bowed his head with his face to the ground: and all Yahudah and the inhabitants of Yahrushalayim fell before אֱלֹהִים, worshipping אֱלֹהִים.

19 And the Lewiym, of the children of the Kohathites and of the children of the Korachites, stood up to give tehilla to אֱלֹהִים Ahlohim of Yisrael with a loud voice on high.

20 And they rose early in the boker and went forth into the wilderness of Tekoa: and as they went forth, Yahushaphat stood and said, Shema to me, O Yahudah and you inhabitants of Yahrushalayim; Believe in אֱלֹהִים your Ahlohim, so shall you be established; believe His neviim, so shall you prosper.

21 And when he had consulted with the people, he appointed singers to אֱלֹהִים, who should give tehilla to the beauty of set apartness; as they went out

before the army and to say, Give tehilla to אֱלֹהֵינוּ, ke le-olam-chasdo.

22 And when they began to sing and to give tehilla, אֱלֹהֵינוּ set ambushes against the children of Ammon, Moav and Har Seir, who were coming against Yahudah; and they were killed.

23 For the children of Ammon and Moav stood up against the inhabitants of Har Seir, utterly to kill and destroy them: and when they had made an end of the inhabitants of Seir, each one helped to destroy one another.

24 And when Yahudah came toward the watchtower in the wilderness, they looked to the multitude and, see, there were dead bodies fallen to the earth and none escaped.

25 And when Yahushaphat and his people came to take away the spoil from them, they found among them an abundance of riches with the dead bodies and precious jewels, which they stripped off for themselves, more than they could carry away: and they spent three yamim gathering the spoil, it was so much.

26 And on the fourth yom they assembled themselves in the Valley of Berach-YAH; for there they blessed אֱלֹהֵינוּ: therefore the name of the same place is called, The Valley of Berach-YAH, to this yom.

27 Then they returned, every man of Yahudah and Yahrushalayim and Yahushaphat in front of them, to go again to Yahrushalayim with simcha; for אֱלֹהֵינוּ had made them to gilah over their enemies.

28 And they came to Yahrushalayim with lyres and harps and shofars to the Bayit of אֱלֹהֵינוּ.

29 And the fear of Ahlohim was on all the malchutim of those countries, when they had heard that אֱלֹהֵינוּ fought against the enemies of Yisrael.

30 So the realm of Yahushaphat was quiet: for his Ahlohim gave him rest all around.

31 And Yahushaphat reigned over Yahudah: he was thirty-five years old when he began to reign and he reigned twenty-five years in Yahrushalayim. And his emma's name was Azuvah the daughter of Shilhi.

32 And he had his halacha in the derech of Asa his abba and departed not from it, doing that which was right in the sight of אֱלֹהִים.

33 But the idol temples were not taken away: for as yet the people had not prepared their levavot towards the Ahlohim of their ahvot.

34 Now the rest of the acts of Yahushaphat, the first and last, see, they are written in the Scroll of Yahu the son of Hanani, who is mentioned in the Scroll of The Melechim of Yisrael.

35 And after this did Yahushaphat melech of Yahudah join with Ahazyah melech of Yisrael and did wickedly in doing so:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Etzyon-Gever.

37 Then Eli-Ezer the son of Dodavah of Mareshah prophesied against Yahushaphat, saying, Because you have joined yourself with Achazyahu, אֱחָזְיָהוּ has broken your works. And the ships were broken, so that they were not able to go to Tarshish.

21 Now Yahushaphat slept with his ahvot and was buried with his ahvot in the city of Dawid. And Yahuram his son reigned in his place.

2 And he had brothers the sons of Yahushaphat, Azaryah and Yehi-El and Zacharyah and Azaryah and Micha-El and Shephatyah: all these were the sons of Yahushaphat melech of Yisrael.

3 And their abba gave them great gifts of silver and of gold and of precious things, with fortified cities in

Yahudah: but the malchut he gave to Yahuram;
because he was the bachor.

4 Now when Yahuram had risen up over the
malchut of his abba, he strengthened himself and
killed all his brothers with the sword and others also
of the rulers of Yisrael.

5 Yahuram was thirty-two years old when he began
to reign and he reigned eight years in
Yahrushalayim.

6 And he had his walk in the derech of the melechim
of Yisrael, like the deeds of Beit Achav; for he had
the daughter of Achav as his isha and he worked
that which was evil in the eyes of אֱלֹהִים.

7 Yet אֱלֹהִים would not destroy Beit Dawid because
of the brit that He had made with Dawid and as He
promised to give an ohr to him and to his sons le-
olam-va-ed.

8 In his yamim the Edomites revolted from under
the rule of Yahudah and made themselves a
melech.

9 Then Yahuram went forth with his rulers and all
his mirkavot with him: and he rose up by lyla and
killed the Edomites who surrounded him and the
captains of the mirkavot.

10 So the Edomites revolted from under the hand of
Yahudah to this yom. The same time also did Livnah
revolt from under his hand; because he had
forsaken אֱלֹהִים Ahlohim of his ahvot.

11 Moreover he made idol temples in the mountains
of Yahudah and caused the inhabitants of
Yahrushalayim to commit fornication and led
Yahudah astray.

12 And there came a written parchment to him from
Eliyahu the navi, saying, This says אֱלֹהִים Ahlohim of
Dawid your abba, Because you have not had your
halacha in the derachot of Yahushaphat your abba,
nor in the derachot of Asa melech of Yahudah,

13 But have had your halacha in the derech of the melechim of Yisrael, and have made Yahudah and the inhabitants of Yahrushalayim to go whoring, like the whoredoms of Beit Achav and also have slain your brothers from your abba's bayit, who were better than you:

14 See, with a great plague אִיָּאָז will smite your people and your children and your wives and all your goods:

15 And you shall have great sickness by disease of your intestines, until your intestines fall out by reason of the sickness yom by yom.

16 Moreover אִיָּאָז stirred up against Yahuram the ruach of the Plishtim and of the Arabians, that were near the Ethiopians:

17 And they came up into Yahudah and broke into it and carried away all the substance that was found in the melech's bayit and his sons also and his wives; so that there was not one son left to him, except Yahuachaz, the youngest of his sons.

18 And after all this אִיָּאָז smote him in his intestines with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his intestines fell out by reason of his sickness: so he died of a serious disease. And his people made no burning funeral for him like the burning funeral for his ahvot.

20 Thirty-two years old was he when he began to reign and he reigned in Yahrushalayim eight years and departed without being desired by anyone. But they buried him in the city of Dawid, but not in the tombs of the melechim.

22 And the inhabitants of Yahrushalayim made Achazyahu his youngest son melech in his place: for the raiding band of men that came with the Arabians to the camp had slain all the older sons.

So Achazyahu the son of Yahuram melech of Yahudah reigned.

2 Forty-two years old was Achazyahu when he began to reign and he reigned one year in Yahrushalayim. His emma's name also was Athalyahu the daughter of Omri.

3 He also had his halacha in the derachot of Beit Achav: for his emma was his counselor to do wickedly.

4 And he did evil in the sight of אֱלֹהִים like Beit Achav: for they were his counselors to his destruction after the death of his abba.

5 He had his halacha also after their counsel and went with Yahuram the son of Achav melech of Yisrael to war against Haza-El melech of Aram at Ramot-Gilad: and the Arameans wounded Yoram.

6 And he returned to be healed in Yezreel because of the wounds that were given him at Ramah, when he fought with Haza-El melech of Aram. And Azaryah the son of Yahuram melech of Yahudah went down to see Yahuram the son of Achav at Yezre-El because he was sick.

7 And the destruction of Achazyahu was from Ahlohim by coming to Yoram: for when he was come, he went out with Yahuram against Yahu the son of Nimshi, whom אֱלֹהִים had anointed to cut off Beit Achav.

8 And it came to pass, that, when Yahu was executing mishpat upon Beit Achav and found the rulers of Yahudah and the sons of the brothers of Achazyahu, that served Achazyahu, he killed them.

9 And he sought for Achazyahu: and they caught him, for he was hidden in Shomron and brought him to Yahu: and when they had slain him, they buried him properly: Because, they said, he is the son of Yahushaphat, who sought אֱלֹהִים with all his lev. So

the bayit of Achazyahu had no power to still keep the malchut.

10 But when Athalyah the emma of Achazyahu saw that her son was dead, she arose and destroyed all the malchut zera of Beit Yahudah.

11 But Yahushaphat, the daughter of the melech, took Yoash the son of Achazyahu and stole him from among the melech's sons that were slain and put him and his nurse in a bedroom. So Yahushaphat, the daughter of melech Yahuram, the isha of Yahuyadah the kohen, for she was the sister of Achazyahu, hid him from Athalyah, so that she killed him not.

12 And he was with them hidden in the Bayit of Ahlohim six years: and Athalyah reigned over the land.

23 And in the seventh year Yahuyadah

strengthened himself and took the captains of hundreds, Azaryahu the son of Yeroham and Yishmael the son of Yahochanan and Azaryahu the son of Oved and Maaseyah the son of Adayah and Elishaphat the son of Zichri into brit with him.

2 And they went about in Yahudah and gathered the Lewiym out of all the cities of Yahudah and the heads of the ahvot of Yisrael and they came to Yahrushalayim.

3 And the entire kehilla made a brit with the melech in the Bayit of Ahlohim. And he said to them, See, the melech's son shall reign, as אִי־אֵל has said of the sons of Dawid.

4 This is the thing that you shall do; A third part of you entering on The Shabbat, from the kohanim and of the Lewiym, shall be gatekeepers for the doors;

5 And a third part shall be at the melech's bayit; and a third part at the Foundation Gate: and all the people shall be in the courts of the Bayit of אִי־אֵל .

6 But let none come into the Bayit of אֱלֹהִים, except the kohanim and those that serve from the Lewiym; they shall go in, for they are kadosh: but all the people shall guard the charge of אֱלֹהִים.

7 And the Lewiym shall surround the melech all round, every man with his weapons in his hand; and whoever else comes into the bayit, he shall be put to death: but you be with the melech when he comes in and when he goes out.

8 So the Lewiym and all Yahudah did according to all things that Yahuyadah the kohen had commanded and took every man his men that were to come in on The Shabbat, with them that were to go out on The Shabbat: for Yahuyadah the kohen did not dismiss the priestly divisions.

9 Moreover Yahuyadah the kohen delivered to the captains of hundreds spears and large shields and smaller shields, that had been melech Dawid's, which were in the Bayit of Ahlohim.

10 And he set all the people, every man having his weapon in his hand, from the right side of the Bayit, to the left side of the Bayit, along by the altar and the Bayit, by the melech all around.

11 Then they brought out the melech's son and put upon him the keter and gave him the testimony and made him melech. And Yahuyadah and his sons anointed him and said, Let the melech live!

12 Now when Athalyahu heard the noise of the people running and praising the melech, she came to the people into the Bayit of אֱלֹהִים:

13 And she looked and, see, the melech stood at his pillar at the entering in and the rulers and the shofars by the melech: and all the people of the land had gilah and sounded with shofars, also the singers with instruments of music and such as taught to sing and offer tehilla. Then Athalyahu tore her clothes and said, Treason, Treason.

14 Then Yahuyadah the kohen brought out the captains of hundreds that were set over the army and said to them, Take her forth from the ranks: and whoever follows her, let him be slain with the sword. For the kohen said, Slay her not in the Bayit of אִיִּזְרָאֵל.

15 So they laid hands on her; and when she came to the entering of the Horse Gate by the melech's bayit, they killed her there.

16 And Yahuyadah made a brit between him and between all the people and between the melech that they should be אִיִּזְרָאֵל's people.

17 Then all the people went to the bayit of Ba'al and broke it down and broke his altars and his images in pieces and killed Mattan the kohen of Ba'al before the altars.

18 Also Yahuyadah appointed the offices of the Bayit of אִיִּזְרָאֵל by the hand of the kohanim the Lewiym, whom Dawid had distributed in the Bayit of אִיִּזְרָאֵל, to offer the burnt offerings of אִיִּזְרָאֵל, as it is written in the Torah of Moshe, with gilah and with shirim, as Dawid ordained it.

19 And he set the gatekeepers at the gates of the Bayit of אִיִּזְרָאֵל, that none who were unclean in any derech should enter in.

20 And he took the captains of hundreds and the nobles and the rulers of the people and all the people of the land and brought down the melech from the Bayit of אִיִּזְרָאֵל: and they came through the high gate into the melech's bayit and set the melech upon the kesay of the malchut.

21 And all the people of the land had gilah: and the city was quiet, after they had slain Athalyahu with the sword.

24 Yoash was seven years old when he began to reign and he reigned forty years in Yahrushalayim. His emma's name also was Tzivyah of Be-er-Sheva.

2 And Yoash did that which was right in the sight of אֱלֹהִים all the yamim of Yahuyadah the kohen.

3 And Yahuyadah took for him two wives; and he begat sons and daughters.

4 And it came to pass after this, that Yoash decided to repair the Bayit of אֱלֹהִים.

5 And he gathered together the kohanim and the Lewiym and said to them, Go out to the cities of Yahudah and gather from kol Yisrael money to repair the Bayit of your Ahlohim from year to year and see that you go quickly to the matter. But the Lewiym did not hurry to do it.

6 And the melech called for Yahuyadah the kohen and said to him, Why have you not required of the Lewiym to bring out of Yahudah and out of Yahrushalayim the collection, according to the commandment of Moshe the eved of אֱלֹהִים and of the kehilla of Yisrael, for the Mishkan of witness?

7 For the sons of Athalyahu, that wicked woman, had broken up the Bayit of Ahlohim; and also all the dedicated things of the Bayit of אֱלֹהִים did they offer to Ba'alim.

8 And at the melech's commandment they made a chest and set it outside at the gate of the Bayit of אֱלֹהִים.

9 And they made a proclamation throughout Yahudah and Yahrushalayim, to bring in to אֱלֹהִים the collection that Moshe the eved of Ahlohim laid upon Yisrael in the wilderness.

10 And all the rulers and all the people had gilah and brought in and cast into the chest, until they had made an end of giving.

11 Now it came to pass, at that time that the chest was brought to the melech's office by the hand of the Lewiym and when they saw that there was much money, the melech's Sopher and the Kohen HaGadol's officer came and emptied the chest and took it and carried it back to its place again. This they did every yom and gathered money in abundance.

12 And the melech and Yahuyadah gave it to such as did the work of the service of the Bayit of אֱלֹהִים and they hired masons and carpenters to repair the Bayit of אֱלֹהִים and also such as worked with iron and bronze to fix the Bayit of אֱלֹהִים.

13 So the workmen labored and the work was finished by them and they set the Bayit of Ahlohim in its proper form and strengthened it.

14 And when they had finished it, they brought the rest of the money before the melech and Yahuyadah, from which were made vessels for the Bayit of אֱלֹהִים, even vessels to serve and to offer with and spoons and vessels of gold and silver. And they offered burnt offerings in the Bayit of אֱלֹהִים continually all the yamim of Yahuyadah.

15 But Yahuyadah grew older and was full of yamim when he died; a hundred thirty years old he was when he died.

16 And they buried him in the city of Dawid among the melechim because he had done tov in Yisrael, both toward Ahlohim and toward His Bayit.

17 Now after the death of Yahuyadah came the rulers of Yahudah and bowed before the melech. Then the melech listened to them.

18 And they left the Bayit of אֱלֹהִים Ahlohim of their ahvot and served Asherim and idols: and wrath came upon Yahudah and Yahrushalayim for their trespass.

19 Yet He sent neviim to them, to bring them back again to אֱלֹהִים; and they testified against them: but they would not listen.

20 And The Ruach of Ahlohim came upon Zacharyah the son of Yahuyadah the kohen, who stood above the people and said to them, This says Ahlohim, Why do you transgress the mishpatim of אֱלֹהִים, that you cannot prosper? Because you have forsaken אֱלֹהִים, He has also forsaken you.

21 And they conspired against him and stoned him with stones at the commandment of the melech in the court of the Bayit of אֱלֹהִים.

22 So Yoash the melech remembered not the kindness which Yahuyadah Zacharyah's abba had done to him, but killed his son. And when he died, he said, אֱלֹהִים look upon it and repay it!

23 And it came to pass at the end of the year, that the army of Aram came up against him: and they came to Yahudah and Yahrushalayim and destroyed all the rulers of the people from among the people and sent all their spoil to the melech of Dameshek.

24 For the army of the Arameans came with a small company of men and אֱלֹהִים delivered a very great army into their hand because they had forsaken אֱלֹהִים Ahlohim of their ahvot. So they executed mishpat against Yoash.

25 And when they had departed from him – for they left him very sick – his own avadim conspired against him for the dahm of the sons of Yahuyadah the kohen and killed him on his bed and he died: and they buried him in the city of Dawid but they buried him not in the tombs of the melechim.

26 And these are they that conspired against him; Zavad the son of Shimeath an Ammonitess and Yahuzavad the son of Shimrith a Moavitess.

27 Now concerning his sons and the others that conspired against him and the repairing of the Bayit

of Ahlohim, see, they are written in the Scroll of The Melechim. And Amatzyahu his son reigned in his place.

25 Amatzyahu was twenty-five years old when he began to reign and he reigned twenty-nine years in Yahrushalayim. And his emma's name was Yahuaddan of Yahrushalayim.

2 And he did that which was right in the sight of אֱלֹהִים, but not with a perfect lev.

3 Now it came to pass, when the malchut was established to him, that he killed the avadim that had killed the melech his abba.

4 But he did not kill their children, but did as it is written in the Torah in the scroll of Moshe, where אֱלֹהִים commanded, saying, The ahvot shall not die for the children, neither shall the children die for the ahvot, but every man shall die for his own sin.

5 Moreover Amatzyahu gathered Yahudah together and made them captains over thousands and captains over hundreds, according to the houses of their ahvot, throughout all Yahudah and Benyamin: and he numbered them from twenty years older and above and found them to be three hundred thousand choice men, able to go forth to war, that could handle the spear and shield.

6 He hired also a hundred thousand mighty men of bravery out of Yisrael for a hundred talents of silver.

7 But there came a man of Ahlohim to him, saying, O melech, let not the army of Yisrael go with you; for אֱלֹהִים is not with Yisrael, with all the children of Efrayim.

8 But if you will go, do it, be strong for the battle: Ahlohim shall make you fall before the enemy: for Ahlohim has Power to help and to cast down.

9 And Amatzyahu said to the man of Ahlohim but what shall we do about the hundred talents that I

have given to the army of Yisrael? And the man of Ahlohim answered, אֱלֹהִים is able to give you much more than this.

10 Then Amatzياهو separated the army that had come to him out of Efrayim, to go home again: therefore their anger was greatly lit against Yahudah and they returned home in great anger.

11 And Amatzياهو strengthened himself and led forth his people and went to the Valley of Salt and killed of the children of Seir ten thousand.

12 And another ten thousand left alive did the children of Yahudah carry away captive and brought them to the top of the rock and cast them down from the top of the rock, that they all were broken in pieces.

13 But the soldiers of the army which Amatzياهو sent back, that they should not go with him to battle, fell upon the cities of Yahudah, from Shomron even to Beth-Horon and killed three thousand of them and took much spoil.

14 Now it came to pass, after that Amatzياهو returned from the slaughter of the Edomites, that he brought the ahlahim of the children of Seir and set them up to be his ahlahim and bowed down himself before them and burned incense to them.

15 Therefore the anger of אֱלֹהִים was lit against Amatzياهو and He sent to him a navi, who said to him, Why have you sought after the ahlahim of the very people, who could not deliver their own people out of your hand?

16 And it came to pass, as he talked with him, that the melech said to him, Are you appointed to give the melech counsel? Stop! Why should you be killed? Then the navi stopped and said, I know that Ahlohim has determined to destroy you because you have done this and have not listened to my counsel.

17 Then Amatzyahu melech of Yahudah took advice and sent to Yoash, the son of Yahuachaz, the son of Yahu, melech of Yisrael, saying, Come, let us see one another face to face.

18 And Yoash melech of Yisrael sent to Amatzyahu melech of Yahudah, saying, The thistle that was in Levanon sent to the cedar that was in Levanon, saying, Give your daughter to my son as an isha: and there passed by a wild beast that was in Levanon and trampled the thistle.

19 You have said, See, I have killed the Edomites; and your lev lifted you up to boast: stay now at home; why should you meddle with me to your own hurt, that you should fall, even you and all of Yahudah with you?

20 But Amatzyahu would not listen; for it came from Ahlohim, that He might deliver them into the hand of their enemies because they sought after the ahlahim of Edom.

21 So Yoash the melech of Yisrael went up; and they saw one another face to face, both he and Amatzyahu melech of Yahudah, at Beth-Shemesh, which belongs to Yahudah.

22 And Yahudah was killed before Yisrael and they fled every man to his tent.

23 And Yoash the melech of Yisrael took Amatzyahu melech of Yahudah, the son of Yoash, the son of Yahuachaz, at Beth-Shemesh and brought him to Yahrushalayim and broke down the wall of Yahrushalayim from the Gate of Efrayim to the corner gate, four hundred cubits

24 And he took all the gold and the silver and all the vessels that were found in the Bayit of Ahlohim with Oved-Edom and the treasures of the melech's bayit, the hostages also and returned to Shomron.

25 And Amatzyahu the son of Yoash melech of Yahudah lived after the death of Yoash son of Yahuachaz melech of Yisrael fifteen years.

26 Now the rest of the acts of Amatzyahu, the first and last, see, are they not written in the Scroll of The Melechim of Yahudah and Yisrael?

27 Now from the time that Amatzyahu turned away from following אֱלֹהִים they made a conspiracy against him in Yahrushalayim; and he fled to Lachish: but they sent to Lachish after him and killed him there.

28 And they brought him upon horses and buried him with his ahvot in the city of Yahudah.

26 Then all the people of Yahudah took Uziyahu, who was sixteen years old and made him melech in the place of his abba Amatzyahu.

2 He built Eloth and restored it to Yahudah, after the melech slept with his ahvot.

3 Sixteen years old was Uziyahu when he began to reign and he reigned fifty-two years in Yahrushalayim. His emma's name also was Yecholyah of Yahrushalayim.

4 And he did that which was right in the sight of אֱלֹהִים, according to all that his abba Amatzyahu did.

5 And he sought Ahlohim in the yamim of Zacharyah, who had binah in the visions of Ahlohim: and as long as he sought אֱלֹהִים, Ahlohim made him to prosper.

6 And he went forth and warred against the Plishtim and broke down the wall of Gat and the wall of Yavneh and the wall of Ashdod and built cities around Ashdod and among the Plishtim.

7 And Ahlohim helped him against the Plishtim and against the Arabians that dwelt in Gur-Ba'al and the Mehunims.

8 And the Ammonites gave gifts to Uziyahu: and his name spread abroad even to the entrance of Mitzrayim; for he strengthened himself exceedingly.

9 Moreover Uziyahu built towers in Yahrushalayim at the Corner Gate and at the Valley Gate and at the turning of the wall and fortified them.

10 Also he built towers in the desert and dug many wells: for he had much cattle, both in the low country and in the plains: farmers also and vine dressers in the mountains and in Carmel: for he loved the soil.

11 Moreover Uziyahu had an army of fighting men, that went out to war by divisions, according to the number of their account by the hand of Yei-EI the Sopher and Maaseyahu the ruler, under the hand of Chananyahu, one of the melech's captains.

12 The whole number of the head of the ahvot of the mighty men of bravery was two thousand six hundred.

13 And under their hand there was an army, three hundred seven thousand five hundred, that made war with mighty power, to help the melech against the enemy.

14 And Uziyahu prepared for them throughout all the army shields and spears and helmets and gooff armor and bows and slings to cast stones.

15 And he made in Yahrushalayim machines, invented by skilled men, to be on the towers and upon the corners, to shoot arrows and great stones with. And his name spread far abroad; for he was marvelously helped, until he became strong.

16 But when he was strong, his lev was lifted up to his own destruction: for he transgressed against אֱלֹהֵי his Ahlohim and went into the Hekal of אֱלֹהֵי to burn incense upon the altar of incense.

17 And Azaryahu the kohen went in after him and with him eighty kohanim of אִיִּזְיָהוּ, that were brave men:

18 And they withstood Uziyahu the melech and said to him, This has nothing to do with you Uziyahu, to burn incense to אִיִּזְיָהוּ, but only for the kohanim the sons of Aharon, that are kadosh to burn incense: go out of the Kadosh-Place; for you have trespassed; neither shall it be for your kavod before אִיִּזְיָהוּ Ahlohim.

19 Then Uziyahu was angry and had a censer in his hand to burn incense: and while he was angry with the kohanim, the leprosy even rose up in his forehead before the kohanim in the Bayit of אִיִּזְיָהוּ, from beside the incense altar.

20 And Azaryahu the head kohen and all the kohanim, looked upon him and, see, he was leprous in his forehead and they threw him out from there; he himself hurried to get out because אִיִּזְיָהוּ had struck him.

21 And Uziyahu the melech was a leper to the yom of his death and dwelt in a separate bayit, being a leper; for he was cut off from the Bayit of אִיִּזְיָהוּ: and Yotam his son was over the melech's bayit, giving mishpat to the people of the land.

22 Now the rest of the acts of Uziyahu, the first and last, was recorded by Yeshayahu the navi, the son of Amotz.

23 So Uziyahu slept with his ahvot and they buried him with his ahvot in the field of the burial that belonged to the melechim; for they said, He is a leper: and Yotam his son reigned in his place.

27 Yotam was twenty-five years old when he began to reign and he reigned sixteen years in Yahrushalayim. His emma's name also was Yerushah, the daughter of Tzadok.

2 And he did that which was right in the sight of אֱלֹהִים, according to all that his abba Uziyahu did: however, he entered not into the Hekal of אֱלֹהִים. And the people did still act corruptly.

3 He built the High Gate of the Bayit of אֱלֹהִים and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Yahudah and in the forests he built castles and towers.

5 He fought also with the melech of the Ammonites and prevailed against them. And the children of Ammon gave him in that same year a hundred talents of silver and ten thousand measures of wheat and ten thousand of barley. So much did the children of Ammon pay to him, both the second year and the third.

6 So Yotam became mighty because he prepared his halachot before אֱלֹהִים his Ahlohim.

7 Now the rest of the acts of Yotam and all his wars and his halacha, see, they are written in the Scroll of The Melechim of Yisrael and Yahudah.

8 He was twenty-five years old when he began to reign and reigned sixteen years in Yahrushalayim.

9 And Yotam slept with his ahvot and they buried him in the city of Dawid: and Achaz his son reigned in his place.

28 Achaz was twenty years old when he began to reign and he reigned sixteen years in

Yahrushalayim: but he did not do that which was right in the sight of אֱלֹהִים, like Dawid his abba:

2 For he had his halacha in the derech of the melechim of Yisrael, and made also molten images for the Ba'alim.

3 Moreover he burned incense in the Valley of the son of Hinnom, and burned his children in the fire,

after the abominations of the goyim whom אֱלֹהִים had cast out before the children of Yisrael.

4 He sacrificed also and burned incense in the idol temples and on the hills and under every green eytz.

5 Therefore אֱלֹהִים his Ahlohim delivered him into the hand of the melech of Aram; and they killed him and carried away a great multitude of them captive and brought them to Dameshek. And he was also delivered into the hand of the melech of Yisrael, who killed him with a great slaughter.

6 For Pekach the son of Remalyahu killed in Yahudah a hundred twenty thousand in one yom, who were all brave men; because they had forsaken אֱלֹהִים Ahlohim of their ahvot.

7 And Zichri, a mighty man of Efrayim, killed Maaseyahu the melech's son and Azricham the leader of the bayit and Elchanah that was next to the melech.

8 And the children of Yisrael carried away captive their brothers two hundred thousand including women, sons and daughters and took also away much spoil from them and brought the spoil to Shomron.

9 But a navi of אֱלֹהִים was there, whose name was Oved: and he went out before the army that came to Shomron and said to them, See because אֱלֹהִים Ahlohim of your ahvot was angry with Yahudah, He has delivered them into your hand and you have slain them in a rage that reaches up to the shamayim.

10 And now you desire to keep under the children of Yahudah and Yahrushalayim for bondmen and bondwomen to you: but are there not with you, your own sins against אֱלֹהִים your Ahlohim ?

11 Now listen to me therefore and return the captives again, which you have taken captive of

your brothers: for the fierce wrath of אֲשׁוּר is upon you.

12 Then certain of the heads of the children of Efrayim, Azaryahu the son of Yahuchanan, Berechyahu the son of Meshillemoth and Yechizkiyahu the son of Shallum and Amatsa the son of Hadlai, stood up against them that came from the war,

13 And said to them, You shall not bring in the captives here: for whereas we have offended against אֲשׁוּר already, you intend to add more to our sins and to our trespass: for our trespass is great and there is fierce wrath against Yisrael.

14 So the armed men left the captives and the spoil before the rulers and the entire kehilla.

15 And the men which were designated by name rose up and took the captives and the spoil and clothed all that were naked among them and dressed them and gave them sandals and gave them to eat and to drink and anointed them and carried all their feeble upon donkeys and brought them to Yericho, the city of palm eytzim, to their brothers: then they returned to Shomron.

16 At that time did melech Achaz send to the melechim of Ashshur to help him.

17 For again the Edomites had come and smote Yahudah and carried away captives.

18 The Plishtim also had invaded the cities of the low country and of the south of Yahudah and had taken Beth-Shemesh and Ayalon and Gederoth and Shocho with its villages and Timnah with its villages, Gimzo also with its villages: and they dwelt there.

19 For אֲשׁוּר brought Yahudah low because of Achaz melech of Yisrael; for he made Yahudah, transgress heavily against אֲשׁוּר.

20 And Tilgath-Pilneser melech of Ashshur came to him and distressed him, but did not help him.

21 For Achaz took away a portion out of the Bayit of אֱלֹהִים and out of the bayit of the melech and from the rulers and gave it to the melech of Ashshur: but it did not help him.

22 And in the time of his distress did he trespass even more against אֱלֹהִים: this is that melech Achaz.

23 For he sacrificed to the ahlahim of Dameshek, who killed him: and he said, Because the ahlahim of the melechim of Aram helps them, therefore will I sacrifice to them, that they may help me. But they were his ruin and of kol Yisrael.

24 And Achaz gathered together the vessels of the Bayit of Ahlohim and cut in pieces the vessels of the Bayit of Ahlohim and closed the doors of the Bayit of אֱלֹהִים and he made pagan altars in every corner of Yahrushalayim.

25 And in every city of Yahudah he made idol temples to burn incense to other ahlahim and provoked אֱלֹהִים Ahlohim of his ahvot to anger.

26 Now the rest of his acts and of all his derachot, the first and last, see, they are written in the Scroll of The Melechim of Yahudah and Yisrael.

27 And Achaz slept with his ahvot and they buried him in the city, even in Yahrushalayim: but they brought him not into the tombs of the melechim of Yisrael: and Hizqiyahu his son reigned in his place.

29 Hizqiyahu began to reign when he was twenty-five years old and he reigned twenty-nine years in Yahrushalayim. And his emma's name was Aviyah, the daughter of Zacharyahu.

2 And he did that which was right in the sight of אֱלֹהִים, according to all that Dawid his abba had done.

3 He in the first year of his reign, in the first chodesh, opened the doors of the Bayit of אֱלֹהִים and repaired them.

4 And he brought in the kohanim and the Lewiym and gathered them together into the East Street,
5 And said to them, Shema to me, you Lewiym, set yourselves apart and set apart the Bayit of אלהים Ahlohim of your ahvot and carry out the filth still in the Kadosh-Place.

6 For our ahvot have trespassed and done that which was evil in the eyes of אלהים our Ahlohim and have forsaken Him and have turned away their faces from the dwelling of אלהים and turned their backs.

7 Also they have shut up the doors of the porch and put out the lamps and have not burned incense nor offered burnt offerings in the Kadosh-Place to the Ahlohim of Yisrael.

8 Therefore the wrath of אלהים was upon Yahudah and Yahrushalayim and He has delivered them to trouble, to astonishment and to hissing, as you see with your eyes.

9 For, see, our ahvot have fallen by the sword and our sons and our daughters and our wives are in captivity for this.

10 Now it is in my lev to make a brit with אלהים Ahlohim of Yisrael, that His fierce wrath may turn away from us.

11 My sons; be not now negligent: for אלהים has chosen you to stand before Him, to serve Him and that you should serve Him and burn incense.

12 Then the Lewiym arose, Mahath the son of Amatsai and Yoel the son of Azaryahu, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Avdi and Azaryahu the son of Yehalel-El: and of the Gershonites; Yoah the son of Tzimmah and Ayden the son of Yoah:

13 And of the sons of Elizaphan; Shimri and Yei-El: and of the sons of Asaph; Zacharyahu and Mattanyahu:

14 And of the sons of Heman; Yehi-El and Shimei: and of the sons of Yeduthun; Shemayah and Uzzi-El.

15 And they gathered their brothers and set themselves apart and came, according to the commandment of the melech, by the Words of אֲחִיזַבְחָן, to cleanse the Bayit of אֲחִיזַבְחָן.

16 And the kohanim went into the inner part of the Bayit of אֲחִיזַבְחָן, to cleanse it and brought out all the uncleanness that they found in the Hekal of אֲחִיזַבְחָן into the court of the Bayit of אֲחִיזַבְחָן. And the Lewiyim took it, to carry it out abroad into the brook Kidron.

17 Now they began on the first yom of the first chodesh to set it apart and on the eighth yom of the chodesh they came to the porch of אֲחִיזַבְחָן: so they set apart the Bayit of אֲחִיזַבְחָן in eight yamim; and on the sixteenth yom of the first chodesh they made an end.

18 Then they went in to Hizqiyahu the melech and said, We have cleansed all the Bayit of אֲחִיזַבְחָן and the altar of burnt offering, with all its vessels and the lechem of the Shulchan of the Faces, with all its vessels.

19 Moreover all the vessels, which melech Achaz in his reign did cast away in his transgression, have we prepared and set apart and, see, they are before the altar of אֲחִיזַבְחָן.

20 Then Hizqiyahu the melech rose early and gathered the rulers of the city and went up to the Bayit of אֲחִיזַבְחָן.

21 And they brought seven bullocks and seven rams and seven lambs and seven male goats, for a sin offering for the malchut and for the Kadosh-Place and for Yahudah. And he commanded the kohanim the sons of Aharon to offer them on the altar of אֲחִיזַבְחָן.

22 So they killed the bullocks and the kohanim received the dahm and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the dahm upon the altar: they killed also the lambs and they sprinkled the dahm upon the altar.

23 And they brought forth the male goats for the sin offering before the melech and the kehilla; and they laid their hands upon them:

24 And the kohanim killed them and they made reconciliation with their dahm upon the altar, to make keporah for kol Yisrael: for the melech commanded that the burnt offering and the sin offering should be made for kol Yisrael.

25 And he appointed the Lewiym in the Bayit of אֲשֵׁרָא with cymbals, with lyres and with harps, according to the commandment of Dawid and of Gad the melech's seer and Natan the navi: for so was the commandment of אֲשֵׁרָא by His neviim.

26 And the Lewiym stood with the instruments of Dawid and the kohanim with the shofars.

27 And Hizqiyahu commanded to offer the burnt offering upon the altar. And when the burnt offering began, the songs of אֲשֵׁרָא began also with the shofars and with the instruments ordained by Dawid melech of Yisrael.

28 And all the kehilla worshipped and the singers sang and the trumpeters sounded: and all this continued until the burnt offering was finished.

29 And when they had made an end of offering, the melech and all that were present with him bowed themselves and worshipped.

30 And Hizqiyahu the melech and the rulers commanded the Lewiym to sing and give tehilla to אֲשֵׁרָא with the words of Dawid and of Asaph the seer. And they sang tehillim with gilah and they bowed their heads and worshipped.

31 Then Hizqiyahu answered and said, Now you have set apart yourselves to אֱלֹהִים, come near and bring sacrifices and hodu offerings into the Bayit of אֱלֹהִים. And the kehilla brought in sacrifices and hodu offerings; and burnt offerings by as many as were of a moved lev.

32 And the number of the burnt offerings, which the kehilla brought, was seventy bullocks, a hundred rams and two hundred lambs: all these were for a burnt offering to אֱלֹהִים.

33 And the kadosh things were six hundred oxen and three thousand sheep.

34 But the kohanim were too few, so that they could not skin all the burnt offerings: therefore their brothers the Lewiym did help them, until the work was ended and until the other kohanim had set themselves apart: for the Lewiym were more upright in lev to set themselves apart than the kohanim.

35 And also the burnt offerings were in abundance, with the fat of the shalom offerings and the drink offerings for every burnt offering. So the service of the Bayit of אֱלֹהִים was re-established.

36 And Hizqiyahu had gilah, with all the people, in that Ahlohim had prepared the people: for the task was done suddenly and promptly.

30 And Hizqiyahu sent to kol Yisrael and

Yahudah and wrote letters also to Efrayim and Menasheh, that they should come to the Bayit of אֱלֹהִים at Yahrushalayim, to keep the Pesach to אֱלֹהִים Ahlohim of Yisrael.

2 For the melech had taken counsel and his rulers and the entire kehilla in Yahrushalayim, to keep the Pesach in the second chodesh.

3 For they could not keep it at that time because the kohanim had not set themselves apart sufficiently,

neither had the people gathered themselves together to Yahrushalayim.

4 And the thing pleased the melech and the entire kehilla.

5 So they established a decree to make a proclamation throughout kol Yisrael, from Be-er-Sheva even to Dan, that they should come to keep the Pesach to אלהים Ahlohim of Yisrael at Yahrushalayim: for they had not done it for a long time as it had been commanded.

6 So the postal runners went with the letters from the melech and his rulers throughout kol Yisrael and Yahudah and according to the commandment of the melech, saying, You children of Yisrael, teshuvah again to אלהים Ahlohim of Avraham, Yitzchak and Yisrael, and He will return to the remnant of you, that are escaped out of the hand of the melechim of Ashshur.

7 And be not you like your ahvot and like your brothers, who trespassed against אלהים Ahlohim of their ahvot, who then gave them up to desolation, as you see.

8 Now be not stiff-necked, as your ahvot were, but yield yourselves to אלהים and enter into His Kadosh-Place, which He has set apart le-olam-va-ed: and serve אלהים your Ahlohim that the fierceness of His wrath may turn away from you.

9 For if you teshuvah again to אלהים, your brothers and your children shall find rachamim before them that lead them captive, so that they shall come again into this land: for אלהים your Ahlohim is full of unmerited chen and rachamim and will not turn away His face from you, if you make teshuvah to Him.

10 So the postal runners passed from city to city through the country of Efrayim and Menasheh even

to Zevulun: but they laughed them to scorn and mocked them.

11 Nevertheless some from Asher and Menasheh and of Zevulun humbled themselves and came to Yahrushalayim.

12 Also in Yahudah the hand of Ahlohim was to give them one lev to do the commandment of the melech and of the rulers, by The Word of אֱלֹהִים.

13 And there were assembled at Yahrushalayim many people to keep the moed of Chag Matzoth in the second chodesh, a very great kehilla.

14 And they arose and took away the altars that were in Yahrushalayim and all the altars for incense they took away and cast them into the brook Kidron.

15 Then they killed the Pesach on the fourteenth yom of the second chodesh: and the kohanim and the Lewiym were ashamed and set themselves apart and brought in the burnt offerings into the Bayit of אֱלֹהִים.

16 And they stood in their place according to the commandment, according to the Torah of Moshe the man of Ahlohim: the kohanim sprinkled the dahm, which they received from the hand of the Lewiym.

17 For there were many in the kehilla that were not kadosh: therefore the Lewiym had the charge of the killing of the Pesach for everyone that was not clean, to set them apart to אֱלֹהִים.

18 For a multitude of the people, even many of Efrayim, and Menasheh, Yissachar and Zevulun, had not cleansed themselves, yet did they eat the Pesach otherwise than it was written. But Hizqiyahu made tefillah for them, saying, אֱלֹהִים is tov and He will pardon everyone,

19 That prepares his lev to seek Ahlohim, אֱלֹהִים Ahlohim of his ahvot, though he be not cleansed according to the purification of the Kadosh-Place.

20 And אִיִּזְקִיָּהוּ listened to Hizqiyahu and healed the people.

21 And the children of Yisrael that were present at Yahrushalayim kept the moed of Chag Matzoth seven yamim with great gilah: and the Lewiym and the kohanim gave tehilla to אִיִּזְקִיָּהוּ yom-by-yom, singing with loud instruments to אִיִּזְקִיָּהוּ.

22 And Hizqiyahu spoke comfortably to all the Lewiym that taught the tov da'at of אִיִּזְקִיָּהוּ: and they did eat throughout the moed seven yamim, offering shalom offerings and making confession to אֱלֹהֵי אֲבוֹתָם Ahlohim of their ahvot.

23 And the whole kehilla took counsel to keep another seven yamim: and they kept another seven yamim with gilah.

24 For Hizqiyahu melech of Yahudah did give to the kehilla a thousand bullocks and seven thousand sheep; and the rulers gave to the kehilla a thousand bullocks and ten thousand sheep: and a great number of kohanim set themselves apart.

25 And all the kehilla of Yahudah, with the kohanim and the Lewiym and the entire kehilla that came out of Yisrael, and the gerim that came out of the land of Yisrael and that dwelt in Yahudah, had gilah.

26 So there was great simcha in Yahrushalayim: for since the time of Shlomo the son of Dawid melech of Yisrael there was nothing like it in Yahrushalayim.

27 Then the kohanim the Lewiym arose and blessed the people: and their voice was heard and their tefillah came up to His kadosh dwelling, even to the shamayim.

31 Now when all this was finished, kol Yisrael that was present went out to the cities of Yahudah and broke the images in pieces and cut down the Asherim and threw down the idol temples and the altars out of all Yahudah and Benyamin, in Efrayim

also and Menasheh, until they had utterly destroyed them all. Then all the children of Yisrael returned, every man to his possession, into their own cities.

2 And Hizqiyahu appointed the divisions of the kohanim and the Lewiym after their divisions, every man according to his service, the kohanim and Lewiym for burnt offerings and for shalom offerings, to serve and to give hodu and to give tehilla in the gates of the tents of אֱלֹהֵינוּ.

3 He appointed also the melech's portion from his substance for the burnt offerings, for the shacrit and maariv burnt offerings and the burnt offerings for The Shabbats and for the Chodashim and for the set moadeem, as it is written in the Torah of אֱלֹהֵינוּ.

4 Also he commanded the people that dwelt in Yahrushalayim to give the portion of the kohanim and Lewiym to them, that they might be encouraged in the Torah of אֱלֹהֵינוּ.

5 And as soon as the commandment came abroad, the children of Yisrael brought in abundance the bikkurim of grain, wine and oil and honey and of all the increase of the fields; and the ma'aser of all things they brought in abundantly.

6 And concerning the children of Yisrael and Yahudah, that dwelt in the cities of Yahudah, they also brought in the ma'aser of oxen and sheep and the ma'aser of kadosh things which were kadosh to אֱלֹהֵינוּ their Ahlohim and laid them up by heaps.

7 In the third chodesh they began to lay the foundation of the heaps and finished them in the seventh chodesh.

8 And when Hizqiyahu and the rulers came and saw the heaps, they blessed אֱלֹהֵינוּ and His people Yisrael.

9 Then Hizqiyahu questioned the kohanim and the Lewiym concerning the heaps.

10 And Azaryahu the head kohen of Beit Tzadok answered him and said, Since the people began to bring the offerings into the Bayit of אֶלֹהִים, we have had enough to eat and have left plenty: for אֶלֹהִים has blessed His people; and that which is left is in this great storage.

11 Then Hizqiyahu commanded to prepare rooms in the Bayit of אֶלֹהִים; and they prepared them,

12 And brought in the offerings and the ma'aser and the dedicated things faithfully: over which Chonanyahu the Lewite was ruler and Shimei his brother was the next.

13 And Yehi-El and Azazyahu and Nahath and Asah-El and Yerimoth and Yozavad and Elel and Yismachyahu and Machath and Benyahu, were overseers under the hand of Chonanyahu and Shimei his brother, at the commandment of Hizqiyahu the melech and Azaryahu the ruler of the Bayit of Ahlohim.

14 And Korach the son of Imnah the Lewite, the gatekeeper toward the east, was over the terumah of Ahlohim, to distribute the offerings of אֶלֹהִים and the most kadosh things.

15 And next were Ayden and Minyamin and Yeshua and Shemayahu, Amaryahu and Shecanyahu, in the cities of the kohanim, in their appointed office, to give to their brothers by divisions, to the great as well as to the small:

16 Beside the males, from three years older and upward, even to everyone that enters into the Bayit of אֶלֹהִים, his daily portion for their service in their duties according to their divisions;

17 Both to the kohanim by the bayit of their ahvot and the Lewiym from twenty years old and upward, in their duties by their divisions;

18 And to the genealogy of all their little ones, their wives and their sons and their daughters, through

the entire kehilla: for in their appointed office they set themselves apart in set apartness:

19 Also of the sons of Aharon the kohanim, who were in the fields of the suburbs of their cities, in every city, the men that were designated by name, to give portions to all the males among the kohanim and to all that were counted by genealogies among the Lewiym.

20 And this did Hizqiyahu throughout all Yahudah and did that which was tov and right and full of emet before אלהים his Ahlohim.

21 And in every mitzvah that he began in the service of the Bayit of Ahlohim and in the Torah and in the mishpatim, to seek his Ahlohim, he did it with all his lev and prospered.

32 After these things and their establishment, Sanchayrev melech of Ashshur came and entered into Yahudah and encamped against the fortified cities and thought to win them for himself.

2 And when Hizqiyahu saw that Sanchayrev had come and that he was purposed to fight against Yahrushalayim,

3 He took counsel with his rulers and his mighty men to stop the mayim of the fountains that were outside the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains and the brook that ran through the middle of the land, saying, Why should the melechim of Ashshur come and find much mayim?

5 Also he strengthened himself and built up all of the wall that was broken and raised up to the towers and another wall outside and repaired Millo in the city of Dawid and made spears and shields in abundance.

6 And he set captains of war over the people and gathered them together to him in the street of the gate of the city and spoke comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the melech of Ashshur, nor for all the multitude that is with him: for there be more with us than with him:

8 With him is an arm of flesh; but with us is אלהינו our Ahlohim to help us and to fight our battles. And the people found rest by the words of Hizqiyahu melech of Yahudah.

9 After this did Sanchayrev melech of Ashshur send his avadim to Yahrushalayim – but he himself laid siege against Lachish and all his power with him – to Hizqiyahu melech of Yahudah and to all Yahudah that were at Yahrushalayim, saying,

10 This says Sanchayrev melech of Ashshur, On what do you trust, that you stay in the siege in Yahrushalayim?

11 Does not Hizqiyahu persuade you to die by famine and by thirst, saying, אלהינו our Ahlohim shall deliver us out of the hand of the melech of Ashshur?

12 Has not the same Hizqiyahu taken away his idol temples and his altars and commanded Yahudah and Yahrushalayim, saying, You shall worship before one altar and burn incense upon it?

13 Know you not what I and my ahvot have done to all the peoples of other lands? Were the ahlahim of the goyim of those lands in any derech able to deliver their lands out of my hand?

14 Who was there among all the ahlahim of those goyim that my ahvot utterly destroyed, which could deliver their people out of my hand, that your ahlahim should be able to deliver you out of my hand?

15 Now therefore let not Hizqiyahu deceive you, nor persuade you on this matter, neither believe him: for no ahlahim of any nation, or malchut was able to deliver his people out of my hand and out of the hand of my ahvot: how much less shall your Ahlohim deliver you out of my hand?

16 And his avadim spoke even more things against אֱלֹהִים Ahlohim and against His eved Hizqiyahu.

17 He wrote also letters to rail on אֱלֹהִים Ahlohim of Yisrael and to speak against Him, saying, As the ahlahim of the goyim of the other lands have not delivered their people out of my hand, so shall not the Ahlohim of Hizqiyahu deliver His people out of my hand.

18 Then they cried with a loud voice in the speech of Yahudah to the people of Yahrushalayim that were on the wall, to frighten them and to trouble them; that they might take the city.

19 And they spoke against the Ahlohim of Yahrushalayim, as against the ahlahim of the peoples of the earth, which are the work of the hands of man.

20 And for this cause Hizqiyahu the melech and the navi Yeshayahu the son of Amotz, made tefillot and cried to the shamayim.

21 And אֱלֹהִים sent a heavenly malach, who cut off all the mighty men of bravery and the leaders and captains in the camp of the melech of Ashshur. So he returned with shame to his own land. And when he had come into the bayit of his ahlahim, they that were his own offspring killed him there with the sword.

22 So אֱלֹהִים saved Hizqiyahu and the inhabitants of Yahrushalayim from the hand of Sanchayrev the melech of Ashshur and from the hands of all others and guided them on every side.

23 And many brought gifts to אֲרָאָם to Yahrushalayim and presents to Hizqiyahu melech of Yahudah: so that he was magnified in the sight of all goyim from then on.

24 In those yamim Hizqiyahu was sick, near to death and made tefillah to אֲרָאָם and He spoke to him and He gave him an ot.

25 But Hizqiyahu rendered not again according to the tov done to him; for his lev was lifted up in pride: therefore there was wrath upon him and upon Yahudah and Yahrushalayim.

26 Notwithstanding Hizqiyahu humbled himself from the pride of his lev, both he and the inhabitants of Yahrushalayim, so that the wrath of אֲרָאָם came not upon them in the yamim of Hizqiyahu.

27 And Hizqiyahu had exceeding riches and kavod: and he made himself treasuries for silver and for gold and for precious stones and for spices and for shields and for all manner of pleasant jewels;

28 Storehouses also for the increase of grain and wine and oil; and stalls for all kinds of beasts and folds for flocks.

29 Also he provided for himself cities and possessions of flocks and herds in abundance: for Ahlohim had given him very much substance.

30 Hizqiyahu himself also stopped the upper watercourse of Gihon and brought it straight down to the west side of the city of Dawid. And Hizqiyahu prospered in all his works.

31 However in the business of the ambassadors sent from the rulers of Bavel, who sent to him to seek information about all the wonders that were done in the land, Ahlohim left him alone, to test him, that He might know all that was in his lev.

32 Now the rest of the acts of Hizqiyahu and his tov mitzvoth, see, they are written in the vision of

Yeshayahu the navi, the son of Amotz and in the Scroll of The Melechim of Yahudah and Yisrael.
33 And Hizqiyahu slept with his ahvot and they buried him in the best of the tombs of the sons of Dawid: and all Yahudah and the inhabitants of Yahrushalayim gave him great kavod at his death. And Menasheh his son reigned in his place.

33 Menasheh was twelve years old when he began to reign and he reigned fifty-five years in Yahrushalayim:

2 But did that which was evil in the sight of אֱלֹהִים, like the abominations of the goyim, whom אֱלֹהִים had cast out before the children of Yisrael.

3 For he rebuilt again the idol temples which Hizqiyahu his abba had broken down and he raised up altars for the Ba'alim and made Asherim and worshipped all the hosts of the shamayim and served them.

4 Also he built altars in the Bayit of אֱלֹהִים; about which אֱלֹהִים had said, In Yahrushalayim shall My Name be le-olam-va-ed.

5 And he built altars for all the hosts of shamayim in the two courts of the Bayit of אֱלֹהִים.

6 And he caused his children to pass through the fire in the Valley of the son of Hinnom: also he observed pagan times and used enchantments and used witchcraft and dealt with a familiar ruach and with spiritists: he did much evil in the sight of אֱלֹהִים, to provoke Him to anger.

7 And he set a carved image, an idol that he had made, in the Bayit of Ahlohim, of which Ahlohim had said to Dawid and to Shlomo his son, In this Bayit and in Yahrushalayim, which I have chosen before all the tribes of Yisrael, will I put My Name le-olam-va-ed:

8 Neither will I anymore remove the foot of Yisrael from out of the land which I have appointed for your ahvot; only if they will take heed to do all that I have commanded them, according to the whole Torah and the chukim and the ordinances by the hand of Moshe.

9 So Menasheh made Yahudah and the inhabitants of Yahrushalayim to go astray and to do worse than the goyim, whom אֱלֹהִים had destroyed before the children of Yisrael.

10 And אֱלֹהִים spoke to Menasheh and to His people: but they would not listen.

11 Therefore אֱלֹהִים brought upon them the captains of the army of the melech of Ashshur, which took Menasheh among the thorns and bound him with bronze shackles and carried him to Bavel.

12 And when he was in affliction, he sought אֱלֹהִים his Ahlohim and humbled himself greatly before the Ahlohim of his ahvot,

13 And made tefillah to Him: and He was entreated by him and listened to his supplication and brought him again to Yahrushalayim into his malchut. Then Menasheh knew that אֱלֹהִים He was Ahlohim.

14 Now after this he built a wall outside the city of Dawid, on the west side of Gihon, in the valley, even to the entrance of the Fish Gate and it went around Ophel and he raised it up to a very great height and put captains of war in all the fortified cities of Yahudah.

15 And he took away the strange ahlahim and the idol out of the Bayit of אֱלֹהִים and all the altars that he had built on the har of the Bayit of אֱלֹהִים and in Yahrushalayim and cast them out of the city.

16 And he repaired the altar of אֱלֹהִים and sacrificed on it shalom offerings and hodu offerings and commanded Yahudah to serve אֱלֹהִים Ahlohim of Yisrael.

17 Nevertheless the people did sacrifice still in the idol temples, yet to אֱלֹהִים their Ahlohim only.

18 Now the rest of the acts of Menasheh and his tefillah to his Ahlohim and the words of the seers that spoke to him in the Name of אֱלֹהִים Ahlohim of Yisrael, see, they are written in the Scroll of The Melechim of Yisrael.

19 His tefillah also and how Ahlohim was moved by him and all his sin and his trespass and the places in which he built idol temples and set up Asherim and graven images, before he was humbled: see, they are all written among the sayings of the seers.

20 So Menasheh slept with his ahvot and they buried him in his own bayit: and Amon his son reigned in his place.

21 Amon was twenty-two years old when he began to reign and reigned two years in Yahrushalayim.

22 But he did that which was evil in the sight of אֱלֹהִים, as did Menasheh his abba: for Amon sacrificed to all the carved images which Menasheh his abba had made and served them;

23 And humbled not himself before אֱלֹהִים, as Menasheh his abba had humbled himself; but Amon trespassed more and more.

24 And his avadim conspired against him and killed him in his own bayit.

25 But the people of the land killed all them that had conspired against melech Amon; and the people of the land made Yoshiyahu his son melech in his place.

34 Yoshiyahu was eight years old when he began to reign and he reigned in Yahrushalayim thirty-one years.

2 And he did that which was right in the sight of אֱלֹהִים and had his halacha in the halachot of Dawid

his abba and turned neither to the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to seek after the Ahlohim of Dawid his abba: and in the twelfth year he began to purge Yahudah and Yahrushalayim of the idol temples and the Asherim and the carved images and the molten images.

4 And they broke down the altars of Ba'alim in his presence; and the images, that were high above them, he cut down; and the Asherim and the carved images and the molten images, he broke in pieces and made dust of them and scattered it upon the graves of them that had sacrificed to them.

5 And he burned the bones of their kohanim upon their altars and cleansed Yahudah and Yahrushalayim.

6 And so he also did in the cities of Menasheh and Efrayim and Shimon, even to Naphtali, with their ruins all around.

7 And when he had broken down the altars and the Asherim and had beaten the graven images into powder and cut down all the idols throughout all the land of Yisrael, he returned to Yahrushalayim.

8 Now in the eighteenth year of his reign, when he had purged the land and the Bayit, he sent Shaphan the son of Azalyahu and Maaseyahu the leader of the city and Yoach the son of Yoachaz the recorder, to repair the Bayit of אלהים his Ahlohim.

9 And when they came to Hilkiyahu the Kohen HaGadol, they delivered the money that was brought into the Bayit of Ahlohim, which the Lewiym that kept the doors had gathered from the hand of Menasheh and Efrayim and of the remnant of Yisrael and of all Yahudah and Benyamin; and they returned to Yahrushalayim.

10 And they put it in the hand of the workmen that had the oversight of the Bayit of אִרְמֵיָא and they gave it to the workmen that worked in the Bayit of אִרְמֵיָא, to repair and strengthen the Bayit:

11 Even to the craftsmen and builders they gave it, to buy carved stone and timber for couplings and to floor the houses that the melechim of Yahudah had destroyed.

12 And the men did the work faithfully: and the overseers were Yachath and Ovadyahu, the Lewiym, of the sons of Merari; and Zacharyah and Meshullam, of the sons of the Kohathites, to oversee; and others of the Lewiym, all that were skilled with instruments of music.

13 Also they who oversaw the bearers of burdens and were overseers of all those that did work in any manner of service: and of the Lewiym there were sophrim and officers and gatekeepers.

14 And when they brought out the money that was brought into the Bayit of אִרְמֵיָא, Hilkiyahu the kohen found a scroll of the Torah of אִרְמֵיָא given by Moshe.

15 And Hilkiyahu answered and said to Shaphan the Sopher, I have found the scroll of the Torah in the Bayit of אִרְמֵיָא. And Hilkiyahu delivered the scroll to Shaphan.

16 And Shaphan carried the scroll to the melech and brought the melech word back again, saying, All that was committed to your avadim, they did it.

17 And they have gathered together the money that was found in the Bayit of אִרְמֵיָא and have delivered it into the hands of the overseers and to the hands of the workmen.

18 Then Shaphan the Sopher told the melech, saying, Hilkiyahu the kohen has given me a scroll. And Shaphan read it before the melech.

19 And it came to pass, when the melech had heard the Words of the Torah, that he tore his clothes.

20 And the melech commanded Hilkiyahu and Ahikam the son of Shaphan and Avdon the son of Micah and Shaphan the Sopher and Asayah an eved of the melech's, saying,

21 Go, inquire of אֱלֹהִים for me and for them that are left in Yisrael and in Yahudah, concerning the Words of the scroll that is found: for great is the wrath of אֱלֹהִים that is poured out upon us because our ahvot have not kept The Word of אֱלֹהִים, to do after all that is written in this scroll.

22 And Hilkiyahu and they that the melech had appointed, went to Huldah the neviyah, the isha of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe – now she dwelt in Yahrushalayim in the second quarter – and they spoke to her to that effect.

23 And she answered them, This says אֱלֹהִים Ahlohim of Yisrael, Tell the man that sent you to Me,

24 This says אֱלֹהִים, See, I will bring evil upon this place and upon the inhabitants of it, even all the curses that are written in the scroll that they have read before the melech of Yahudah:

25 Because they have forsaken Me and have burned incense to other ahlahim, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be poured out upon this place and shall not be quenched.

26 And as for the melech of Yahudah, who sent you to inquire of אֱלֹהִים, so shall you say to him, This says אֱלֹהִים Ahlohim of Yisrael concerning the words which you have heard;

27 Because your lev was tender and you did humble yourself before Ahlohim, when you heard His Words against this place and against its inhabitants and humbled yourself before Me and did tear your clothes and weep before Me; I have even heard you also, says אֱלֹהִים.

28 See, I will gather you to your ahvot and you shall be gathered to your grave in shalom, neither shall your eyes see all the evil that I will bring upon this place and upon the inhabitants of it. So they brought the melech word again.

29 Then the melech sent and gathered together all the zechanim of Yahudah and Yahrushalayim.

30 And the melech went up into the Bayit of אֱלֹהִים and all the men of Yahudah and the inhabitants of Yahrushalayim and the kohanim and the Lewiym and all the people, great and small: and he read in their ears all the Words of the scroll of the brit that was found in the Bayit of אֱלֹהִים.

31 And the melech stood in his place and made a brit before אֱלֹהִים, to have his halacha after אֱלֹהִים and to keep His mishpatim and His testimonies and His chukim, with all his lev and with all his being, to perform the Words of the brit that is written in this scroll.

32 And he caused all that were present in Yahrushalayim and Benyamin to stand by it. And the inhabitants of Yahrushalayim did according to the brit of Ahlohim, the Ahlohim of their ahvot.

33 And Yoshiyahu took away all the abominations out of all the countries that pertained to the children of Yisrael and made all that were present in Yisrael to serve, even to serve אֱלֹהִים their Ahlohim. And all his yamim they did not depart from following אֱלֹהִים, the Ahlohim of their ahvot.

35 Moreover Yoshiyahu kept a Pesach to אֱלֹהִים in Yahrushalayim: and they killed the Pesach on the fourteenth yom of the first chodesh.

2 And he set the kohanim in their duties and encouraged them to the service of the Bayit of אֱלֹהִים,

3 And said to the Lewiym that taught kol Yisrael, who were kadosh to אלהים, Put the kadosh Ark in the Bayit which Shlomo the son of Dawid melech of Yisrael did build; it shall not be a burden upon your shoulders: serve אלהים your Ahlohim and His people Yisrael,

4 And prepare yourselves by the houses of your ahvot, after your divisions, according to the writing of Dawid melech of Yisrael and according to the writing of Shlomo his son.

5 And stand in the Kadosh-Place according to the divisions of the mishpachot of the ahvot of your brothers the people and after the division of the mishpachot of the Lewiym.

6 So kill the Pesach and set yourselves apart and prepare your brothers, so that they may do according to The Word of אלהים by the hand of Moshe.

7 And Yoshiyahu gave to the people, from the flock, lambs and kids, all for the Pesach offerings, for all that were present, to the number of thirty three thousand bullocks: these were of the melech's substance.

8 And his rulers gave willingly to the people, to the kohanim and to the Lewiym: Hilkiyahu and Zacharyah and Yehi-El, rulers of the Bayit of Ahlohim, they gave to the kohanim for the Pesach offerings two thousand six hundred small cattle and three hundred oxen.

9 Chananyahu also and Shemayahu and Natan-El, his brothers and Hashavyahu and Yei-El and Yozavad, head of the Lewiym, gave to the Lewiym for Pesach offerings five thousand small cattle and five hundred oxen.

10 So the service was prepared and the kohanim stood in their place and the Lewiym in their courses, according to the melech's commandment.

11 And they killed the Pesach and the kohanim sprinkled the dahm from their hands and the Lewiym skinned them.

12 And they removed the burnt offerings, so that they might give according to the divisions of the mishpachot of the people, to offer to אֱלֹהֵינוּ, as it is written in the scroll of Moshe. And so they did with the oxen.

13 And they roasted the Pesach with fire according to the ordinance: but the other kadosh offerings they cooked in pots and in caldrons and in pans and divided them speedily among all the people.

14 And afterward they made ready for themselves and for the kohanim: because the kohanim the sons of Aharon were busy in offering the burnt offerings and the fat until lyla; therefore the Lewiym prepared for themselves and for the kohanim the sons of Aharon.

15 And the singers the sons of Asaph were in their places, according to the commandment of Dawid and Asaph and Heman and Yeduthun the melech's seer; and the gatekeepers waited at every gate; they might not depart from their service; for their brothers the Lewiym prepared for them.

16 So all the service of אֱלֹהֵינוּ was prepared the same yom, to keep the Pesach and to offer burnt offerings upon the altar of אֱלֹהֵינוּ, according to the commandment of melech Yoshiyahu.

17 And the children of Yisrael that were present kept the Pesach at that time and the moed of Chag Matzoth seven yamim.

18 And there was no Pesach like that one kept in Yisrael from the yamim of Shmuel the navi; neither did all the melechim of Yisrael ever shomer such a Pesach as Yoshiyahu kept and the kohanim and the Lewiym and all Yahudah and Yisrael that were present, and the inhabitants of Yahrushalayim.

19 In the eighteenth year of the reign of Yoshiyahu was this Pesach kept.

20 After all this, when Yoshiyahu had prepared the Bayit, Necho melech of Mitzrayim came up to fight against Carchemish by the Euphrates River: and Yoshiyahu went out against him.

21 But he sent ambassadors to him, saying, What have I to do with you, you melech of Yahudah? I come not against you this yom, but against the bayit with which I have war: for ahlahim commanded me to hurry: refrain from meddling with ahlahim, who is with me, that He does not destroy you.

22 Nevertheless Yoshiyahu would not turn his face from him, but disguised himself, that he might fight with him and listened not to the words of Necho from the mouth of Ahlohim and came to fight in the Valley of Megiddo.

23 And the archers shot at melech Yoshiyahu; and the melech said to his avadim, Take me away; for I am severely wounded.

24 His avadim therefore took him out of that mirkavah and put him in the second mirkavah that he had; and they brought him to Yahrushalayim and he died and was buried in one of the tombs of his ahvot. And all Yahudah and Yahrushalayim mourned for Yoshiyahu.

25 And Yirmeyahu lamented for Yoshiyahu: and all the singing men and the singing women spoke of Yoshiyahu in their lamentations until this yom and made them an ordinance in Yisrael: and, see, they are written in the lamentations.

26 Now the rest of the acts of Yoshiyahu and his tov mitzvoth, according to that which was written in the Torah of אהאז:

27 And his mitzvoth, the first and last, see, they are written in the Scroll of The Melechim of Yisrael and Yahudah.

36 Then the people of the land took Yahuachaz the son of Yoshiyahu and made him melech in his abba's place in Yahrushalayim.

2 Yahuachaz was twenty-three years old when he began to reign and he reigned three chodashem in Yahrushalayim.

3 And the melech of Mitzrayim turned aside and took Yahrushalayim and imposed on the land a hundred talents of silver and a talent of gold.

4 And the melech of Mitzrayim made Elyakim his brother melech over Yahudah and Yahrushalayim and changed his name to Yahuyakim. And Necho took Yahuachaz his brother and carried him to Mitzrayim.

5 Yahuyakim was twenty-five years old when he began to reign and he reigned eleven years in Yahrushalayim: and he did that which was evil in the sight of אלהים his Ahlohim.

6 Against him came up Nevuchadnetzar melech of Bavel and bound him in bronze shackles, to carry him to Bavel.

7 Nevuchadnetzar also carried the vessels of the Bayit of אלהים to Bavel and put them in his hekal at Bavel.

8 Now the rest of the acts of Yahuyakim and his abominations which he did and that which was found in him, see, they are written in the Scroll of The Melechim of Yisrael and Yahudah: and Yahuyahchin his son reigned in his place.

9 Yahuyahchin was eight years old when he began to reign and he reigned three chodashem and ten yamim in Yahrushalayim: and he did that which was evil in the sight of אלהים.

10 And at the turn of the year, melech Nevuchadnetzar sent and brought him to Bavel, with the valuable vessels of the Bayit of אלהים and

made Tzidqiyahu his brother melech over Yahudah and Yahrushalayim.

11 Tzidqiyahu was twenty-one years old when he began to reign and reigned eleven years in Yahrushalayim.

12 And he did that which was evil in the sight of אלהים his Ahlohim and humbled not himself before Yirmeyahu the navi speaking from the mouth of אלהים.

13 And he also rebelled against melech Nevuchadnetzar, who had made him swear by Ahlohim: but he stiffened his neck and hardened his lev from turning to אלהים Ahlohim of Yisrael.

14 Moreover all the heads of the kohanim and the people, transgressed very much just like all the abominations of the goyim; and polluted the Bayit of אלהים which He had set apart in Yahrushalayim.

15 And אלהים Ahlohim of their ahvot sent for them by His messengers, rising up early and sending them; because He had rachamim on His people and on His dwelling place:

16 But they mocked the messengers of Ahlohim and despised His Words and abused His neviim, until the wrath of אלהים arose against His people, until there was no remedy.

17 Therefore He brought upon them the melech of the Chaldeans, who killed their young men with the sword in the Bayit of their Kadosh-Place and had no rachamim upon young men, or maidens, older men, or those that were frail, He gave them all into his hand.

18 And all the vessels of the Bayit of Ahlohim, great and small and the treasures of the Bayit of אלהים and the treasures of the melech and of his rulers; all these he brought to Bavel.

19 And they burned the Bayit of Ahlohim and broke down the wall of Yahrushalayim and burned all the

palaces of it with fire and destroyed all the valuable vessels in it.

20 And those that had escaped from the sword he carried away to Bavel; where they were avadim to him and his sons until the reign of the malchut of Persia:

21 To fulfill The Word of אֱלֹהִים by the mouth of Yirmeyahu, until the land had enjoyed her Shabbats: for as long as she lay desolate she kept Shabbat, to fulfill seventy years.

22 Now in the first year of Koresh melech of Persia, so that The Word of אֱלֹהִים spoken by the mouth of Yirmeyahu might be accomplished, אֱלֹהִים stirred up the ruach of Koresh melech of Persia, so that he made a proclamation throughout all his malchut and put it also in writing, saying,

23 This says Koresh melech of Persia, All the malchutim of the earth has אֱלֹהִים Ahlohim of the shamayim given to me; and He has charged me to build him a Bayit in Yahrushalayim, which is in Yahudah. Who is there among you from all His people? אֱלֹהִים his Ahlohim be with him and now let him go and make aliyah. X

Matthew-Mattityahu

The Besorah According To Matthew-Mattityahu To All Nations

- 1 The scroll of the generations of $\omega\psi\chi\lambda$ Ha Moshiach, Ben Dawid, the Ben of Avraham.
- 2 Avraham begat Yitzchak; and Yitzchak begat Yaakov; and Yaakov begat Yahudah and his brothers;
- 3 And Yahudah begat Peretz and Tzerah of Tamar; and Peretz begat Hetsron; and Hetsron begat Ram;
- 4 And Ram begat Amminadav; and Amminadav begat Nachshon; and Nachshon begat Salmon;
- 5 And Salmon begat Boaz of Rachav; and Boaz begat Oved of Root; and Oved begat Yishai;
- 6 And Yishai begat Dawid the melech; and Dawid the melech begat Shlomo of her that had been the isha of Uriyah;
- 7 And Shlomo begat Rechavam; and Rechavam begat Aviyah; and Aviyah begat Asa;
- 8 And Asa begat $\omega\psi\chi\lambda$ phat; and $\omega\psi\chi\lambda$ phat begat Yahuram; and Yahuram begat Uziyahu;
- 9 And Uziyahu begat Yoatham; and Yoatham begat Achaz; and Achaz begat Hizqiyahu;
- 10 And Hizqiyahu begat Menasheh; and Menasheh begat Amon; and Amon begat Yoshiyahu;
- 11 And Yoshiyahu begat Yehkonia and his brothers, about the time they were carried away to Bavel:
- 12 And after the exile to Bavel, Yehkonia begat Shealtiel; and Shealtiel begat Zerubbavel;
- 13 And Zerubbavel begat Avihud; and Avihud begat Elyaquim; and Elyaquim begat Azor;
- 14 And Azor begat Tzadok; and Tzadok begat Achim; and Achim begat Elihud;
- 15 And Elihud begat El-Azar; and El-Azar begat Mattan; and Mattan begat Yaakov;

16 And Yaakov begat Yoseph. This Yoseph was the husband of Miryam, from whom was born **משיח**, who is called The Moshiach.

17 So all the generations from Avraham to Dawid are fourteen generations; and from Dawid until the carrying away into Bavel are fourteen generations; and from the carrying away into Bavel to The Moshiach are fourteen generations.

18 Now the birth of **משיח** Ha Moshiach was in this manner: When His eema Miryam was espoused to Yoseph, before they came together, she was found to be with Child by The Ruach Hakodesh.

19 Then Yoseph her husband, being a tzadik man and not willing to make her a public example, desired to put her away and conceal her.

20 But while he thought on these things, see, the heavenly malach of The Master YAH appeared to him in a dream, saying, Yoseph, ben Dawid, fear not to take to you Miryam your isha: for that which is conceived in her is from The Ruach Hakodesh.

21 And she shall bring forth a Son and you shall call His Name **משיח**: for He shall save His people from their sins.

22 Now all this was done, that it might be fulfilled what was spoken by The Master **אֱלֹהִים** through the navi, saying,

23 See, The Virgin shall be with Child and shall bring forth a Son and they shall call His Name Emmanu-El, which when interpreted means, El with us.

24 Then Yoseph being raised from sleep did as the heavenly malach of The Master **אֱלֹהִים** had told him and took to himself his isha:

25 And had no sexual relations with her until she had brought forth her bachor Son: and he called His Name **משיח**.

2 Now when **משיח** was born in Beth-Lechem of Yahudah in the yamim of Herod the melech, see, there came astronomers from the east to Yahrushalayim,

2 Saying, Where is He that is born Melech of the Yahudim? For we have seen His cochav in the east and have come to worship Him.

3 When Herod the melech had heard these things, he was troubled and all Yahrushalayim with him.

4 And when he had gathered all the main kohanim and Sophrim of the people together, he demanded of them where The Moshiach would be born.

5 And they said to him, In Beth-Lechem of Yahudah: for this is written by the navi,

6 And you Beth-Lechem, in the land of Yahudah, are not the least among the princes of Yahudah: for out of you shall come a Governor that shall rule My people Yisrael.

7 Then Herod, when he had privately called the magicians, inquired of them diligently what time the cochav appeared.

8 And he sent them to Beth-Lechem and said, Go and search diligently for the young Child; and when you have found Him, bring me word again, that I may come and worship Him also.

9 When they had heard the melech, they departed; and, see, the cochav, which they saw in the east, went before them, until it came and stood over where the young Child was.

10 When they saw the cochav, they rejoiced with exceedingly great simcha.

11 And when they had come into the bayit, they saw the young Child with Miryam His eema and fell down and worshipped Him: and when they had opened their treasures, they presented to Him gifts; gold and frankincense and myrrh.

12 And being warned of אֱלֹהִים in a dream that they should not return to Herod, they departed into their own country another derech.

13 And when they were departed, see, the heavenly malach of The Master אֱלֹהִים appeared to Yoseph in a dream, saying, Arise and take the young Child and His eema and flee into Mitzrayim and stay there until I bring you word: for Herod will seek the young Child to destroy Him.

14 When he arose, he took the young Child and His eema by lyla and departed into Mitzrayim:

15 And was there until the death of Herod: that it might be fulfilled what was spoken by The Master אֱלֹהִים through the navi, saying, Out of Mitzrayim have I called My Son.

16 Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry and sent forth and killed all the children that were in Beth-Lechem and in all its coasts, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Yirmeyahu the navi, saying,

18 In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and she would not be comforted because they are no more and could not be brought back.

19 But when Herod was dead, see, a heavenly malach of The Master אֱלֹהִים appeared in a dream to Yoseph in Mitzrayim,

20 Saying, Arise and take the young Child and His eema and go into the land of Yisrael: for they are dead who sought the young Child's chayim.

21 And he arose and took the young Child and His eema and came into the land of Yisrael.

22 But when he heard that Archelaus did reign in Yahudah in the place of his abba Herod, he was afraid to go there: notwithstanding, being warned by אֱלֹהִים in a dream, he turned aside into the parts of Galil:

23 And he came and dwelt in a city called Natzereth: that it might be fulfilled what was spoken by the navi, He shall be called The Ha-Natzer.

3 In those yamim came Yochanan the Matbeel, proclaiming in the wilderness of Yahudah,

2 And saying, Make teshuvah: for the malchut ha shamayim is offered.

3 For this is he that was spoken of by the navi Yeshayahu, saying, The voice of one crying in the wilderness, Prepare the derech of The Master אֱלֹהִים, make His paths straight.

4 And the same Yochanan had his clothing from goatskins and a leather girdle all around his loins; and his food was locusts and wild honey.

5 Then went out to him Yahrushalayim and all of Yahudah and the entire region all around the Yarden River,

6 And were immersed by him in the Yarden River, confessing their sins.

7 But when he saw many of the Prushim and Tzadukim come to his mikvah, he said to them, O generation of vipers, who has warned you to flee from the wrath to come?

8 Bring forth therefore fruits of perfect teshuvah:

9 And think not within yourselves, We have Avraham as our abba: for I say to you that אֱלֹהִים is able of these stones to raise up children for Avraham.

10 Behold also the axe is laid to the root of the eytzim: therefore every eytz, which brings not forth tov fruit, is cut down and cast into the fire.

11 I indeed mikvah you with the mayim of teshuvah: but He that comes after me is mightier than I, whose sandals I am not worthy to bear: He shall mikvah you with the fire of The Ruach Hakodesh,

12 Whose fan is in His hand and He will thoroughly purge His floor and gather His wheat into the storehouse; but He will burn up the chaff with unquenchable fire.

13 Then came *וּמַרְיָאֵל* from Galil to the Yarden River to Yochanan, to be immersed by him.

14 But Yochanan forbid Him, saying, I have need to be immersed by You and You come to me?

15 And *וּמַרְיָאֵל* answering said to him, Allow it to be so now: for this will allow us to fulfill all Tzedakah-Zadokite protocol. Then He allowed him.

16 And *וּמַרְיָאֵל*, when He was immersed, He went up immediately out of the mayim: and, see, the shamayim were opened over Him and Yochanan saw The Ruach of *אֱלֹהִים* descending like a yonah and resting upon Him:

17 And see a voice from the shamayim, saying, This is My Beloved Son, in whom I AM well pleased.

4 Then was *וּמַרְיָאֵל* led up by The Ruach into the wilderness to be tempted by ha s.a.tan.

2 And when He had fasted forty yamim and forty laylot, He was hungry afterward.

3 And when the tempter came to Him, he said, Since You are The Son of Ahloha, command that these stones be made lechem.

4 But He answered and said, It is written, Man shall not live by lechem alone, but by every word that proceeds out of the mouth of *אֱלֹהִים*.

5 Then s.a.tan took Him up into the kadosh city and set Him on a pinnacle of the Beit HaMikdash,

6 And said to Him, Since You are The Son of Ahloha, cast Yourself down: for it is written, He shall give His heavenly malachim charge concerning You: and in their hands they shall bear You up, lest at any time You dash Your foot against a stone.

7 *וּמַרְיָאֵל* said to him, It is written again, You shall not test The Master *אֱלֹהִים* your Ahloha.

8 Again, s.a.tan took Him up into an exceedingly high har and showed Him all the malchutim of the olam hazeh and the tifereth of them;

9 And said to Him, All these things will I give You, if You will fall down and worship me and bare Your head to me.

10 Then said *וּמַרְיָאֵל* to him, Go, s.a.tan: for it is written, You shall worship *אֱלֹהִים* your Ahloha and Him only shall you serve.

11 Then s.a.tan left Him and, see, heavenly malachim came and attended to Him.

12 Now when **משה** had heard that Yochanan was cast into prison, He departed into Galil;

13 And leaving Natzeret, He came and dwelt in Kfar Nachum, which is upon the sea coast, in the borders of Zevulon and Naphtali:

14 That it might be fulfilled what was spoken by Yeshayahu the navi, saying,

15 The land of Zevulon and the land of Naphtali, by the derech of the sea, beyond the Yarden River, Galil of the goyim;

16 The people who sat in darkness saw great Ohr; and to those who sat in the region and shadow of death Ohr is sprung up.

17 From that time **משה** began to proclaim and to say, Teshuvah: for the malchut ha shamayim is offered.

18 And **משה**, walking by the Sea of Galil, saw two brothers, Shimon called Kefa and Andri his brother, casting a net into the sea: for they were fishermen.

19 And He said to them, Follow Me and I will make you fishers of men.

20 And they immediately left their nets and followed Him.

21 And going on from there, He saw two other brothers, Yaakov the son of Zavdi and Yochanan his brother, in a ship with Zavdi their abba, mending their nets; and He called them.

22 And they immediately left the ship and their abba and followed Him.

23 And **משה** went about all Galil, teaching in their synagogues and proclaiming The Besorah of the malchut and healing all manner of sickness and all manner of disease among the people of Yisrael.

24 And His fame went throughout all Aram-Syria: and they brought to Him all sick people that were taken with diverse diseases and torments and those who were possessed with shedim and those who were lunatics and those that had paralyses; and He healed them.

25 And there followed Him great multitudes of people from Galil and from Dekapolis and from Yahrushalayim and from Yahudah and from beyond the Yarden River.

5 And seeing the multitudes, He went up on a har: and when He was seated, His talmidim came to Him:

2 And He opened His mouth and taught them, saying,

3 Blessed are the poor in ruach: for theirs is the malchut ha shamayim.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the Land.

6 Blessed are they that do hunger and thirst after tzedakah: for they shall be filled.

7 Blessed are the rachamim givers: for they shall obtain rachamim.

8 Blessed are the pure in lev: for they shall see אִשְׁרָאֵל.

9 Blessed are the shalom-makers: for they shall be called b'nai אִשְׁרָאֵל.

10 Blessed are those who are persecuted for tzedakah's sake: for theirs is the malchut ha shamayim.

11 Blessed are you, when men shall revile you and persecute you and shall say all manner of evil against you falsely, for My sake.

12 Gilah and be in great simcha: for great is your reward in the shamayim: for so persecuted they the neviim who were before you.

13 You are the salt of the earth: but if the salt has lost its taste, how shall it be salted? It is no longer tov for anything, but to be cast out and to be trodden under the feet of men.

14 You are the ohr of the olam hazeh. A city that is set on a hill cannot be hidden.

15 Neither do men light a candle and put it under a bushel, but on a menorah; and it gives ohr to all that are in the bayit.

16 Let your ohr so shine before men, that they may see your tov mitzvoth and esteem your Abba who is in the shamayim.

17 Think not that I AM come to weaken, or destroy the Torah, or the neviim: I have not come to weaken, or destroy, but to completely reveal it in its intended fullness.

18 For truly I say to you, Until the current shamayim and earth pass away, not one yud, or one nekudah shall by any means pass from the Torah, until all be fulfilled.

19 Whoever therefore shall break, or weaken one of the least Torah mitzvoth and shall teach men so, he shall be called the least in the malchut ha shamayim: but whoever shall do and teach the commands, the same shall be called great in the malchut ha shamayim.

20 For I say to you, Except your tzedakah shall exceed the tzedakah of the Sophrim and Prushim, you shall in no case enter into the malchut ha shamayim.

21 You have heard that it was said by them of old time, You shall not murder; and whoever shall murder shall be in danger of the mishpat:
22 And I say to you, That whoever is angry with his brother without a cause shall be in danger of the mishpat: and whoever shall say to his brother, Raca, you nothing idiot, shall be in danger of the Sanhedrin: but whoever shall say, You fool, shall be in danger of Gei-Hinnom fire.
23 Therefore if you bring your gift to the altar and there remember that your brother has anything against you;
24 Leave your gift before the altar and go your way; first be reconciled to your brother and then come and offer your gift.
25 Agree with your accuser quickly, while you are in the derech with him; lest at any time the adversary deliver you to the shophet and the shophet deliver you to the officer and you be cast into prison.
26 Truly I say to you, You shall by no means come out from there, until you have paid the last penny.
27 You have heard that it was said by them of old time, You shall not commit adultery:
28 And I say to you, That whoever looks on a married woman to lust after her has committed adultery with her already in his lev.
29 And if your right eye seduces you, pluck it out and cast it from you: for it is better for you that one of your members should perish, than for your whole gooff to be cast into Gei-Hinnom.
30 And if your right hand seduces you, cut it off and cast it from you: for it is more profitable for you that one of your members should perish, rather than your whole gooff should be cast into Gei-Hinnom.
31 It has been said, Whoever shall put away his isha, let him give her a Sefer Keritut of divorce.
32 Therefore I say to you, That whoever shall put away his isha, except for the cause of sexual unloyalty, causes her to commit adultery; and whoever shall marry her that is not divorced, but only put away, he commits fornication.
33 Again, you have heard that it has been said by them of old time, You shall not swear falsely, but shall perform to The Master אלהים your oaths:
34 And so I say to you, Swear not falsely at all; neither by the shamayim; for it is אלהים's kesay:
35 Nor by the earth; for it is His footstool: neither by Yahrushalayim; for it is the city of the Awesome Melech.

36 Neither shall you swear by your head because you cannot make one hair white, or black.

37 So let your communication be, Ken, ken; Lo, lo: for whatever is more than this comes from deception.

38 You have heard that it has been said, An eye for an eye and a tooth for a tooth:

39 And so I say to you, That you resist not man's evil: but whoever shall smite you on your right cheek, turn to him the other one also.

40 And if any man will sue you at the court and takes away your coat, let him have your cloak also.

41 And whoever shall compel you to go a mile, go with him two.

42 Give to him that asks you and from him that would borrow from you, turn not away.

43 You have heard that it has been said; You shall love your neighbor and hate your enemy.

44 Rather I say to you, Love your enemies, bless them that curse you, do tov to them that hate you and make tefillah for those who despitefully use you and persecute you;

45 That you may be the children of your Abba who is in the shamayim: for He makes His shemesh to rise on the evil and on the tov and sends rain on the tzadikim and on those who are not tzadikim.

46 For if you only love them who love you, what reward have you? Do not even the tax collectors do the same?

47 And if you greet your Yisraelite brothers only, what do you do more than others? Do not even the tax collectors do so?

48 Therefore become perfect, even as your Abba who is in the shamayim is The Perfect One.

6 Take heed that you do not your mitzvoth before men, to be seen by them: otherwise you have no reward from your Abba who is in the shamayim.

2 Therefore when you perform your mitzvoth, do not sound a shofar before you, as the hypocrites do in the synagogues and in the streets, that they may have tifereth from men. Truly I say to you, They have their reward.

3 So when you perform mitzvoth, let not your left hand know what your right hand does:

4 That your mitzvoth may be in secret: and your Abba who sees in secret Himself shall reward you openly.

5 And when you make tefillah, you shall not be as the hypocrites are: for they love to petition standing in the synagogues and in the corners of the streets, so that they may be seen by men. Truly I say to you, They have their reward.

6 So you, when you make tefillah, enter into your tallit, or onto your couch, and when you have shut your door, make tefillah to your Abba who is in secret; and your Abba who sees in secret shall reward you openly.

7 Again when you make tefillah, use not vain repetitions, as the heathen do: for they think that they shall be heard for their long tefillot.

8 Be not therefore like them: for do you not see that your Abba knows what things you have need of, before you even ask Him?

9 After this manner therefore make tefillah: Our Abba who is in the shamayim, kadosh shmecha.

10 Your malchut come. Your ratzon be done in the earth, as it is in the shamayim.

11 Give us today our daily lechem.

12 And forgive us our debts, as we forgive our debtors.

13 And guard us from temptation, but deliver us from evil: For Yours is the malchut and The Power and the tifereth, le-olam-va-ed. Ahmein.

14 For if you forgive men their trespasses, your heavenly Abba will also forgive you:

15 However if you forgive not men their trespasses, neither will your Abba forgive your trespasses.

16 Moreover when you fast, be not, as the hypocrites, who make a sad countenance: for they disfigure their faces that they may appear to men to fast. Truly I say to you, They have their reward.

17 So you, when you fast, anoint your head and wash your face;

18 That you appear not to men to be fasting, but to your Abba who is in secret: and your Abba, who sees in secret, shall reward you openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust does corrupt and where thieves break through and steal:

20 Therefore lay up for yourselves treasures in the shamayim, where neither moth nor rust does corrupt and where thieves do not break through nor steal:

21 For where your treasure is, there will your lev be also.

22 The ohr of the gooff is the eye: if therefore your eye is bright, your whole gooff shall be full of ohr.

23 So if your eye is evil, your whole gooff shall be full of darkness. If therefore the ohr that is in you is darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. You cannot serve אֱלֹהִים and Mammon.

25 Therefore I say to you, Take no thought for your chayim, what you shall eat, or what you shall drink; nor yet for your gooff, what you shall put on. Is not chayim more than food and the gooff more than clothing?

26 See the birds of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Abba feeds them. Are you not much better than they are?

27 Which of you by taking thought can add one cubit to his height?

28 And why do you fixate with your clothing? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say to you, That even Shlomo in all his tifereth was not dressed like one of these.

30 Therefore, if אֱלֹהִים so clothes the grass of the field, which today is and tomorrow is cast into the fireplace, shall He not much more clothe you, O you of little emunah?

31 Therefore take no thought, saying, What shall we eat? Or, What shall we drink? Or, with what shall we be clothed?

32 For after all these things do the goyim seek: for your Heavenly Abba knows that you have need of all these things.

33 So you seek first the malchut of אֱלֹהִים and His tzedakah; and all these things shall be added to you.

34 Take therefore no thought for tomorrow: for tomorrow shall take thought for the things of its own: Sufficient for one yom is the evil of that yom.

7 Do not judge, so that you will not be judged.

2 For with what mishpat you judge, you shall be judged: and with what measure you apply, it shall be measured to you again.

3 And why do you see the splinter that is in your brother's eye, but feel not the log that is in your own eye?

4 Or, how will you say to your brother, Let me pull out the splinter out of your eye; and, see, a log is in your own eye?

5 You hypocrite, first cast out the log out of your own eye; and then shall you see clearly to remove the splinter out of your brother's eye.

6 Do not hang earrings on the dogs, neither cast you your pearls before pigs, lest they trample them under their feet and turn again and tear at you.

7 Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you:

8 For everyone that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

9 Or, what man is there of you, who if his son asks for lechem, will he give him a stone?

10 Or, if he asks for a fish, will he give him a serpent?

11 If you then, being evil, know how to give tov gifts to your children, how much more shall your Abba who is in the shamayim give tov things and His tov Ruach to them that ask Him?

12 Therefore all things whatever you would that men should do to you, do you also to them: for this is the Torah and the neviim.

13 Enter in at the narrow gate: for wide is the gate and broad is the derech, that leads to destruction and many there be who go in that gate:

14 Because narrow is the gate and difficult is the derech, that leads to chayim and few there be that find it.

15 Beware of false neviim, who come to you in lamb's clothing, but inwardly they are ravening wolves.

16 You shall know them by their fruits. Do men gather grapes from thorns, or figs from thistles?

17 Even so every tov eytz brings forth tov fruit; but a corrupt eytz brings forth evil fruit.

18 A tov eytz cannot bring forth evil fruit; neither can a corrupt eytz bring forth tov fruit.

19 Every eytz that brings not forth tov fruit is cut down and cast into the fire.

20 Therefore by their fruits you shall know them.

21 Not every one that says to Me, Master, Master, shall enter with Me into the malchut ha shamayim; but he that does the will of My Abba who is in the shamayim.

22 A great many will say to Me in that yom, Master, Master, have we not prophesied in Your Name? And in Your Name have expelled shedim? And in your Name done many wonderful mitzvoth and nisim?

23 And then will I profess to them, I never knew you: depart from Me, you that work Torah-less-ness.

24 Therefore whoever hears these sayings of Mine and does them, I will liken him to a wise man, who built his bayit upon a Rock:

25 And the rain descended and the floods came and the winds blew and beat upon that bayit; and it fell not: for it was founded upon a Rock.

26 And every one that hears these sayings of Mine and does them not, shall be like a foolish man, who built his bayit upon the sand:

27 And the rain descended and the floods came and the winds blew and beat upon that bayit; and it fell: and great was the fall of it.

28 And it came to pass, when **סוֹפְרָאז** had ended these sayings, the people were astonished at His Torah and conduct:

29 For He taught them as one having authority and not as the Sophrim.

8 When He had come down from the har, great multitudes followed Him.

2 And, see, there came a leper and worshipped Him, saying, Master, if You will, You can make me clean. Will You heal me?

3 And **סוֹפְרָאז** put forth His hand and touched him, saying, I will; be clean. And immediately his leprosy was cleansed.

4 And **סוֹפְרָאז** said to him, See that you tell no man; but go your way, show yourself to the kohen and offer the gift that Moshe commanded, for a testimony to them.

5 And when **סוֹפְרָאז** had entered into Kfar Nachum, there came to Him a centurion, beseeching Him,

6 And saying, Master, my eved lies at home sick of paralysis, grievously tormented.

7 And **סוֹפְרָאז** said to him, I will come and heal him.

8 The centurion answered and said, Master, I am not worthy that You should come under my roof: but speak the word only and my eved shall be healed.

9 For I am a sinful man under authority, having soldiers under me: and I say to this man, Go and he goes; and to another, Come and he comes; and to my eved, Do this and he does it.

10 When **סוֹפְרָאז** heard it, He marveled and said to them that followed, Truly I say to you, I have not found so great emunah, no, not in Yisrael.

11 And I say to you, That many shall come from the east and west and shall sit down with Avraham and Yitzchak and Yaakov, in the malchut ha shamayim.

12 But the children of the malchut shall be cast out into the outer darkness of Gei-Hinnom: and there shall be weeping and gnashing of teeth.

13 And **סוֹפְרָאז** said to the centurion, Go your way; and as you have believed, so be it done to you. And his eved was healed in the exact same hour.

14 And when **סוֹפְרָאז** had come into Kefa's bayit, He saw his isha's eema in bed and sick with a fever.

15 And He touched her hand and the fever left her: and she arose and attended to them.

16 When the evening had come, they brought to Him many that were possessed with shedim: and He expelled the shedim with His Word and healed all that were sick:

17 That it might be fulfilled which was spoken by Yeshayahu the navi, saying, He Himself took our infirmities and carried our sicknesses.

18 Now when **סוֹפְרָאז** saw great multitudes around Him; He gave a commandment to depart to the other side.

19 And a certain Sopher came and said to Him, Master; I will follow You wherever You go.

20 And **סוֹפְרָאז** said to him, The foxes have holes and the birds of the air have nests; but The Ben Ahdahm, The Virgin's Son, has no where to lay His head.

21 And another of His talmidim said to Him, Rabbi, allow me first to go and bury my abba.

22 But Yahushua said to him, Follow Me; and let the dead bury their own dead.

23 And when He had entered into a ship, His talmidim followed Him.

24 And, see, there arose a great tempest in the sea, insomuch that the ship was covered with waves: but He was asleep.

25 And His talmidim came to Him and awoke Him, saying, Master, save us: we perish!

26 And He said to them, Why are you fearful, O you of so little emunah? Then He arose and rebuked the winds and the sea; and there was a great calm.

27 But the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him!

28 And when He had come to the other side into the country of the Gergashites, there met Him two men possessed with shedim, coming out of the tombs, exceedingly fierce, so that no man might pass by that derech.

29 And, see, they cried out, saying, What have we to do with You, Yahushua, Son of Ahloha? Are You come here to torment us before the time?

30 And there was off in the distance a herd of many pigs feeding.

31 So the shedim sought Him, saying, If You expel us, allow us to attack the herd of pigs.

32 And He said to them, Go. And when they had come out, they attacked the herd of pigs: and, see, the whole herd of pigs ran violently down a steep place into the sea and perished in the mayim.

33 And they that kept them fled and went their way into the city and told everything that had happened to the ones who were possessed by the shedim.

34 And, see, the whole city came out to meet **אֱלֹהִים**: and when they saw Him, they sought Him that He would depart out of their coasts.

9 And He entered into a ship and passed over and came into His own city.

2 And, see, they brought to Him a man sick from paralysis, lying on a quilt: and **אֱלֹהִים** seeing their emunah said to the sick from paralyzes; Son, be of tov ruach; your sins are forgiven you.

3 And, see, certain of the Sophrim said within themselves, This Man blasphememes.

4 And **אֱלֹהִים** knowing their thoughts said, Why do you think evil in your levavot?

5 For which is easier, to say, Your sins are forgiven you; or to say, Arise and walk?

6 But that you may know that The Ben Ahdahm has Power on earth to forgive sins, (then He said to the sick of the paralysis): Arise, take up your mat and go to your bayit.

7 And he arose and departed to his bayit.

8 But when the multitudes saw it, they marveled and gave tehilla to **אֱלֹהִים**, who had given such Power to men.

9 And as **וַיַּעֲבֹד** passed forth from there, He saw a man, named Mattityahu, sitting at the tax office: and He said to him, Follow Me. And he arose and followed Him.

10 And it came to pass, as **וַיַּעֲבֹד** sat to eat in the bayit, see; many tax collectors, violent men, and sinners came and sat down with Him and His talmidim.

11 And when the Prushim saw it, they said to His talmidim, Why does your Rabbi eat with tax collectors and sinners?

12 But when **וַיַּעֲבֹד** heard that, He said to them, They that are whole need not a physician, but they that are sick.

13 But go and learn what this means, I desire rachamim and not sacrifice: for I AM not come to call the tzadikim, but sinners to teshuvah.

14 Then came to Him the talmidim of Yochanan ha Matbeel, saying, Why do we and the Prushim fast often, but your talmidim fast not?

15 And **וַיַּעֲבֹד** said to them, Can the children of the Bridegroom mourn, as long as the Bridegroom is with them? But the yamim will come, when the Bridegroom shall be taken from them and then shall they fast.

16 No man puts a piece of new cloth on an old garment, for that which is put in to fill it up takes from the garment and the tear is made worse.

17 Neither do men put new wine into old wineskins: lest the wineskins break and the wine runs out and the wineskins perish: but they put new wine into new wineskins and both are preserved.

18 While He spoke these things to them, see, there came a certain synagogue leader and worshipped Him, saying, My daughter is even now dead: but come and lay Your hand upon her and she shall live.

19 And **וַיַּעֲבֹד** arose and followed him and so did His talmidim.

20 And, see, a woman, who was diseased with an issue of dahm for twelve years, came behind Him and touched the tzitzit of His garment:

21 For she said within herself, If I may just touch His tzitzit, I shall be whole.

22 But **וַיַּעֲבֹד** turned around and when He saw her, He said, Daughter, be of tov comfort; your emunah has made you whole. And the woman was made whole from that hour.

23 And when **וַיַּעֲבֹד** came into the synagogue leader's bayit and saw the professional mourners and the people making noise,

24 He said to them, Give place: for the girl is not dead, just sleeping. And they laughed Him to scorn.

25 But when the people were put out, He went in and took her by the hand and the girl arose.

26 And the fame of it went abroad into all that land.

27 And when **וַיֵּצֵא** departed from there, two blind men followed Him, crying and saying, Ben Dawid, have rachamim on us.

28 And when He had come into the bayit, the blind men came to Him: and **וַיֵּצֵא** said to them, Do you believe that I AM able to do this? They said to Him, Yes, Master.

29 Then He touched their eyes, saying, According to your emunah be it to you.

30 And their eyes were opened; and **וַיֵּצֵא** strictly commanded them, saying, See that no man knows it.

31 But they, when they had departed, they published His fame in all that country.

32 As they went out, see, they brought to Him a dumb man possessed by s.a.tan.

33 And when the shed was expelled, the dumb spoke: and the multitudes marveled, saying, It was never so seen in Yisrael.

34 But the Prushim said, He casts out shedim through the sar of the shedim.

35 And **וַיֵּצֵא** went about all the cities and villages, teaching in their synagogues, and proclaiming The Besorah of the malchut and healing every sickness and every disease among the people.

36 But when He saw the multitudes, He was moved with rachamim on them because they fainted and were scattered abroad, as sheep having no shepherd.

37 Then He said to His talmidim, The harvest truly is great, but the workers are few.

38 Make tefillah therefore to The Master of the harvest, that He will send forth workers into His harvest.

10 And when He had called to Him His twelve talmidim, He gave them Power against unclean shedim, to expel them and to heal all kinds of sickness and all kinds of diseases.

2 Now the names of the twelve shlichim are these; The first, Shimon, who is called Kefa and Andri his brother; Yaakov the son of Zavdi and Yochanan his brother;

3 Philip and Bartholomi; Toma and Mattityahu the tax collector; Yaakov the son of Alphai and Lebai, whose last name was Thaddai;

4 Shimon the Zealot, and Yahudah from Qerioth, who also betrayed Him.

5 These twelve ⲟⲩⲏⲛⲁⲓⲛ sent forth and commanded them, saying, Go not in the manner of the goyim and stay away from pagan practices, and into any city of the Shomronim enter not:

6 But go rather to the lost sheep that have strayed and whored from Beit Yisrael.

7 And as you go, proclaim, saying, The malchut ha shamayim is offered.

8 Heal the sick, cleanse the lepers, raise the dead and expel shedim: freely you have received, freely give.

9 Do not accumulate gold, or silver, or brass in your purses,

10 Nor a bag for your journey, neither two coats, neither sandals, nor your staffs: for the workman is worthy of his food.

11 And into whatever city, or town you shall enter, inquire who in it is worthy; and there abide until you go from there.

12 And when you come into a bayit, greet those in it.

13 And if the bayit is worthy, let your shalom come upon it: but if it is not worthy, let your shalom return to you.

14 And whoever shall not receive you, nor hear your words, when you depart out of that bayit, or city, shake off the dust of your feet.

15 Truly I say to you, It shall be more tolerable for the land of Sedom and Amorah in the Yom HaDin, than for that city.

16 See, I send you forth as sheep in the midst of wolves: be therefore wise as serpents and harmless as doves.

17 But beware of men: for they will deliver you up to their congregational councils and they will scourge you in their kehellot;

18 And you shall be brought before governors and melechim for My sake, for a testimony against them and the goyim.

19 But when they seize you, take no thought how, or what you shall speak: for it shall be given to you in that same hour what you shall speak.

20 For it is not you that speaks, but The Ruach of your Abba who speaks in you.

21 And the brother shall deliver up the brother to death and The Abba the child: and the children shall rise up against their parents and cause them to be put to death.

22 And you shall be hated by all men for My Name's sake: but he that endures to the end shall live and be saved.

23 But when they persecute you in this city, flee into another: for truly I say to you, you shall not have covered and converted the cities of Beit Yisrael, until The Ben Ahdahm has returned.

24 The talmid is not above His Teacher, nor the eved above His Master.

25 It is enough for the talmid that he is as His Teacher and the eved as His Master. If they have called The Master of Beit Yisrael Baal-Zevuv, how much more shall they call them of His household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hidden, that shall not be made known.

27 What I tell you in darkness, that speak in ohr: and what you hear in the ear, that proclaim upon the housetops.

28 And fear them not who kill the gooff, but are not able to kill the being: but rather fear Him who is able to destroy both being and gooff in Gei-Hinnom.

29 Are not two sparrows sold for a copper coin? And yet one of them shall not fall on the ground without your Abba.

30 Are not the very hairs of your head all numbered?

31 Fear not therefore, you are of more value than many sparrows.

32 Whoever therefore shall confess and give tehilla to Me before men, him will I confess and give tehilla for him also before My Abba who is in the shamayim.

33 But whoever shall deny Me before men, him will I also deny before My Abba who is in the shamayim.

34 Think not that I AM come to send shalom on the earth: I came not to send shalom, but a sword.

35 For I AM come to set a man at odds against his abba and the daughter against her eema and the daughter-in-law against her eema-in-law.

36 And a man's foes shall be they of his own household.

37 He that loves abba, or eema more than Me is not worthy of Me: and he that loves son, or daughter more than Me is not worthy of Me.

38 And he that takes not his execution stake and follows after Me, is not worthy of Me.

39 He who is concerned about his chayim shall lose it: and he that loses his chayim for My sake shall find it.

40 He that receives you receives Me and he that receives Me receives Him that sent Me.

41 He that receives a navi in the name of a navi shall receive a navi's reward; and he that receives a tzadik man in the name of a tzadik man shall receive a tzadik man's reward.

42 And whoever shall give a drink to one of these little ones, even just a cup of cold mayim in the name of a talmid, truly I say to you, That he shall in no way lose his reward.

11 And it came to pass, when *וַיֵּשֶׁבֶת* had made an end of commanding His twelve talmidim, He departed from there to teach and to proclaim in their cities.

2 Now when Yochanan had heard in the prison the mitzvoth of The Moshiach, he sent two of his talmidim,

3 And said to Him, Are You the One that should come, or do we look for another?

4 *וַיֵּשֶׁבֶת* answered and said to them, Go and show Yochanan again those things that you do hear and see:

5 The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have The Besorah proclaimed to them and are acquitted.

6 And blessed is he, who shall not be offended by Me.

7 And as they departed, *וַיֵּשֶׁבֶת* began to say to the multitudes concerning Yochanan, What did you go out into the wilderness to see? A reed shaken with the wind?

8 But what did you go out to see? A man clothed in fine clothing? See, they that wear fine clothing are in melechim's houses.

9 But what did you go out to see? A navi? Yes, I say to you and more than a navi.

10 For this is he, of whom it is written, See, I send My messenger, who shall prepare the derech before Me.

11 Truly I say to you, Among them that are born of women there has not risen a greater than Yochanan ha Matbeel: nevertheless he that is least in the malchut ha shamayim is greater than him.

12 And from the yamim of Yochanan ha Matbeel until now the malchut ha shamayim has been administered by force and has been oppressed and senseless persons have been controlling it by violence.

13 For all the neviim and the Torah prophesied concerning Yochanan.
14 And if you will receive it, this is Eli-Yahu, who was supposed to come.
15 He that has ears to hear, let him hear.
16 But to what shall I liken this generation? It is like children sitting in the markets and calling to their chaverim,
17 And saying, We have played for you and you have not danced; we have mourned for you and you have not lamented.
18 For Yochanan came neither eating nor drinking and they said, He has a shed.
19 The Ben Ahdahm came eating and drinking and they say, See a gluttonous man and wine drinker, a chaver of tax collectors and sinners. So fools judge the wise.
20 Then He began to rebuke the cities where most of His mighty mitzvot were done because they did not make teshuvah:
21 Woe to you, Chorazin! Woe to you, Beth Tsaida! For if the mighty mitzvot, which were done in you, had been done in Tsur and Tsidon, they would have repented long ago in sackcloth and ashes.
22 But I say to you, It shall be more tolerable for Tsur and Tsidon at the Yom HaDin, than for you.
23 And you, Kfar Nachum, which is exalted to the shamayim, shall be brought down to Gei-Hinnom: for if the mighty mitzvot, which have been done in you, had been done in Sedom, it would have remained until this yom.
24 But I say to you, That it shall be more tolerable for the land of Sedom in the Yom HaDin, than for you.
25 At that time $\sigma\omega\tau\alpha\lambda\lambda$ made tefillah and said, I thank You, O Abba, Master of the shamayim and earth because You have hidden these things from the wise and prudent and have revealed them to babes.
26 Even so, Abba: for so it seemed tov in Your sight.
27 All things are delivered to Me by My Abba: and no man knows The Son, but The Abba; neither knows any man The Abba, but The Son and he to whom The Son will reveal Him.
28 Come to Me, all you that labor and are heavy laden and I will give you rest and help you to bear your yoke.
29 Take My yoke upon you and learn about Me; for I AM meek and lowly in lev: and you shall find rest for your beings.
30 For My yoke is gentle and My burden is light.

12 At that time *וַיֵּלֶךְ* went on The Shabbat through the cornfields; and His talmidim were hungry and began to pluck the ears of grain and to eat.
2 But when the Prushim saw it, they said to Him, See, your talmidim do that which is not proper to do upon The Shabbat.
3 But He said to them, Have you not read what Dawid did, when he was hungry and they that were with him;
4 How he entered into the Bayit of The Master *וַיֵּלֶךְ* and did eat from the Lechem ha Panayim, which was not permitted in Torah for him to eat, neither for them who were with him, but only for the kohanim?
5 Or, have you not read in the Torah, how that on The Shabbat the kohanim in the Beit HaMikdash profane The Shabbat and are blameless?
6 But I say to you, That in this place is One greater than the Beit HaMikdash.
7 But if you had known what this means, I will have rachamim and not sacrifice, you would not have condemned the innocent.
8 For The Ben Ahdahm is Master even of The Shabbat.
9 And when He was departed from there, He went into their synagogue:
10 And, see, there was a man who had his hand withered. And they asked Him, saying, Is it permitted in the Torah to heal on The Shabbat? So that they might accuse Him.
11 And He said to them, What man shall there be among you, that shall have one sheep and if it fall into a pit on The Shabbat, will he not lay hold on it and lift it out?
12 How much then is a man better than a sheep? So then it is permitted in Torah to do mitzvoth on The Shabbat.
13 Then He said to the man, Stretch forth your hand. And he stretched it forth; and it was restored whole, just like the other.
14 Then the Prushim went out and took council against Him, how they might destroy Him.
15 But when *וַיֵּלֶךְ* knew it, He withdrew Himself from there: and great multitudes followed Him and He healed them all;
16 And commanded them that they should not make known where He was:
17 That it might be fulfilled what was spoken by Yeshayahu the navi, saying,

18 See My Eved, whom I have chosen; My Beloved, in whom My being is well pleased: I will put My Ruach upon Him and He shall show Torah's mishpatim to the goyim.

19 He shall not strive, nor cry out; neither shall any man hear His voice in the streets.

20 A crushed reed shall He not break and smoking flax shall He not quench, until He brings forth mishpatim to victory.

21 And in His Name shall the goyim tikvah and trust.

22 Then was brought to Him one possessed with a shed, blind and dumb: and He healed him, so completely that the blind and dumb both spoke and saw.

23 And all the people of Yisrael were amazed and said, Is not this Ben Dawid?

24 But when the Prushim heard it, they said, This fellow does not expel shedim, except by Baal-Zevuv the sar of the shedim.

25 And אֱלֹהִים knew their thoughts and said to them, Every malchut divided against itself is brought to desolation; and every city, or bayit divided against itself shall not stand:

26 And if s.a.tan expelled s.a.tan, he would be divided against himself; how then would his malchut stand?

27 And if I by Baal-Zevuv expel shedim, by whom do your children expel them? Therefore they shall be your shophtim.

28 But if I expel shedim by The Ruach of אֱלֹהִים , then the malchut of אֱלֹהִים has come to you.

29 Or, else how can one enter into a strong man's bayit and spoil his goods, except he first bind the strong man? And then he will spoil his bayit.

30 He that is not with Me is against Me; and he that gathers not with Me scatters abroad.

31 Therefore I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against The Ruach Hakodesh shall not be forgiven to men.

32 And whoever speaks a word against The Ben Ahdahm, it shall be forgiven him: but whoever speaks against The Ruach Hakodesh, it shall not be forgiven him, neither in the olam hazeh and neither in the olam haba.

33 Either make the eytz tov and its fruit tov; or else make the eytz corrupt and its fruit corrupt: for the eytz is known by its fruit.

34 O generation of vipers, how can you, being evil, speak tov things? For out of the abundance of the lev the mouth speaks.

35 A tov man out of the tov treasure of the lev brings forth tov things: and an evil man out of the evil treasure brings forth evil things.

36 But I say to you, That every idle word that men shall speak, they shall give account of it on the Yom Ha Din.

37 For by your words you shall be declared tzadik and by your words you shall be condemned.

38 Then certain of the Sophrim and of the Prushim answered, saying, Rabbi, we would see an ot from You.

39 But He answered and said to them, An evil and adulterous generation seeks after an ot; and there shall no ot be given to it, but the ot of the navi Yonah:

40 For as Yonah was three yamim and three laylot in the fish's belly; so shall The Ben Ahdahm be three yamim and three laylot in the lev of the earth.

41 The men of Ninveh shall rise in the Yom HaDin with this generation and shall condemn it: because they repented at the proclaiming of Yonah; and, see, a Greater than Yonah is here.

42 The Malka of Sheba shall rise up in the Yom HaDin with this generation and shall condemn it: for she came from the uttermost parts of the earth to hear the chochmah of Shlomo; and, see, a Greater than Shlomo is here.

43 When the unclean ruach has gone out of a man, it walks through dry places, seeking rest and finds none.

44 Then it says, I will return to my bayit from where I came out; and when it returns, it finds it empty, swept and decorated.

45 Then it goes and takes with it seven other shedim more wicked than itself and they enter in and dwell there: and then the last state of that man is worse than the first. Even so shall it be also in this wicked generation.

46 While He yet talked to the people, see, His eema and His brothers stood outside, desiring to speak with Him.

47 Then one said to Him, See, Your eema and Your brothers stand outside, desiring to speak with You.

48 But He answered and said to him that told Him, Who is My eema? And who are My Yisraelite brothers?

49 And He stretched forth His hand toward His talmidim and said, See My eema and My Yisraelite brothers!

50 For whoever shall do the will of My Abba who is in the shamayim, the same is My brother and sister and eema.

13 The same yom $\omega\omega\uparrow\aleph\aleph$ went out of the bayit, and sat by the seaside.

2 And great multitudes were gathered together to Him, so that He went into a ship and sat; and the whole multitude stood on the shore.

3 And He spoke many things to them in parables, saying, See, a sower went forth to sow;

4 And when he sowed, some zera fell by the wayside and the birds came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and immediately they sprung up because they had no deepness of earth:

6 And when the shemesh was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up and choked them:

8 But others fell into tov ground and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

9 Who has ears to hear, let him hear.

10 And the talmidim came and said to Him, Why do You speak to them in parables?

11 He answered and said to them, Because it is given to you to know the sods of the malchut ha shamayim, but to them it is not given.

12 For whoever has, to him shall be given and he shall have more abundance: but whoever has not, from him shall be taken away even what he has.

13 Therefore I speak to them in parables: because seeing they see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Yeshayahu, which said, By hearing you shall hear and shall not understand; and seeing you shall see and shall not perceive:

15 For this people's lev has become thickened and their ears are dull of hearing and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears and should understand with their lev and should make teshuvah and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For truly I say to you, That many neviim and tzadikim have desired to see those things which you see and have not seen them; and to hear those things which you hear and have not heard them.

18 Hear therefore the parable of the sower.

19 When any one hears The Word of the malchut and understands it not, then comes the wicked one and catches away that which was sown in his lev. This is he who received zera by the wayside.

20 But he that received the zera into stony places, the same is he that hears the word and immediately with simcha receives it;

21 Yet has he not root in himself, but endures for a while: for when tribulation, or persecution arises because of the word, immediately he is offended.

22 He also that received zera among the thorns is he that hears the word; and the cares of the olam hazeh and the deceitfulness of riches, choke the word and he becomes unfruitful.

23 But he that received zera into the tov ground is he that hears the word and understands it; who also bears fruit and brings forth, some a hundredfold, some sixty, some thirty.

24 Another parable He put forth to them, saying, The malchut ha shamayim is like a man who sowed tov zera in his field:

25 But while men slept, his enemy came and sowed tares among the wheat and went his derech.

26 But when the blade was sprung up and brought forth fruit, then appeared the tares also.

27 So the avadim of the master came and said to him, Sir, did you not sow tov zera in your field? From where then have the tares come from?

28 He said to them, An enemy has done this. The avadim said to him, Will you then that we go and gather them up?

29 But he said, No; lest while you gather up the tares, you root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn.

31 Another parable He put forth to them, saying, The malchut ha shamayim is like a grain of mustard zera, which a man took and sowed in his field:

32 Which indeed is the least of all zera: but when it is grown, it is the greatest among herbs and becomes an eytz, so that the birds of the air come and lodge in its branches.

33 Another parable He spoke to them; The malchut ha shamayim is like chametz, which a woman took and hid in three measures of meal, until the whole was leavened.

34 All these things spoke *וַיִּסְפָּר* to the multitude in parables; and without a parable He spoke not to them:

35 That it might be fulfilled what was spoken by the navi, saying, I will open My mouth in parables; I will utter things that have been kept secret from the yamim of old.

36 Then *וַיִּסְפָּר* sent the multitude away and went into the bayit: and His talmidim came to Him, saying, Declare to us the parable of the tares of the field.

37 He answered and said to them, He that sows the tov zera is The Ben Ahdahm;

38 The field is the olam hazeh; the tov zera are the children of the malchut; but the tares are the children of the wicked one;

39 The enemy that sowed them is s.a.tan; the harvest is the end of the olam hazeh; and the reapers are the heavenly malachim.

40 As the tares are gathered and burned in the fire; so shall it be at the end of the olam hazeh.

41 The Ben Ahdahm shall send forth His heavenly malachim and they shall gather out of His malchut all things that offend and those who do Torah-less-ness;

42 And shall cast them into a furnace of fire: where there shall be wailing and gnashing of teeth.

43 Then shall the tzadikim shine forth as the shemesh in the malchut of their Abba. He who has ears to hear, let him hear.

44 Again, the malchut ha shamayim is like a treasure hidden in a field; which when a man has found, he hides and because of simcha goes and sells all that he has and buys that single field.

45 Again, the malchut ha shamayim is like a merchant, seeking precious pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had and bought it.

47 Again, the malchut ha shamayim is like a net that was cast into the sea and gathered in every kind:

48 Which, when it was full, they drew to shore and sat down and gathered the tov into vessels, but took the bad away.

49 So shall it be at the end of the olam hazeh: the heavenly malachim shall come forth and separate the wicked from among the tzadikim,

50 And shall expel them into the furnace of fire: where there shall be wailing and gnashing of teeth.

51 **אמר** said to them, Have you understood all these things? They said to Him, Oh yes, Master.

52 Then He said to them, Therefore every Sopher who is instructed about the malchut ha shamayim is like an abba of children, who brings forth out of his treasure things new and old.

53 And it came to pass, that when **אמר** had finished these parables, He departed from there.

54 And when He had come into His own country, He taught them in their synagogues, so that they were astonished and said, from where has this Man this chochmah and these mighty mitzvoth?

55 Is not this the carpenter's Son? Is not His eema called Miryam? And His brothers, Yaakov and Yoseph and Shimon and Yahudah?

56 And His sisters, are they not all with us? From where then has this Man all these things?

57 And they were offended by Him. But **אמר** said to them, A Navi is not unappreciated, except in His own country and in His own bayit.

58 And He did not many mighty mitzvoth there because of their unbelief.

14 At that time Herod the district ruler heard about the fame of **אמר**,

2 And said to his avadim, This is Yochanan ha Matbeel; he is risen from the dead; and therefore mighty mitzvoth do manifest themselves in him.

3 For Herod had laid hold on Yochanan and bound him and put him in prison because of Herodias, his brother Philip's isha.

4 For Yochanan said to him, It is not permissible in Torah for you to have her.

5 And when he would have put him to death, he feared the multitude because they counted him as a navi.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them and pleased Herod.

7 So he promised with an oath to give her whatever she would ask.

8 And she, being previously instructed by her eema, said, Give me here Yochanan ha Matbeel's head on a dish.

9 And the melech was sorry: nevertheless for the oath's sake and those who sat with him as guests over food, he commanded the head to be given to her.

10 And he sent and beheaded Yochanan in the prison.

11 And his head was brought on a dish and given to the girl: and she brought it to her eema.

12 And his talmidim came and took up the gooff and buried it and went and told *סוֹפְרָאן*.

13 When *סוֹפְרָאן* heard of it, He departed from there by ship into a desert place apart: and when the people had heard of it, they followed Him on foot out of the cities.

14 And *סוֹפְרָאן* went forth and saw a great multitude and was moved with rachamim towards them and He healed their sick ones.

15 And when it was evening, His talmidim came to Him, saying, This is a desert place and the sunlight is now past; send the multitude away, that they may go into the villages and buy themselves food.

16 But *סוֹפְרָאן* said to them, They need not depart; you give them to eat.

17 And they said to Him, We have here only five loaves and two fishes.

18 He said, Bring them here to Me.

19 And He commanded the multitude to sit down on the grass and took the five loaves, and the two fishes, and looking up to the shamayim, He said the bracha and broke it and gave the loaves to His talmidim and the talmidim to the multitude.

20 And they did all eat and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And immediately *סוֹפְרָאן* constrained His talmidim to get into a ship and to go before Him to the other side, while He sent the multitudes away.

23 And when He had sent the multitudes away, He went up into a har alone to make tefillah: and when the evening had come, He was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary to it.

25 And in the fourth watch of the lyla **וַיֵּלֶךְ** went to them, walking on the sea.

26 And when the talmidim saw Him walking on the sea, they were troubled, saying, It is a ruach; and they cried out for fear.

27 But immediately **וַיִּדְבַר** spoke to them, saying, Be of tov courage; it is I AM; be not afraid!

28 And Kefa answered Him and said, Master, if it is You, command me to come to You on the mayim.

29 And He said, Come-Boh. And when Kefa had come down out of the ship, he walked on the mayim, to go to **וַיֵּלֶךְ**.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried out, saying, Master, save me.

31 And immediately **וַיִּדְבַר** stretched forth His hand and caught him and said to him, O man of little emunah, why did you doubt?

32 And when they had come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped Him, saying, Of an emet You are The Son of **וַיֵּלֶךְ**.

34 And when they had gone over, they came into the land of Gennesar.

35 And when the men of that place had da'at of His arrival, they sent out into all that country all around and brought to Him all that were diseased;

36 And begged Him that they might only touch the tzitzit of His garment: and as many as touched were completely healed.

15 Then came to **וַיֵּלֶךְ** Sophrim and Prushim, who were from Yahrushalayim, saying,

2 Why do Your talmidim transgress the tradition of the zechanim? For they do not wash their hands when they eat food.

3 But He answered and said to them, Why do you also transgress the commandment of **וַיֵּלֶךְ** by your tradition?

4 For **וַיֵּלֶךְ** commanded, you saying, Honor your abba and eema: and, he that curses abba, or eema, let him die the death.

5 But you say, Whoever shall say to his abba, or his eema, It is a gift by whatever you would have been profited by me;

6 And does not esteem his abba, or his eema, he shall be free. This is how you have made the commandment of **וַיֵּלֶךְ** of no effect by your tradition.

7 You hypocrites, well did Yeshayahu prophesy about you, saying,

8 This people draws near to Me with their mouth and honors Me with their lips; but their lev is far from Me.

9 But in vain they do worship Me, teaching as doctrines the commands of men.

10 And He called the multitude and said to them, Shema and understand:

11 Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defiles a man.

12 Then came His talmidim and said to Him, Did You know that the Prushim were offended, after they heard this teaching?

13 But He answered and said, Every plant, which My heavenly Abba has not planted, shall be rooted up.

14 Leave them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Kefa and said to Him, Declare to us this parable.

16 And $\alpha\omega\upsilon\tau\alpha\tau$ said, Are you also yet without binah

17 Do you not yet understand, that whatever enters in at the mouth goes into the belly and is cast out into the sewer?

18 But those things that proceed out of the mouth come forth from the lev; and they defile the man.

19 For out of the lev proceed evil thoughts, murders, adulteries, fornications, thefts, false witness and blasphemies:

20 These are the things that defile a man: but to eat with unwashed hands defiles not a man.

21 Then $\alpha\omega\upsilon\tau\alpha\tau$ went from there and departed into the coasts of Tsur and Tsidon.

22 And, see, a woman of Kanaan came out of the same coasts and cried to Him, saying, Have rachamim on me, O Master, Ben Dawid; my daughter is heavily vexed with a shed.

23 But He answered her not a word. And His talmidim came and sought Him, saying; Send her away; for she cries after us.

24 But He answered and said, They did not send Me but to the lost sheep of Beit Yisrael, who went astray and whored.

25 Then she came and worshipped Him, saying, Master, help me.

26 But He answered and said, It is not right to take the children's lechem and to cast it to dogs.

27 And she said, Emet, sir: yet the dogs eat of the crumbs that fall from their masters' shulchan.

28 Then *סוֹפֵרֵי־אֵז* answered and said to her, O woman, great is your emunah: be it to you even as you will. And her daughter was made whole from that very hour.

29 And Yahushua departed from there and came near to the Sea of Galil; and went up into a har and sat down there.

30 And great multitudes came to Him, having with them those that were lame, blind, dumb, maimed and many others and cast them down at *סוֹפֵרֵי־אֵז*'s feet; and He healed them:

31 So that the multitude wondered, when they saw the dumb speak, the maimed made whole, the lame to walk and the blind to see: and they gave tehilla to the Ahloha of Yisrael.

32 Then *סוֹפֵרֵי־אֵז* called His talmidim to Him and said, I have rachamim on the multitude because they continue with Me now for three yamim and have nothing to eat: and I will not send them away without food, lest they faint in the derech.

33 And His talmidim said to Him, From where should we have so much lechem in the wilderness, so as to feed so great a multitude?

34 And *סוֹפֵרֵי־אֵז* said to them, How many loaves do you have? And they said, Seven and a few little fishes.

35 And He commanded the multitude to sit down on the ground.

36 And He took the seven loaves and the fishes and gave hodu and broke them and gave to His talmidim and the talmidim to the multitude.

37 And they did all eat and were filled: and they collected from the broken pieces that were left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And He sent away the multitude and entered the boat and came into the coasts of Magdala.

16 The Prushim also with the Tzadukim came and testing Him desired that He would show them a single ot from the shamayim.

2 He answered and said to them, When it is evening, you say, It will be fair weather: for the sky is red.

3 And in the boker, It will be foul weather today: for the sky is red and overcast. O you hypocrites, you can discern the face of the sky; but can you not discern the signs of the times?

4 The offspring of evildoers seeks after an ot; and there shall no ot be given to it, but the ot of the navi Yonah. And He left them and departed.

5 And when His talmidim were come to the other side, they had forgotten to take lechem.

6 Then **אמר** said to them, Take heed and beware of the chametz of the Prushim and of the Tzadukim.

7 And they reasoned among themselves, saying, It is because we have taken no lechem.

8 Which when **אמר** perceived, He said to them, O you of little emunah, why do you reason among yourselves, that you have brought no lechem?

9 Do you not yet understand, neither remember the five loaves and the five thousand and how many baskets you took up?

10 Neither the seven loaves and the four thousand and how many baskets you took up?

11 How is it that you did not understand that I spoke not to you concerning lechem, but that you should beware of the chametz of the Prushim and of the Tzadukim?

12 Then they understood how that He commanded them not to beware of the chametz of lechem, but of the teachings and behavior of the Prushim and of the Tzadukim.

13 When **אמר** came into the coasts of Caesarea Philippi, He asked His talmidim, saying, Who do men say that I The Ben Ahdahm Am?

14 And they said, Some say that You are Yochanan ha Matbeel: some, Eli-Yahu; and others, Yirmeyahu, or one of the neviim.

15 He said to them, But who do you say that I AM?

16 And Shimon Kefa answered and said, You are The Moshiach, The Son of the living Ahloha who has come into the olam hazeh.

17 And **אמר** answered and said to him, Blessed are you, Shimon Bar Yonah: for flesh and dahm has not revealed this to you, but My Abba who is in the shamayim.

18 And I say also to you, That you are Kefa and upon this Rock I will restore My kehilla as a Bayit of tefillah; and the gates of Gei-Hinnom shall not prevail against it.

19 And I will give to you the keys of the malchut ha shamayim: and whatever you shall bind on earth shall be; having been bound in the shamayim: and whatever you shall loose on earth shall be; having been loosed in the shamayim.

20 Then He commanded His talmidim that they should tell no man that He was *משיח* Ha Moshiach.

21 From that time forth *משיח* began to show to His talmidim, how that He must go to Yahrushalayim and suffer many things from the zechanim and main kohanim and Sophrim and be killed and be raised again the third yom.

22 Then Kefa took Him and began to rebuke Him, saying, Be it far from You, Master: this shall not be to You.

23 But He turned and said to Kefa, Get behind Me, s.a.tan: you are an offence to Me: for you do not desire the things that be of *אנשים*, but those that be of men.

24 Then said *משיח* to His talmidim, If any man will come after Me, let him deny himself and take up his execution stake and follow Me.

25 For whoever will save his chayim shall lose it: and whoever will lose his chayim for My sake shall find it.

26 For how is a man profited, even if he shall gain the entire olam hazeh and lose his own being? Or, what shall a man give in exchange for his being?

27 For The Ben Ahdahm shall come in the tifereth of His Abba with His heavenly malachim; and then He shall reward every man according to his mitzvoth.

28 Truly I say to you, There are some standing here, who shall not taste of death, until they see The Ben Ahdahm coming in His malchut.

17 And after six yamim *משיח* took Kefa, Yaakov and Yochanan his

brother and brought them up into an high har alone to make tefillah,

2 And while He was making tefillah He was transformed before them: and His face did shine as the shemesh and His clothing was white as the ohr.

3 And, see, there appeared to them Moshe and Eli-Yahu talking with Him about what would happen to Him in Yahrushalayim.

4 Then answered Kefa and said to *משיח*, Master, it is tov for us to be here: if You will, let us make here three sukkot; one for You and one for Moshe and one for Eli-Yahu.

5 While he yet spoke, see, a bright cloud overshadowed them and they were greatly alarmed: and see a Bat-Kol out of the cloud, which said, This is My Beloved Son, in whom I AM well pleased; hear Him.

6 And when the talmidim heard it, they fell on their face and were very afraid.

7 And *וַיָּבֹאוּ* came and touched them and said, Arise and be not afraid.

8 And when they had lifted up their eyes, they saw no man, except *וַיָּבֹאוּ* only.

9 And as they came down from the har, Yahushua commanded them, saying, Tell the vision to no man, until The Ben Ahdahm be risen again from the dead.

10 And His talmidim asked Him, saying, Why then do the Sophrim say that Eli-Yahu must first come?

11 And *וַיָּבֹאוּ* answered and said to them, Eli-Yahu truly shall first come and restore all things.

12 But I say to you, That Eli-Yahu has come already and they knew him not, but have done to him whatever they desired. Likewise shall also The Ben Ahdahm suffer from them.

13 Then the talmidim understood that He spoke to them of Yochanan ha Matbeel.

14 And when they had come to the multitude, there came to Him a certain man, kneeling down to Him and saying,

15 Master, have rachamim on my son: for he is tormented by an evil ruach and very tormented: for often he falls into the fire and often into the mayim.

16 And I brought him to Your talmidim and they could not cure him.

17 Then *וַיָּבֹאוּ* answered and said, O faithless and perverse generation who deny, how long shall I be with you? How long shall I preach to you? Bring him here to Me.

18 And *וַיָּבֹאוּ* rebuked the shed; and he departed out of him: and the child was cured from that very hour.

19 Then came the talmidim to *וַיָּבֹאוּ* alone and said, Why could not we expel it?

20 And *וַיָּבֹאוּ* said to them, Because of your unbelief: for truly I say to you, If you have emunah as a grain of mustard zera, you shall say to this har, Move from here to there; and it shall move; and nothing shall be impossible to you.

21 However this kind goes out only by tefillah and fasting.

22 And while they stayed in Galil, *וַיָּבֹאוּ* said to them, The Ben Ahdahm shall be betrayed into the hands of men:

23 And they shall kill Him and the third yom He shall be raised again. And they were exceedingly sorry.

24 And when they had come to Kfar Nachum, they that received tax money came to Kefa and said, Does not your Rabbi pay tax?

25 He said, Yes. And when he had come into the bayit, *שׁוֹמְרֵי הַבַּיִת* anticipated this and said to him, saying, What do you think, Shimon Kefa? Of whom do the melechim of the earth take toll, or tax? From their own children, or from strangers?

26 Kefa said to Him, From strangers. *שׁוֹמְרֵי הַבַּיִת* said to him, Then are the children tax exempt.

27 Nevertheless, lest we should offend them, go to the sea and cast a hook and take up the fish that first comes up; and when you have opened its mouth, you shall find a piece of money: that take and give them for Me and you.

18 At the same time came the talmidim to *שׁוֹמְרֵי הַבַּיִת*, saying, Who is the greatest in the malchut ha shamayim?

2 And *שׁוֹמְרֵי הַבַּיִת* called a little child to Him and set him in the midst of them,

3 And said, Truly I say to you, Except you turn to Me and then become as little teachable children, you shall not enter into the malchut ha shamayim.

4 Whoever therefore shall humble himself as this little child, the same is the greatest in the malchut ha shamayim.

5 And whoever shall receive one such little child in My Name receives Me.

6 But whoever shall mislead one of these little ones who believe in Me, it were better for him that a millstone were hung around his neck and that he were drowned in the depth of the sea.

7 Woe to the olam hazeh because of offences and confusion! For it must be that offences come; but woe to that man by whom the offence and confusion comes!

8 So if your hand, or your foot offend you, cut them off and cast them from you: it is better for you to enter into chayim lame, or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if your eye offends you, pluck it out and cast it from you: it is better for you to enter into chayim with one eye, rather than having two eyes to be cast into Gei-Hinnom fire.

10 Take heed that you despise not one of these little ones; for I say to you, That in the shamayim their heavenly malachim do always see the face of My Abba who is in the shamayim.

11 For The Ben Ahdahm has come to save that which was lost.

12 So what do you think? If a Man has a hundred sheep and one of them goes astray, does he not leave the ninety-nine and go into the mountains and seek that one that has gone astray?

13 And if so be that He finds it, truly I say to you, That He has simcha more over that sheep, than of the ninety-nine who went not astray.

14 Even so it is not the will of your Abba who is in the shamayim that one of these little ones should perish.

15 And if your brother shall trespass against you, go and tell him his fault between you and him alone: if he shall hear you, you have gained your brother.

16 But if he will not hear you, then take with you one, or two more witnesses, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it to the kehilla of Yisrael: but if he neglects to hear the kehilla of Yisrael, let him be to you like a heathen man and a tax collector.

18 Truly I say to you, Whatever you shall bind on earth shall be bound in the shamayim: and whatever you shall loose on earth shall be loosed in the shamayim.

19 Again I say to you, That if two of you who are worthy shall agree on earth as touching anything that they shall ask, it shall be done for them by My Abba who is in the shamayim.

20 For where two, or three will assemble together in My Name, there am I in the midst of them.

21 Then came Kefa to Him and said, Master, how often shall my brother sin against me and I forgive him? Up to seven times?

22 אמר said to him, I did not say to you, up to seven times: but, up to seventy times seven.

23 Therefore is the malchut ha shamayim like a certain Melech, who would take account of His avadim.

24 And when He had begun to settle, one was brought to Him, who owed Him ten thousand talents.

25 But as he had nothing with which to pay, His master commanded him to be sold and his isha and children and all that he had and payment to be made.

26 The eved therefore fell down and worshipped Him, saying, Master, have patience with me and I will pay You all.

27 Then The Master of that eved was moved with rachamim and released him and forgave him the debt.

28 But the same eved went out and found one of his fellow avadim, who owed him a hundred pieces of money: and he laid hands on him and took him by the throat, saying, Pay me what you owe.

29 And his fellow eved fell down at his feet and begged him, saying, Have patience with me and I will pay you all.

30 And he would not: but went and cast him into prison, until he should pay the debt.

31 So when his fellow avadim saw what was done, they were very sad and angry and came and told their Master all that was done.

32 Then his Master, after He had called him, said to him, O you wicked eved of Beliyaal, I forgave you all that debt because you begged Me:

33 Should not you have also have had rachamim on your fellow eved, even as I had rachamim on you?

34 And his Master was angry and delivered him to the tormentors, until he should pay all that was due to Him.

35 So likewise shall My Heavenly Abba do also to you, if you from your levavot do not forgive every one his brother their trespasses.

19 And it came to pass, that when $\alpha\omega\upsilon\tau\alpha\tau$ had finished these sayings, He departed from Galil and came into the coasts of Yahudah beyond the Yarden River;

2 And great multitudes followed Him; and He healed them there.

3 The Prushim also came to Him, tempting Him and saying to Him, Is it permitted in Torah for a man to put away his isha for any and every cause?

4 And He answered and said to them, Have you not read, that He who made them in Beresheeth made them male and female in order?

5 And said, For this cause shall a man leave abba and eema and shall he cleave to his isha? and the two shall be one flesh;

6 Therefore they are no more two, but basar echad. What therefore $\alpha\upsilon\tau\alpha\tau$ has joined together, let not man put asunder.

7 They said to Him, Why did Moshe then command to give a Sefer Keritut [scroll of divorce] and to divorce her?

8 He said to them, Because of the hardness of your levavot, Moshe allowed you to divorce your wives [only with a scroll of divorce]; but from the beginning and from eternity it was not so.

9 And I say to you, Whoever shall leave his isha, except it be for her adultery; and she then marries another husband in place of the first, causes her to commit adultery: and whoever marries her who has been separated but not yet divorced, does commit immorality himself.

10 His talmidim said to Him, If the case of the man be so with his isha, it is not tov to marry.

11 But He said to them, All men cannot receive your saying, except those to whom it is given.

12 For there are some eunuchs, who were so born from their eema's womb: and there are some eunuchs, who were made eunuchs by men: and there are eunuchs, who have made themselves eunuchs for the malchut ha shamayim's sake. He that is able to receive it let him receive it.

13 Then were brought to Him little children, that He should put His Hands on them and say a bracha: and the talmidim rebuked them.

14 But אֲנִי said, Allow little children and do not forbid them to come to Me: for of such is the malchut ha shamayim.

15 And He laid His Hands on them and departed from there.

16 And, see, one came and said to Him, Tov Master, what tov thing shall I do, that I may have eternal chayim in the olam haba?

17 And He said to him, Why do you call Me tov? There is none tov but one, that is, אֱלֹהִים: but if you will enter into chayim, keep the Torah mitzvot.

18 He said to Him, Which ones? אֲנִי said, You shall do no murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,

19 Honor your abba and your eema: and, You shall love your neighbor as yourself.

20 The young man said to Him, All these things have I kept from my youth up: what do I lack yet?

21 אֲנִי said to him, If you will be perfect, go and sell what you have and give to the poor and you shall have treasure in the shamayim: and come and follow Me.

22 But when the young man heard that saying, he went away sorrowful and angry: for he had great possessions.

23 Then said **וַיֹּאמֶר** to His talmidim, Truly I say to you, That it is very hard for a rich man to enter into the malchut ha shamayim.

24 And again I say to you, It is easier for a large rope to go through the eye of a needle, than for a rich man to enter into the malchut of **מַלְכוּת**.

25 When His talmidim heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But **וַיֹּאמֶר** beheld them and said to them, With men this is impossible; but with **מַלְכוּת** all things are possible.

27 Then answered Kefa and said to Him, See, we have forsaken all and followed You; what shall we have therefore?

28 And **וַיֹּאמֶר** said to them, Truly I say to you, Those of you who have followed Me, in the regeneration when The Ben Ahdahm shall sit on the kesay of His esteem, you also shall sit upon twelve thrones, administering mishpat over the twelve tribes of Yisrael.

29 And every one that has forsaken houses, or brothers, or sisters, or abba, or eema, or isha, or children, or lands, for My Name's sake, shall receive a hundredfold and shall inherit everlasting chayim.

30 But many that are first shall be last; and the last shall be first.

20 For the malchut ha shamayim is like a Man that is a Farm Owner, who went out early in the boker to hire workers into His vineyard.

2 And when He had agreed with the workers for a penny a yom, He sent them into His vineyard.

3 And He went out about the third hour and saw others standing idle in the marketplace,

4 And said to them, You too go into the vineyard and whatever is right I will give you. And they went their derech.

5 Again He went out about the sixth and ninth hour and did likewise.

6 And about the eleventh hour He went out and found others standing idle and said to them, Why do you stand here all the yom idle?

7 They said to Him, Because no man has hired us. He said to them, You too go also into the vineyard; and whatever is right, that shall you receive.

8 So when evening had come, the Owner of the vineyard said to His manager, Call the workers and give them their pay, beginning from the last to the first.

9 And when those came who were hired around the eleventh hour, they received every man a silver piece.

10 But when the first came, they thought that they would receive more; and they likewise received every man a silver piece.

11 And when they had received it, they murmured against the Owner of the vineyard,

12 Saying, These last group has worked just one hour and You have made them equal to us, who have borne the burden and heat of the yom.

13 But He answered one of them and said, Chaver, I do you no wrong: did you not agree with Me for a silver piece?

14 Take what is yours and go your way: I will give to this last man, as also I gave to you.

15 Is it not permitted in Torah for Me to do what I will with My own? Is your eye evil, because I AM tov?

16 So the last shall be first and the first last: for many are called, but few chosen.

17 And סוף־אז going up to Yahrushalayim, took the twelve talmidim aside in the derech and said to them,

18 See, we go up to Yahrushalayim; and The Ben Ahdahm shall be betrayed to the main kohanim and to the Sophrim and they shall condemn Him to death,

19 And shall deliver Him to the goyim to mock and to scourge and to impale Him: and the third yom He shall rise again.

20 Then came to Him the eema of Zavdi's children with her sons, worshipping Him and desiring a certain request from Him.

21 And He said to her, What do you want? She said to Him, Grant that my two sons may sit, one on Your right hand and the other on the left, in Your malchut.

22 But Yahushua answered and said, You know not what you ask. Are you able to drink of the cup that I shall drink of and to be immersed with the mikvah that I AM immersed with? They said to Him, We are able.

23 And He said to them, You shall drink indeed of My cup and be immersed with the mikvah that I AM immersed with: but to sit on My right hand and on My left, is not Mine to give, but it shall be given to them for whom it is prepared by My Abba.

24 And when the ten heard it, they were moved with indignation against the two brothers.

25 But **וַיִּקְרָא** called them to Him and said, You know that the princes of the goyim exercise dominion over them and they that are great exercise authority upon them.

26 But it shall not be so among you: but whoever will be great among you, let him be your eved;

27 And whoever will be first among you, let him be your eved:

28 Even as The Ben Ahdahm came not to be attended to, but to serve and to give His chayim a ransom for many.

29 And as they departed from Yericho, a great multitude followed Him.

30 And, see, two blind men sitting by the wayside, when they heard that **וַיִּקְרָא** passed by, cried out, saying, Have rachamim on us, O Master, Ben Dawid.

31 And the multitude rebuked them because they desired them to keep silent: but they cried out even more, saying, Have rachamim on us, O Master, Ben Dawid.

32 And **וַיִּקְרָא** stood still and called them and said, What do you want Me to do for you?

33 They said to Him, Master, that our eyes may be opened.

34 So **וַיִּקְרָא** had rachamim on them and touched their eyes: and immediately their eyes received sight and they followed Him.

21 And when they drew near to Yahrushalayim and had come to Beth Phagi, to the Har of Olives, then **וַיִּקְרָא** sent two talmidim,

2 Saying to them, Go into the village opposite you and immediately you shall find a donkey tied and a colt with her: loose them and bring them to Me.

3 And if any man says anything to you, you shall say, our Master has need of them; and immediately he will send them.

4 All this was done, that it might be fulfilled what was spoken by the navi, saying,

5 Tell the daughter of Tzion, See, your Melech comes to you, meek and sitting upon a donkey, even a colt the foal of a donkey.

6 And the talmidim went and did as **וַיִּקְרָא** commanded them,

7 And brought the donkey and the colt and put on them their clothes and they set Him on it.

8 And a very great multitude spread their garments in the road; others cut down branches from the eytzim and spread them in the road.

9 And the multitudes that went before and that followed, cried out, saying, Hoshiana to The Savior The Ben Dawid: Blessed is He that comes in the Name of The Master אֲדֹנָי; Hoshiana in the highest.

10 And when He had come into Yahrushalayim, all the city was stirred up, saying, Who is this?

11 And the multitude said, This is אֲדֹנָי Ha Navi of Natzeret of Galil.

12 And אֲדֹנָי went into the Beit HaMikdash of אֲדֹנָי and cast out all them that sold and bought in the Beit HaMikdash and overthrew the tables of the moneychangers and the seats of them that sold doves,

13 And said to them, It is written, My Bayit shall be called the Bayit of Tefillah; but you have made it a den of thieves and violent men.

14 And the blind and the lame came to Him in the Beit HaMikdash; and He healed them.

15 And when the main kohanim and Sophrim saw the wonderful things that He did and the children crying in the Beit HaMikdash saying, Let The Son of Ahloha be praised, and, Hoshiana to the Ben Dawid; they were very displeased,

16 And said to Him, Do You hear what they say? And אֲדֹנָי said to them, Yes; have you never read, Out of the mouth of babies and those who are nursed, You have perfected tehilla and composed a song?

17 And He left them and went out of the city into Beth Anya; and He spent the lyla there.

18 Now in the boker as He returned into the city, He was hungry.

19 And when He saw a fig eytz on the derech, He came to it and found nothing on it, but leaves only and said to it, Let no fruit grow on you ever again. And at once the fig eytz withered away.

20 And when the talmidim saw it, they marveled, saying, How quickly the fig eytz did wither away!

21 אֲדֹנָי answered and said to them, Truly I say to you, If you have emunah and doubt not, you shall not only do that which is done to the fig eytz, but also if you shall say to this har, Be removed and be thrown into the sea; it shall be done.

22 And all things, whatever you shall ask in tefillah, believing, you shall receive.

23 And when He was come into the Beit HaMikdash, the main kohanim and the zechanim of the people came to Him as He was teaching and said, By

what authority and Power do You do these things? And who gave You this authority and Power?

24 And **אמר** answered and said to them, I will ask you one thing, which if you tell Me, I will tell you by what authority I do these things.

25 Yochanan's mikvah and authority, where did it come from? From the shamayim, or from men? And they reasoned among themselves, saying, If we shall say, From the shamayim; He will say to us, Why did you not then believe him?

26 But if we shall say, Of men; we fear the people; for all believed that Yochanan was a navi.

27 And they answered **אמר** and said, We cannot tell. And He said to them, Neither do I tell you by what authority I do these things.

28 But what do you think? A certain Man had two sons; and He came to the first and said, Son, go work today in My vineyard.

29 He answered and said, I will not: but afterward he repented and went.

30 And He came to the second and said likewise. And he answered and said, I go, Sir: and went not.

31 Which of the two sons did the will of their Abba? They said to Him, The first. **אמר** said to them, Truly I say to you, that the tax collectors and the harlots go into the malchut of **אמר** before you.

32 For Yochanan came to you in the way of tzedakah and you believed him not: but the tax collectors and the harlots believed him: and you, when you had seen it, made no teshuvah afterwards, that you might believe him.

33 Hear another parable: There was a certain Farm Owner, who planted a vineyard, and placed a hedge around it and dug a winepress in it and built a tower and leased it out to farmers and went into a far country:

34 And when the time of the fruit drew near, He sent His avadim to the farmers, that they might receive the fruits of it.

35 And the farmers took His avadim and beat one and killed another and stoned another.

36 Again, He sent other avadim more than the first: and they did to them likewise.

37 But last of all He sent to them His Son, saying, They will reverence My Son.

38 But when the farmers saw The Son, they said among themselves, This is the heir; come, let us kill Him and let us seize on His inheritance.

39 And they caught Him and cast Him out of the vineyard and killed Him.

40 When The Master therefore of the vineyard comes, what will He do to those farmers?

41 They said to Him, He will miserably destroy those wicked men and will lease His vineyard to other farmers, who shall render Him the fruits in their moadem.

42 **אמר** said to them, Did you never read in The Katuv, The Stone that the builders rejected, the same has become the Head of the corner: this is The Master **אמר**'s doing and it is marvelous in our eyes?

43 Therefore I say to you, The malchut of **אמר** shall be taken from you and given to a people bringing forth the fruits of it.

44 And whoever shall fall on this Stone shall be broken: but on whomever it shall fall, it will grind him to powder and they will be broken apart.

45 And when the main kohanim and Prushim had heard His parables, they perceived that He spoke about them.

46 But when they sought to lay hands on Him, they feared the multitude because the people trusted Him as a Navi.

22 And **אמר** answered and spoke to them again by parables and said,

2 The malchut ha shamayim is like a certain Melech, who made a marriage for His Son,

3 And sent forth His avadim to call them that were invited to the wedding: and they would not come.

4 Again, He sent forth other avadim, saying, Tell them who are invited, See, I have prepared My dinner: My oxen and My fatted calf are killed and all things are ready: come to the marriage.

5 But they made light of it and went their derachot, one to his farm, another to his merchandise:

6 And the remnant took His avadim and treated them spitefully and killed them.

7 But when The Melech heard of this, He was angry: and he sent forth His armies and destroyed those murderers and burned up their city.

8 Then He said to His avadim, The wedding is ready, but those who were invited were not worthy.

9 Go therefore into the highways and as many as you shall find, invite to the marriage.

10 So those avadim went out into the highways and gathered together as many as they found, both bad and tov: and the wedding was furnished with guests.

11 And when The Melech came in to see the guests, He saw there a man who did not have on a wedding garment:

12 And He said to him, Chaver, how did you come in here not having on a wedding garment? And he was speechless.

13 Then said The Melech to the avadim, Bind him hand and foot and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 Then went the Prushim and took counsel how they might entangle Him in His talk.

16 And they sent out to Him their talmidim with the Herodians, saying, Rabbi, we know that You are emet and faithful, and teach the derech of Ahloha in emet, neither do You care what any man thinks: for You regard not the person of men.

17 Tell us therefore, What do You think? Is it permitted in Torah to give tax to Kaiser, or not?

18 But $\text{סוֹפְרֵי$ perceived their wickedness and said, Why do you try Me, you hypocrites?

19 Show Me the tax money. And they brought to Him a silver piece.

20 And He said to them, Whose likeness and inscription is this?

21 They said to Him, Kaiser's. Then He said to them, Give obediently therefore to Kaiser the things which are Kaiser's; and to סוֹפְרֵי the things that are סוֹפְרֵי 's.

22 When they had heard these words, they marveled and left Him and went their derech.

23 The same yom came to Him the Tzadukim, who say that there is no resurrection and asked Him,

24 Saying, Master, Moshe said, If a man dies, having no children, his brother shall marry his isha and raise up zera for his brother.

25 Now there were among us seven brothers: and the first, when he had married an isha, he died and, having no children, left his isha to his brother:

26 Likewise the second also and the third, all the way to the seventh.

27 And last of all, the woman died also.

28 Therefore in the resurrection whose isha shall she be from the seven?
For they all had her as an isha.

29 *וַיֹּאמְרוּ* answered and said to them, You are led astray, not knowing the
Keetvay HaKadosh, nor The Power of *אֱלֹהִים*.

30 For in the resurrection they neither marry, nor are given in marriage, but
are as the heavenly malachim of *אֱלֹהִים* in the shamayim.

31 But as touching the resurrection of the dead, have you not read that
which was spoken to you by Ahloha, saying,

32 I AM the Ahloha of Avraham and the Ahloha of Yitzchak and the Ahloha
of Yaakov? Ahloha is not the Ahloha of the dead, but of the living.

33 And when the multitude heard this, they were astonished at His Torah.

34 But when the Prushim had heard that He had put the Tzadukim to
silence, they were gathered together.

35 Then one of them, who was a Torah master, asked Him a question,
testing Him and saying,

36 Rabbi, which one is the greatest mitzvah in the Torah?

37 *וַיֹּאמֶר* said to him, You shall love The Master *אֱלֹהִים* your Ahloha with all
your lev and with all your being and with your entire mind.

38 This is the first and greatest commandment.

39 And the second is like it; You shall love your neighbor as yourself.

40 On these two mitzvoth hang all the Torah and the neviim.

41 While the Prushim were gathered together, Yahushua asked them,

42 Saying, What do you think of The Moshiach? Whose Son is He? They
said to Him, Ben Dawid.

43 He said to them, How then does Dawid led by The Ruach call Him The
Master *אֱלֹהִים*, saying,

44 The Master *אֱלֹהִים* said to my Master, Sit on My right hand, until I make
Your enemies Your footstool?

45 If Dawid then calls Him Master *אֱלֹהִים*, how is He then Dawid's son?

46 And no man was able to answer Him a word and from that yom on no
one asked Him anymore questions.

23 Then spoke *וַיֹּאמֶר* to the multitude and to His talmidim,

2 Saying, The Sophrim and the Prushim sit themselves in Moshe's kesay:

3 All therefore that Moshe will invite you to observe, that observe and do;
but do not do after their Miqsat Maaseh Ha-Torah: for they talk Torah and
do not what Moshe said!

4 For they bind heavy burdens too grievous to bear and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their mitzvoth they do to be seen by men: they make large their tephillin and lengthen their tzitziyot,

6 And love the best seats at moadeem and the main seats in the synagogues,

7 And greetings in the markets and to be called, Rabbi, Rabbi, by men.

8 But as for you do not desire to be called Rabbi: for one is your Rabbi, even The Moshiach; and all you are Yisraelite brothers.

9 And call no man abba upon the earth: for one is your Abba, who is in the shamayim.

10 Neither be called teachers: for one is your Teacher, even The Moshiach.

11 But he that is greatest among you shall be your eved.

12 And whoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

13 But woe to you, Sophrim and Prushim, hypocrites! For you shut up the malchut ha shamayim from men: for you neither go in yourselves, neither do you allow them that are entering to go in.

14 Woe to you, Sophrim and Prushim, hypocrites! For you devour widows' houses and for show and lengthy exposition make long tefillot: therefore you shall receive the greater damnation.

15 Woe to you, Sophrim and Prushim, hypocrites! For you travel sea and land to make one Yireh-יִרֵה, and when he is made, you make him twofold more a child of Gei-Hinnom than yourselves.

16 Woe to you, blind guides, who say, Whoever shall swear by the Beit HaMikdash, it is nothing; but whoever shall swear by the gold of the Beit HaMikdash, he is a debtor!

17 You blind fools: for what is greater, the gold, or the Beit HaMikdash that sets apart the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whoever swears by the gift that is upon it, he is guilty.

19 You blind fools: for which is greater, the gift, or the altar that sets apart the gift?

20 Whoever therefore shall swear by the altar, swears by it and by all things on it.

21 And whoever shall swear by the Beit HaMikdash, swears by it and by Him that dwells in it.

22 And he that shall swear by the shamayim swears by the kesay of אִשָּׁרָא and by Him that sits on it.

23 Woe to you, Sophrim and Prushim, hypocrites! For you pay ma'aser of mint and anise and cummin and have omitted the weightier matters of the Torah, mishpat, rachamim and emunah: these needed to have been done and not to leave the others undone.

24 You blind guides, who strain at a gnat and swallow a camel.

25 Woe to you, Sophrim and Prushim, hypocrites! For you make clean the outside of the cup and of the dish, but inside they are full of extortion and unrighteousness.

26 You blind Prush, cleanse first that which is inside the cup and dish, that the outside of them may be clean also.

27 Woe to you, Sophrim and Prushim, hypocrites! For you are like white washed tombs, which indeed appear beautiful outside, but inside are full of dead men's bones and all uncleanness.

28 Even so you also outwardly appear tzadik to men, but inside you are full of hypocrisy and Torah-less-ness.

29 Woe to you, Sophrim and Prushim, hypocrites! Because you build the tombs of the neviim and decorate the graves of the tzadikim,

30 And say, If we had been alive in the yamim of our ahvot, we would not have taken part with them in the dahm of the neviim.

31 Therefore you are witnesses against yourselves, that you are the children of those that killed the neviim.

32 Fill you up then the measure of your ahvot.

33 You serpents, you generation of vipers, how can you escape the damnation of Gei-Hinnom?

34 Therefore, see, I send to you neviim and wise men and Sophrim: and some of them you shall kill and destroy; and some of them you shall scourge in your synagogues and persecute them from city to city:

35 That upon you may come all the tzadik dahm shed upon the earth, from the dahm of the tzadik Hevel to the dahm of Zacharyah son of Yahuyadah, whom you killed between the Beit HaMikdash and the altar.

36 Truly I say to you, All these things shall come upon this generation.

37 O Yahrushalayim, Yahrushalayim, you that kills the neviim and stones those who are sent to you, how often would I have gathered your children together, even as a hen gathers her chicks under her wings, but you were not willing!

38 See, your Bayit is left to you desolate.

39 For I say to you, You shall not see Me again, until you shall surely learn to cry and say, Baruch Haba BeShem HaAdon אלהים.

24 And אלהים went out and departed from the Beit HaMikdash: and His talmidim came to Him to show Him the buildings of the Beit HaMikdash.

2 And אלהים said to them, Do you not see all these things? Truly I say to you, There shall not be left here one stone upon another that shall not be thrown down.

3 And as He sat upon the Har of Olives, the talmidim came to Him privately, saying, Tell us, when shall these things be? And what shall be the ot of Your coming and of the end of this age?

4 And אלהים answered and said to them, Take heed that no man deceive you.

5 For many shall come in My Name, saying, I AM The Moshiach; and shall deceive many.

6 And you shall hear of revolutions and rumors of wars: see that you be not troubled, or become foolish: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and malchut against malchut: and there shall be famines and pestilences and earthquakes, in diverse places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted and shall kill you: and you shall be hated by all goyim for My Name's sake.

10 And then shall many be offended and shall betray one another and shall hate one another.

11 And many false neviim shall rise and shall deceive many.

12 And because Torah-less-ness shall abound, the ahava of many shall grow cold.

13 But he that shall endure to the end, the same shall be saved.

14 And this Besorah of the malchut shall be proclaimed in all the olam hazeh for a witness to all goyim; and then shall the end come.

15 When you therefore shall see the abomination of desolation, spoken of by Daniyel the navi, standing in the Beit HaMikdash,(whoever reads, let him understand)

16 Then let them who are in Yahudah flee into the mountains:

17 Let him who is on the housetop not come down to take anything out of his bayit:

18 Neither let him who is in the field return back to take his clothes.

19 And woe to them that are with child and to them that are nursing children in those yamim!

20 But make tefillah that your flight is not in the winter, neither on Yom Shabbat:

21 For then shall be Great Tribulation, such as was not since the beginning of the olam hazeh to this time, no, nor ever shall be.

22 And except those yamim are shortened, there should no flesh survive: but for the elect and for the sake of those chosen, those yamim shall be shortened.

23 Then if any man says to you, See, here is The Moshiach, or There He is; believe it not.

24 For there shall arise false Moshiachs and false neviim and shall show great signs and wonders; insomuch that, if it became possible, they shall deceive the very elect and chosen.

25 See, I have told you before it occurs.

26 Therefore if they shall say to you, See, He is in the desert; do not go: see, He is in the secret rooms; believe it not.

27 For as the lightning comes out of the east and shines even to the west; so shall also the coming of The Ben Ahdahm be.

28 For wherever the dead gooff is, there will the eagles be gathered together.

29 Immediately after The Tribulation of those yamim shall the shemesh be darkened and the yarayach shall not give its ohr and the cochavim shall fall from the shamayim and the powers of the shamayim shall be shaken:

30 And then shall appear the ot of The Ben Ahdahm in the shamayim: and then shall all the tribes of the land mourn and they shall see The Ben Ahdahm coming on the clouds of the shamayim with Power and great tifereth.

31 And He shall send His heavenly malachim with a great sound of a shofar and they shall gather together His elect from the four winds, from one end of the shamayim to the other.

32 Now learn a parable of the fig eytz; When its branch is yet tender and puts forth leaves, you know that summer fruit is near:

33 So likewise, when you shall see all these things, know that it is near, even at the doors.

34 Truly I say to you, This tribe shall not pass, until all these things are fulfilled.

35 Ha Shamayim and earth shall pass away, but My Words shall not pass away.

36 But of that yom and hour knows no man, no, not even the heavenly malachim, but My Abba only.

37 But as the yamim of Noach were, so shall also the coming of The Ben Ahdahm be.

38 For as in the yamim that were before the flood they were eating and drinking, marrying and giving in marriage, until the yom that Noach entered into the ark,

39 And knew not until the flood came and took them all away; so shall also the coming of The Ben Ahdahm be.

40 Then shall two be in the field; one shall be taken and the other left.

41 Two women shall be grinding at the mill; one shall be taken, and the other left; because the malachim at the end of the olam will remove the stumbling blocks from the olam and will separate the tov ones from the wicked.

42 Watch therefore: for you know not what hour your Master is coming.

43 But know this; that if the owner of the bayit had known in what hour the thief would come, he would have watched and would not have allowed his bayit to be broken into.

44 Therefore you also stay ready: for in such an hour as you think not The Ben Ahdahm will come.

45 Who then is a faithful and wise eved, whom His Master has made ruler over His household, to give them food in due season?

46 Blessed is that eved, whom His Master when He comes shall find so doing.

47 Truly I say to you, That He shall make him ruler over all His goods and children.

48 But if an evil eved shall say in his lev, My Master delays His coming;

49 And shall begin to smite his fellow avadim and to eat and drink with the drunks;

50 The Master of that eved shall come in a yom when he looks not for Him and in an hour that he is not aware of,

51 And shall cut him in pieces and appoint him a portion with the hypocrites: and there shall then be weeping and gnashing of teeth.

25 Then shall the malchut ha shamayim be likened to ten virgins who took their lamps and went forth to meet the Bridegroom and the Bride.

2 And five of them were wise and five were foolish.

3 They that were foolish took their lamps and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the Bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, See, the Bridegroom comes; go out to meet Him.

7 Then all those virgins arose and trimmed their lamps.

8 And the foolish said to the wise, Give us from your oil; for our lamps have gone out.

9 But the wise answered, saying, Not so; lest there not be enough for you and us: instead go to them that sell and buy for yourselves.

10 And while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriages: and the door was shut.

11 Afterward came also the other virgins, saying, Master, Master, open to us.

12 But He answered and said, Truly I say to you, I know you not.

13 Watch therefore, for you know neither the yom nor the hour in which The Ben Ahdahm comes.

14 For the malchut ha shamayim is like a Man traveling into a far country, who called His own avadim and delivered to them His goods.

15 And to one He gave five talents, to another two and to another one; to every man according to his own ability; and immediately He took His journey.

16 Then he that had received the five talents went and traded with the same and made five other talents.

17 And likewise he that had received two, he also gained another two.

18 But he that had received one talent went and dug in the earth and hid His Master's money.

19 After a long time The Master of those avadim came and settled accounts with them.

20 And so he that had received five talents came and brought another five talents, saying, Master, you delivered to me five talents: see, I have gained beside them five talents more.

21 His Master said to him, Well done, you tov and faithful eved: you have been faithful over a few things, I will set you over many things: enter into the simcha of your Master.

22 He also that had received two talents came and said, Master, You delivered to me two talents: see, I have gained two more talents besides them.

23 His Master said to him, Well done, tov and faithful eved; you have been faithful over a few things, I will set you over many things: enter into the simcha of your Master.

24 Then he who had received the one talent came and said, Master, I knew You, that You are a hard shrewd Man, reaping where You have not sown and gathering where You have not scattered zera:

25 And I was afraid and went and hid Your talent in the earth: see, there You have what is Yours.

26 His Master answered and said to him, You wicked and lazy eved, you supposedly knew that I reap where I sowed not and gather where I have not scattered zera:

27 You should have at least deposited My silver with the bankers and then at My coming I would have received My own with interest.

28 Take therefore the talent from him and give it to him who owns ten talents.

29 For to every one that has shall be given and he shall have abundance: but from him that has not; shall be taken away even that which he has.

30 And cast the unprofitable eved into outer darkness: there shall be weeping and gnashing of teeth.

31 When The Ben Ahdahm shall come in His tifereth and all the kadosh heavenly malachim with Him, then shall He sit upon the kesay of His tifereth:

32 And before Him shall be gathered all goyim: and He shall separate them one from another, as a Shepherd divides His sheep from the goats:

33 And He shall set the sheep on His right hand, but the goats on the left.

34 Then shall The Melech say to them on His right hand, Come, you blessed of My Abba, inherit the malchut prepared for you from the foundation of the olam hazeh:

35 For I was hungry and you gave Me food: I was thirsty and you gave Me drink: I was a stranger, and you took Me in:

36 Naked and you clothed Me: I was sick and you visited Me: I was in prison and you came to Me.

37 Then shall the tzadikim answer Him, saying, Master, when did we see You hungry and fed You? Or, thirsty and gave You to drink?

38 When did we see You as a stranger and took You in? Or, naked and clothed You?

39 Or, when did we see You sick, or in prison and visited You?

40 And The Melech shall answer and say to them, Truly I say to you, Whenever you have done it to one of the least of these My Yisraelite brothers; you have done it to Me.

41 Then shall He say also to them on the left hand, Depart from Me, you cursed, into everlasting fire, prepared for s.a.tan and his shedim:

42 For I was hungry and you gave Me no food: I was thirsty and you gave Me no drink:

43 I was a stranger and you took Me not in: naked and you clothed Me not: sick and in prison and you visited Me not.

44 Then shall they also answer Him, saying, Our Master, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison and did not attend to You?

45 Then shall He answer them, saying, Truly I say to you, In so far as you did it not to one of the least of these My Yisraelite brothers, you did it not to Me.

46 And these shall go away into everlasting punishment but the tzadikim into chayim eternal.

26 And it came to pass, when **מַלְאָכָא** had finished all these sayings, He said to His talmidim,

2 You know that after two yamim is the moed of the Pesach and The Ben Ahdahm is betrayed to be impaled.

3 Then assembled together the main kohanim and the Sophrim and the zechanim of the people, to the palace of the Kohen HaGadol, who was called Qayapha,

4 And they consulted just how they might seize **מַלְאָכָא** by subtlety and kill Him.

5 But they said, Not on the moed yom, lest there be an uproar among the people.

6 Now when **וַיְהִי** was in Beth Anya, in the bayit of Shimon the jar merchant,

7 There came to Him a woman having an alabaster box of very precious ointment and poured it on His head, as He sat at the shulchan to eat.

8 But when His talmidim saw it, they had indignation, saying, For what purpose is this wasted?

9 For this ointment might have been sold for much and given to the poor.

10 When **וַיְהִי** understood it, He said to them, Why do you trouble the woman? For she has done a tov work upon Me.

11 For you have the poor always with you; but Me you do not have always.

12 For in that she has poured this ointment on My gooff, she did it for My burial preparation.

13 Truly I say to you, Wherever this Besorah shall be proclaimed in the whole olam hazeh, there shall also be told what this woman has done for Me, as a memorial to her.

14 Then one of the twelve, called Yahudah from Qerioth, went to the kohanim HaGadolim,

15 And said to them, What will you give me and I will deliver Him to you? And they covenanted with him for thirty pieces of silver.

16 And from that time on, he sought an opportunity to betray Him.

17 Now before the moed of Chag Matzoth the talmidim came to **וַיְהִי**, saying to Him, Where will You that we prepare for You to eat the Pesach?

18 And He said, Go into the city to a man who will be a volunteer for the task, and say to him, The Master said, My time is at hand; I will keep the Pesach at your bayit with My talmidim.

19 And the talmidim did as **וַיְהִי** had commanded them; and they made ready The Pesach.

20 Now when the evening had come, He sat down with the twelve.

21 And as they did eat, He said, Truly I say to you, That one of you shall betray Me.

22 And they were exceedingly sorrowful and began each one of them to say to Him, Master, is it I?

23 And He answered and said; He that dips his hand with Me in the dish, the same shall betray Me.

24 The Ben Ahdahm goes as it is written of Him: but woe to that man by whom The Ben Ahdahm is betrayed! It had been tov for that man if he had not even been born.

25 Then Yahudah, who betrayed Him, answered and said, Rabbi, is it I? He said to him, You have spoken it.

26 And as they were eating, **וַיֹּאמֶר** took lechem and made the bracha and broke it and gave it to the talmidim and said, Take, eat; this is My gooff.

27 And He took the cup and gave hodu and gave it to them, saying, Drink all of it;

28 For this is My dahm of the Brit Chadasha that is shed for many for the remission of sins.

29 But I say to you, I will not drink of this fruit of the vine again, until that yom when I drink it new with you in My Abba's malchut.

30 And when they had sung a shir, they went out to the Har of Olives.

31 Then said **וַיֹּאמֶר** to them, All of you shall be offended and grieved because of Me this lyla: for it is written, I will smite the Shepherd and the sheep of the flock shall be scattered abroad.

32 But after I AM risen again, I will go before you into Galil.

33 Kefa answered and said to Him, Though all men shall be offended because of You, yet will I never be offended.

34 **וַיֹּאמֶר** said to him, Truly I say to you, That this lyla, before the cock crows, you shall deny Me three times.

35 Kefa said to Him, Though I should die with You, yet will I not deny You. Likewise also said all the talmidim.

36 Then came **וַיֹּאמֶר** with them to a place called Gethsemane and said to the talmidim, Sit here, while I go and make tefillah over there.

37 And He took with Him Kefa and the two sons of Zavdi and began to be sorrowful and very heavy hearted.

38 Then said He to them, My being is exceedingly sorrowful, even to death: stay here and watch with Me.

39 And He went a little further and fell on His face and made tefillah, saying, O My Abba, if it is possible, let this cup pass from Me: nevertheless not as I will, but as You will.

40 And He came to the talmidim and found them asleep and said to Kefa, What, could you not watch with Me one hour?

41 Watch and make tefillah, so that you enter not into temptation: the human ruach indeed is willing, but the flesh is weak.

42 He went away again the second time and made tefillah, saying, O My Abba, if this cup may not pass away from Me, except I drink it, let Your will be done.

43 And He came and found them asleep again: for their eyes were heavy.

44 And He left them and went away again and made tefillah the third time, saying the same words.

45 Then He came to His talmidim and said to them, Sleep on now and take your rest: see, the hour is at hand and The Ben Ahdahm is betrayed into the hands of sinners.

46 Rise, let us be going: see, he is at hand that does betray Me.

47 And while He yet spoke, see, Yahudah, one of the twelve, came and with him a great multitude with swords and clubs, from the main kohanim and the zechanim of the people.

48 Now he that betrayed Him gave them an ot, saying, Whomever I shall kiss, it is Him: seize Him.

49 And immediately he came to $\omega\omega\text{f}\text{א}\text{ז}$ and said, Shalom, Rabbi; and kissed Him.

50 And $\omega\omega\text{f}\text{א}\text{ז}$ said to him, Beloved chaver, why have you come, what have you done? Then they came and arrested $\omega\omega\text{f}\text{א}\text{ז}$ and took Him.

51 And, see, one of them who was with $\omega\omega\text{f}\text{א}\text{ז}$ stretched out his hand and drew his sword and struck an eved of the Kohen HaGadol's and cut off his ear.

52 Then said $\omega\omega\text{f}\text{א}\text{ז}$ to him, Put up again your sword into the sheath: for all those that take the sword shall perish with the sword.

53 Do you not understand that I can meet My enemies and that I can now make tefillah to My Abba and He shall presently give Me more than twelve legions of heavenly malachim?

54 But how then shall the Keetvay HaKadosh of the Tanach be fulfilled, that it has to be this way?

55 In that same hour said $\omega\omega\text{f}\text{א}\text{ז}$ to the multitudes, Are you come out against a thief, as if we were thieves, with swords and clubs to take Me? I sat daily with you teaching in the Beit HaMikdash and you did not seize Me.

56 But all this was done, that the Keetvay HaKadosh of the neviim might be fulfilled. Then all the talmidim forsook Him and fled.

57 And they that had laid hold on $\omega\omega\text{f}\text{א}\text{ז}$ led Him away to Qayapha the Kohen HaGadol, where the Sophrim and the zechanim were assembled.

58 But Kefa followed Him from far off to the Kohen HaGadol's palace and went in and sat with the avadim, to see the result.

59 Now the main kohanim and zechanim and all the Sanhedrin, sought false witness against *וּמַרְדֵּנָה*, to put Him to death;

60 But found none: yes, though many false witnesses came, yet they found none. At the end came two false witnesses,

61 And said, This Fellow said, I AM able to destroy the Beit HaMikdash of Ahloha and to build it in three yamim.

62 And the Kohen HaGadol stood and said to Him, Don't You respond? What is all this that these witness against You?

63 But *וּמַרְדֵּנָה* kept His silence. And the Kohen HaGadol answered and said to Him, I put You under oath before the living Ahloha, that You tell us whether You are The Moshiach, The Son of The Almighty.

64 *וּמַרְדֵּנָה* said to him, You have said it: nevertheless I say to you, After this you shall see The Ben Ahdahm sitting as The Right Hand of *אֱלֹהִים*, and coming in the clouds of the shamayim.

65 Then the Kohen HaGadol tore his clothes, saying, He has spoken blasphemy; what further need do we have for witnesses? See, now you have heard His blasphemy.

66 What do you think? They answered and said, He is guilty of death.

67 Then they did spit in His face and beat Him; and others slapped Him with the palms of their hands,

68 Saying, Prophecy to us, Oh You Moshiach, Who is he that smote You?

69 Now Kefa sat outside in the palace: and a girl came to him, saying, You also were with *וּמַרְדֵּנָה* of Galil.

70 But he denied it before them all, saying, I know not what you are saying.

71 And when he was gone out into the porch, another girl saw him and said to them that were there, This fellow was also with *וּמַרְדֵּנָה* of Natzeret.

72 And again he lied with an oath saying, I do not know the man.

73 And after a while came to him those that stood by and said to Kefa, Surely you also are one of them from this Navi's group; for your speech gives you away.

74 Then he began to curse and to swear, saying, I don't know the Man. And immediately the cock crowed.

75 And Kefa remembered The Word of *וּמַרְדֵּנָה*, which said to him, Before the cock crows, you shall deny Me three times. And he went out and wept bitterly.

27 When the boker had come, all the main kohanim and zechanim of the people took counsel against **וּפְּאָרְזֵי** to put Him to death:

2 And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

3 Then Yahudah, who had betrayed Him, when he saw that he was condemned, repented and brought again the thirty pieces of silver to the main kohanim and zechanim,

4 Saying, I have sinned in that I have betrayed the innocent dahm. And they said, What is that to us? You take care of that.

5 And he cast down the pieces of silver in the Beit HaMikdash and departed and went and hanged himself.

6 And the main kohanim took the silver pieces and said, It is not right according to Torah to put the coins into the treasury because it is the price of dahm.

7 And they took counsel and bought with the coins the Potter's Field, to bury strangers in.

8 Therefore that field is called, Akel-Dahma, to this yom.

9 Then was fulfilled that what was spoken by Zecharyah the navi, saying: And they took the thirty pieces of silver, the price of Him that was appraised, whom the children of Yisrael did appraise;

10 And gave the silver for the Potter's Field, as The Master **אֱלֹהֵינוּ** appointed me.

11 And **וּפְּאָרְזֵי** stood before the governor: and the governor asked Him, saying, Are You Melech of the Yahudim? And **וּפְּאָרְזֵי** said to him, You have said it.

12 And when He was accused by the main kohanim and zechanim, He answered nothing.

13 Then said Pilate to Him, Do You hear how many things they witness against You?

14 And He answered him not a word; insomuch that the governor marveled greatly.

15 Now at the time of the moed the governor used to release to the people a prisoner, whom they desired.

16 And they had then a notable prisoner who was almost meshugas, called Bar-Abba taken in a case of murder who had been placed in a dungeon.

17 Therefore when they were gathered together, Pilate said to them, Whom do you wish that I release to you? Bar-Abba, or *בַּר אֲבָבָא* who is called The Moshiach?

18 For he knew that for envy and hatred without a cause they had delivered Him.

19 When he sat down on the mishpat seat, his isha sent to him, saying, Have nothing to do with that Tzadik-Man: for I have suffered many things today in a dream because of Him.

20 But the main kohanim and zechanim persuaded the multitude that they should ask for Bar-Abba and destroy *בַּר אֲבָבָא*.

21 The governor answered and said to them, Which of the two do you desire that I release to you? They said, Bar-Abba.

22 Pilate said to them, What shall I do then with *בַּר אֲבָבָא* who is called The Moshiach? They all said to him, Let Him be hanged.

23 And the governor said, Why, what evil has He done? But they cried out even more, saying, Let Him be hanged on an eytz.

24 When Pilate saw that he could not prevail, but that rather a tumult was made, he took mayim and washed his hands before the multitude, saying, I am innocent of the dahm of this tzadik: you see to it.

25 Then answered all the people and said, His dahm be on us and on our children.

26 Then he released Bar-Abba to them: and when he had scourged *בַּר אֲבָבָא*, he delivered Him to be impaled.

27 Then the soldiers of the governor the horsemen of the court, took *בַּר אֲבָבָא* into the common hall and gathered to Him the whole band of soldiers.

28 And they stripped Him and put on Him a scarlet robe.

29 And when they had platted a keter of thorns, they put it upon His head and a reed in His right hand: and they bowed the knee before Him and mocked Him, saying, Hail, Melech of the Yahudim!

30 And they spit at Him and took the reed and smote Him on the head.

31 And after they had mocked Him, they took the robe off from Him and put His own clothing on Him and led Him away to impale Him.

32 And as they came out, they found a man of Cyrene, Shimon by name: they compelled him to bear His execution stake.

33 And when they were come to a place called Golgotha, that is to say, the place of THE SKULL,

34 They gave Him vinegar to drink mixed with gall: and when He had tasted it, He would not drink.

35 And they impaled Him and parted His garments, casting lots: that it might be fulfilled what was spoken by the navi, They parted My garments among them and upon My vesture did they cast lots.

36 And sitting down they watched Him there;

37 And set up over His head His accusation written, THIS IS **מלך היהודים** THE MELECH OF THE YAHUDIM.

38 Then were there two thieves impaled with Him, one on the right hand and another on the left.

39 And they that passed by reviled Him, shaking their heads,

40 Saying, You that will destroy the Beit HaMikdash and build it in three yamim, save Yourself. If You are The Son of Ahloha, come down from the execution stake.

41 Likewise also the main kohanim mocking Him, with the Sophrim and zechanim, said,

42 He saved others; Himself He cannot save. If He is The Melech of Yisrael, let Him now come down from the execution stake and we will believe Him.

43 He trusted in Ahloha; let Him deliver Him now, if He will have Him: for He said, I AM The Son of Ahloha.

44 The thieves also, who were impaled with Him, reviled Him in the same way.

45 Now from 12 noon there was darkness over all the olam until 3 in the afternoon.

46 And at about 3 in the afternoon **מלך היהודים** cried with a loud voice, saying, **אלי-אלי, אלי-אלי, למאנא-אזאבתי?** That is to say, My **אלי-אלי**, My **אלי-אלי**, why are You keeping Me here so long?

47 Some of them that stood there, when they heard that, said, This Man calls for Eli-Yahu.

48 And immediately one of them ran and took a sponge and filled it with vinegar and put it on a reed and gave Him to drink.

49 The rest said, Leave Him alone, let us see whether Eli-Yahu will come to save Him. Seizing a lance, another pricked His side, and out came mayim and dahm.

50 **מלך היהודים**, when He had cried again with a loud voice, He dismissed His ruach.

51 And, see, the veil of the Beit HaMikdash was rent in two from the top to the bottom; and the earth did quake and the rocks rent;

52 And the graves were opened; and many bodies of the Yisraelite kidushim that slept arose,

53 And came out of the graves after His resurrection and went into the kadosh city and appeared to many.

54 Now when the centurion and they that were with him, watching *וּמִיָּאָרְז*, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was The Son of The Almighty.

55 And many women were there looking from far off, who followed *וּמִיָּאָרְז* from Galil, attending to Him:

56 Among them were Miryam from Magdala and Miryam the eema of Yaakov and Yoseph and also the eema of Zavdi's children.

57 When the evening had come, there came a rich man of Ramathayim, named Yoseph, who also himself was *וּמִיָּאָרְז*'s talmid:

58 He went to Pilate and asked for the gooff of *וּמִיָּאָרְז*. Then Pilate commanded the gooff to be delivered.

59 And when Yoseph had taken the gooff, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had cut out in the rock: and he rolled a great stone to the door of the tomb and departed.

61 And there was Miryam from Magdala and the other Miryam, opposite the tomb.

62 Now the next yom, that followed the yom of the preparation, the main kohanim and Prushim came together to Pilate,

63 Saying, Sir, we remember that the deceiver said, while He was yet alive, After three yamim I will rise again.

64 Command therefore that the tomb be made secure until the third yom, lest His talmidim come by lyla and steal Him away and say to the people, He is risen from the dead: so that the last deception shall be worse than the first ones.

65 Pilate said to them, You have a guard: go your derech; make it as secure as you can.

66 So they went and made the tomb secure, sealing the stone and setting a guard.

28 Moreover, after Shabbat (Aviv 15) it being just before dawn toward one of the weekly Shabbats, came Miryam of Magdala and the other Miryam to see the tomb.

2 And, see, there was a great earthquake: for the heavenly malach of The Master אֱלֹהִים descended from the shamayim and came and rolled back the stone from the door and sat upon it.

3 His appearance was like lightning and His clothing white as snow:

4 And for fear of him the guards did shake and became as dead men.

5 And the heavenly malach answered and said to the women, Fear not: for I know that you seek אֵשֶׁת, who was impaled.

6 He is not here: for He is risen, as He said. Come; see the place where The Master Yahushua had lain.

7 And go quickly and tell His talmidim that He is risen from the dead; and, see, He goes before you into Galil; there shall you see Him: see, I have told you.

8 And they departed quickly from the tomb with fear and great simcha; and did run to bring His talmidim word.

9 And as they went to tell His talmidim, see, אֵשֶׁת met them, saying, Greetings. May The Name deliver you. And they came and held Him by the feet and worshipped Him.

10 Then said אֵשֶׁת to them, Be not afraid: go tell My Yisraelite brothers that they go into Galil and there shall they see Me.

11 Now when they were going, see, some of the guards came into the city and showed the main kohanim all the things that were done.

12 And when they were assembled with the zechanim and had taken counsel, they gave large money to the horsemen soldiers,

13 Saying, Say that, His talmidim came by lyla and stole Him away while we slept.

14 And if this comes to the governor's attention, we will persuade him and protect you.

15 So they took the money and did as they were taught: and this saying is commonly reported in secret among the Yahudim until this yom.

16 Then the eleven talmidim went away into Galil, into a har where אֵשֶׁת had appointed them.

17 And when they saw Him, they worshipped Him: but some still doubted.

18 And $\sigma\omega\tau\alpha\zeta$ came and spoke to them, saying, All Power is given to Me in the shamayim and in the earth.

19 Go therefore and make talmidim of all goyim, doing mikvah upon them in My Name:

20 Teaching them to shomer all things, which I have commanded you: and see, I AM with you always, even to the end of the olam hazeah. Ahmein. X

Mark-Yochanan Moshe

- 1 The beginning of The Besorah of *וּמְרִיאָה* The Moshiach, The Son of *מְרִיאָה*;
- 2 As it is written in the neviim, See, I send My messenger, who shall prepare the derech before Me.
- 3 The voice of one crying in the wilderness, Prepare you the derech of The Master *מְרִיאָה*, make His paths straight.
- 4 Yochanan did mikvah in the wilderness and proclaimed the mikvah of teshuvah for the remission of sins.
- 5 And there went out to him all the land of Yahudah and those of Yahrushalayim and were all immersed by him in the river of Yarden, confessing their sins.
- 6 And Yochanan was clothed with goatskin and with a leather girdle around his loins; and he did eat locusts and wild honey;
- 7 And proclaimed, saying, There comes One mightier than I after me, whose sandal strap I am not worthy to stoop down and loosen.
- 8 I indeed have immersed you with mayim: but He shall mikvah you with The Ruach Hakodesh.
- 9 And it came to pass in those yamim that *וּמְרִיאָה* came from Natzeret of Galil and was immersed of Yochanan in the Yarden.
- 10 And immediately coming up out of the mayim, He saw the shamayim opened and The Ruach like a yonah descending upon Him:
- 11 And there came a voice from the shamayim, saying, You are My beloved Son, in whom I AM well pleased.
- 12 And immediately The Ruach drove Him into the wilderness.

13 And He was there in the wilderness forty yamim, tempted by s.a.tan; and was with the wild beasts; and the heavenly malachim attended to Him.

14 Now after Yochanan was put in prison, *וַיָּבֵר* came into Galil, proclaiming The Besorah of the malchut of *יְהוָה*,

15 And saying, The time is fulfilled and the malchut of *יְהוָה* is at hand: make teshuvah and believe The Besorah.

16 Now as He walked by the Sea of Galil, He saw Shimon and Andri his brother casting a net into the sea: for they were fishermen.

17 And *וַיָּבֵר* said to them, Follow Me and I will make you to become fishers of men.

18 And immediately they forsook their nets and followed Him.

19 And when He had gone a little further, He saw Yaakov the son of Zavdi and Yochanan his brother, who also were in the boat mending their nets.

20 And immediately He called them: and they left their abba Zavdi in the boat with the hired avadim and went after Him.

21 And they went into Kfar Nachum; and immediately on all The Shabbats He entered into the synagogue and taught.

22 And they were astonished at His teaching: for He taught them as one that had authority and not as the Sophrim.

23 And there was in their synagogue a man with an unclean ruach; and he cried out,

24 Saying, Leave us alone; what have we to do with You, *וַיָּבֵר* of Natzeret? Have You come to destroy us? I know You who You are, the Kadosh-One of *יְהוָה*.

25 And *וַיָּבֵר* rebuked him, saying, Be silent and come out of him.

26 And when the unclean ruach had torn him and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new teaching is this? For with authority He commands even the shedim and they do obey Him.

28 And immediately His fame spread abroad throughout all the regions all around about Galil.

29 And immediately, when they were come out of the synagogue, they entered into the bayit of Shimon and Andri, with Yaakov and Yochanan.

30 But Shimon's isha's eema lay sick of a fever and immediately they told Him about her.

31 And He came and took her by the hand and lifted her up; and immediately the fever left her and she attended to them.

32 And at evening, when the shemesh did set, they brought to Him all that were diseased and them that were possessed with shedim.

33 And the entire city was gathered together at the door.

34 And He healed many that were sick of different diseases and expelled many shedim; and allowed not the shedim to speak because they knew Him.

35 And in the boker, rising up a great while before yom, He went out and departed into a solitary place and there made tefillah.

36 And Shimon and they that were with Him followed after Him.

37 And when they had found Him, they said to Him, All the men of Yisrael seek for You.

38 And He said to them, Let us go into the next towns that I may proclaim there also: for therefore came I forth.

39 And He proclaimed in their synagogues throughout all Galil and expelled shedim.

40 And there came a leper to Him, beseeching Him and kneeling down to Him and saying to Him, If You will, You can make me clean.

41 And **וַיִּנָּחֵם**, moved with rachamim, put out His hand and touched him and said to him, I will; be clean.

42 And as soon as He had spoken, immediately the leprosy departed from him and he was cleansed.

43 And He strictly ordered him and immediately sent him away;

44 And said to him, See you say nothing to any man: but go your derech, show yourself to the kohen and offer for your cleansing those things which Moshe commanded, for a testimony to them.

45 But he went out and began to greatly publish it and to spread abroad the matter, insomuch that **וַיִּנָּחֵם** could no more openly enter into the city, but was outside in desert places: and they came to Him from every quarter.

2 And again He entered into Kfar Nachum, after some yamim; and it became known that He was in the bayit.

2 And immediately many were gathered together, insomuch that there was no room to receive them, no, not even around the door: and He proclaimed the word to them.

3 And they came to Him, bringing one sick of the palsy, who was carried by four men.

4 And when they could not come near to Him for the press, they removed the roof where He was: and when they had broken it up, they let down the quilt where the sick of the palsy lay.

5 When **וַיִּנָּחֵם** saw their emunah, He said to the sick of the palsy, Son, your sins are forgiven you.

6 But there were certain of the Sophrim sitting there and reasoning in their levavot,

7 Why does this man speak blasphemies like this?
Who can forgive sins but אֱלֹהִים only?

8 And immediately when סוֹפְרֵי־כֶסֶף perceived in His Ruach that they so reasoned within themselves, He said to them, Why do you reason these things in your levavot?

9 Which is easier to say to the sick of the palsy, Your sins are forgiven you; or to say, Arise and take up your quilt and walk?

10 But that you may know that The Ben Ahdahm has Power on earth to forgive sins, He said to the sick of the palsy,

11 I say to you, Arise and take up your quilt and go your derech into your bayit.

12 And immediately he arose, took up the quilt and went out before them all; so that they were all amazed and esteemed אֱלֹהִים, saying, We never saw anything like this.

13 And He went out again by the seaside; and all the multitudes came to Him and He taught them.

14 And as He passed by, He saw Lewi the son of Alphaeus sitting at the tax office and said to him, Follow Me. And he arose and followed Him.

15 And it came to pass, that, as סוֹפְרֵי־כֶסֶף sat at meat in his bayit, many tax collectors and sinners sat also together with סוֹפְרֵי־כֶסֶף and His talmidim: for there were many and they followed Him.

16 And when the Sophrim and Prushim saw Him eat with tax collectors and sinners, they said to His talmidim, How is it that He eats and drinks with tax collectors and sinners?

17 When סוֹפְרֵי־כֶסֶף heard it, He said to them, They that are whole have no need of the physician, but they that are seriously sick: I came not to call the tzadikim, but sinners to make teshuvah.

18 And the talmidim of Yochanan and of the Prushim used to fast: and they came and said to

Him, Why do the talmidim of Yochanan and of the Prushim fast, but Your talmidim fast not?

19 And **אמר** said to them, Can the children of the Bridegroom fast, while the Bridegroom is with them? As long as they have the Bridegroom with them, they cannot fast.

20 But the yamim will come, when the bridegroom shall be taken away from them and then shall they fast in those yamim.

21 No man also sews a piece of new cloth on an old garment: otherwise the new piece that filled it up takes away from the old and the tear is made worse.

22 And no man puts new wine into old wineskins: or else the new wine bursts the wineskins and the wine is spilled and the wineskins will be ruined: but new wine must be put into new wineskins.

23 And it came to pass, that He went through the cornfields on The Shabbat; and His talmidim began, as they went, to pluck the ears of grain.

24 And the Prushim said to Him, See, why do they do on The Shabbat yom that which is not allowed?

25 And He said to them, Have you never read what Dawid did, when he had need and was hungry, he and they that were with him?

26 How he went into the Bayit of The Master **אמר** while Aviathar was Kohen HaGadol, and ate the Lechem of the Presence, which is not lawful to eat except for the kohanim and gave also to them that were with him?

27 And He said to them, The Shabbat was made for man and not man for The Shabbat:

28 Therefore The Ben Ahdahm is Master also of The Shabbat.

3 And He entered again into the synagogue; and there was a man there who had a withered hand.

2 And they watched Him, whether He would heal him on The Shabbat; that they might accuse Him.

3 And He said to the man that had the withered hand, Stand up.

4 And He said to them, Is it lawful to do tov on The Shabbat, or to do evil? To save chayim, or to kill? But they held their silence.

5 And when He had looked all around them with anger, being grieved for the hardness of their levavot, He said to the man, Stretch out your hand! And he stretched it out: and his hand was restored whole as the other.

6 And the Prushim went out and immediately took counsel with the Herodians against Him, how they might destroy Him.

7 But וַתִּסְתֵּר withdrew Himself with His talmidim to the sea: and a great multitude from Galil followed Him and from Yahudah,

8 And from Yahrushalayim and from Idumaea and from beyond Yarden; and those around Tsor and Tsidon, a great multitude, when they had heard what great things He did, came to Him.

9 And He spoke to His talmidim, that a small boat should wait for Him because of the multitude, lest they should throng Him.

10 For He had healed many; so that they pressed upon Him to touch Him, as many as had plagues.

11 And unclean ruachim, when they saw Him, fell down before Him and cried, saying, You are The Son of אֱלֹהִים.

12 And He strictly ordered them that they should not make Him known.

13 And He went up into a har and called to Him whom He would: and they came to Him.

14 And He ordained twelve, that they should be with Him and that He might send them out to proclaim,

15 And to have Power to heal sicknesses and to expel shedim:

16 And Shimon He surnamed Kefa;

17 And Yaakov the son of Zavdi and Yochanan the brother of Yaakov; and He surnamed them B'nai Regash, which is, The Sons of Thunder:

18 And Andri and Philip and Bar-Talmi and Mattityahu and Toma and Yaakov the son of Alphai and Thaddai and Shimon the Zealot,

19 And Yahudah from Qerioth, who also betrayed Him: and they went into a bayit.

20 And the multitude came together again, so that they could not so much as eat lechem.

21 And when His relatives heard it, they went out to seize Him: for they said, He is out of His mind.

22 And the Sophrim that came down from Yahrushalayim said, He has Baal-Zevuv and by the sar of the shedim He casts out shedim.

23 And He called them to Him and said to them in parables, How can s.a.tan expel s.a.tan?

24 And if a malchut is divided against itself, that malchut cannot stand.

25 And if a bayit is divided against itself, that bayit cannot stand.

26 And if s.a.tan rise up against himself and be divided, he cannot stand, but has an end.

27 No man can enter into a strong man's bayit and spoil his goods, except he will first bind the strong man; and then he will spoil his bayit.

28 Truly I say to you, All sins shall be forgiven to the sons of men and whatever blasphemies they shall blaspheme:

29 But he that shall blaspheme against The Ruach Hakodesh has no forgiveness, but is in danger of eternal damnation:

30 Because they said, He, $\omega\upsilon\tau\acute{\alpha}\nu$, has an unclean ruach.

31 There came then His brothers and His eema and, standing outside, sent to Him, calling Him.

32 And the multitude sat around Him and they said to Him, See, Your eema and Your brothers outside seek for You.

33 And He answered them, saying, Who is My eema, or who are My Yisraelite brothers?

34 And He looked all around to those who sat around Him and said; See My eema and My Yisraelite brothers!

35 For whoever shall do the will of אִתְּכֶם, the same is My brother and My sister and eema.

4 And He began again to teach by the seaside:

and there was gathered to Him a great multitude, so that He entered into a boat and sat in the sea; and the whole multitude was by the sea on the land.

2 And He taught them many things by parables and said to them in His teaching,

3 Shema; See, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the wayside and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up because it had no depth of earth:

6 But when the shemesh was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns and the thorns grew up and choked it and it yielded no fruit.

8 And some fell on tov ground and did yield fruit that sprang up and increased; and brought out, some thirty and some sixty and some a hundred.

9 And He said to them, He that has ears to hear, let him hear.

10 And when He was alone, the twelve that were with Him, asked Him about the parable.

11 And He said to them, To you it is given to know the sod of the malchut of אִתְּכֶם: but to them that are outside, all these things are done in parables:

12 That seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should do teshuvah and their sins should be forgiven them.

13 And He said to them, Don't you know this parable? And how then will you know all other parables?

14 The sower sows the Word.

15 And these are they by the wayside, where the Word is sown; but when they have heard, s.a.tan comes immediately and takes away the Word that was sown in their levavot.

16 And these are they likewise which are sown on stony ground; who, when they have heard the Word, immediately receive it with gilah;

17 And have no root in themselves and so endure but for a time: afterward, when affliction, or persecution arises for the Word's sake, immediately they are offended.

18 And these are those that are sown among thorns; such as hear the Word,

19 And the cares of this olam hazeh and the deceitfulness of riches and the desires for other things entering in, choke the Word and it becomes unfruitful.

20 And these are they which are sown on tov ground; such as hear the Word and receive it and bring out fruit, some thirtyfold, some sixty and some a hundred.

21 And He said to them, Is a candle brought to be put under a bushel, or under a bed? And not to be set on a menorah?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man has ears to hear, let him hear.

24 And He said to them, Take heed what you hear: with what measure you use, it shall be measured to you: and to you that hear shall more be given.

25 For he that has, to him shall be given: and he that has not, from him shall be taken even that which he has.

26 And He said, So is the malchut of אֶרֶב, as if a man should cast zera into the ground;

27 And should sleep and rise lyla and yom and the zera should spring and grow up, he knows not how.

28 For the earth brings out fruit by itself; first the blade, then the ear, after that the full grain in the ear.

29 But when the fruit is brought out, immediately he puts in the sickle because the harvest is come.

30 And He said, To what shall we compare the malchut of אֶרֶב ? Or, with what comparison shall we compare it?

31 It is like a grain of mustard zera, which, when it is sown in the earth, is less than all the zera that be in the earth:

32 But when it is sown, it grows up and becomes greater than all herbs and shoots out great Netzarim-Branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables He spoke the word to them, as they were able to listen to it.

34 But without a parable He spoke not to them: and when they were alone, He expounded all things to His talmidim.

35 And the same yom, when the evening was come, He said to them, Let us pass over to the other side.

36 And when they had sent away the multitude, they took Him along as He was in the boat. And there were also with Him other little ships.

37 And there arose a great storm of wind and the waves beat into the boat, so that it was now full.

38 And He was in the stern, asleep on a cushion: and they woke Him and said to Him, Rabbi, don't You care that we perish?

39 And He arose and rebuked the wind and said to the sea, Shalom, be still. And the wind ceased and there was a great calm.

40 And He said to them, Why are you so fearful? How is it that you have no emunah?

41 And they feared exceedingly and said one to another, What manner of Man is this, that even the wind and the sea obey Him?

5 And they came over to the other side of the sea, into the country of the Gadarenes.

2 And when He was come out of the boat, immediately there met Him out of the tombs a man with an unclean ruach,

3 Who had his dwelling among the tombs; and no man could bind him, not even with chains:

4 Because he had often been bound with shackles and chains and had pulled the chains apart and the shackles he had broken in pieces: neither could any man tame him.

5 And always, lyla and yom, he was in the mountains and in the tombs, crying and cutting himself with stones.

6 But when he saw *וַיִּרְאֵהוּ* far off, he ran and worshipped Him,

7 And cried with a loud voice and said, What have I to do with You, *וַיִּרְאֵהוּ*: You, Son of El-Elyon? I ask You by *וַיִּרְאֵהוּ*, that You torment me not.

8 For He said to him, Come out of the man, you unclean ruach.

9 And He asked him, What is your name? And he answered, saying, My name is Legion: for we are many.

10 And he begged Him much that He would not send them away out of the country.

11 Now there was there near to the mountains a great herd of pigs feeding.

12 And all the shedim begged Him, saying, Send us into the pigs, that we may attack them.

13 And immediately *וַיִּשְׁמַע* gave them leave. And the unclean ruachim went out and attacked the pigs: and the herd ran violently down a steep place into the sea, they were about two thousand; and were choked in the sea.

14 And they that fed the pigs fled and told it in the city and in the country. And they went out to see what it was that was done.

15 And they came to *וַיִּשְׁמַע* and saw him that was possessed with the s.a.tan and had the legion, sitting and clothed and in his right mind: and they were afraid.

16 And they that saw it told them what happened to him that was possessed with the s.a.tan and also concerning the pigs.

17 And they began to beg Him to depart out of their coasts.

18 And when He was come into the boat, he that had been possessed with the shed begged that he might go with Him.

19 But *וַיִּשְׁמַע* allowed it not, but said to him, Go home to your chaverim and tell them what great things The Master *וַיִּשְׁמַע* has done for you and how He has had rachamim on you.

20 And he departed and began to publish in Dekapolis how great things *וַיַּעַזְרֵם* had done for him: and all men did marvel.

21 And when *וַיַּעַזְרֵם* had passed over again by boat to the other side, many people gathered to Him: and He was near to the sea.

22 And, see, there came one of the shamashim of the synagogue, Yair by name; and when he saw Him, he fell at His feet,

23 And begged Him greatly, saying, My little daughter lies at the point of death: I beg you, come and lay Your hands on her, that she may be healed; and she shall live.

24 And *וַיַּעַזְרֵם* went with him; and many people followed Him and thronged Him.

25 And a certain woman, who had an issue of dahm for twelve years,

26 Who had suffered many things by many physicians and had spent all that she had and was not better, but rather grew worse,

27 When she had heard of *וַיַּעַזְרֵם*, she came in the crowd behind and touched His garment.

28 For she said, If I may touch even His tzitzit, I shall be whole.

29 And immediately the fountain of her dahm was dried up; and she felt in her gooff that she was healed of that plague.

30 And *וַיַּעַזְרֵם*, immediately knowing in Himself that Power had gone out of Him, turned around to the crowd and said, Who touched My clothes?

31 And His talmidim said to Him, You see the multitude thronging You and You say, Who touched Me?

32 And He looked all around about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before Him and told Him all the emet.

34 And He said to her, My daughter of Yisrael, your emunah has made you whole; go in shalom and be whole of your affliction.

35 While He yet spoke, there came from the shamesh of the synagogue's bayit, someone who said, Your daughter is dead: why trouble The Master any further?

36 As soon as $\sigma\omega\tau\acute{\alpha}\nu\tau\epsilon$ heard the word that was spoken, He said to the shamesh of the synagogue, Be not afraid, only believe.

37 And He allowed no man to follow Him, except Kefa and Yaakov and Yochanan the brother of Yaakov.

38 And He came to the bayit of the shamesh of the synagogue and saw the tumult and those that wept and wailed greatly.

39 And when He had come in, He said to them, Why do you make this commotion and weep? The child is not dead, but only sleeping.

40 And they laughed at Him. But when He had put them all out, He took The Abba and the eema of the child and those that were with Him and entered in where the child was lying.

41 And He took the child by the hand and said to her, Talitha cumi! Which is, translated, Little girl, I say to you, arise.

42 And immediately the child arose and walked; for she was of the age of twelve years. And they were astonished with great astonishment.

43 And He ordered them many times that no one should know it; and commanded that something should be given to her to eat.

6 And He went out from there and came into His own country; and His talmidim followed Him.

2 And when The Shabbat had come, He began to teach in the synagogue: and many hearing Him were astonished, saying, From where has this Man these things? And what chochmah is this, which is given to Him, that even such mighty mitzvoth are done by His Hands?

3 Is not this the carpenter, The Son of Miryam, the brother of Yaakov and Yoseph and of Yahudah and Shimon? And are not His sisters here with us? And they were offended by Him.

4 But וַיֹּאמֶר said to them, A Navi is never belittled, except in His own country and among His own kin and in His own bayit.

5 And He could do no mighty mitzvoth there, except that He laid His Hands upon a few sick folk and healed them.

6 And He marveled because of their unbelief. And He went around their villages, teaching.

7 And He called to Him the twelve and began to send them out two by two; and He gave them Power over unclean ruachim;

8 And commanded them that they should take nothing for their journey, except a staff only; no bag, no lechem, no copper in their money belts:

9 But to wear sandals; and not put on two coats.

10 And He said to them, In whatever place you enter into a bayit, there abide until you depart from that place.

11 And whoever shall not receive you, nor hear you, when you depart from there, shake off the dust under your feet for a testimony against them. Truly I say to you, It shall be more tolerable for Sedom and Amorah in the Yom HaDin, than for that city.

12 And they went out and proclaimed that men should make teshuvah.

13 And they expelled many shedim and anointed with oil many that were sick and healed them.

14 And melech Herod heard of Him; (for His Name had been spread abroad) and he said, That Yochanan ha Matbeel had risen from the dead and therefore mighty mitzvoth do show themselves in him.

15 Others said, That it is Eli-Yahu. And others said, That it is a navi, or someone like one of the neviim.

16 But when Herod heard this, he said, It is Yochanan, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent out and seized Yochanan and bound him in the prison for Herodias' sake, his brother Philip's isha: for he had married her.

18 For Yochanan had said to Herod, It is not permitted in the Torah for you to have your brother's isha.

19 Therefore Herodias had a quarrel against him and would have killed him; but she could not:

20 For Herod feared Yochanan, knowing that he was a just man and one who was kadosh and observed him; and when he heard him, he was very convicted and heard him with gilah.

21 And when a state occasion had come, Herod on his birthday made a supper to his great men, high captains and head men of Galil;

22 And when the daughter of Herodias came in and danced and pleased Herod and those who sat with him, the melech said to the girl, Ask from me whatever you will and I will give it you.

23 And he swore to her, Whatever you shall ask of me, I will give it to you, up to half of my malchut.

24 And she went out and said to her eema, What shall I ask for? And she said, The head of Yochanan ha Matbeel.

25 And she came in immediately with haste to the melech and asked, saying, I will that you give me immediately in a dish the head of Yochanan the Immerser.

26 And the melech was exceedingly sorry; yet for his oath's sake and for their sakes who sat with him, he would not refuse her.

27 And immediately the melech sent an executioner and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a dish and gave it to the girl: and the girl gave it to her eema.

29 And when his talmidim heard of it, they came and took up his corpse and laid it in a tomb.

30 And his talmidim gathered themselves together to $\omega\omega\text{ף}\text{א}\text{ז}$ and told Him all things, both what they had done and what they had taught.

31 And He said to them, Come aside by yourselves into a quiet place and rest a while: for there were many coming and going and they had no time for themselves, so much as to eat.

32 And they departed into a quiet place by boat privately.

33 And the people saw them departing and many knew Him and ran there on foot from all cities and came before them and came together to Him.

34 And $\omega\omega\text{ף}\text{א}\text{ז}$, when He came out, saw many people and was moved with rachamim toward them because they were as sheep not having a shepherd: and He began to teach them many things.

35 And when the yom was now far gone, His talmidim came to Him and said, This is a deserted place and now the hour is late:

36 Send them away, that they may go into the country all around and into the villages and buy themselves lechem: for they have nothing to eat.

37 He answered and said to them, You give them something to eat. And they said to Him, Shall we go and buy two hundred silver pieces worth of lechem and give them to eat?

38 He said to them, How many loaves do you have? Go and see. And when they knew, they said, Five and two fishes.

39 And He commanded them to make them all sit down in groups upon the green grass.

40 And they sat down in ranks, by hundreds and by fifties.

41 And when He had taken the five loaves and the two fishes, He looked up to the shamayim and said the bracha and broke the loaves and gave them to His talmidim to set before them; and the two fishes He divided among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and also of fishes.

44 And those that did eat of the loaves were about five thousand men.

45 And immediately He made His talmidim get into the boat and to go to the other side to Beth Saida, while He sent away the people.

46 And when He had sent them away, He departed into a har to make tefillah.

47 And when evening was come, the boat was in the midst of the sea and He was alone on the land.

48 And He saw them toiling in rowing; for the wind was against them: and about the fourth watch of the lyla He came to them, walking upon the sea and would have passed right by them.

49 But when they saw Him walking upon the sea, they thought it was a ruach and cried out:

50 For they all saw Him and were troubled. And immediately He talked with them and said to them, Be of tov courage: it is I AM; be not afraid.

51 And He went up to them and into the boat; and the wind ceased: and they were exceedingly amazed within themselves beyond description and wondered.

52 For they understood not the miracle of the loaves: for their lev was hardened and confused.

53 And when they had passed over, they came into the land of Gennesar and drew to the shore.

54 And when they were come out of the boat, immediately they knew Him,

55 And ran throughout that whole region all around and began to carry in beds those that were sick, to where they heard He was.

56 And wherever He entered, into villages, or cities, or country, they laid the sick in the streets and begged Him that they might touch only His tzitzit: and as many as touched Him were made whole.

7 Then came together to Him the Prushim and certain of the Sophrim, which came from Yahrushalayim.

2 And when they saw some of His talmidim eat lechem with defiled, that is to say, with unwashed, hands, they found fault.

3 For the Prushim and all the Yahudim, except they wash their hands often, eat not, holding to the tradition of the zechanim.

4 And when they come from the market, except they wash, they eat not. And many other things there are, which they have received and hold fast to such, as the washing of cups and pots, copper vessels and tables.

5 Then the Prushim and Sophrim asked Him, Why don't Your talmidim have their halachot according to

the tradition of the zechanim, but eat lechem with unwashed hands?

6 He answered and said to them, Well has Yeshayahu prophesied of you hypocrites, as it is written, This people honors Me with their lips, but their lev is far from Me.

7 But in vain do they worship Me, teaching as Torah the commandments of men.

8 Laying aside the commandment of אֱלֹהִים, you guard the traditions of men, such as the washing of pots and cups: and many other such things you do.

9 And He said to them, Full well you do reject the mitzvoth of אֱלֹהִים, that you may keep your own tradition.

10 For Moshe said, Honor your abba and your eema; and, Whoever curses abba, or eema, let him die in death:

11 But you say, If a man shall say to his abba or eema, It is Korban, that is to say, a gift to אֱלֹהִים, from whatever you might have received from me; he shall be free.

12 And you no longer allow him to do any tov matter for his abba or his eema;

13 Making The Word of אֱלֹהִים of no effect through your tradition, which you have delivered: and many similar things you do.

14 And when He had called all the people to Him, He said to them, Shema to Me every one of you and understand:

15 There is nothing from outside a man, that entering into him can defile him: but the things which come out of him, those are the things that defile the man.

16 If any man has ears to hear, let him hear.

17 And when He had entered into the bayit away from the people, His talmidim asked Him concerning the parable.

18 And He said to them, Are you also without binah? Do you not perceive, that things from outside that enter into the man, cannot defile him;

19 Because it enters not into his lev, but into his stomach and then is thrown out through the intestines, thereby purifying the food.

20 And He said, That which comes out of the man that defiles the man.

21 For from within, out of the lev of men, proceeds evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within and defile the man.

24 And from there He arose and went into the borders of Tsor and Tsidon and entered into a bayit and would have no man know it: but He could not be hidden.

25 For a certain woman, whose young daughter had an unclean ruach, heard of Him and came and fell at His feet:

26 The woman was a heathen, a Syro-Phoenician by nation; and she begged Him that He would expel a shed out of her daughter.

27 But $\omega\psi\alpha\lambda\lambda$ said to her, Let the children first be filled: for it is not right to take the children's lechem and to cast it to the dogs.

28 And she answered and said to Him, Yes, Master: yet the dogs under the shulchan eat of the children's crumbs.

29 And He said to her, For this saying go your derech; the s.a.tan has gone out of your daughter.

30 And when she was come to her bayit, she found the s.a.tan gone out and her daughter laid upon the bed.

31 And again, departing from the coasts of Tsor and Tsidon, He came to the Sea of Galil, through the midst of the coasts of Dekapolis.

32 And they brought to Him one that was deaf and had an impediment in his speech; and they begged Him to put His hand upon him.

33 And He took him aside from the multitude and put His fingers into his ears and He spit and touched his tongue;

34 And looking up to the shamayim, He sighed and said to him, Ephtacha, that is, Be opened.

35 And immediately his ears were opened and the binding of his tongue was loosed and he spoke plainly.

36 And He ordered them that they should tell no man: but the more He ordered them, so much the more they published it;

37 And were beyond measure astonished, saying, He has done all things well: He makes both the deaf to hear and the dumb to speak.

8 In those yamim the multitudes came being very great and having nothing to eat, *וַיִּקְרָא* called His talmidim to Him and said to them,

2 I have rachamim on the multitude because they have now been with Me three yamim and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the derech: for some of them came from far.

4 And His talmidim answered Him, From where can a man satisfy these men with lechem here in the wilderness?

5 And He asked them, How many loaves do you have? And they said, seven.

6 And He commanded the people to sit down on the ground: and He took the seven loaves and said the

bracha and broke them and gave to His talmidim to set it before them; and they did set it before the people.

7 And they had a few small fishes: and He said the bracha and commanded to set them also before them.

8 So they did eat and were filled: and they took up of the broken pieces that were left, seven baskets.

9 And they that had eaten were about four thousand: and He sent them away.

10 And immediately He entered into a boat with His talmidim and came into the parts of Dalmanutha.

11 And the Prushim came out and began to question Him, seeking from Him an ot from the shamayim, trying Him.

12 And He sighed deeply in His Ruach and said, Why does this generation seek after an ot? Truly I say to you, There shall no ot be given to this generation.

13 And He left them and entering into the boat again departed to the other side.

14 Now the talmidim had forgotten to take lechem, neither did they have in the boat with them more than one loaf.

15 And He ordered them, saying, Watch out, beware of the chametz of the Prushim and of the chametz of the Herodians.

16 And they reasoned among themselves, saying, It is because we have no lechem.

17 And when $\sigma\omega\tau\acute{\alpha}\nu$ knew it, He said to them, Why do you reason because you have no lechem? Don't you yet perceive and understand? Are your levavot still hardened?

18 Having eyes, don't you see? And having ears, don't you hear? And do you not remember?

19 When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They said to Him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took you up? And they said, Seven.

21 And He said to them, How is it then that you do not understand?

22 And He came to Beth-Saida; and they brought a blind man to Him and begged Him to touch him.

23 And He took the blind man by the hand and led him out of the town; and when He had spit on his eyes and put His Hands upon him, He asked him if he saw anything.

24 And he looked up and said, I see men as eytzim, walking.

25 After that He put His Hands again upon his eyes and made him look up: and he was restored and saw every man clearly.

26 And He sent him away to his bayit, saying, Neither go into the town, nor tell it to anyone in the town.

27 And ⲟⲩⲱⲉⲛⲁⲛ went out and His talmidim, into the towns of Caesarea Philippi: and on the derech He asked His talmidim, saying to them, Who do men say that I AM?

28 And they answered, Yochanan the Immerser: but some say, Eli-Yahu; and others, One of the neviim.

29 And He said to them, But who do you say that I AM? And Kefa answered and said to Him, You are The Moshiach.

30 And He ordered them that they should tell no man about Him.

31 And He began to teach them, that The Ben Ahdahm must suffer many things and be rejected of the zechanim and by the head kohanim and

Sophrim and be killed and after three yamim rise again.

32 And He spoke that saying openly. And Kefa took Him and began to rebuke Him.

33 But when He had turned around and looked at His talmidim, He rebuked Kefa, saying, Get behind Me, s.a.tan: for you are not thinking on the things that are from אִיָּאָר, but the things that are from men.

34 And when He had called the people to Him with His talmidim also, He said to them, Whoever will come after Me, let him deny himself and take up his execution stake and follow Me.

35 For whoever will save his chayim shall lose it; but whoever shall lose his chayim for My sake and that of The Besorah, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole olam hazeh and lose his own being?

37 Or, what shall a man give in exchange for his being?

38 Whoever therefore shall be ashamed of Me and of My Words in this adulterous and sinful generation; of him also shall The Ben Ahdahm be ashamed, when He comes in the tifereth of His Abba with the kadosh heavenly malachim.

9 And He said to them, Truly I say to you, That there be some of you that stand here, who shall not taste of death, until they have seen the malchut of אִיָּאָר come with Power.

2 And after six yamim אַרְבָּעָא took with Him Kefa and Yaakov and Yochanan and led them up into an high har apart by themselves: and He was transformed before them.

3 And His raiment became shining, exceedingly white as snow; like no launderer on earth can make white.

4 And there appeared to them Eli-Yahu with Moshe: and they were talking with *אמר*.

5 And Kefa answered and said to *אמר*, Rabbi, it is tov for us to be here: and let us make three sukkot; one for You and one for Moshe and one for Eli-Yahu.

6 For he did not know what to say; for they were very afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My Beloved Son: hear Him.

8 And suddenly, when they had looked around, they saw no man anymore, except *אמר* only with themselves.

9 And as they came down from the har, He ordered them that they should tell no man what things they had seen, until The Ben Ahdahm had risen from the dead.

10 And they kept that saying within themselves, questioning one another what this rising from the dead should mean.

11 And they asked Him, saying, Why say the Sophrim that Eli-Yahu must first come?

12 And He answered and told them, Eli-Yahu truly comes first and restores all things; and how it is written of The Ben Ahdahm, that He must suffer many things and be despised.

13 But I say to you, That Eli-Yahu has indeed come, and they have done to him whatever they desired, as it is written of him.

14 And when He came to His talmidim, He saw a great multitude around them and the Sophrim disputing with them.

15 And immediately all the people, when they beheld Him, were greatly amazed and running to Him greeted Him.

16 And He asked the Sophrim, What are you disputing about with them?

17 And one of the multitude answered and said, Master, I have brought to You my son, who has a dumb ruach;

18 And whenever he seizes him, he tears him: and he foams and gnashes with his teeth and wastes away: and I spoke to Your talmidim that they should expel it; and they could not.

19 He answered him and said, O unbelieving generation, how long shall I be with you? How long shall I preach to you? Bring him to Me.

20 And they brought him to Him: and when he saw Him, immediately the ruach tore at him; and he fell on the ground and rolled around foaming.

21 And He asked his abba, How long has this been happening to him? And he said, From childhood.

22 And often it casts him into the fire and into the mayim, to destroy him: but if You can do anything, have rachamim on us and help us.

23 *οωφειζ* said to him, If you can believe, all things are possible to him that believes.

24 And immediately The Abba of the child cried out and said with tears, Master, I believe; but help my unbelief.

25 When *οωφειζ* saw that the people came running together, He rebuked the foul ruach, saying to him, You dumb and deaf ruach, I charge you, come out of him and enter no more into him.

26 And the ruach cried out, after causing convulsions and came out of him: and he was as one who was dead; so that many said, he is dead.

27 But *οωφειζ* took him by the hand and lifted him up; and he arose.

28 And when He had come into the bayit, His talmidim asked Him privately, Why could we not expel it?

29 And He said to them, This kind can come out by nothing, other than tefillah and fasting.

30 And they departed from there and passed through Galil; and He did not desire that any man should know it.

31 For He taught His talmidim and said to them, The Ben Ahdahm is delivered into the hands of men and they shall kill Him; and after He is killed, He shall rise the third yom.

32 But they understood not that saying and were afraid to ask Him.

33 And He came to Kfar Nachum: and being in the bayit He asked them, What was it that you disputed among yourselves on the derech?

34 But they held their silence: for on the derech they had argued among themselves, who should be the greatest.

35 And He sat down and called the twelve and said to them, If any man desires to be first, the same shall be last of all and eved of all.

36 And He took a child and set him in the midst of them: and when He had taken him in His arms, He said to them,

37 Whoever shall receive one such child in My Name, receives Me: and whoever shall receive Me, receives not Me, but Him that sent Me.

38 And Yochanan answered Him, saying, Rabbi, we saw one casting out shedim in Your Name and he doesn't follow us: and we forbade him because he doesn't follow us.

39 But *וַיִּשְׁמַע* said, Forbid him not: for there is no man who shall do a miracle in My Name that can ever speak evil of Me.

40 For he that is not against us is for us.

41 For whoever shall give you a cup of mayim to drink in My Name because you belong to The

Moshiach, truly I say to you, That he shall not lose his reward.

42 And whoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hung around his neck and he were cast into the sea.

43 And if your hand offends you, cut it off: it is better for you to enter into chayim maimed, than having two hands to go into Gei-Hinnom, into the fire that never shall be quenched:

44 Where their worm dies not and the fire is not quenched.

45 And if your foot offend you, cut it off: it is better for you to enter crippled into chayim, than having two feet to be cast into Gei-Hinnom, into the fire that never shall be quenched:

46 Where their worm dies not and the fire is not quenched.

47 And if your eye offends you, pluck it out: it is better for you to enter into the malchut of אֶרֶץ with one eye, than having two eyes to be cast into Gei-Hinnom fire:

48 Where their worm dies not and the fire is not quenched.

49 For every one shall be salted with fire and every sacrifice shall be salted with salt.

50 Salt is tov: but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and have shalom one with another.

10 And He arose from there and came into the coasts of Yahudah by the other side of the Yarden: and the people gathered to Him again; and, as He usually did, He taught them again.

2 And the Prushim came to Him and asked Him, Is it permitted in the Torah for a man to put away his isha? Trying Him.

3 And He answered and said to them, What did Moshe command you?

4 And they said, Moshe allowed us to write a Sefer Keritut and to put her away.

5 And **וַיֹּאמְרוּ** answered and said to them, For the hardness of your lev he wrote you this precept.

6 But from the beginning of the creation **וַיִּבְרָא** made them male and female in order.

7 For this cause shall a man leave his abba and eema and cleave to his isha?

8 And the two shall be one flesh: so then they are no more two, but one flesh.

9 What therefore **וַיִּבְרָא** has joined together let not man separate.

10 And in the bayit His talmidim asked Him again about the same matter.

11 And He said to them, Whoever shall put away his isha [without him giving her a scroll of divorce] and then she marries another, she then commits adultery.

12 And if a woman shall [try to] put away her husband [without him giving her a scroll of divorce] and she marries another man, she commits adultery.

13 And they brought young children to Him, that He should touch them: and His talmidim rebuked those that brought them.

14 But when **וַיֹּאמְרוּ** saw it, He was much displeased and said to them, Allow the little children to come to Me and forbid them not: for of such people is the malchut of **וַיִּבְרָא**.

15 Truly I say to you, Whoever shall not receive the malchut of **וַיִּבְרָא** as a little child, he shall not enter into it.

16 And He took them up in His arms, put His Hands upon them and said a bracha upon them.

17 And when He had gone out into the derech, there came one running and bowed before Him and asked Him, Tov Rabbi, what shall I do that I may inherit eternal chayim?

18 And **ר' יוחנן** said to him, Why do you call Me tov? There is none tov but One, that is, **אין**.

19 You know the mitzvot, Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Defraud not, Honor your abba and eema.

20 And he answered and said to Him, Rabbi, all these have I observed from my youth.

21 Then **ר' יוחנן** beholding him loved him and said to him, One thing you lack: go your way, sell whatever you have and give to the poor and you shall have treasure in the shamayim: and come, take up the execution stake and follow Me.

22 And he was sad at that saying and went away grieved and depressed: for he had great possessions.

23 And **ר' יוחנן** looked around and said to His talmidim, How hardly shall they that have riches enter into the malchut of **אין**.

24 And the talmidim were astonished at His Words. But **ר' יוחנן** answered again and said to them, Children, how hard is it for them that trust in riches to enter into the malchut of **אין**.

25 It is easier for a large rope to go through the eye of a needle, than for a rich man to enter into the malchut of **אין**.

26 And they were totally astonished, saying among themselves, Who then can be saved?

27 And **ר' יוחנן** looking at them said, With men it is impossible, but not with **אין**: for with **אין** all things are possible.

28 Then Kefa began to say to Him, Look, we have left all and have followed You.

29 And **אמר** answered and said, Truly I say to you, There is no man that has left bayit, or brothers, or sisters, or abba, or eema, or isha, or children, or lands, for My sake and that of The Besorah,

30 That he shall not receive one hundredfold now in this time, houses and Yisraelite brothers and sisters and mothers and children and lands with persecutions; and in the olam haba eternal chayim.

31 But many that are first shall be last; and the last first.

32 And they were in the derech going up to Yahrushalayim; and **אמר** went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve and began to tell them what things would happen to Him,

33 Saying, See, we go up to Yahrushalayim; and The Ben Ahdahm shall be delivered to the head kohanim and to the Sophrim; and they shall condemn Him to death and shall deliver Him to the goyim:

34 And they shall mock Him and shall scourge Him and shall spit upon Him and shall kill Him: and the third yom He shall rise again.

35 And Yaakov and Yochanan, the sons of Zavdi, came to Him, saying, Rabbi, we would that You should do for us what we desire.

36 And He said to them, What would you desire that I should do for you?

37 They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your tifereth.

38 But **אמר** said to them, You know not what you ask: can you drink of the cup that I drink of ? And be immersed with the mikvah that I AM immersed with?

39 And they said to Him, We can. And **אמר** said to them, You shall indeed drink of the cup that I

drink of; and with the mikvah that I AM immersed with shall you be immersed:

40 But to sit on My right hand and on My left hand is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with Yaakov and Yochanan.

42 But **אֱלִיָּהוּ** called them to Him and said to them, You know that they who are chosen to rule over the goyim exercise dominion over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whoever will be great among you, shall be your eved:

44 And whoever of you desires to be the first, shall be eved of all.

45 For even The Ben Ahdahm came not to be attended to, but to serve and to give His chayim a ransom for many.

46 And they came to Yericho: and as He went out of Yericho with His talmidim and a great number of people, blind Bartimai, the son of Timai, sat by the highway side begging.

47 And when he heard that it was **אֱלִיָּהוּ** of Natzeret, he began to cry out and say, **אֱלִיָּהוּ**, Ben Dawid, have rachamim on me.

48 And many ordered him that he should hold his silence: but he cried out even more, Oy! Ben Dawid, have rachamim on me.

49 And **אֱלִיָּהוּ** stood still and commanded him to be called. And they called the blind man, saying to him, Be of tov comfort, rise; He calls for you.

50 And he, casting away his garment, rose and came to **אֱלִיָּהוּ**.

51 And **אֱלִיָּהוּ** answered and said to him, What do you desire that I should do for you? The blind man said to Him, Master, that I might receive my sight.

52 And **אמר** said to him, Go your derech; your emunah has made you whole. And immediately he received his sight and followed **אמר** in the derech.

11 And when they came near to Yahrushalayim, to Beth Phagi and Beth-Anyah, at the Har of Olives, He sent out two of His talmidim,

2 And said to them, Go your derech into the village opposite you: and as soon as you enter into it, you shall find a colt tied, on which never man sat; loose him and bring him.

3 And if any man says to you, Why are you doing this? You say that our Rabbi has need of it; and immediately he will send him here.

4 And they went their derech and found the colt tied by the door outside in a place where two derachot met; and they loosed him.

5 And certain of them that stood there said to them, What are you doing, loosing the colt?

6 And they said to them even as **אמר** had commanded: and they let them go.

7 And they brought the colt to **אמר** and cast their garments on him; and He sat upon him.

8 And many spread their garments in the derech: and others cut down branches off the eytzim and spread them in the derech.

9 And they that went before and they that followed, shouted, saying, Hoshiana; Baruch Habah Beshem HaAdon **אמר**:

10 Blessed is the malchut of our abba Dawid that comes in the Name of **אמר**: Hoshiana in the highest.

11 And **אמר** entered into Yahrushalayim and into the Beit HaMikdash: and when He had looked around at all things and the evening had come, He went out to Beth-Anyah with the twelve.

12 And on the next yom, when they had come from Beth-Anyah, He was hungry:

13 And seeing a fig eytz far off having leaves, He came, to see if He might find anything on it: and when He came to it, He found nothing but leaves; for the time of figs had not yet come.

14 And **אמר** answered and said to it, No man eat fruit from you after this le-olam-va-ed. And His talmidim heard it.

15 And they came to Yahrushalayim: and **אמר** went into the Beit HaMikdash and began to cast out those that sold and bought in the Beit HaMikdash and overthrew the tables of the moneychangers and the seats of them that sold doves;

16 And would not allow that any man should carry any vessel through the Beit HaMikdash.

17 And He taught, saying to them, Is it not written, My Bayit shall be called a Beit Tefillah for all goyim? But you have made it a den of thieves.

18 And the Sophrim and head kohanim heard it and sought how they might destroy Him: for they feared Him because all the people were astonished at His teaching.

19 And when evening had come, they went out of the city.

20 And in the boker, as they passed by, they saw the fig eytz dried up from the roots.

21 And Kefa calling it to remembrance said to Him, Rabbi, see, the fig eytz that You cursed has withered away.

22 And **אמר** answering said to them, Have emunah in **אמר**.

23 For truly I say to you, That whoever shall say to this har, Be removed and be cast into the sea; and shall not doubt in his lev, but shall believe that those things, which he says, shall come to pass; he shall have whatever he says.

24 Therefore I say to you, What things you desire, when you make tefillah, believe that you receive them and you shall have them.

25 And when you stand making tefillah, forgive, if you have any matter against any: that your Abba also who is in the shamayim may forgive you your trespasses.

26 But if you do not forgive, neither will your Abba who is in the shamayim forgive your trespasses.

27 And they came again to Yahrushalayim: and as He was walking in the Beit HaMikdash, there came to Him the head kohanim and the Sophrim and the zechanim,

28 And said to Him, By what authority are You doing these things? And who gave You this authority to do these things?

29 And **סופרים** answered and said to them, I will also ask you one question and answer Me and I will tell you by what authority I do these things.

30 The mikvah from Yochanan, was it from the shamayim, or from men? Answer Me.

31 And they reasoned within themselves, saying, If we shall say, From the shamayim; He will say, Why then did you not believe him?

32 But if we shall say, Of men; they feared the people: for all men reckoned Yochanan, that he was a navi indeed.

33 And they answered and said to **סופרים**, We cannot tell. And **סופרים** answering said to them, Neither do I tell you by what authority I do these things.

12 And He began to speak to them by parables.

A certain Man planted a vineyard and set a hedge around it and dug a place for the winepress and built a tower and rented it out to farmers and went into a far country.

2 And at the season of harvest, He sent to the farmers an eved, that he might receive from the farmers of the fruit of the vineyard.

3 And they caught him and beat him and sent him away empty.

4 And again He sent to them another eved; and at him they cast stones and wounded him in the head and sent him away shamefully handled.

5 And again He sent another; and him they killed and many others; beating some and killing some.

6 Having yet therefore one Son, His well beloved, He sent him lastly also to them, saying, They will reverence My Son.

7 But those farmers said among themselves, This is the Heir; come, let us kill Him and the inheritance shall be ours.

8 And they took Him and killed Him and cast Him out of the vineyard.

9 What shall therefore the master of the vineyard do? He will come and destroy the farmers and will give the vineyard to others.

10 And have you not read this Katuv; The Stone, which the builders rejected, has become the Head of the corner:

11 This was The Master אֱלֹהִים's doing and it is marvelous in our eyes?

12 And they sought to lay hold on Him, but feared the people: for they knew that He had spoken the parable against them: and they left Him and went their way.

13 And they sent to Him certain of the Prushim and of the Herodians, to catch Him in His Words.

14 And when they had come, they said to Him, Rabbi, we know that You are emet and are not concerned with man's opinion: for You regard not the person of men, but teach the derech of אֱלֹהִים in

emet: Is it permitted according to Torah to give taxes to Kaiser, or not?

15 Shall we give, or shall we not give? But He, knowing their hypocrisy, said to them, Why do you test Me? Bring Me a penny, that I may see it.

16 And they brought it. And He said to them, Whose image and inscription is this? And they said to Him, Kaiser's.

17 And *סוֹפְרֵי־אֵז* answering said to them, Render to Kaiser the things that are Kaiser's and to *אֵזֵי* the things that are *אֵזֵי*'s. And they marveled at Him.

18 Then come to Him the Tzadukim, who say there is no resurrection; and they asked Him, saying,

19 Rabbi, Moshe Rabainu wrote to us, If a man's brother dies and leaves his isha behind him and leaves no children, that his brother should take his isha and raise up zera for his brother.

20 Now there were seven brothers: and the first took an isha and dying left no zera.

21 And the second took her and died, neither left her any zera: and the third likewise.

22 And the seven all had her and left no zera: last of all the woman died also.

23 In the resurrection therefore, whose isha shall she be? Since all seven had her as an isha.

24 And *סוֹפְרֵי־אֵז* answering said to them, Do you not therefore make serious errors because you know not the Keetvay HaKadosh, or The Power of *אֵזֵי* ?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the heavenly malachim who are in the shamayim.

26 And concerning the dead, that they will rise: have you not read in the Torah of Moshe, how in the bush *אֵזֵי* spoke to him, saying, I AM the Eloha of Avraham and the Eloha of Yitzchak and the Eloha of Yaakov?

27 He is not the Eloha of the dead, but the Eloha of the living: you therefore do greatly go astray.

28 And one of the Sophrim came and having heard them reasoning together and perceiving that He had answered them well, asked Him, Which is the first mitzvah of all?

29 And *סופרים* answered him, The first of all the mitzvot is, Shema, Yisrael; The Master *אֱלֹהִים* is our Eloha, The Master *אֱלֹהִים* is Echad:

30 And you shall love The Master *אֱלֹהִים* your Eloha with all your lev and with all your being and with all your mind and with all your strength: this is the first mitzvah.

31 And the second is like it, namely this; You shall love your neighbor as yourself. There are no other mitzvot greater than these.

32 And the Sopher said to Him, Well, Rabbi, You have said the emet: for there is One Eloha; and there is no other besides Him:

33 And to love Him with all the lev and with all the binah and with all the being and with all the strength and to love your neighbor as yourself, is more than all the burnt offerings and sacrifices.

34 And when *סופרים* saw that he answered discreetly, He said to him, You are not far from the malchut of *אֱלֹהִים*. And no man after that did ask Him any questions.

35 And *סופרים* responding said, while He taught in the Beit HaMikdash, How do the Sophrim say that The Moshiach is Ben Dawid?

36 For Dawid himself said by The Ruach Hakodesh, The Master *אֱלֹהִים* said to My Master, Sit at My right hand, until I make Your enemies Your footstool.

37 Dawid therefore himself called Him Master; in what way then is He Dawid's son? And the common people heard Him with gilah.

38 And He said to them in His teaching, Beware of the Sophrim, who love to go in long clothing and love greetings in the marketplaces,

39 And the best seats in the synagogues and the best places at moadeem:

40 Who devour widows' houses and for a public show make long tefillot: these shall receive greater damnation.

41 And **סופרים** sat over against the treasury and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow and she threw in two small copper coins, which make a cent.

43 And He called His talmidim and said to them, Truly I say to you, That this poor widow has put more in, than all those who have put into the treasury:

44 For all they did put in of their abundance; but she of her poverty did put in all that she had, even all her livelihood.

13 And as He went out of the Beit HaMikdash, one of His talmidim said to Him, Rabbi, see what manner of stones and what buildings are here!

2 And **סופרים** answering said to him, Do you see these great buildings? There shall not be left one stone upon another that shall not be thrown down.

3 And as He sat upon the Har of Olives opposite the Beit HaMikdash, Kefa and Yaakov and Yochanan and Andri asked Him privately,

4 Tell us, when shall these things be? And what shall be the ot when all these things shall be fulfilled?

5 And **סופרים** answering them began to say, Take heed lest any man deceive you:

6 For many shall come in My Name, saying, I AM The Moshiach; and shall deceive many.

7 And when you shall hear of wars and rumors of wars, be not troubled: for such things must indeed be; but the end shall not be yet.

8 For nation shall rise against nation and malchut against malchut: and there shall be earthquakes in different places and there shall be famines and troubles: these are the Shivilai HaMoshiach.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues you shall be beaten: and you shall be brought before rulers and melechim for My sake, for a testimony to them.

10 And The Besorah must first be published among all goyim.

11 But when they shall lead you away and deliver you up, take no thought beforehand what you shall speak, neither do you premeditate: but whatever shall be given you in that hour, that you shall speak: for it is not you that speaks, but The Ruach Hakodesh.

12 Now the brother shall betray the brother to death and The Abba the son; and children shall rise up against their parents and shall cause them to be put to death.

13 And you shall be hated of all men for My Name's sake: but he that shall endure to the end, the same shall be saved.

14 But when you shall see the abomination of desolation, spoken of by Daniel the navi, set up where it should not be (let him that reads understand), then let them that be in Yahudah flee to the mountains:

15 And let him that is on the housetop not go down into the bayit, neither enter in, to take any thing out of his bayit:

16 And let him that is in the field not turn back again to take up his garment.

17 But woe to them that are with child and to them that nurse in those yamim!

18 And make tefillah that your flight is not in the winter.

19 For in those yamim shall be Tribulation, such as was not from the beginning of the creation that אֱלֹהִים created to this time, neither shall be ever again.

20 And except that The Master אֱלֹהִים had shortened those yamim, no flesh should be saved: but for the elect's sake, whom He has chosen, He has shortened the yamim.

21 And then if any man shall say to you, Look, here is The Moshiach; or look, He is there; believe him not:

22 For false Moshiachs and false neviim shall rise and shall show signs and wonders, to seduce, if it were possible, even the chosen people.

23 But take heed: see, I have foretold you all things.

24 But in those yamim, after that Tribulation, the shemesh shall be darkened and the yarayach shall not give her ohr,

25 And the cochavim of the shamayim shall fall and the powers that are in the shamayim shall be shaken.

26 And then shall they see The Ben Ahdahm coming on the clouds with great Power and tifereth.

27 And then shall He send His heavenly malachim and shall gather together His chosen people from the four winds, from the uttermost parts of the earth to the uttermost parts of the shamayim.

28 Now learn a parable of the fig eytz; When her branch is yet tender and puts out leaves, you know that summer is near:

29 So in like manner, when you shall see these things come to pass, know that it is near, even at the doors.

30 Truly I say to you, That this generation shall not pass, until all these things take place.

31 The shamayim and the earth shall pass away: but My Words shall not pass away.

32 But of that yom and that hour knows no man, no, not the heavenly malachim who are in the shamayim, neither The Son, but The Abba alone.

33 Take heed, watch and make tefillah: for you know not when the time is.

34 For The Ben Ahdahm is like a man taking a far journey, who left His Bayit and gave authority to His avadim and to every man his work assignment and commanded the doorkeeper to watch.

35 Watch therefore: for you know not when The Master of the Bayit comes, at evening, or at midnight, or at twilight, or in the boker:

36 Lest coming suddenly He finds you sleeping.

37 And what I say to you I say to kol Yisrael, Shomer!

14 After two yamim was the moed of the Pesach and of Chag Matzoth: and the head kohanim and the Sophrim sought how they might seize Him by trickery and put Him to death.

2 But they said, Not on the moed yom, lest there be an uproar of the people.

3 And being in Beth-Anya in the bayit of Shimon The Jar Merchant, as He sat at dinner, there came a woman having an alabaster flask of ointment of pistachio very precious; and she broke the flask and poured it on His head.

4 And there were some that were displeased among themselves and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pieces of silver and given to the poor. And they murmured against her.

6 And *וַיֹּאמֶר* said, Leave her alone; why do you trouble her? She has done a tov mitzvah for Me.

7 For you have the poor with you always and whenever you desire, you may do them tov: but Me you have not always.

8 She has done what she could: she has come before the time to anoint My gooff for its burial.

9 Truly I say to you, Wherever this Besorah shall be proclaimed throughout the whole olam hazeh, what she has done shall be spoken of for her remembrance.

10 And Yahudah from Qerioth, one of the twelve, went to the head kohanim, to betray Him to them.

11 And when they heard it, they had gilah and promised to give him money. And he sought how he might conveniently betray Him.

12 And before the first yom of Chag Matzoth, when they killed the Pesach, His talmidim said to Him, Where do You desire that we go and prepare so that You may eat the Pesach?

13 And He sent out two of His talmidim and said to them, Go into the city and there shall meet you a man bearing a pitcher of mayim: follow him.

14 And wherever he shall go in, say to the owner of the bayit, The Rabbi said, Where is the guest room, where I shall eat the Pesach with My talmidim?

15 And he will show you a large upper room furnished and prepared: there make it ready for us!

16 And His talmidim went out and came into the city and found it as He had said to them: and they made ready the Pesach.

17 And in the evening He came with the twelve.

18 And as they sat and did eat, *וַיֹּאמֶר* said, Truly I say to you, One of you who eats with Me shall betray Me.

19 And they began to be sorrowful and to say to Him one by one, Is it I? And another said, Is it I?

20 And He answered and said to them, It is one of the twelve that dips with Me in the dish.

21 The Ben Ahdahm indeed is going, as it is written of Him: but woe to that man by whom The Ben Ahdahm is betrayed! Tov were it for that man if he had never been born.

22 And as they did eat, *והוא* took matzah and said the bracha and broke it and gave it to them and said, Take, eat: this is My gooff.

23 And He took the Cup of Geulah and when He had given hodu, He gave it to them: and they all drank of it.

24 And He said to them, This is My dahm of the Brit Chadasha, which is shed for many.

25 Truly I say to you, I will drink no more of the fruit of the vine, until that yom that I drink it new in the malchut of *והוא*.

26 And when they had sung a hymn, they went out to the Har of Olives.

27 And *והוא* said to them, All you shall be offended because of Me this lyla: for it is written, I will smite the Shepherd and the sheep shall be scattered.

28 But after I AM risen, I will go before you into Galil.

29 But Kefa said to Him, Although all shall be offended; yet I will not.

30 And *והוא* said to him, Truly I say to you, That this yom, even in this lyla, before the cock crows twice, you shall deny Me three different times.

31 But he spoke the more vehemently, If I should die with You, I still will not deny You in any way.

Likewise said all of them.

32 And they came to a place that was named Gat Sh'manim: and He said to His talmidim, Sit here, while I shall make tefillah.

33 And He took with Him Kefa and Yaakov and Yochanan and He began to be very pressed down and to be deeply distressed;

34 And said to them, My being is exceedingly sorrowful to death: tarry here and watch.

35 And He went forward a little and fell on the ground and made tefillah that, if it were possible, the hour might pass from Him.

36 And He said, Abba, Abba, all things are possible for You; take away this cup from Me: nevertheless not what I will, but what You will.

37 And He came and found them sleeping and He said to Kefa, Shimon, are you sleeping? Couldn't you watch just one hour?

38 Watch and make tefillah, lest you enter into temptation. The human ruach truly is ready, but the flesh is weak.

39 And again He went away and made tefillah and spoke the same words.

40 And when He returned, He found them asleep again, for their eyes were heavy, neither did they know what to answer Him.

41 And He came the third time and said to them, Sleep on now and take your rest: it is enough, the hour has come; see, The Ben Ahdahm is betrayed into the hands of sinners.

42 Rise up, let us go; look, he that betrays Me is here.

43 And immediately, while He yet spoke, came Yahudah, one of the twelve and with him a great multitude with swords and clubs, from the head kohanim and the Sophrim and the zechanim.

44 And he that betrayed Him had given them an ot, saying, Whomever I shall kiss, that is the one; take Him and lead Him away safely.

45 And as soon as he was come, he went immediately to Him and said, Rabbi, Rabbi; and kissed Him.

46 And they laid their hands on Him and took Him.

47 And one of them that stood by drew a sword and smote an eved of the Kohen HaGadol and cut off his ear.

48 And *אמר* answered and said to them, Are you come out, against a thief, with swords and with clubs to take Me?

49 I was daily with you in the Beit HaMikdash teaching and you took Me not: but the Keetvay HaKadosh must be fulfilled.

50 And they all forsook Him and fled.

51 And there followed Him a certain young man, having a linen cloth cast around his naked gooff; and the men laid hold on him:

52 And he left the linen cloth and fled from them naked.

53 And they led *אמר* away to the Kohen HaGadol: and with him were assembled all the head kohanim and the zechanim and the Sophrim.

54 And Kefa followed Him far off, even into the palace of the Kohen HaGadol: and he sat with the avadim and warmed himself at the fire.

55 And the head kohanim and all the Sanhedrin sought for a witness against *אמר* to put Him to death; and found none.

56 For many bore false witness against Him, but their witness did not agree.

57 And there arose some and bore false witness against Him, saying,

58 We heard Him say, I will destroy this Beit HaMikdash that is made with hands and within three yamim I will build another made without hands.

59 But neither in this accusation did their witness agree.

60 And the Kohen HaGadol stood up in the midst and asked *סוֹפְרֵי־אֵז*, saying, Do You answer nothing? What is this that they witness against You?

61 But He maintained His silence and answered nothing. Again the Kohen HaGadol asked Him and said to Him, Are You The Moshiach, The Son of the Blessed?

62 And *סוֹפְרֵי־אֵז* said, I AM: and you shall see The Ben Ahdahm sitting on the Right Hand of Power, and coming on the clouds of the shamayim.

63 Then the Kohen HaGadol tore his clothes and said, Why do we need any further witnesses?

64 You have heard the blasphemy: what do you think? And they all condemned Him to be guilty of death.

65 And some began to spit on Him and to cover His face and to buffet Him and to say to Him, Prophecy: and the avadim did strike Him with the palms of their hands.

66 And as Kefa was beneath in the palace, there came one of the eved girls of the Kohen HaGadol:

67 And when she saw Kefa warming himself, she looked at him and said: And you also were with *סוֹפְרֵי־אֵז* of Natzeret.

68 But he denied it, saying, I know Him not; neither do I understand what you say. And he went out into the porch; and the cock crew.

69 And an eved girl saw him again and began to say to them that stood by, He is one of them.

70 And he denied it again. And a little after, they that stood by said again to Kefa, Surely you are one of them: for you are a Galilean and your speech is like theirs.

71 But he began to curse and to swear, saying, I know not this man of whom you speak.

72 And the second time the cock crowed. And Kefa recalled to mind the word that *סוֹפְרֵי־אֵז* said to him,

Before the cock crows twice, you shall deny Me three times. And when he thought about it, he wept.

15 And immediately in the boker the head

kohanim held a consultation with the zechanim and Sophrim and the whole Sanhedrin and bound *סופראז* and carried Him away and delivered Him to Pilate.

2 And Pilate asked Him, Are You The Melech of the Yahudim? And He answering said to him, You said it.

3 And the head kohanim accused Him of many things: but He answered nothing.

4 And Pilate asked Him again, saying, You answer nothing? Look at how many things they witness against You.

5 But *סופראז* again answered nothing; so that Pilate marveled.

6 Now at that moed he released one prisoner to them, whomever they desired.

7 And there was one named Bar-Abba, who was bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him to do as he had always done for them.

9 But Pilate answered them, saying, Do you wish that I release to you The Melech of the Yahudim?

10 For he knew that the head kohanim had delivered Him because of envy.

11 But the head kohanim moved the people, that he should release Bar-Abba to them.

12 And Pilate answered and said again to them, What will you then that I shall do to Him whom you call The Melech of the Yahudim?

13 And they cried out again, Impale Him!

14 Then Pilate said to them, Why, what evil has He done? And they cried out the more exceedingly, Impale Him!

15 And so Pilate, willing to gratify the people, released Bar-Abba to them and delivered $\alpha\omega\upsilon\tau\alpha\lambda\alpha\varsigma$, when he had scourged Him, to be impaled.

16 And the soldiers led Him away into the hall, called Praetorium; and they called together the whole company of soldiers.

17 And they clothed Him with purple and platted a keter of thorns and put it around His head,

18 And began to salute Him, Hail, Melech of the Yahudim!

19 And they smote Him on the head with a reed and did spit upon Him and bowing their knees they mockingly worshipped Him.

20 And when they had mocked Him, they took off the purple from Him and put His own clothes on Him and led Him out to impale Him.

21 And they compelled one Shimon a Cyrenian, who passed by, coming out of the country, The Abba of Alexander and Rufus, to bear His execution stake.

22 And they brought Him to the place Golgotha, which is, being interpreted, The place of The Skull.

23 And they gave Him wine to drink mixed with myrrh: but He received it not.

24 And when they had impaled Him, they parted His garments, casting lots for them, what every man should take.

25 And it was 9 in the boker and they impaled Him.

26 And the inscription of His accusation was written above; Y-AHSHUA H-ANOTZREI U-MELECH HAYAHUDIM.

27 And with Him they impaled two thieves; the one on His right hand and the other on His left.

28 And The Katuv was fulfilled, that said: And He was numbered with the transgressors.

29 And they that passed by blasphemed Him, wagging their heads and saying, Ah-ha, You that destroys the Beit HaMikdash and builds it in three yamim,

30 Save yourself and come down from the execution stake.

31 Likewise also the head kohanim mocking said among themselves with the Sophrim, He saved others; Himself He cannot save.

32 Let The Moshiach The Melech of Yisrael descend now from the execution stake that we may see and believe. And they that were impaled with Him reviled Him.

33 And when 12 noon had come, there was darkness over the whole land until the ninth hour.

34 And at 3 in the afternoon *עליון* cried with a loud voice, saying, Eli- *עליון*, Eli- *עליון*, lemana-azavthani? Which means, My El- *עליון*, My El- *עליון*, why are You keeping Me waiting so long?

35 And some of them that stood by, when they heard it, said, See, He calls for Eli-Yahu.

36 And one ran and filled a sponge full of vinegar and put it on a reed and gave Him to drink, saying, Leave Him alone; let us see whether Eli-Yahu will come to take Him down.

37 And *עליון* cried with a loud voice and gave up the ruach.

38 And the veil of the Beit HaMikdash was torn in two from the top to the bottom.

39 And when the centurion, who stood opposite Him, saw that He cried out and gave up the ruach, he said, Truly this Man was The Son of The Almighty.

40 There were also women looking on far off: among whom was Miryam of Magdala and Miryam

the eema of Yaakov the Lesser and of Yoseph and Shlomo;

41 Who also, when He was in Galil, followed Him and attended to Him; and many other women who came up with Him to Yahrushalayim.

42 And now when the evening had come because it was the preparation, that is, the yom before The Shabbat,

43 Yoseph of Ramathayim, a prominent Sanhedrin member, who also believed in and waited for the malchut of אִיִּשָׁר, came and went in boldly to Pilate and asked for the gooff of סוֹפְרֵיִשָׁר.

44 And Pilate marveled that He was already dead: and he called the centurion and asked Him whether He had already been dead.

45 And when he knew it from the centurion, he gave the gooff to Yoseph.

46 And he bought fine linen and took Him down and wrapped Him in linen and laid Him in a tomb that was cut out of a rock and rolled a stone to the door of the tomb.

47 And Miryam from Magdala and Miryam the eema of Yoseph beheld the place where He was laid.

16 And after the annual Shabbat (Aviv 15) had fully past, Miryam from Magdala and Miryam the eema of Yaakov and Shulamit, had bought sweet spices that they might come and anoint Him.

2 And very early in the boker on one of the weekly Shabbats they came to the tomb just as the shemesh was rising.

3 And they said among themselves, Who shall roll away for us the stone from the door of the tomb?

4 And when they looked, they saw that the stone was already rolled away: for it was very great.

5 And entering into the tomb, they saw a young man sitting on the right side, clothed in a long white garment; and they were greatly frightened.

6 And he said to them, Be not afraid: You seek *אֵשֶׁת* of Natzeret, who was impaled: He is risen; He is not here: see the place where they laid Him.

7 But go your *דֶרֶךְ*, tell His *תַּלְמִידִים* and Kefa that He went before you into Galil: there shall you see Him, as He said to you.

8 And they went out quickly and fled from the tomb; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

9 Having risen moreover on the first Shabbat (Aviv 18 after Passover), He appeared first to Miryam from Magdala, out of whom He had expelled seven *שְׂדֵימִים*.

10 And she went and told them that had been with Him, as they mourned and wept.

11 And they, when they had heard that He was alive and had been seen by her, they believed not.

12 After that He appeared in another form to two of them, as they walked and went into the country.

13 And they went and told it to the rest: neither did the rest believe them.

14 Afterward He appeared to the eleven as they sat to eat and upbraided them for their unbelief and hardness of *לֵב* because they believed not those who had seen Him after He had risen.

15 And He said to them, Go into all the *אֲרָצוֹת* and proclaim The *בְּשׂוּרָה* to every creature.

16 He that believes and is immersed shall be saved; but he that believes not shall be condemned.

17 And these signs shall follow all them that believe-trust; In My Name shall they all expel *שְׂדֵימִים*; they shall speak with new tongues;

18 They shall take up-out serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.

19 So then after *oʷɪʳʳ* had spoken to them; He was received up into the third shamayim and sat down as the Right Hand of *ʳɪʳʳ*.

20 And they went out and proclaimed everywhere, *ʳɪʳʳ* working with them and confirming the word with signs following. Ahmein. X

Luke-Luka

The Besorah According To Luke-Luka

To All Nations

- 1 Since many have undertaken to set forth in order a declaration of those things that are most surely believed among us,
- 2 Even as they delivered them to us, by those who from the beginning were eyewitnesses and avadim of the word;
- 3 It seemed tov to me also, having had perfect binah of all things from the very beginning, to write to you in order, most excellent Theophilos,
- 4 That you might know the certainty of those things, in which you have been instructed.
- 5 There was in the yamim of Herod, the melech of the province of Yahudah, a certain kohen named Zacharyah, of the division of Aviyah: and his isha was one of the daughters of Aharon and her name was Elisheva.
- 6 And they were both tzadikim before The Master אלהים, having their halacha in all the chukim and mishpatim of The Master אלהים blameless.
- 7 And they had no child because Elisheva was barren and they both were now advanced in years.
- 8 And it came to pass, that while he served in the kohen's office before אלהים in the order of his division,
- 9 According to the custom of the kohen's office, he was chosen by lot to burn incense when he went into the Beit HaMikdash of The Master אלהים.
- 10 And the whole multitude of the people were making tefillot outside at the time of incense.

11 And there appeared to him a heavenly malach of The Master אֱלֹהִים standing on the right side of the altar of incense.

12 And when Zacharyah saw him, he was troubled and fear fell upon him.

13 But the heavenly malach said to him, Fear not, Zacharyah: for your tefillah is heard; and your isha Elisheva shall bear you a son and you shall call his name Yochanan.

14 And you shall have simcha and gilah; and many shall rejoice at his birth.

15 For he shall be great in the sight of The Master אֱלֹהִים and shall drink neither wine nor strong drink; and he shall be filled with The Ruach Hakodesh, even from his eema's womb.

16 And many of the children of Yisrael shall he return to The Master אֱלֹהִים their Ahloha.

17 And he shall go before Him in The Ruach and Power of Eli-Yahu, to turn the levavot of the ahvot to the children, and the disobedient to the chochmah of the just; to make ready an emet people prepared for The Master אֱלֹהִים.

18 And Zacharyah said to the heavenly malach, How shall I know this? For I am an old man and my isha advanced in years.

19 And the heavenly malach answering said to him, I am Gavriel, that stands in the Presence of אֱלֹהִים; and am sent to speak to you and to show you this tov news.

20 And, see, you shall be dumb and not able to speak, until the yom that these things shall be performed because you believed not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharyah and marveled that he waited so long in the Beit HaMikdash.

22 And when he came out, he could not speak to them: and they perceived that he had seen a vision in the Beit HaMikdash: for he beckoned to them and remained dumb.

23 And it came to pass, that, as soon as the yamim of his service were accomplished, he departed to his own bayit.

24 And after those yamim his isha Elisheva conceived and hid herself five chodashem, saying,
25 The Master אלהים has dealt with me in the yamim in which He looked on me, to take away my reproach among men.

26 And in the sixth chodesh the heavenly malach Gavriel was sent from אלהים to a city of Galil, named Natzeret,

27 To a virgin engaged to a man whose name was Yoseph, from the bayit of Dawid; and the virgin's name was Miryam.

28 And the heavenly malach came in to her and said, Greetings, you that are highly favored, אלהים is with you: favored are you among women.

29 And when she saw him, she was troubled at his saying and wondered in her mind what manner of greeting this should be.

30 And the heavenly malach said to her, Fear not, Miryam: for you have found chen with אלהים.

31 And, see, you shall conceive in your womb and bring forth a Son and shall call His Name משיח.

32 He shall be great and shall be called The Son of the Highest: and The Master אלהים Ahloha shall give to Him the kesay of His abba Dawid:

33 And He shall reign over Beit Yaakov le-olam-va-ed; and of His malchut there shall be no end.

34 Then said Miryam to the heavenly malach, How shall this be, seeing I know not a man?

35 And the heavenly malach answered and said to her, The Ruach Hakodesh shall come upon you and

The Power of El-Elyon shall overshadow you:
therefore also that Kadosh-One which shall be born
from you shall be called The Son of אֱלֹהִים.

36 And, see, your cousin Elisheva, she has also
conceived a son in her old age: and this is the sixth
chodesh with her, who was called barren.

37 For with אֱלֹהִים nothing shall be impossible.

38 And Miryam said, See the female eved of The
Master אֱלֹהִים; be it to me according to your word.
And the heavenly malach departed from her.

39 And Miryam arose in those yamim and went into
the hill country with speed, into a city of Yahudah;

40 And entered into the bayit of Zacharyah and
greeted Elisheva.

41 And it came to pass, that, when Elisheva heard
the greeting of Miryam, the baby leaped in her
womb; and Elisheva was filled with The Ruach
Hakodesh:

42 And she spoke out with a loud voice and said,
Blessed are you among women and favored is the
fruit of your womb.

43 And who am I that the eema of my Master should
come to me?

44 For see, as soon as the voice of your greeting
sounded in my ears, the baby leaped in my womb
for simcha.

45 And favored is she that believed: for there shall
be an accomplishing of those things that were told
her from The Master אֱלֹהִים.

46 And Miryam said, My being does magnify The
Master אֱלֹהִים,

47 And my ruach has rejoiced in Ahloha my Savior.

48 For He has regarded the low estate of His
female eved: for, see, from now on all generations
shall call me favored.

49 For He that is mighty has done to me great
things; and kadosh is His Name.

50 And His rachamim is on them that fear Him from generation to generation.

51 He has showed strength with His Arm; He has scattered the proud in the imagination of their levavot.

52 He has put down the mighty from their seats and exalted them of low degree.

53 He has filled the hungry with tov things; and the rich He has sent empty away.

54 He has helped His son Yisrael, in remembrance of His rachamim;

55 As He spoke to our ahvot, to Avraham and to his zera le-olam-va-ed.

56 And Miryam stayed with her about three chodashem and returned to her own bayit.

57 Now Elisheva's full time came that she should be delivered; and she brought forth a son.

58 And her neighbors and her cousins heard how אֵלִישֶׁבַע had showed great rachamim upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth yom they came to perform brit-milah on the child; and they called him Zacharyah, after the name of his abba.

60 And his eema answered and said, Not so; but he shall be called Yochanan.

61 And they said to her, There is no one from your mishpacha that is called by this name.

62 And they made signs to his abba, how he would have him called.

63 And he asked for a writing tablet and wrote, saying, His name is Yochanan. And they all marveled.

64 And his mouth was opened immediately and his tongue loosed and he spoke and praised אֱלֹהֵינוּ.

65 And fear came on all that dwelt all around them: and all these sayings were noised abroad

throughout all the hill country of province of
Yahudah.

66 And all they that heard them laid them up in their
levavot, saying, What manner of boy shall this be!

And the hand of The Master אֱלֹהִים was with him.

67 And his abba Zacharyah was filled with The
Ruach Hakodesh and prophesied, saying,

68 Blessed be The Master אֱלֹהִים the Ahloha of
Yisrael; for He has visited and redeemed His
people,

69 And has raised up a horn of salvation for us in
the bayit of His eved Dawid;

70 As He spoke by the mouth of His kadosh neviim,
who have been since the olam hazeh began:

71 That we should be saved from our enemies and
from the hand of all that hate us;

72 To perform the rachamim promised to our ahvot
and to remember His kadosh brit;

73 The oath that He swore to our abba Avraham,

74 That He would grant to us, that we being
delivered out of the hand of our enemies might
serve Him without fear,

75 In set apartness and tzedakah before Him, all
the yamim of our chayim.

76 And you, child, shall be called the navi of El-
Elyon: for you shall go before the face of The
Master אֱלֹהִים to prepare His derachot;

77 To give the da'at of salvation to His people by the
remission of their sins,

78 Through the tender rachamim of our Ahloha; by
which the Dayspring from on high has visited us,

79 To give Ohr to them that sit in darkness and in
the shadow of death, to guide our feet into the
derech of shalom.

80 And the child grew and grew strong in ruach and
was in the deserts until the yom of his open showing
to Yisrael.

2 And it came to pass in those yamim, that there went out a decree from Kaiser Augustus, that all the land should be registered.

2 And this registration was made before Quirinius was governor of Syria Aram.

3 And all went to be registered, every one to his own city.

4 And Yoseph also went up from Galil, out of the city of Natzeret, into the province of Yahudah, to the city of Dawid, which is called Beth-Lechem; because he was of the bayit and lineage of Dawid:

5 To be registered with Miryam his engaged isha, being great with child.

6 And so it was, that, while they were there, the yamim were filled that she should give birth.

7 And she brought forth her bachor Son and wrapped Him in swaddling clothes, and laid Him in a sukkah feeding trough; because there was no room for them in the family dwelling.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by lyla.

9 And, see, the heavenly malach of The Master אֱלֹהִים came upon them and the tifereth of אֱלֹהִים shone around them: and they were greatly afraid.

10 And the heavenly malach said to them, Fear not: for, see, I bring you tov news of great simcha, which shall be to all the people of Yisrael.

11 For to you is born this yom in the city of Dawid a Savior, which is The Moshiach The Master אֱלֹהִים.

12 And this shall be your ot; You shall find the baby wrapped in swaddling clothes, lying in a sukkah feeding trough.

13 And suddenly there was with the heavenly malach a multitude of the heavenly malachim praising אֱלֹהִים and saying,

14 Tifereth to אֱלֹהִים in the highest and on earth shalom and tov among men, with whom He is pleased.

15 And it came to pass, as the heavenly malachim were gone away from them into the shamayim, the shepherds said one to another, Let us now go to Beth-Lechem and see this thing which has come to pass, which The Master אֱלֹהִים has made known to us.

16 And they came with speed and found Miryam and Yoseph and the baby lying in a sukkah-feeding trough.

17 And when they had seen it, they made known abroad the saying which was told them concerning this Child.

18 And all they that heard it marveled at those things which were told them by the shepherds.

19 But Miryam kept all these things and pondered them in her lev.

20 And the shepherds returned, esteeming and praising אֱלֹהִים for all the things that they had heard and seen, as it was told to them.

21 And when eight yamim were accomplished for the brit-milah of the Child, His Name was called מִרְיָם, which was so named by the heavenly malach before He was conceived in the womb.

22 And when the yamim of her cleansing according to the Torah of Moshe were accomplished, they brought Him to Yahrushalayim, to present Him before The Master אֱלֹהִים;

23 As it is written in the Torah of The Master אֱלֹהִים, Every male that opens the womb shall be called kadosh to The Master אֱלֹהִים;

24 And to offer a sacrifice according to that which is said in the Torah of The Master אֱלֹהִים, A pair of turtledoves, or two young pigeons.

25 And, see, there was a man in Yahrushalayim, whose name was Shimon; and the same man was just and devout, waiting for the comforting restoration of Yisrael: and The Ruach Hakodesh was upon him.

26 And it was revealed to him by The Ruach Hakodesh, that he should not see death, before he had seen The Master אֱלֹהִים's Moshiach.

27 And he came by The Ruach into the Beit HaMikdash: and when the parents brought in the Child סוּפֵּרֵי, to do for Him after the command of the Torah,

28 Then he took Him up in his arms and blessed אֱלֹהִים and said,

29 אֱלֹהִים, now allow Your eved to depart in shalom, according to Your Word:

30 For my eyes have seen Your סוּפֵּרֵי,

31 That You have prepared before the face of all peoples;

32 An Ohr to unveil the goyim and the tifereth of Your people Yisrael.

33 And Yoseph and His eema marveled at those things that were spoken about Him.

34 And Shimon blessed them and said to Miryam His eema, See, this Child is set for the fall and rising again of many in Yisrael; and for an ot which shall be spoken against;

35 And a sword shall pierce through your own being also, that the thoughts of many levavot may be revealed.

36 And there was one Channa, a neviyah, the daughter of Phenu-El, of the tribe of Asher: she was advanced in years and had lived with a husband seven years from her virginity;

37 And she was a widow of about eighty-four years, who departed not from the Beit HaMikdash, but served אֱלֹהִים with fasting and tefillot lyla and yom.

38 And she coming in that instant gave hodu likewise to The Master אֱלֹהִים and spoke of Him to all them that looked for geulah in Yahrushalayim.

39 And when they had performed all things according to the Torah of The Master אֱלֹהִים, they returned into Galil, to their own city Natzeret.

40 And the Child grew and became strong in Ruach, filled with chochmah: and the rachamim of אֱלֹהִים was upon Him.

41 Now His parents went to Yahrushalayim every year at the moed of the Pesach.

42 And when He was twelve years old, they went up to Yahrushalayim for the moed.

43 And when they had fulfilled the yamim of Chag Matzoth, as they returned, the Child אֱלֹהִים stayed behind in Yahrushalayim; and Yoseph and His eema did not know it.

44 But thinking He was with the children in their company, they went a yom's journey; and they sought Him among their relatives and acquaintances.

45 And when they found Him not, they turned back again to Yahrushalayim, seeking Him.

46 And it came to pass, that after three yamim they found Him in the Beit HaMikdash, sitting in the midst of the Torah teachers, both hearing them and asking them questions.

47 And all that heard Him were astonished at His binah and answers.

48 And when they saw Him, they were amazed: and His eema said to Him, Son, why have You dealt with us like this? See, Your abba and I have sought You anxiously.

49 And He said to them, How is it that you sought Me? Did you not know that I must be about My Abba's business?

50 And they understood not the saying that He spoke to them.

51 And He went down with them and came to Natzeret and was subject to them: but His eema kept all these sayings in her lev.

52 And **אֵלֹהִים** increased in chochmah and stature and in chen with **אֲדָמָה** and man.

3 Now in the fifteenth year of the reign of Tiberius Kaiser, Pontius Pilate being governor of the province of Yahudah and Herod being district ruler of Galil and his brother Philip district ruler of Yetur and of the region of Trachonitis and Lusania the district ruler of Abilene,

2 Annas and Caiaphas being the High kohanim, The Word of **אֵלֹהִים** came to Yochanan the son of Zacharyah in the wilderness.

3 And he came into all the country around Yarden, proclaiming the mikvah of teshuvah for the remission of sins;

4 As it is written in the scroll of the words of Yeshayahu the navi, saying, The voice of one crying in the wilderness, Prepare the derech of The Master **אֵלֹהִים**, make His paths straight.

5 Every valley shall be filled and every har and hill shall be brought low; and the crooked shall be made straight and the rough derachot shall be made smooth;

6 And all flesh shall see the salvation of **אֵלֹהִים**.

7 Then said he to the multitude that came forth to be immersed by him, O generation of vipers, who has warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of teshuvah and begin not to say within yourselves, We have Avraham as our abba: for I say to you, That **אֵלֹהִים** is able of these stones to raise up children to Avraham.

9 And now also the axe is laid to the root of the eytzim: every eytz therefore which brings not forth tov fruit is cut down and thrown into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answered and said to them, He that has two coats, let him impart to him that has none; and he that has food, let him do likewise.

12 Then came also tax collectors to be immersed and said to him, Teacher, what shall we do?

13 And he said to them, take no more than that which is appointed to you.

14 And the soldiers likewise demanded of him, saying: And what shall we do? And he said to them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation and all men wondered in their levavot about Yochanan, whether he were The Moshiach, or not;

16 Yochanan answered, saying to them all, I indeed mikvah you with mayim; but one mightier than I is coming, the straps of whose sandals I am not worthy to unloose: He shall mikvah you with The Ruach Hakodesh and with fire:

17 Whose winnowing fork is in His hand and He will thoroughly purge His floor, and will gather the wheat into His storehouse; but the chaff He will burn with unquenchable fire.

18 And many other things in his exhortation he proclaimed to the people.

19 But Herod the district ruler, being rebuked by him for Herodias his brother Philip's isha and for all the evils which Herod had done,

20 Added this also to them, that he locked up Yochanan in prison.

21 Now when all the people were immersed, it came to pass, that *օַּוִּיִּאָז* also being immersed and making tefillot, the shamayim were opened,

22 And The Ruach Hakodesh descended in a bodily shape like a yonah upon Him and a voice came from the shamayim, which said, You are My beloved Son; in You I AM well pleased!

23 And *օַּוִּיִּאָז* Himself was beginning to be about thirty years of age; legally and with the priestly authority of the Torah, The Son of Yahusef, who came from Eli,

24 Who was from Mattityahu, who was from Lewi, who was from Meleki, who was from Yanna, who was from Yoseph,

25 Who was from Mattityahu, who was from Ahmos, who was from Nachum, who was from Hesli, who was from Nogah,

26 Who was from Maath, who was from Mattityahu, who was from Shimi, who was from Yoseph, who was from Yahudah,

27 Who was from Yochanan, who was from Rephayah, who was from Zerubbavel, who was from Shealtiel, who was from of Neri,

28 Who was from Meleki, who was from Addi, who was from Qosam, who was from Elmodam, who was from Er,

29 Who was from Yehoshua, who was from Eliezer, who was from Yorim, who was from Mattityahu, who was from Lewi,

30 Who was from Shimon, who was from Yahudah, who was from Yoseph, who was from Yonan, who was from Elyakim,

31 Who was from Melea, who was from Menna, who was from Mattatha, who was from Nathan, who was from Dawid,

32 Who was from Yishai, who was from Oved, who was from Boaz, who was from Salmon, who was from Nachshon,

33 Who was from Aminadav, who was from Aram, who was from Chetzron, who was from Peretz, who was from Yahudah,

34 Who was from Yaakov, who was from Yitzchak, who was from Avraham, who was from Terach, who was from Nachor,

35 Who was from Saruch, who was from Re-u, who was from Pheleg, who was from Ever, who was from Shela,

36 Who was from Qeynan, who was from Arpakshad, who was from Shem, who was from Noach, who was from Lamech,

37 Who was from Methushelach, who was from Chanok, who was from Yared, who was from Mahala-El, who was from Kanaan,

38 Who was from Enosh, who was from Sheth, who was from Ahdahm, who was from Ahloha.

4 And אֱלֹהִים being full of The Ruach Hakodesh returned from the Yarden and was led by The Ruach into the wilderness,

2 Being forty yamim tested of s.a.tan. And in those yamim He did eat nothing: and when they were ended, He afterward was hungry.

3 And s.a.tan said to Him, Since You are The Son of Ahloha, command this stone that it be made lechem.

4 And אֱלֹהִים answered him, saying, It is written, That man shall not live by lechem alone, but by every Word of אֱלֹהִים .

5 And s.a.tan, taking Him up into a high har, showed Him all the malchutim of the olam hazeh in a moment of time.

6 And s.a.tan said to Him, All this power will I give You and the tifereth of them: for that is delivered to me; and to whomever I will, I give it.

7 If You therefore will worship me, all shall be Yours.

8 And **סוֹף־אֵל** answered and said to him, Get behind Me, s.a.tan: for it is written, You shall worship **אֵלֵינוּ** your Ahloha and Him only shall you serve.

9 And he brought Him to Yahrushalayim and set Him on a pinnacle of the Beit HaMikdash and said to Him, Since You are The Son of Ahloha, cast yourself down from here:

10 For it is written, He shall give His heavenly malachim charge over You, to keep You:

11 And in their hands they shall bear You up, lest at any time You dash Your foot against a stone.

12 And **סוֹף־אֵל** answering said to him, It is said, You shall not try The Master **אֵלֵינוּ** your Ahloha.

13 And when s.a.tan had ended all of the trial, he departed from Him for a while.

14 And **סוֹף־אֵל** returned in The Power of The Ruach into Galil: and there was published His fame through all the regions all around.

15 And He taught in their synagogues, being esteemed by all.

16 And He came to Natzeret, where He had been brought up: and, according to His practice, He went into the synagogue on The Shabbat and stood up to read.

17 And there was delivered to Him the Scroll of the navi Yeshayahu. And when He had opened the scroll, He found the place where it was written,

18 The Ruach of The Master **אֵלֵינוּ** is upon Me because He has anointed Me to proclaim The Besorah to the poor; He has sent Me to heal the brokenhearted, to proclaim deliverance to the captives and recovering of sight to the blind, to send deliverance to those that are devastated,

19 To proclaim the acceptable year of The Master
אֶת־אָזְנוֹ.

20 And He rolled up the scroll and He gave it again to the shamesh and sat down. And the eyes of all of those that were in the synagogue were glued on Him.

21 And He began to say to them, This yom is this Katuv fulfilled in your ears.

22 And all bore Him witness and wondered at the favorable words that proceeded out of His mouth. And they said, Is not this Moshiach Ben Yoseph?

23 And He said to them, You will surely say to Me this mishle, Physician, heal Yourself: whatever we have heard done in Kfar Nachum, do also here in Your country.

24 And He said, Truly I say to you, No navi is accepted in his own country.

25 But I tell you the emet; many widows were in Beit Yisrael in the yamim of Eli-Yahu, when the shamayim were shut up three years and six chodashem, when great famine was throughout all the land;

26 But to none of them was Eli-Yahu sent, except to Tsarephath, a city of Tsidon, to a woman that was a widow.

27 And many lepers were in Beit Yisrael in the time of Elisha the navi; and none of them was cleansed, except Naaman the Aramean.

28 And all those in the synagogue, when they heard these things, were filled with wrath,

29 And rose up and threw Him out of the city and led Him to the brow of the hill on which their city was built, that they might cast Him down headlong.

30 But He passing through the midst of them went His derech,

31 And came down to Kfar Nachum, a city of Galil and He taught them on The Shabbat.

32 And they were astonished at His teaching: for His Word was with authority.

33 And in the synagogue there was a man, who had an unclean ruach of a shed and cried out with a loud voice,

34 Saying, Leave us alone; what have we to do with You, Yahushua of Natzeret? Have You come to destroy us? I know You who You are; the Kadosh-One of אֱלֹהִים.

35 And אֱלֹהִים rebuked him, saying, Be silent and come out of him. And when the shed had thrown him in their midst, he came out of him and hurt him not.

36 And they were all amazed and spoke among themselves, saying, What a Word is this! For with authority and Power He commands the shedim and they come out.

37 And His fame went out into every place from that country all around.

38 And He arose out of the synagogue and entered into Shimon's bayit. And Shimon's eema-in-law was taken with a great fever; and they asked Him concerning her.

39 And He stood over her and rebuked the fever; and it left her: and immediately she stood and waited on them.

40 Now when the shemesh was setting, all they that had any sick with diverse diseases brought them to Him; and He laid His Hands on each one of them and healed them.

41 And shedim also came out of many, crying out and saying, You are The Moshiach The Son of Ahloha. And He rebuking them allowed them not to speak: for they knew that He was The Moshiach.

42 And when it was yom, He departed and went into a desert place: and the people sought Him and

came to Him and tried to keep Him from leaving them.

43 And He said to them, I must proclaim the malchut of אֱלֹהִים to other cities also: for that reason I AM sent.

44 And He proclaimed in the synagogues of Galil.

5 And it came to pass, that, as the people pressed upon Him to hear The Word of אֱלֹהִים, He stood by the Lake of Gennesaret,

2 And saw two boats standing by the lake: but the fishermen were gone out of them and were washing their nets.

3 And He entered into one of the boats, which was Shimon's and asked that he would pull out a little from the land. And He sat down and taught the people out of the ship.

4 Now when He had ceased speaking, He said to Shimon, Pull out into the deep and let down your nets for a catch.

5 And Shimon answering said to Him, Master, we have toiled all lyla and have taken nothing: nevertheless at Your Word I will let down the net.

6 And when they had this done, they caught a great multitude of fishes: and their net broke.

7 And they beckoned to their partners, who were in the other ship, that they should come to help them. And they came and filled both the boats, so that they began to sink.

8 When Shimon Kefa saw it, he fell down at אֱלֹהִים's knees saying, Depart from me; for I am a sinful man, O Master.

9 For he was astonished and all that were with Him, at the catch of the fishes which they had taken:

10 And so was also Yaakov and Yochanan, the sons of Zavdi, who were partners with Shimon. And

וַיֹּאמֶר שֵׁשׁׁלְיָנִי said to Shimon, Fear not; from now on you shall catch men.

11 And when they had brought their boats to land, they forsook all and followed Him.

12 And it came to pass, when He was in a certain city, see a man full of leprosy: who seeing וַיֹּאמֶר fell on his face and asked Him, saying, Master, if You will, You can make me clean.

13 And He put forth His hand and touched him, saying, I will: be clean. And immediately the leprosy departed from him.

14 And He ordered him to tell no man, But go and show yourself to the kohen and offer for your cleansing, what Moshe commanded, as a testimony to them.

15 But all the more His fame went all around: and great multitudes came together to hear and to be healed by Him of their infirmities.

16 And He withdrew Himself into the wilderness and made tefillah.

17 And it came to pass on a certain yom, as He was teaching, that there were Prushim and teachers of the Torah sitting by, who were come out of every town of Galil and the province of Yahudah and Yahrushalayim: and The Power of The Master וַיֹּאמֶר was present to heal them.

18 And, see, men brought in a quilt a man who was taken with a paralysis: and they sought a means to bring him in and to lay him before Him.

19 And when they could not find how they might bring him in because of the multitude, they went up to the roof and let him down through the tiling with his quilt into the midst before וַיֹּאמֶר.

20 And when He saw their emunah, He said to him, Man, your sins are forgiven you.

21 And the Sophrim and the Prushim began to reason, saying, Who is this who speaks

blasphemies? Who can forgive sins, but Ahloha alone?

22 But when *וואַרען* perceived their thoughts, He answering said to them, What are you reasoning in your levavot?

23 Which is easier, to say, Your sins are forgiven you; or to say, Rise up and walk?

24 But that you may know that The Ben Ahdahm has Power upon earth to forgive sins, (He said to the sick of the paralysis,) I say to you, Arise and take up your quilt and go into your bayit.

25 And immediately he rose up before them and took up that on which he lay and departed to his own bayit, esteeming *וואַרען*.

26 And they were all amazed and they esteemed *וואַרען* and were filled with fear, saying, We have seen strange things today.

27 And after these things He went forth and saw a tax collector, named Lewi, sitting at the tax office: and He said to him, Follow Me.

28 And he left all, rose up and followed Him.

29 And Lewi made Him a great reception in his own bayit: and there was a great company of tax collectors and of others that sat down with them.

30 But the Sophrim and Prushim grumbled against His talmidim, saying, Why do You eat and drink with tax collectors and sinners?

31 And *וואַרען* answering said to them, They that are whole need not a physician; but they that are sick.

32 I came not to call the tzadikim, but sinners to teshuvah.

33 And they said to Him, Why do the talmidim of Yochanan fast often and make tefillot and likewise the talmidim of the Prushim; but Yours eat and drink?

34 And He said to them, Can you make the children of The Bridegroom fast, while The Bridegroom is still with them?

35 But the yamim will come, when The Bridegroom shall be taken away from them and then shall they fast in those yamim.

36 And He spoke also a parable to them; No man puts a piece of a new garment upon an old; otherwise the new one makes a tear and also the piece that was taken out of the new one does not match the old.

37 And no man puts new wine into old wineskins, since then the new wine will burst the wineskins and be spilled and the wineskins shall perish.

38 But new wine must be put into new wineskins; and both are preserved.

39 No man also having drunk old wine immediately desires new: for he said, The old is better.

6 And it came to pass on the second Shabbat after the first, that He went through the grain fields; and His talmidim plucked the ears of grain and did eat, rubbing them in their hands.

2 And certain of the Prushim said to them, Why do You do that which is prohibited in Torah on The Shabbat?

3 And **וַיֹּאמְרוּ** answering them said, Have you not read so much as this, what Dawid did, when he was hungry and they who were with him;

4 How he went into the Bayit of The Master **וַיֹּאמְרוּ** and did take and eat the Lechem ha Panayim, and gave also to those that were with him; which it is not lawful to eat except for the kohanim alone?

5 And He said to them, Therefore The Ben Ahdahm is Master also of The Shabbat.

6 And it came to pass also on another Shabbat, that He entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the Sophrim and Prushim watched Him, whether He would heal on The Shabbat; that they might find an accusation against Him.

8 But He knew their thoughts and said to the man who had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth.

9 Then said *וַיִּשְׁאַל* to them, I will ask you one thing; Is it lawful on The Shabbat to do tov, or to do evil? To save chayim, or to destroy it?

10 And looking all around upon them all, He said to the man, Stretch forth your hand! And he did so: and his hand was restored whole as the other.

11 And they were filled with bitterness; and discussed with each other what they might do to *וַיִּשְׁאַל*.

12 And it came to pass in those yamim, that He went out into a har to make tefillah and continued all lyla in tefillah to *וַיִּשְׁאַל*.

13 And when it was yom, He called to Himself His talmidim: and from them He chose twelve, whom also He named shlichim.

14 Shimon (whom He also named Kefa) and Andri his brother, Yaakov and Yochanan, Philip and Bartholomi,

15 Mattityahu and Toma, Yaakov the son of Alphai and Shimon called Zealot,

16 And Yahudah the brother of Yaakov and Yahudah from Qerioth, who also was the traitor.

17 And He came down with them and stood in the plain and the crowd of His talmidim and a great multitude of people out of all the provinces of Yahudah and Yahrushalayim and from the sea coast of Tsor and Tsidon, who came to hear Him and to be healed of their diseases;

18 And they that were vexed with shedim: and they were healed.

19 And the whole multitude sought to touch Him: for there went Power out of Him and healed them all.

20 And He lifted up His eyes on His talmidim and said, Blessed are you poor: for yours is the malchut of מלכות.

21 Blessed are you that hunger now: for you shall be filled. Blessed are you that weep now: for you shall laugh.

22 Blessed are you, when men shall hate you and when they shall separate you from their company and shall reproach you and publish your names as evil, for The Ben Ahdahm's sake.

23 Rejoice in that yom and leap for simcha: for, see, your reward is great in the shamayim: for in the like manner did their ahvot to the neviim.

24 But woe to you that are rich! For you have received your consolation.

25 Woe to you that are full! For you shall hunger. Woe to you that laugh now! For you shall mourn and weep.

26 Woe to you, when all men shall speak well of you! For so did their ahvot to the false neviim.

27 But I say to you who hear, Love your enemies, do tov to them who hate you,

28 Bless them that curse you and make tefillah for them who despitefully use you and burden you.

29 And to him that smites you on one cheek offer also the other; and he that takes away your robe forbid him not to take your shirt also.

30 Give to every man that asks from you; and of him that takes away your goods do not ask them to return it.

31 And as you would desire that men should do to you, do also to them likewise.

32 For if you only love them who love you, what blessing do you have? For sinners also love those that love them.

33 And if you only do tov to them who do tov to you, what blessing have you? For even sinners also do the same.

34 And if you lend to them from whom you tikvah to receive again, what blessing have you? For sinners also lend to sinners, to receive as much again.

35 But love you your enemies and do tov and lend, hoping for nothing in return; and your reward shall be great and you shall be the children of El-Elyon: for He is kind to the thankless and to the evil.

36 Be therefore full of rachamim, as your Abba also is full of rachamim.

37 Judge not and you shall not be judged: condemn not and you shall not be condemned: forgive and you shall be forgiven:

38 Give and it shall be given to you; tov measure, pressed down and shaken together and running over, shall men give into your bosom. For with the same measure with which you measure it shall be measured back to you again.

39 And He spoke a parable to them, Can the blind lead the blind? Shall they not both fall into the ditch?

40 The talmid is not above His Master: but every one that is perfect shall be as His Master.

41 And why do you see the mote that is in your brother's eye, but perceive not the beam that is in your own eye?

42 Or, how can you say to your brother, Brother, let me pull out the mote that is in your eye, when you yourself see not the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye and then shall you see clearly to pull out the mote that is in your brother's eye.

43 For a tov eytz brings not forth corrupt fruit;
neither does a corrupt eytz bring forth tov fruit.

44 For every eytz is known by its own fruit. For from
thorns men do not gather figs, nor from a bramble
bush do they gather grapes.

45 A tov man out of the tov treasure of his lev brings
forth that which is tov; and an evil man out of the
evil treasure of his lev brings forth that which is evil:
for out of the abundance of the lev his mouth
speaks.

46 And why do you call Me, Master-Adon, Master-
Adon and do not the things that I say?

47 Whoever comes to Me and hears My sayings
and does them, I will show you to whom he is like

48 He is like a man who built a bayit and dug deep
and laid the foundation on a rock: and when the
flood arose, the stream beat vehemently upon that
bayit and could not shake it: for it was founded upon
a rock.

49 But he that hears and does not what I say, is like
a man that built a bayit upon the earth without a
foundation; against which the stream did beat
vehemently and immediately it fell; and the ruin of
that bayit was great.

7 Now when He had ended all His sayings in the
audience of the people, He entered into Kfar
Nachum.

2 And a certain centurion's eved, who was dear to
him, was sick and ready to die.

3 And when he heard of *אֲרָאָה*, he sent zechanim
of the Yahudim, asking Him that He would come
and heal his eved.

4 And when they came to *אֲרָאָה*, they asked Him
immediately, saying, That he was worthy for whom
He should do this:

5 For he loves our nation and he has built us a synagogue.

6 Then **וַיֵּלֶךְ** went with them. And when He was now not far from the bayit, the centurion sent chaverim to Him, saying to Him, Master, trouble not yourself: for I am not worthy that You should enter under my roof:

7 Therefore neither thought I myself worthy to come to You: but just say Your Word and my eved shall be healed.

8 For I also am a man set under authority, having under me soldiers and I say to one, Go and he goes; and to another, Come and he comes; and to my eved, Do this and he does it.

9 When **וַיֵּלֶךְ** heard these things, He marveled at him and turned around and said to the people that followed Him, I say to you, I have not found so great emunah, no, not in Yisrael.

10 And they that were sent, returning to the bayit, found the eved whole that had been sick.

11 And it came to pass the yom after, that He went into a city called Naim; and many of His talmidim went with Him and many people.

12 Now when He came near to the gate of the city, see, there was a dead man carried out, the only son of his eema and she was a widow: and many people of the city were with her.

13 And when **וַיֵּלֶךְ** saw her, He had rachamim on her and said to her, Weep not!

14 And He came and touched the casket: and they that carried him stood still. And He said, Young man, I say to you, arise!

15 And he that was dead sat up and began to speak. And He delivered him to his eema.

16 And there came a fear on all: and they esteemed **וַיֵּלֶךְ**, saying, That a great Navi has risen up among us; and, That Ahloha has visited His people.

17 And this news about Him went forth throughout all the province of Yahudah and throughout the entire region all around.

18 And the talmidim of Yochanan showed him of all these things.

19 And Yochanan calling to him two of His talmidim sent them to *סוֹפְרָאן*, saying, Are You He that should come? Or, do we look for another?

20 When the men were come to Him, they said, Yochanan ha Matbeel has sent us to You, saying, Are You He that should come? Or, should we look for another?

21 And in that same hour He cured many of their infirmities and plagues and shedim; and to many that were blind He gave them sight.

22 Then *סוֹפְרָאן* answering said to them, Go your way and tell Yochanan what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and to the poor The Besorah is proclaimed.

23 And favored is he, who does not stumble because of Me.

24 And when the messengers of Yochanan had departed, He began to speak to the people concerning Yochanan, What went you out into the wilderness to see? A reed shaken with the wind?

25 But what went you out for to see? A man clothed in soft garments? See, those who are splendidly dressed and live delicately, are in melechim's courts.

26 But what went you out to see? A navi? Yes, I say to you and much more than a navi.

27 This is he, of whom it is written, See, I send My messenger and he shall prepare the derech before Me.

28 For I say to you, Among those that are born of women there is not a greater navi than Yochanan ha Matbeel: but he that is least in the malchut of אֱלֹהִים is greater than him.

29 And all the people that heard Him, even the tax collectors, declared Ahloha to be tzadik, being immersed by the mikvah of Yochanan.

30 But the Prushim and Torah-teachers rejected the will of אֱלֹהִים for themselves, not being immersed by him.

31 And סוֹפְרֵי אֵיזֵר said, To what shall I liken the men of this nation? And what are they like?

32 They are like children sitting in the marketplace and calling one to another and saying, We have played the flute for you and you have not danced; we have lamented for you and you have not wept.

33 For Yochanan ha Matbeel came neither eating lechem nor drinking wine; and you say, That he has a shed.

34 The Ben Ahdahm has come eating and drinking; and you say, See a gluttonous man and a wine drinker, a chaver of tax collectors and sinners!

35 But chochmah is justified by all its works.

36 And one of the Prushim desired that He would eat with him. And He went into the Prush's bayit and sat down to eat.

37 And, see, a woman in the city, who was a sinner, when she knew that סוֹפְרֵי אֵיזֵר sat to eat in the Prush's bayit, brought an alabaster vase of oil,

38 And stood at His feet behind Him weeping and began to wash His feet with tears and did wipe them with the hairs of her head and kissed His feet and anointed them with oil.

39 Now when the Prush who had invited Him saw it, he spoke within himself, saying, This Man, if He were a navi, would have known who and what

manner of woman this is that touches Him: for she is a sinner.

40 And **אמר** answering said to him, Shimon, I have something to say to you. And he said, Master, say it.

41 There was a certain creditor who had two debtors: the one owed five hundred pence and the other fifty.

42 And when they had nothing to pay, he forgave them both. Tell Me therefore, which of them will love him most?

43 Shimon answered and said, I suppose that he, to whom he forgave most. And He said to him, You have rightly judged.

44 And He turned to the woman and said to Shimon, See this woman? I entered into your bayit, you gave Me no mayim for My feet: but she has washed My feet with tears and wiped them with the hairs of her head.

45 You gave Me no kiss: but this woman since the time I came in has not ceased to kiss My feet.

46 My head with oil you did not anoint: but this woman has anointed My feet with perfume.

47 Therefore I say to you, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loves little.

48 And He said to her, Your sins are forgiven.

49 And they that sat at the shulchan with Him began to say within themselves, Who is this that forgives sins also?

50 And He said to the woman, Your emunah has saved you; go in shalom.

8 And it came to pass afterward, that He went throughout every city and village, proclaiming and showing The Besorah of the malchut of **אשר**: and the twelve were with Him,

2 And certain women, who had been healed of shedim and infirmities, Miryam called Magdala, out of whom were expelled seven shedim,

3 And Yochana the isha of Chuza Herod's manager and Shoshanna and many others, who attended to Him from their substance.

4 And when many people were gathered together and had come to Him out of every city, He spoke by a parable:

5 A sower went out to sow his zera: and as he sowed, some fell by the wayside; and it was trodden down and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it sprung up, it withered away because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it and choked it.

8 And some fell on tov ground and sprang up and produced fruit a hundredfold. And when He had said these things, He cried, He that has ears to hear let him hear.

9 And His talmidim asked Him, What is this parable about?

10 And He said, To you it is given to know the sods of the malchut of אִיִּיִּי: but to others in parables; that seeing they might not see and hearing they might not understand.

11 Now the parable is this: The zera is The Word of אִיִּיִּי.

12 Those by the wayside are those that hear; then comes s.a.tan and takes away the word out of their levavot, lest they should believe and be saved.

13 Those on the rock are those, who, when they hear, receive the word with simcha; and these have no root, which for a while believe and in time of trial fall away.

14 And that which fell among thorns are they, who, when they have heard, go forth and are choked with the cares and riches and pleasures of this chayim and bring no fruit to perfection.

15 But that zera on the tov ground are those, who in an honest and tov lev, having heard the word, keep it and bring forth fruit with patience.

16 No man, when he has lit a candle, covers it with a vessel, or puts it under a bed; but sets it on a menorah that those who enter in may see the ohr.

17 For nothing is secret that shall not be made manifest; neither anything hidden, that shall not be known and come out.

18 Be careful therefore how you hear: for whoever has, to him shall be given; and whoever has not, from him shall be taken even that which he seems to have.

19 Then came to Him His eema and His brothers and could not come to Him because of the crowd.

20 And it was told to Him by certain men who said, Your eema and Your brothers stand outside, desiring to see You.

21 And He answered and said to them, My eema and My Yisraelite brothers are those who hear The Word of אִשְׂרָאֵל and are doing it.

22 Now it came to pass on a certain yom, that He went into a ship with His talmidim: and He said to them, Let us go over to the other side of the lake. And they set out.

23 But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled with mayim and were in jeopardy.

24 And they came to Him and awoke Him, saying, Master, Master, we perish. Then He arose and rebuked the wind and the raging of the mayim: and they ceased and there was a calm.

25 And He said to them, Where is your emunah? And they being afraid wondered, saying one to another, What manner of man is this; for He commands even the winds and mayim and they obey Him?

26 And they arrived at the country of the Gadarenes, which is opposite Galil.

27 And when He went forth to land, there met Him out of the province a certain man, who had a shed a long time and wore no clothes, neither stayed in any bayit, but in the tombs.

28 When he saw *וַיֵּצֵא*, he cried out and fell down before Him and with a loud voice said, What do we have in common, Yahushua, Son of El-Elyon? I beg You, torment me not.

29 For He had commanded the shed to come out of the man. For often it had caught him: and he was kept bound with chains and in shackles; and he broke the bands and was driven by the shed into the wilderness.

30 And *וַיֵּצֵא* asked him, saying, What is your name? And he said, Legion: because many shedim were entered into him.

31 And they asked Him that He would not command them to go out into the bottomless pit.

32 And there was there a herd of many swine feeding on the har: and they asked Him that He would allow them to attack them. And He allowed them.

33 Then went the shedim out of the man and attacked the swine: and the herd ran violently down a steep place into the lake and were choked.

34 When they that fed them saw what was done, they fled and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to *וַיֵּצֵא* and found the man, out of whom the

shedim were expelled, sitting at the feet of *օַוֶּיֶאָז*, clothed and in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the shedim was healed.

37 Then the whole multitude of the country of the Gadarenes all around asked Him to depart from them; for they were taken with great fear: and He went up into the ship and returned back again.

38 Now the man out of whom the shedim were departed asked Him if he might stay with Him: but *օַוֶּיֶאָז* sent him away, saying,

39 Return to your own bayit and show what great things *אֶיֶאָז* has done to you. And he went his way and published throughout the whole city what great things *օַוֶּיֶאָז* had done to him.

40 And it came to pass, that, when *օַוֶּיֶאָז* returned, the people gladly received Him: for they were all waiting for Him.

41 And, see, there came a man named Yair and he was a shamesh of the synagogue: and he fell down at *օַוֶּיֶאָז*'s feet and asked Him to come into his bayit:

42 For he had one only daughter, about twelve years of age and she lay dying. But as He went the people thronged Him.

43 And a woman having an issue of dahm twelve years, who had spent all her living upon physicians, neither could be healed by any,

44 Came behind Him and touched the tzitzit of His garment: and immediately her issue of dahm stopped.

45 And *օַוֶּיֶאָז* said, Who touched Me? When all denied it, Kefa and they that were with Him said, Master, the multitudes throng You and press You and yet You ask, Who touched Me?

46 And *օַוֶּיֶאָז* said, Somebody has touched Me: for I perceive that Power has gone out of Me.

47 And when the woman saw that she was not hidden, she came trembling and falling down before Him, she declared to Him before all the people the reason she had touched Him and how she was healed immediately.

48 And He said to her, Daughter, be of tov comfort: your emunah has made you whole; go in shalom.

49 While He yet spoke, there came one from the shamesh of the synagogue's bayit, saying to him, Your daughter is dead; trouble not The Master.

50 But when *וַיִּשְׁמָע* heard it, He answered him, saying, Fear not: believe only and she shall be made whole.

51 And when He came into the bayit, He allowed no man to go in, except Kefa and Yaakov and Yochanan and The Abba and the eema of the girl.

52 And all wept and mourned her: but He said, Weep not; she is not dead, but only sleeping.

53 And they laughed Him to scorn, knowing that she was dead.

54 And He put them all out and took her by the hand and called, saying, Young girl, arise.

55 And her ruach returned and she arose immediately: and He commanded them to give her something to eat.

56 And her parents were astonished: but He ordered them that they should tell no man what was done.

9 Then He called His twelve talmidim together and gave them Power and authority over all shedim and to cure diseases.

2 And He sent them to proclaim the malchut of *וַיִּשְׁמָע* and to heal the sick.

3 And He said to them, Take nothing for your journey, neither staffs, nor bags, neither lechem, neither money; neither have two coats apiece.

4 And whatever bayit you enter into, there abide and then depart.

5 And whoever will not receive you, when you go out of that city, shake off the very dust from your feet for a witness against them.

6 And they departed and went through the towns, proclaiming The Besorah and healing everywhere.

7 Now Herod the district ruler heard about all that was done by Him: and he was perplexed because that it was said by some, that Yochanan was risen from the dead;

8 And by some, that Eli-Yahu had appeared; and by others, that one of the old neviim had risen again.

9 And Herod said, Yochanan have I beheaded: but who is this, of whom I hear such things? And he desired to see Him.

10 And the shlichim, when they had returned, told Him all that they had done. And He took them and went aside privately into a desert place belonging to the city called Beth-Saida.

11 And the people, when they knew it, followed Him: and He received them and spoke to them of the malchut of אֱלֹהִים and healed them that had need of healing.

12 And when the yom began to wane, then came the twelve and said to Him, Send the multitude away, that they may go into the towns and country all around and lodge and get food: for we are here in a desert place.

13 But He said to them, You give them to eat! And they said, We have only five loaves and two fishes; unless we go and buy food for all this people.

14 For there were about five thousand men. And He said to His talmidim, Make them sit down by fifties in a company!

15 And they did so and made them all sit down.

16 Then He took the five loaves and the two fishes and looking up to the shamayim, He said the bracha and broke them and gave to the talmidim to set before the multitude.

17 And they did eat and were all filled: and there was taken up from the fragments that remained to them twelve baskets.

18 And it came to pass, as He was alone making tefillot, His talmidim were with Him: and He asked them, saying, Who do the people say that I AM?

19 They answering said, Yochanan ha Matbeel; but some say, Eli-Yahu; and others say, that one of the old neviim has risen again.

20 He said to them, But who do you say that I AM? Kefa answering said, The Moshiach of אֱלֹהִים.

21 And He strictly ordered them and commanded them to tell this to no man.

22 Saying, The Ben Ahdahm must suffer many things and be rejected by the zechanim and chief kohanim and Sophrim and be killed and be raised the third yom.

23 And He said to them all, If any man will come after Me, let him deny himself and take up his execution stake daily and follow Me.

24 For whoever will save his chayim shall lose it: but whoever will lose his chayim for My sake, the same shall save it.

25 For what is a man advantaged, if he gains the whole olam hazeh and loses himself, or is thrown away?

26 For whoever shall be ashamed of Me and of My Words, of him shall The Ben Ahdahm be ashamed, when He shall come with the tifereth of His Abba, accompanied by the kadosh heavenly malachim.

27 But I tell you the emet, there are some standing here, who shall not taste of death, until they see the malchut of אֱלֹהִים.

28 And it came to pass about eight yamim after these sayings, He took Kefa and Yochanan and Yaakov and went up into a har to make tefillah.

29 And as He made tefillah, the appearance of His countenance was altered and His garment was white and dazzling.

30 And, see, there talked with Him two men, who were Moshe and Eli-Yahu:

31 Who appeared in tifereth and spoke of His death that He would accomplish at Yahrushalayim.

32 But Kefa and they that were with Him were heavy with sleep: and when they awoke, they saw His tifereth and the two men that stood with Him.

33 And it came to pass, as they departed from Him, Kefa said to ⲟⲩⲏⲁⲓⲛ, Master, it is tov for us to be here: and let us make three sukkot; one for You and one for Moshe and one for Eli-Yahu: not knowing what he said.

34 While he spoke, there came a cloud and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is My Beloved Son: Hear Him.

36 And when the voice was past, Yahushua was found alone. And they kept it quiet and told no man in those yamim any of those things that they had seen.

37 And it came to pass, that on the next yom, when they had come down from the har, many people met Him.

38 And, see, a man of the company cried out, saying, Master, I beg You, look upon my son: for he is my only child.

39 And, see, a ruach seizes him and he suddenly cries out; and it convulses him with foaming and it hardly departs from him bruising him.

40 And I asked Your talmidim to expel it; and they could not.

41 And *אמר* answering said, O unbelieving and perverse generation, how long shall I be with you and put up with you? Bring your son here!

42 And as he was coming, the shed threw him down and tore at him. And *אמר* rebuked the shed and healed the child and delivered him again to his abba.

43 And they were all amazed at the mighty Power of *אמר*. But while they all marveled every one at all the things that *אמר* did, He said to His talmidim,

44 Let these sayings sink down into your ears: for The Ben Ahdahm shall be delivered into the hands of men.

45 But they understood not this saying and it was hidden from them, that they perceived it not: and they feared to ask Him about that saying.

46 Then there arose a dispute among them, which of them should be greatest.

47 And *אמר*, perceiving the thoughts of their levavot, took a child and set him by His side,

48 And said to them, Whoever shall receive this child in My Name receives Me: and whoever shall receive Me receives Him that sent Me: for he that is least among you all, the same shall be great.

49 And Yochanan answered and said, Master, we saw one casting out shedim in Your Name; and we rebuked him because he is not with us as Your follower.

50 And *אמר* said to him, Forbid him not: for he that is not against us is for us.

51 And it came to pass, when the time had come that He should be offered up, He prepared His face to go to Yahrushalayim,

52 And sent messengers before His face: and they went and entered into a village of the Shomronites, to make ready for Him.

53 And they did not receive Him because His face was directed as though He would go to Yahrushalayim.

54 And when His talmidim Yaakov and Yochanan saw this, they said, Master, will You that we command fire to come down from the shamayim and consume them, even as Eli-Yahu did?

55 But He turned and rebuked them and said, You know not what manner of ruach you are of!

56 For The Ben Ahdahm has not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that, as they went in the derech, a certain man said to Him, Master, I will follow You wherever You go.

58 And *סוֹפְרֵי־אֵז* said to him, Foxes have holes and birds of the air have nests; but The Ben Ahdahm has nowhere to lay His head.

59 And He said to another, Follow Me. But he said, Master, allow me first to go and bury my abba.

60 *סוֹפְרֵי־אֵז* said to him, Let the dead bury their dead: but you go and proclaim the malchut of *אֱלֹהֵי־אֲבֹתֵינוּ*.

61 And another also said, Master, I will follow You; but let me first entrust my home to someone and then come.

62 And *סוֹפְרֵי־אֵז* said to him, No man, having put his hand to the plough handle and looking back, is fit for the malchut of *אֱלֹהֵי־אֲבֹתֵינוּ*.

10 After these things He appointed seventy others, and sent them two by two before His face into every city and place, where He Himself would come.

2 Therefore He said to them, The harvest truly is great, but the laborers are few: make tefillah therefore to The Master of the harvest, that He would send forth laborers into His harvest.

3 Go your derachot: see, I send you forth as lambs among wolves.

4 Carry neither purse, nor bag, nor sandals: and join with no man along the derech.

5 And into whatever bayit you enter, first say, Shalom to this bayit.

6 And if the son of shalom is there, your shalom shall rest upon it: if not, it shall return to you again.

7 And in the same bayit remain, eating and drinking such things as they give you: for the laborer is worthy of his wages. Go not from bayit to bayit.

8 And into whatever city you enter and they receive you, eat such things as are set before you:

9 And heal the sick that are there and say to them, The malchut of אִיִּי has come near to you.

10 But into whatever city you enter and they receive you not, go out into the streets and say,

11 Even the very dust of your city, which cleaves on us, we do wipe off against you: notwithstanding be you sure of this, that the malchut of אִיִּי is offered to you.

12 But I say to you, That it shall be more tolerable in that yom for Sedom, than for that city.

13 Woe to you, Chorazin! Woe to you, Beth-Saida! For if the mighty works had been done in Tsor and Tsidon, which have been done in you, they would have a great while ago made teshuvah, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tsor and Tsidon at the Yom HaDin, than for you.

15 And you, Kfar Nachum that is exalted to the shamayim shall be thrown down to Sheol.

16 He that hears you hears Me; and he that despises you despises Me; and he that despises Me despises Him that sent Me.

17 And the seventy returned again with simcha, saying, Master, even the shedim were subject to us through Your Name.

18 And He said to them, I beheld s.a.tan as lightning fall from the shamayim.

19 See, I give to you Power to tread on serpents and scorpions and over all the power of the enemy: and nothing shall by any means hurt you.

20 But rejoice not, that the shedim are subject to you; but rather rejoice because your names are written in the shamayim.

21 In that hour $\alpha\omega\iota\alpha\lambda\lambda\alpha$ rejoiced in The Ruach HaKodesh and said, Todah raba, O Abba, Sovereign of the shamayim and earth, that You have hidden these things from the wise and prudent and have revealed them to babes: even so, Abba; for so it seemed tov in Your sight.

22 All things are delivered to Me by My Abba: and no man knows who The Son is, but The Abba; and who The Abba is, but The Son and he to whom The Son wishes to reveal Him.

23 And He turned to His talmidim and said privately, Blessed are the eyes which see the things that you see:

24 For I tell you, that many neviim and melechim have desired to see those things which you see and have not seen them; and to hear those things which you hear and have not heard them.

25 And, see, a certain Torah teacher stood up and tested Him, saying, Master, what shall I do to inherit eternal chayim?

26 He said to him, What is written in the Torah? How do you read it?

27 And he answering said, You shall love The Master אלהים your Ahloha with all your lev and with all your being and with all your strength and with all your mind; and your neighbor as yourself.

28 And He said to him, You have answered right: these do and you shall live.

29 But he, willing to justify himself, said to אלהים: And who is my neighbor?

30 And אלהים answering said, A certain man went down from Yahrushalayim to Yericho and fell among thieves, who stripped him of his garment and wounded him and departed, leaving him half dead.

31 And by chance there came down a certain kohen that way: and when he saw him, he passed by on the other side.

32 And likewise a Lewi, when he was at the place, came and looked at him and passed by on the other side.

33 But a certain Shomronite, as he journeyed, came to where he was: and when he saw him, he had rachamim on him,

34 And went to him and bound up his wounds, pouring in oil and wine and set him on his own beast and brought him to an inn and took care of him.

35 And in the boker when he departed, he took out two pieces of silver and gave them to the innkeeper and said to him, Take care of him; and whatever more you spend, when I come again, I will repay you.

36 Which of these three, do you think, was a neighbor to him that fell victim among the thieves?

37 And he said, He that showed rachamim to him. Then said אלהים to him, Go and do likewise!

38 Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her bayit.

39 And she had a sister called Miryam, who also sat at *וּפְתָחַי*'s feet and heard His Word.

40 But Martha was occupied with much serving and came to Him and said, Master, don't You care that my sister has left me to serve alone? Speak to her therefore that she help me.

41 And *וּפְתָחַי* answered and said to her, Martha, Martha, you are worried and troubled about many things:

42 But one thing is required: and Miryam has chosen that *טוֹב* part, which shall not be taken away from her.

11 And it came to pass, that, as He was making tefillot in a certain place, when He ceased, one of His talmidim said to Him, Master, teach us to make tefillah, as Yochanan also taught His talmidim.

2 And He said to them, When you make tefillah, say, Our Abba who is in the shamayim, kadosh be Your Name. Your malchut come. Your ratzon be done, as in the shamayim, also in the earth.

3 Give us yom by yom our daily lechem.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into trial; but deliver us from the wicked one and error.

5 And He said to them, Which of you shall have a chaver and shall go to him at midnight and say to him, Chaver, lend me three loaves;

6 For a chaver of mine in his journey has come to me and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut and my children are with me in bed; I cannot rise and give you.

8 I say to you, If he will not rise and give him because he is his chaver, yet because of his persistence he will rise and give him as much as he needs.

9 And I say to you, Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you.

10 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

11 If a son shall ask for lechem from any of you that is an abba, will he give him a stone? Or, if he asks for a fish, will he for a fish give him a serpent?

12 Or, if he shall ask for an egg, will he offer him a scorpion?

13 If you then, being evil, know how to give tov gifts to your children: how much more shall your Heavenly Abba give The Ruach Hakodesh to them that ask Him?

14 And He was casting out a shed and it was dumb. And it came to pass, when the shed was gone out, the dumb spoke; and the people wondered.

15 But some of them said, He casts out shedim through Ba'al-Zevuv the chief of the shedim.

16 And others, testing Him, sought from Him an ot from the shamayim.

17 But He, knowing their thoughts, said to them, Every malchut divided against itself is brought to desolation; and a bayit divided against a bayit falls.

18 If s.a.tan also were divided against himself, how shall his malchut stand? Because you say that I expel shedim through Ba'al-Zevuv.

19 And if I by Ba'al-Zevuv expel shedim, by whom do your sons expel them? Therefore shall they be your shophtim.

20 But if I with the finger of אֶפְרַיִם expel shedim, no doubt the malchut of אֶפְרַיִם is offered to you.

21 When a strong-armed man keeps his courtyard, his goods are safe:

22 But when a stronger one than he shall come upon him and overcome him, he takes from him all his armor in which he trusted and divides his spoils.

23 He that is not with Me is against Me: and he that gathers not with Me scatters.

24 When the unclean ruach is gone out of a man, he walks through dry places, seeking rest; and finding none, he said, I will return to my bayit where I came from.

25 And when he is coming, he finds it swept and garnished.

26 Then he goes and takes with him seven other shedim more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first.

27 And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice and said to Him, Blessed is the womb that bore You and the breasts which You have sucked.

28 But He said, Yes, rather, favored are they that hear The Word of אִתְּכֶם and guard it.

29 And when the people were gathered thick together, He began to say, This is an evil generation: they seek an ot; and there shall no ot be given it, but the ot of Yonah the navi.

30 For as Yonah was an ot to the Ninevites, so also shall The Ben Ahdahm be to this generation.

31 The queen of the south shall rise up in the Yom HaDin with the men of this generation and condemn them: for she came from the ends of the earth to hear the chochmah of Shlomo; and, see, a greater than Shlomo is here.

32 The men of Ninveh shall rise up in the Yom HaDin with this generation and shall condemn it: for they repented at the proclaiming of Yonah; and, see, a greater than Yonah is here.

33 No man, when he has lit a candle, puts it in a secret place, neither under a bushel, but on a menorah, that those who come in may see the ohr.

34 The ohr of the gooff is the eye: therefore when your eye is single, your whole gooff also is full of ohr; but when your eye is sick, your gooff also is full of darkness.

35 Take heed therefore that the ohr that is in you be not darkness.

36 If your whole gooff therefore be full of ohr, having no part dark, the whole shall be full of ohr, as when the bright shining of a candle does give you ohr.

37 And as He spoke, a certain Prush asked Him to dine with him: and He went in and sat down to eat.

38 And when the Prush saw it, he marveled that He had not first washed before dinner.

39 And *סוף ארז* said to him, Now do you Prushim make clean the outside of the cup and the platter; but your inward part is full of greed and wickedness.

40 You fools, did not He that made that which is on the outside make that which is within also?

41 But rather give kindness of such things as you have within; and, see, all things are clean to you.

42 But woe to you, Prushim! For you give maaser mint and rue and all manner of herbs and pass over mishpatim and the ahava of *ארז*: these you should have done and not to leave the others undone.

43 Woe to you, Prushim! For you love the uppermost seats in the synagogues and greetings in the markets.

44 Woe to you, Sophrim and Prushim, hypocrites! For you are as graves that are not seen and the men that walk over them are not aware of them.

45 Then answered one of the Torah teachers and said to Him, Master, with this saying You insulted us also.

46 And He said, Woe to you also, you Torah teachers! For you load men with burdens hard to bear and you yourselves touch not the burdens with one of your fingers.

47 Woe to you! For you build the tombs of the neviim and your ahvot killed them.

48 Truly you bear witness that you allow the deeds of your ahvot: for they indeed killed them and you built their tombs.

49 Therefore also said the Chochmah of Ahloha, I will send them neviim and shlichim and some of them they shall slay and persecute:

50 That the dahm of all the neviim that was shed from the foundation of the olam hazeh may be required of this nation;

51 From the dahm of Hevel to the dahm of Zacharyah, who perished between the altar and the Beit HaMikdash: truly I say to you, It shall be required of this nation.

52 Woe to you, Torah teachers! For you have taken away the key of da'at: you entered not in yourselves and them that were entering in you hindered.

53 And as He said these things to them, the Sophrim and the Prushim began to oppose Him vehemently and to provoke Him to speak on many subjects:

54 Lying in wait for Him and seeking to catch something out of His mouth, that they might accuse Him.

12 In the meantime, when there were gathered together an innumerable multitude of people, so that they trampled one another, He began to say to His talmidim first, Beware of the chametz of the Prushim, which is hypocrisy.

2 For there is nothing covered that shall not be revealed; neither hidden, that shall not be known.

3 Therefore whatever you have spoken in darkness shall be heard in the ohr; and that which you have spoken in the ear in inner rooms shall be proclaimed upon the housetops.

4 And I say to you My chaverim, Be not afraid of them that kill the gooff and after that have no more that they can do.

5 But I will show you whom you shall fear: Fear Him, who after He has killed has Power to throw into Gei-Hinnom; yes, I say to you, Fear Him.

6 Are not five sparrows sold for two copper coins and not one of them is forgotten before אֱלֹהִים ?

7 But even the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

8 Also I say to you, Whoever shall confess Me before men, Him shall The Ben Ahdahm also confess before the heavenly malachim of אֱלֹהִים:

9 But he that denies Me before men shall be denied before the heavenly malachim of אֱלֹהִים.

10 And whoever shall speak a word against The Ben Ahdahm, it shall be forgiven him: but to him that blasphemes against The Ruach Hakodesh it shall not be forgiven.

11 And when they bring you to the synagogues and to rulers and authorities, take no thought how, or what thing you shall answer, or what you shall say:

12 For The Ruach Hakodesh shall teach you in the same hour what you ought to say.

13 And one of the company said to Him, Master, speak to my brother, that he divide the inheritance with me.

14 And He said to him, Man, who made Me a shophet, or a divider over you?

15 And He said to them, Take heed and beware of greed: for a man's chayim consists not in the abundance of the things that he possesses.

16 And He spoke a parable to them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do because I have no room where to store my fruits?

18 And he said, This will I do: I will pull down my barns and build larger ones; and there will I store all my fruits and my goods.

19 And I will say to my being, Being, you have much goods laid up for many years; take it easy, eat, drink and celebrate.

20 But אִיִּזְרָאֵל said to him, You fool, this lyla your being shall be required from you: then whose shall those things be, which you have prepared?

21 So is he that lays up treasure for himself and is not rich toward אִיִּזְרָאֵל.

22 And He said to His talmidim, Therefore I say to you, Take no thought for your chayim, what you shall eat; neither for the gooff, what you shall put on.

23 Your chayim is more than food and your gooff is more than a garment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouses nor barns; and אִיִּזְרָאֵל feeds them: how much more are you better than the fowls?

25 And which of you by worrying can add to his height one cubit?

26 If you then are not able to do the thing that is least, why worry about the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say to you, That Shlomo in all his tifereth was not dressed like one of these.

28 If then אִיִּזְרָאֵל so clothe the grass, which today is in the field and tomorrow is thrown into the fireplace; how much more will He clothe you, O you of little trust?

29 And seek not what you shall eat, or what you shall drink, neither keep worrying.

30 For all these things do the goyim of the olam hazeh seek after: and your Abba knows that you have need of these things.

31 But rather seek the malchut of אִתְּךָ; and all these things shall be added to you.

32 Fear not, little flock; for it is your Abba's tov pleasure to give you the malchut.

33 Sell what you have and give in kindness; provide yourselves bags which grow not old, a treasure in the shamayim that fails not, where no thief approaches, neither moth corrupts.

34 For where your treasure is, there will your lev be also.

35 Let your loins be bound and your lights burning;

36 And you yourselves like men that wait for their Master, when He will return from the wedding; that when He is coming and knocks, they may open to Him immediately.

37 Blessed are those avadim, whom The Master when He is coming shall find watching: truly I say to you, That He shall gird himself and make them to sit down to eat and will go around and serve them.

38 And if He shall come in the second watch, or come in the third watch and find them watching, favored are those avadim.

39 And this know, that if the owner of the bayit had known what hour the thief would come, he would have watched and not have allowed his bayit to be broken into.

40 Be you therefore ready also: for The Ben Ahdahm is coming at an hour when you think not.

41 Then Kefa said to Him, Master, are You speaking this parable to us, or even to everyone?

42 And אֲנִי said, Who then is that faithful and wise steward, whom His Master shall make ruler

over His household, to give them their portion of food in due season?

43 Blessed is that eved, whom His Master when He comes shall find so doing.

44 Of an emet I say to you, That He will make him ruler over all that He has.

45 But if that eved says in his lev, My Master delays His coming; and shall begin to beat the male avadim and female avadim and to eat and drink and to be drunk;

46 The Master of that eved will come in a yom when he looks not for Him and at an hour when he is not aware and will cut him in two and will appoint him his portion with the unbelievers.

47 And that eved, who knew His Master's will and did not prepare himself, neither did according to His will, shall be beaten with many stripes.

48 But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. For to whom much is given, of him shall be much required: and to whom men have committed much, of him they will ask the most.

49 I AM come to send fire on the earth; and how I wish that it were already lit?

50 But I have a mikvah to be immersed with; and how am I greatly afflicted until it be accomplished!

51 Do you think that I have come to give shalom to the earth? I tell you, No; but rather division:

52 For from now on there shall be five in one bayit divided, three against two and two against three.

53 The Abba shall be divided against the son and the son against the abba; the eema against the daughter and the daughter against the eema; the eema-in-law against her daughter-in-law and the daughter-in-law against her eema-in-law.

54 And He said also to the people, When you see a cloud rise out of the west, immediately you say, There is coming a shower; and so it is.

55 And when you see the south wind blow, you say, There will be heat; and it comes to pass.

56 You hypocrites, you can discern the face of the sky and of the earth; but how is it that you do not discern this time?

57 Yes and why even yourselves you judge not what is right?

58 When you go with your adversary to the ruler, as you are in the derech, give diligence that you may be delivered from him; lest he drag you to the shophet and the shophet deliver you to the officer and the officer cast you into prison.

59 I tell you, you shall not depart from there, until you have paid the very last coin.

13 There were present at that season some that told Him of the Galilaeans, whose dahm Pilate had mixed with their sacrifices.

2 And *וַיֻּאָמַר* answering said to them, Do you think that these Galilaeans were sinners above all the Galilaeans because they suffered such things?

3 I tell you, No: but, except you make teshuvah, you shall all likewise perish

4 Or, those eighteen, upon whom the tower in Siloam fell and killed them, do you think that they were sinners above all men that dwelt in Yahrushalayim?

5 I tell you, No: but, except you make teshuvah, you shall all likewise perish.

6 He spoke also this parable; A certain man had a fig eytz planted in his vineyard; and he came and sought fruit on it and found none.

7 Then he said to the dresser of his vineyard, See, these three years I came seeking fruit on this fig

eytz and found none: cut it down; why should the ground be wasted?

8 And he answering said to him, Master, leave it alone this year again, until I shall dig around it and cast manure on it:

9 And if it bears fruit, well: and if not, then after that You shall cut it down.

10 And He was teaching in one of the synagogues on The Shabbat.

11 And, see, there was a woman who had a ruach of infirmity eighteen years and was bent over and could in no way lift herself up.

12 And when *סוֹפֵרֵי* saw her, He called her to Him and said to her, Woman, you are loosed from your infirmity.

13 And He laid His Hands on her: and immediately she was made straight and esteemed *אִשָּׁה*.

14 And the rabbi of the synagogue answered with indignation because *סוֹפֵרֵי* had healed on The Shabbat and said to the people, There are six yamim in which men ought to work: in them therefore come and be healed and not on The Shabbat.

15 *סוֹפֵרֵי* then answered him and said, You hypocrite, does not each one of you on The Shabbat loose his ox, or his donkey from the stall and lead him away to watering?

16 And should not this woman, being a daughter of Avraham, whom s.a.tan has bound, see, these eighteen years, be set free from this bond on The Shabbat?

17 And when He had said these things, all His adversaries were ashamed: and the entire nation had gilah for all the wonderful things that were done by Him.

18 Then He said, To what is the malchut of *אִשָּׁה* like? And to what shall I compare it?

19 It is like a grain of mustard zera, which a man took and threw into his garden; and it grew and grew into a great eytz; and the fowls of the air lodged in the branches of it.

20 And again He said, To what shall I liken the malchut of אִיִּזְרָאֵל?

21 It is like leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

22 And He went through the cities and villages, teaching and journeying toward Yahrushalayim.

23 Then someone said to Him, Master, are there few that will be saved? And He said to them,

24 Strive to enter in at the narrow gate: for many, I say to you, Will seek to enter in and shall not be able.

25 Once The Master of the bayit is risen up and has shut the door and you begin to stand outside and to knock on the door, saying, Master, Master, open to us; and He shall answer and say to you, I know you not where you are from:

26 Then shall you begin to say, We ate and drank in your presence and You have taught in our streets.

27 But He shall say, I tell you, I know you not where you are from; depart from Me, all you workers of Torah-less-ness.

28 There shall be weeping and gnashing of teeth, when you shall see Avraham and Yitzchak and Yaakov and all the neviim, in the malchut of אִיִּזְרָאֵל and you yourselves thrown out.

29 And they shall come from the east and from the west and from the north and from the south and shall sit down in the malchut of אִיִּזְרָאֵל.

30 And, see, there are last which shall be first and there are first which shall be last.

31 The same yom there came certain of the Prushim, saying to Him, Get going and depart from here: for Herod will kill You.

32 And He said to them, You go and tell that fox, See, I expel shedim and I do cures today and tomorrow and on the third yom I shall be finished.

33 Nevertheless I must work today and tomorrow and the yom following: for it cannot be that The Navi perishes outside of Yahrushalayim.

34 O Yahrushalayim, Yahrushalayim, which kills the neviim and stones them that are sent to you; how often would I have gathered your children together, as a hen does gather her chicks under her wings and you O' Yisrael did not want it!

35 See, Beit Yisrael is left to you desolate: and truly I say to you, You shall not see Me, until the time comes when you shall say, baruch haba beshem HaAdon אֱלֹהֵינוּ.

14 And it came to pass, as He went into the bayit of one of the chief Prushim to eat lechem on The Shabbat, that they watched Him.

2 And, see, there was a certain man before Him who had the dropsy.

3 And אַתְּוֹפֵי אֲנִי answering spoke to the Torah teachers and Prushim, saying, Is it permitted in Torah to heal on The Shabbat Yom?

4 And they held their silence. And He took him and healed him and let him go;

5 And answered them, saying, Which of you shall have a donkey, or an ox fall into a pit and will not immediately pull him out on The Shabbat Yom?

6 And they could not answer Him about these things.

7 And He put forth a parable to those who were invited, when He noted how they chose out the best places at moadeem; saying to them,

8 When you are invited by any man to a wedding, do not sit down in the best place; lest he invite a more honorable man than you;

9 And he that invited both of you comes and says to you, Give this man the best place; and you begin with shame to take the last place.

10 But when you are invited, go and sit down in the last place; so that when he that invited you comes, he may say to you, Chaver, go up higher: then shall you have kavod in the presence of those that recline at the moed with you.

11 For whoever exalts himself shall be humbled; and he that humbles himself shall be exalted.

12 Then He said also to the one that invited Him, When you make a dinner, or a supper, call not your chaverim, nor your Yisraelite brothers, neither your relatives, nor your rich neighbors; lest they also invite you again and a repayment be made to you.

13 But when you observe a moed, call the poor, the maimed, the lame and the blind:

14 And you shall be favored; for they cannot repay you: for you shall be repaid at the resurrection of the just.

15 And when one of them that was reclining with Him, heard these things, he said to Him, Blessed is he that shall eat lechem in the malchut of אֱלֹהִים.

16 Then He said to him, A certain man made a great supper and invited many:

17 And sent his eved at supper time to say to them that were invited, Come; for all things are now ready.

18 And they all began making excuses. The first said to him, I have bought a piece of property and I must go and see it: I ask you have me excused.

19 And another said, I have bought five yoke of oxen and I go to try them out: I ask you have me excused.

20 And another said, I have married an isha and therefore I cannot come.

21 So that eved came and showed His Master these things. Then The Master of the bayit being angry said to his eved, Go out quickly into the streets and lanes of the city and bring in here the poor and the crippled, the lame and the blind.

22 And the eved said, Master, it is done as you have commanded and yet there is still room.

23 And The Master said to the eved, Go out into the highways and hedges and compel them to come in, that My bayit may be filled.

24 For I say to you, That none of those men who were invited shall taste of My supper.

25 And there went great multitudes with Him: and He turned and said to them,

26 If any man comes to Me and does not put aside his abba and eema and isha and children and brothers and sisters, yes and his own chayim also, he cannot be My talmid.

27 And whoever does not bear his execution stake and come after Me, cannot be My talmid.

28 For which of you, intending to build a tower, sits not down first and counts the cost, whether he has sufficient supplies to finish it?

29 Otherwise, after he has laid the foundation and is not able to finish it, all that see it begin to mock him,

30 Saying, This man began to build and was not able to finish.

31 Or, what melech, going to make war against another melech, sits not down first and consults whether he is able with ten thousand to meet him that is coming against him with twenty thousand?

32 If not, while the other is yet a great way off, he sends a delegation and desires conditions of shalom.

33 So likewise, any of you that forsakes not all that he has, he cannot be My talmid.

34 Salt is tov: but if the salt becomes tasteless, with what shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that has ears to hear let him hear.

15 Then drew near to Him all the tax collectors and sinners to hear Him.

2 And the Prushim and Sophrim grumbled, saying, This Man receives sinners and eats with them.

3 And He spoke this parable to them, saying,

4 What man among you, having a hundred sheep, if he loses one of them, does not leave the ninety nine in the wilderness and goes after that which is lost, until he finds it?

5 And when he has found it, he lays it on his shoulders, rejoicing.

6 And when he is coming home, he calls together his chaverim and neighbors, saying to them, Rejoice with me; for I have found my sheep that was lost.

7 I say to you, That likewise simcha shall be in the shamayim over one sinner that repents, more than over ninety-nine tzadikim, who need no teshuvah.

8 Or, what woman having ten pieces of silver, if she loses one piece, does not light a candle and sweep the bayit, and seek diligently until she finds it?

9 And when she has found it, she calls her chaverim and her neighbors together, saying, Rejoice with me; for I have found the piece that I had lost.

10 Likewise, I say to you, There is simcha in the presence of the heavenly malachim of אַף אַז over one sinner that repents.

11 And He said, A certain man had two sons:

12 And the younger of them said to his abba, Abba, give me the portion of goods that belongs to me. And he divided to them his living.

13 And not many yamim after the younger son gathered all things together and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he was longing to fill his belly with the pods that the swine did eat: and no man gave to him.

17 And when he came to himself, he said, How many hired avadim of my abba's have lechem enough and to spare and I perish with hunger!

18 I will arise and go to my abba and will say to him, Abba, I have sinned against the shamayim and before you,

19 And am no more worthy to be called your son: make me as one of your hired avadim.

20 And he arose and came to his abba. But when he was yet a great way off, his abba saw him and had rachamim and ran and fell on his neck and kissed him.

21 And the son said to him, Abba, I have sinned against the shamayim and in your sight and am no more worthy to be called your son.

22 But The Abba said to his avadim, Bring forth the best robe and put it on him; and put a ring on his hand and shoes on his feet:

23 And bring here the fatted calf and kill it; and let us eat and celebrate:

24 For this my son was dead and is alive again; he was lost and is found. And they began to celebrate.

25 Now his elder son was in the field: and as he came and drew near to the bayit, he heard music and dancing.

26 And he called one of the avadim and asked what these things meant.

27 And he said to him, Your brother has come; and your abba has killed the fatted calf because he has received him safe and sound.

28 And he was angry and would not go in: therefore his abba came out and pleaded with him.

29 And he answering said to his abba, See, these many years do I serve you, neither transgressed I at any time your commandment: and yet you never gave me a goat, that I might celebrate with my chaverim:

30 But as soon as this your son has come, who has devoured your living with harlots, you have killed for him the fatted calf.

31 And he said to him, Son, you are always with me and all that I have is yours.

32 It was right that we should celebrate and be in simcha: for this your brother was dead and is alive again; and was lost and is found.

16 And He said also to His talmidim, There was a certain rich man, who had a steward; and the same steward was accused of wasting his wealth.

2 And he called him and said to him, How is it that I hear this about you? Give an account of your stewardship; for you may no longer be steward.

3 Then the steward said to himself, What shall I do? For my master takes away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I know what to do, so that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his master's debtors to him and said to the first, How much do you owe my master?

6 And he said, A hundred measures of oil. And he said to him, Take your bill and sit down quickly and write fifty.

7 Then said he to another: And how much do you owe? And he said, A hundred measures of wheat. And he said to him, Take your bill and write eighty.

8 And the master commended the unjust steward because he had done wisely: for the children of the olam hazeh are in their generation wiser than the children of ohr.

9 And I say to you, Make for yourselves chaverim of the mammon of unrighteousness; that, when you fail, they may receive you into everlasting dwellings.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the emet riches?

12 And if you have not been faithful in that which is another man's, who shall give you that which is your own?

13 No eved can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. You cannot serve אֱלֹהִים and wealth.

14 And the Prushim also, who were covetous, heard all these things: and they ridiculed Him.

15 And He said to them, You are they which justify yourselves before men; but אֱלֹהִים knows your levavot: for that which is highly esteemed among men is an abomination in the sight of אֱלֹהִים.

16 The Torah and the neviim were concerning Yochanan: since that time the malchut of אֱלֹהִים is proclaimed and every man presses into it.

17 And it is easier for the shamayim and earth to pass, than one letter of the Torah to fail.

18 Whoever puts away his isha and marries another, commits adultery: and whoever marries her that is undivorced from her husband commits adultery.

19 There was a certain rich man, who was clothed in purple and fine linen and fared very well every yom:

20 And there was a certain beggar named El-Azar, who was laid at his gate, full of sores,

21 Desiring to be fed with the crumbs that fell from the rich man's shulchan: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died and was carried by the heavenly malachim into Avraham's Bosom: the rich man also died and was buried;

23 And in Sheol he lifts up his eyes, being in torment and saw Avraham far off and El-Azar in his bosom.

24 And he cried and said, Abba Avraham, have rachamim on me and send El-Azar, that he may dip the tip of his finger in mayim and cool my tongue; for I am tormented in this flame.

25 But Avraham said, Son, remember that you in your lifetime received your tov things and likewise El-Azar evil things: but now he is comforted and you are tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that those who would pass from here to you cannot; neither can they pass to us that would come from there.

27 Then he said, I ask you therefore, abba Avraham that you would send him to my abba's bayit:

28 For I have five brothers; that he may testify to them, lest they also come into this place of torment.

29 Avraham said to him, They have Moshe Rabainu and the neviim; let them hear them.

30 And he said, No, Abba Avraham: but if one went to them from the dead, they will make teshuvah.

31 And he said to him, If they listen not to Moshe Rabainu and the neviim, neither will they be persuaded, though one rose from the dead.

17 Then said He to the talmidim, It is impossible that offences will not come: but woe to him, through whom they come!

2 It were better for him that a millstone were hung around his neck and he was thrown into the sea rather, than that he should offend one of these little ones.

3 Take heed to yourselves: If your brother trespasses against you, rebuke him; and if he makes teshuvah, forgive him.

4 And if he trespasses against you seven times in a yom and seven times in a yom turns again to you, saying, I make teshuvah; you shall forgive him.

5 And the shlichim said to **וַיִּשְׁמַע**, Increase our emunah.

6 And **וַיִּשְׁמַע** said, If you had emunah as a grain of mustard zera, you might say to this mulberry eytz, Be plucked up by the root and be planted in the sea; and it should obey you.

7 But which of you, having an eved plowing, or feeding cattle, will say to him immediately, when he is come from the field, Go and sit down to eat?

8 But would you not rather say to him, Make ready for my supper and dress yourself and serve me,

until I have eaten and drunk; and afterward you shall eat and drink?

9 Does he thank that eved because he did the things that were commanded him? I think not.

10 So likewise you, when you shall have done all those things that are commanded to you, say, We are unworthy avadim: we have done only that which was our duty to do.

11 And it came to pass, as He went to Yahrushalayim that He passed through the midst of Shomron and Galil.

12 And as He entered into a certain village, there He met ten men that were lepers, who stood far off:

13 And they lifted up their voices and said, Yahushua, Master, have rachamim on us.

14 And when He saw them, He said to them, Go show yourselves to the kohanim! And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back and with a loud voice esteemed אִיִּי,

16 And fell down on his face at His feet, giving Him hodu: and he was a Shomronite.

17 And אַוִּיִּיִּי answering said, Were there not ten cleansed? But where are the nine who separated?

18 There are not found any that returned to give tifereth to אִיִּיִּי, except this stranger.

19 And He said to him, Arise, go your way: your emunah has made you whole.

20 And the Prushim demanded to know, when the malchut of אִיִּיִּי should come, He answered them and said, The malchut of אִיִּיִּי is not coming with observation:

21 Neither shall they say, See here! Or, See there! For, see, the malchut of אִיִּיִּי is within you.

22 And He said to the talmidim, The yamim will come, when you shall desire to see one of the yamim of The Ben Ahdahm and you shall not see it.

23 And they shall say to you, See here; or See there: go not after them, nor follow them.

24 For as the lightning, that flashes out from one part under the shamayim and shines to the other part under the shamayim; so shall also The Ben Ahdahm be in His yom.

25 But first He must suffer many things and be rejected by this generation.

26 And as it was in the yamim of Noach, so shall it be also in the yamim of The Ben Ahdahm.

27 They did eat, they drank, they married wives, they were given in marriage, until the yom that Noach entered into the ark and the flood came and destroyed them all.

28 Likewise also as it was in the yamim of Lot; they did eat, they drank, they bought, they sold, they planted, they built;

29 But the same yom that Lot went out of Sedom it rained fire and brimstone from The Master אֵשׁ וָסֵלֶזְוִי from the shamayim and destroyed them all.

30 Even so shall it be in the yom when The Ben Ahdahm is revealed.

31 In that yom, he who shall be upon the housetop, with his belongings in the bayit, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's isha!

33 Whoever shall seek to save his chayim shall lose it; and whoever shall lose his chayim shall preserve it.

34 I tell you, in that lyla there shall be two men in one bed; the one shall be taken and the other shall be left.

35 Two women shall be grinding together; the one shall be taken and the other left.

36 Two men shall be in the field; the one shall be taken and the other left.

37 And they responded and said to Him, Where, Master? And He said to them, Wherever the gooff is, there will the eagles be gathered together.

18 And He spoke a parable to them to this end, that men ought always to make tefillah and not to faint;

2 Saying, There was in a city a shopet, who feared not אףאז, neither regarded man:

3 And there was a widow in that city; and she came to him, saying, Do right to me regarding my adversary.

4 And he would not for a while: but afterward he said to himself, Though I fear not Ahloha, nor regard man;

5 Yet because this widow troubles me, I will avenge her, lest by her continual coming she wears me out.

6 And אףאז said, Hear what the unjust shopet said.

7 And shall not אףאז do tov to His own elect, who cry yom and lyla to Him, as He has patience with them?

8 I tell you that He will do tov to them speedily. Nevertheless when The Ben Ahdahm comes, shall He find emunah in the earth?

9 And He spoke this parable to certain people who trusted in themselves that they were tzadik and despised others:

10 Two men went up into the Beit HaMikdash to make tefillah; the one a Prush and the other a tax collector.

11 The Prush stood and made tefillah within himself, Ahloha, I thank You, that I am not as other men are,

extortionists, unjust, adulterers, or even as this tax collector.

12 I fast two meals on The Shabbat; I give ma'aser of all that I possess.

13 And the tax collector, standing far off, would not lift up so much as his eyes to the shamayim, but smote his breast, saying, Ahloha be merciful to me a sinner.

14 I tell you, this man went down to his bayit justified rather than the other: for every one that exalts himself shall be humbled; and he that humbles himself shall be exalted.

15 And they brought to Him also infants, that He would touch them: but when His talmidim saw it, they rebuked them.

16 But *וואסער* called them to Him and said, Allow the little children to come to Me and forbid them not: for of such is the malchut of *אויף איר*.

17 Truly I say to you, Whoever shall not receive the malchut of *אויף איר* as a little child shall in no way enter there.

18 And a certain ruler asked Him, saying, Tov Master, what shall I do to inherit eternal chayim?

19 And *וואסער* said to him, Why do you call Me tov? No one is tov, except One, that is, *אויף איר*.

20 You know the mitzvoth, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your abba and your eema.

21 And he said, All these have I kept from my youth up.

22 Now when *וואסער* heard these things, He said to him, Yet you lack one thing: sell all that you have and distribute to the poor and you shall have treasure in the shamayim: and come, follow Me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when *וואסער* saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the malchut of *אויסער*.

25 For it is easier for a large Rope to go through a needle's eye, than for a rich man to enter into the malchut of *אויסער*.

26 And they that heard it said, Who then can be saved?

27 And He said, The things, which are impossible with men, are possible with *אויסער*.

28 Then Kefa said, Look, we have left all and followed You.

29 And He said to them, Truly I say to you, There is no man that has left bayit, or parents, or brothers, or isha, or children, for the malchut of *אויסער*'s sake,

30 Who shall not receive manifold more in this present time and in the olam haba chayim everlasting.

31 Then He took aside the twelve and said to them, See, we go up to Yahrushalayim and all things that are written by the neviim concerning The Ben Ahdahm shall be accomplished.

32 For He shall be delivered to the goyim and shall be mocked and insulted and spit on:

33 And they shall scourge and curse Him and put Him to death: and the third yom He shall rise again.

34 And they understood none of these things: and this saying was hidden from them, neither knew they the things that were spoken.

35 And it came to pass, that as He was coming near to Yericho, a certain blind man sat by the wayside begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that *וואסער* of Natzeret passes by.

38 And he cried, saying, Yahushua, Ben Dawid, have rachamim on me.

39 And those who went before rebuked him, that he should hold his shalom: but he cried much more, You Ben Dawid, have rachamim on me.

40 And **אֲרָאָה** stood and commanded him to be brought to Him: and when he had come near, He asked him,

41 Saying, What will you that I shall do for you? And he said, Master, that I may receive my sight.

42 And **אֲרָאָה** said to him, Receive your sight: your emunah has saved you.

43 And immediately he received his sight and followed Him, esteeming **אֲרָאָה**: and all the people, when they saw it, gave hodu to Ahloha.

19 And **אֲרָאָה** entered and passed through

Yericho.

2 And, see, there was a man named Zakkai, who was the chief among the tax collectors and he was rich.

3 And he sought to see **אֲרָאָה** who He was; and could not due to the pressing crowds because he was short in height.

4 And he ran ahead and climbed up into a leafless eytz to see Him: for He was to pass that derech.

5 And when **אֲרָאָה** came to the place, He looked up and saw him and said to him, Zakkai, hurry and come down; for today I must abide at your bayit.

6 And he hurried and came down and received Him with simcha.

7 And when they saw it, they all grumbled, saying, That He had gone to be a guest with a man that is a sinner.

8 And Zakkai stood and said to **אֲרָאָה**; See, Master, the half of my goods I give to the poor; and if I have

taken any thing from any man by false accusation, I restore all things to him fourfold.

9 And **וַיֹּאמֶר** said to him, This yom is salvation come to this bayit because he also is a b'nai Avraham.

10 For The Ben Ahdahm has come to seek and to save that which was lost.

11 And as they heard these things, He added another parable because He was near to Yahrushalayim and because they thought that the malchut of **מַלְכוּת** should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a malchut and to return.

13 And he called his ten avadim, and delivered to them ten pounds and said to them, Occupy until I come.

14 But his citizens hated him and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he returned, having received the malchut, then he commanded these avadim to be called to him, to whom he had given the money that he might know how much every man had gained by trading.

16 Then came the first, saying, Master, Your pound has gained ten pounds.

17 And he said to him, Well done, you tov eved: because you have been faithful in very little, take authority over ten talents.

18 And the second came, saying, Master, Your pound has gained five pounds.

19 And He said likewise to him, Take authority also over five talents.

20 And another came, saying, Master, see, here is Your pound, which I have kept laid up in a purse:

21 For I feared you because you are a harsh man: you take up that which you laid not down and reap that which you did not sow.

22 And he said to him, Out of your own mouth will I judge you, you wicked eved. You supposedly knew that I was a harsh man, taking up what I laid not down and reaping what I did not sow:

23 Then why didn't you put my money into the bank, that at my coming I might have collected my own with interest?

24 And he said to them that stood by, Take from him the pound and give it to him that has ten pounds.

25 And they said to Him, Master, he has ten pounds.

26 For I say to you, That to every one who has shall be given; and from him that has not, even that which he has shall be taken away from him.

27 But these enemies, who did not desire that I should reign over them, bring here and slay them before Me!

28 And when He had spoken this, He went ahead, ascending up to Yahrushalayim.

29 And it came to pass, when He was come near to Beth Phagi and Beth Anya, at the har called the Har of Olives, He sent two of His talmidim,

30 Saying, Go into the village opposite you; in which as you enter you shall find a colt tied, on which no man has sat: loose him and bring him here.

31 And if any man asks you, Why do you loose him? This shall you say to him, Because The Master has need of him.

32 And they that were sent went their way and found it even as He had said to them.

33 And as they were loosing the colt, the owners of it said to them, Why do you loose the colt?

34 And they said, The Master has need of him.

35 And they brought him to *וּפָאָרְזֵי*: and they threw their garments upon the colt and they set *וּפָאָרְזֵי* on it.

36 And as He went, they spread their clothes in the *דֶּרֶךְ*.

37 And when He had come near, even now at the descent of the Har of Olives, the whole multitude of *תַּלְמִידִים* began to have *גִּילָה* and give *תְּהִלָּה* to *אֱלֹהֵינוּ* with a loud voice for all the mighty *מִצְוֹת* that they had seen;

38 Saying, Blessed be The Melech that is coming in the Name of The Master *אֱלֹהֵינוּ*: *שָׁלוֹם* in the *שָׁמַיִם* and *תִּפְרֵת* in the highest.

39 And some of the *פְּרוּשִׁים* from among the multitude said to Him, Master, rebuke Your *תַּלְמִידִים*.

40 And He answered and said to them, I tell you that, if these should hold their *שָׁלוֹם*, the stones would immediately cry out.

41 And when He came near, He beheld the city and wept over it,

42 Saying, If you only knew, even in this your *יּוֹם*, the things that belong to your *שָׁלוֹם*! But now they are hidden from your eyes.

43 For the *יָמִים* shall come upon you, that your enemies shall cast a trench around you and surround you and press you in on every side,

44 And shall lay you even with the ground and your children within you; and they shall not leave in you one stone upon another; because you knew not the time of your visitation.

45 And He went into the *בַּיִת הַמִּקְדָּשׁ* and began to cast out them that sold there and them that bought;

46 Saying to them, It is written, My *בַּיִת* is the *בַּיִת* of *תְּפִלָּה*: but you have made it a den of thieves!

47 And He taught daily in the Beit HaMikdash. But the chief kohanim and the Sophrim and the chief of the people sought to destroy Him,

48 And could not find what they might do: for all the people were very attentive to hear Him.

20 And it came to pass, that on one of those

yamim, as He taught the people in the Beit HaMikdash and proclaimed The Besorah; the chief kohanim and the Sophrim came to Him with the zechanim,

2 And spoke to Him, saying, Tell us, by what authority do You do these things? Or, who is he that gave You this authority?

3 And He answered and said to them, I will also ask you one thing; and answer Me:

4 The mikvah of Yochanan, was it from the shamayim, or from men?

5 And they reasoned among themselves, saying, If we shall say, From the shamayim; He will say, Why then didn't you believe him?

6 But if we say, Of men; all the people will stone us: for they are persuaded that Yochanan was a navi.

7 And they answered, that they could not tell where it was from.

8 And *סופרים* said to them, Neither do I tell you by what authority I do these things.

9 Then He began to speak to the people this parable; A certain man planted a vineyard, and leased it forth to farmers and went into a far country for a long time.

10 And at the season he sent an eved to the farmers, that they should give him of the fruit of the vineyard: but the farmers beat him and sent him away empty.

11 And again he sent another eved: and they beat him also and treated him shamefully and sent him away empty.

12 And again he sent a third: and they wounded him also and threw him out.

13 Then said the master of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the farmers saw him, they reasoned among themselves, saying, This is the heir: come; let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard and killed him. What therefore shall the master of the vineyard do to them?

16 He shall come and destroy these farmers and shall give the vineyard to others. And when they heard it, they said, Let it not be.

17 And He beheld them and said, What is this then that is written, The Stone that the builders rejected, the same has become The Rosh Pina?

18 Everyone who falls upon that Stone shall be broken; but on whoever it shall fall, it will grind him to powder.

19 And the chief kohanim and the Sophrim the same hour sought to lay hands on Him; but they feared the people: for they perceived that He had spoken this parable against them.

20 And they watched Him and sent forth spies, who pretended to be just men, that they might trap Him in His Words, that so they might deliver Him to the power and authority of the governor.

21 And they asked Him, saying, Master, we know that You say and teach rightly, neither are You partial to any man, but teach the halacha of Ahloha truly:

22 Is it right for us to give taxes to Kaiser, or not?

23 But He perceived their craftiness and said to them, Why do you try Me?

24 Show Me a silver piece. Whose image and inscription does it have? They answered and said, Kaiser's.

25 And He said to them, Render therefore to Kaiser the things that are Kaiser's and to אֱלֹהִים the things that are אֱלֹהִים's.

26 And they could not catch Him in His Words before the people: and they marveled at His answer and held their silence.

27 Then came to Him certain of the Tzadukim, who deny that there is any resurrection; and they asked Him,

28 Saying, Master, Moshe Rabainu wrote to us, If any man's brother dies, having an isha and he dies without children, that his brother should take his isha and raise up zera for his brother.

29 There were therefore seven brothers: and the first took an isha and died without children.

30 And the second took her as an isha and he died childless.

31 And the third took her; and in like manner all seven also: and they all left no children and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose isha is she? For all seven had her as an isha.

34 And אֱלֹהִים answering said to them, The children of the olam hazeh marry and are given in marriage:

35 But those who shall be accounted worthy to obtain the olam haba and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die anymore: for they are like the heavenly malachim; and are the children of Ahloha, being the children of the resurrection.

37 Now that the dead are raised, even Moshe showed at the bush, when he called The Master

אֵלֹהִים the Ahloha of Avraham and the Ahloha of Yitzchak and the Ahloha of Yaakov.

38 For He is not the Ahloha of the dead, but of the living: for all live to Him.

39 Then certain of the Sophrim answering said, Master, You have well said.

40 And after that they did not ask Him any question at all.

41 And He said to them, How do they say that The Moshiach is Dawid's Son?

42 And yet Dawid himself said in the Scroll of Tehillim, The Master אֵלֹהִים said to My Master, Sit on My Right Hand,

43 Until I make Your enemies Your footstool.

44 Dawid therefore called Him Master, how is He then Dawid's son?

45 Then in the presence of all the people He said to His talmidim,

46 Beware of the Sophrim, who desire to walk in long robes and love greetings in the markets and the highest seats in the synagogues and the best places at moadeem;

47 Who embezzle widows' houses and for a show make long tefillot: these shall receive greater damnation.

21 And He looked up and saw the rich men casting their gifts into the treasury.

2 And He saw also a certain poor widow casting in there her two small coins.

3 And He said, Of an emet I say to you, That this poor widow has thrown in more than all of them:

4 For all these have from their abundance thrown into the terumah to Ahloha: but she from her poverty has thrown in all that she had to live on.

5 And as some spoke of the Beit HaMikdash, how it was adorned with beautiful stones and gift offerings, He said,

6 As for these things which you see, the yamim will come, in which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked Him, saying, Master, but when shall these things be? And what of will there be when these things shall come to pass?

8 And He said, Take heed that you be not deceived: for many shall come in My Name, saying, I AM The Moshiach; and the time draws near: go not therefore after them.

9 But when you shall hear of wars and unrest, be not terrified: for these things must first come to pass; but the end is not immediately.

10 Then He said to them, Nation shall rise against nation and malchut against malchut:

11 And great earthquakes shall be in diverse places and famines and pestilences; and fearful sights and great signs shall there be from the shamayim; and the winters shall be severe.

12 But before all these, they shall lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, being brought before melechim and rulers for My Name's sake.

13 And it shall turn into a testimony for you.

14 Settle it therefore in your levavot, not to meditate before what you shall answer:

15 For I will give you a mouth and chochmah, that all your adversaries shall not be able to refute nor resist.

16 And you shall be betrayed both by parents and brothers and mishpacha and chaverim; and some of you shall they cause to be put to death.

17 And you shall be hated of all men for My Name's sake.

18 But there shall not a hair of your head perish.

19 Possess your lives by your endurance to the end.

20 And when you shall see Yahrushalayim surrounded with armies, then know that the destruction of it is near.

21 Then let those who are in province of Yahudah flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter into it.

22 For these are the yamim of vengeance, that all things which are written may be fulfilled.

23 But woe to them that are with child and to them that nurse, in those yamim! For there shall be great distress in the land and wrath upon this people.

24 And they shall fall by the edge of the sword and shall be led away captive into all goyim: and Yahrushalayim shall be trodden down by the goyim, until the times of the goyim be fulfilled.

25 And there shall be signs in the shemesh and in the yarayach and in the cochavim; and upon the earth distress of goyim, with perplexity; the sea and the waves roaring;

26 Men's levavot failing them for fear and for looking after those things that are coming on the earth: for the powers of the shamayim shall be shaken.

27 And then shall they see The Ben Ahdahm coming on clouds with a large army and great tifereth.

28 And when these things begin to come to pass, then look up and lift up your heads; for your geulah draws near.

29 And He spoke to them a parable; See the fig eytz and all the eytzim;

30 When they already budded, you see and know for yourselves that summer is now near at hand.

31 So likewise, when you see these things come to pass, know that the malchut of מלכות is near at hand.

32 Truly I say to you, This generation shall not pass away, until all be fulfilled.

33 Heaven and earth shall pass away: but My Words shall not pass away.

34 And take heed to yourselves, lest at any time your levavot be weighed down with gluttony and drunkenness and worries of this chayim, so that yom comes upon you suddenly.

35 For like a downpour shall it come to trap all them that dwell on the face of the whole earth.

36 Watch therefore and make tefillah always, that you may be accounted worthy to escape all these things that shall come to pass and to stand before The Ben Ahdahm.

37 And in the daytime He was teaching in the Beit HaMikdash; and at lyla He went out and stayed on the har that is called the Har of Olives.

38 And all the people came early in the boker to Him in the Beit HaMikdash, to hear Him.

22 Now the moed of Chag Matzoth drew near, which is called The Pesach.

2 And the chief kohanim and Sophrim sought how they might kill Him; but they feared the people.

3 Then entered s.a.tan into Yahudah surnamed Qerioth, being from the number of the twelve.

4 And he went his way and communed with the chief kohanim and captains, how he might betray Him to them.

5 And they were glad and covenanted to give him money.

6 And he promised and sought opportunity to betray Him to them in the absence of the multitude.

7 Then approached Chag Matzoth, when the Pesach must be killed.

8 And He sent Kefa and Yochanan, saying, Go and prepare for us the Pesach that we may eat.

9 And they said to Him, Where do You want us to prepare?

10 And He said to them, See, when you enter into the city, there shall a man meet you, bearing a pitcher of mayim; follow him into the bayit where he enters in.

11 And you shall say to the owner of the bayit, The Master says to you, Where is the guest room, where I may eat the Pesach with My talmidim?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went and found as He had said to them: and they made ready the Pesach.

14 And when the hour was come, He sat down and the twelve shlichim with Him.

15 And He said to them, With desire I have desired to eat this Pesach with you before I suffer:

16 For I say to you, I will not anymore eat of it, until it be fulfilled in the malchut of אִיִּיִּי.

17 And He took the cup and gave hodu and said, Take this and divide it among yourselves:

18 For I say to you, I will not drink of the fruit of the vine, until the malchut of אִיִּיִּי shall come.

19 And He took matzah and said the bracha and broke it and gave it to them, saying, This is My gooff which is given for you: this do in remembrance of Me.

20 Likewise also the cup after supper, saying, This cup is the Brit Chadasha in My dahm, which is shed for you.

21 But, see, the hand of him that betrays Me is with Me on the shulchan.

22 And truly The Ben Ahdahm goes, as it was determined: but woe to that man by whom He is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this act.

24 And there was also a strife among them, which of them should be the greatest.

25 And He said to them, The melechim of the goyim exercise rule over them; and they that exercise authority upon them are called doers of tov.

26 But you shall not be so: but he that is greatest among you, let him be as the least; and he that is a leader, be as he that does serve.

27 For who is greater, he that sits down, or he that serves the one sitting? Is it not he that sits to eat? But I AM among you as one that serves.

28 You are those who have continued with Me in My trials.

29 And I appoint to you a malchut, as My Abba has appointed to Me;

30 That you may eat and drink at My shulchan in My malchut and sit on thrones being shophtim over the twelve tribes of Yisrael.

31 And He said, Shimon, Shimon, see, s.a.tan has desired to have you, that he may sift all of you as wheat:

32 But I have made tefillah for you, that your emunah fails not: and when you have repented, strengthen your Yisraelite brothers.

33 And he said to Him, Master, I am ready to go with You, both into prison and to death.

34 And He said, I tell you, Kefa, the cock shall not crow this yom, before you shall three times deny that you know Me.

35 And He said to them, When I sent you without purse and bag and sandals, did you lack anything? And they said, Nothing.

50 And one of them smote the eved of the Kohen HaGadol and cut off his right ear.

51 And **אמר** answered and said, Enough already. And He touched the ear of the one who was struck and healed him.

52 Then **אמר** said to the chief kohanim and captains of the Beit HaMikdash and the zechanim, who had come to Him, Have you come out, like against a thief, with swords and staves?

53 When I was daily with you in the Beit HaMikdash, you did not even point your hands against Me: but this is your time and the power of darkness.

54 Then they took Him and led Him and brought Him into the Kohen HaGadol's bayit. And Kefa followed far off.

55 And when they had lit a fire in the midst of the hall and were sat down together, Kefa sat down among them.

56 But a certain eved girl beheld him as he sat by the fire and earnestly looked at him and said, This man was also with Him.

57 And he denied Him, saying, Woman, I know Him not.

58 And after a little while another saw him and said, You are also one of them. And Kefa said, Man, I am not.

59 And about the space of one hour later another confidently affirmed, saying, Of an emet this fellow also was with Him: for he is a Galilaeen.

60 And Kefa said, Man, I know nothing of what you are saying. And immediately, while he was yet speaking, the cock crew.

61 And **אמר** turned and looked at Kefa. And Kefa remembered The Word of **אמר**, how He had said to him, Before the cock crows, you shall deny Me three times.

62 And Kefa went out and wept bitterly.

63 And the men that held *owfayz* mocked Him and smote Him.

64 And when they had blindfolded Him, they struck Him on the face and asked Him, saying, Prophecy, who is it that smote You?

65 And many other things blasphemously they spoke against Him.

66 And as soon as it was yom, the zechanim of the people and the chief kohanim and the Sophrim came together and led Him into their council chamber, saying,

67 Are You Moshiach? Tell us. And He said to them, If I tell you, you will not believe:

68 And if I also ask you, you will not answer Me, nor let Me go.

69 Hereafter shall The Ben Ahdahm sit on the Right Hand of The Power of *ayayz*.

70 Then they all said, Are You then The Son of El-Elyon? And He said to them, You say that I AM!

71 And they said, What need we any further witness? For we ourselves have heard from His own mouth.

23 And the whole multitude of them arose and led Him to Pilate.

2 And they began to accuse Him, saying, We found this fellow perverting the nation and forbidding giving taxes to Kaiser, saying that He Himself is The Moshiach, A Melech.

3 And Pilate asked Him, saying, Are You The Melech of the Yahudim? And He answered him and said, You said it.

4 Then said Pilate to the chief kohanim and to the people, I find no fault in this Man.

5 And they were angrier, saying, He stirs up the people, teaching throughout all the province of Yahudah, beginning from Galil to this place.

6 When Pilate heard of Galil, he asked whether the Man were a Galilaeen.

7 And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was at Yahrushalayim at that time.

8 And when Herod saw *סוֹפְרִיָאָה*, he was exceedingly in simcha: for he had desired to see Him for a long time because he had heard many things about Him; and he hoped to have seen some miracle done by Him.

9 Then he questioned Him in many words; but He answered him nothing.

10 And the chief kohanim and Sophrim stood and vehemently accused Him.

11 And Herod with his men of war insulted Him and mocked Him and dressed Him in a scarlet robe and sent Him again to Pilate.

12 And the same yom Pilate and Herod were made chaverim: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief kohanim and the rulers of the people,

14 Said to them, You have brought this Man to me, as one that misleads your people: and, see, I, having examined Him before you, have found no fault in this Man concerning those things of which you accuse Him:

15 No, not even Herod: for I sent you to him; and, see, nothing worthy of death is done by Him.

16 I will therefore chastise Him and release Him.

17 For because of a necessity he must release one to them at the moed.

18 And they cried out all at once, saying, Away with this Man and release to us Bar-Abba:

19 Who for a certain uprising made in the city and for murder, was thrown into prison;

20 Pilate therefore, willing to release *օֹוֹרֵאָז*, spoke again to them.

21 But they cried, saying, Impale Him! Impale Him!

22 And he said to them the third time, Why, what evil has He done? I have found no cause of death in Him: I will therefore chastise Him and let Him go.

23 And they insisted with loud voices, requiring that He might be impaled. And the voices of them and of the chief kohanim prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released to them, the one that for sedition and murder was thrown into prison, whom they had desired; but he delivered *օֹוֹרֵאָז* to their will.

26 And as they led Him away, they laid hold upon one Shimon, a Cyrenian, coming out of the country and on him they laid the execution stake, that he might bear it after *օֹוֹרֵאָז*.

27 And there followed Him a great group of people and of women, who also mourned and lamented Him.

28 But *օֹוֹרֵאָז* turning to them said, Daughters of Yahrushalayim, weep not for Me, but weep for yourselves and for your children.

29 For, see, the yamim are coming, in which they shall say, Blessed are the barren and the wombs that never bore and the breasts that never nursed.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green eytz, what shall be done in the dry?

32 And there were also two others, they were wicked ones, who were led with Him to be put to death.

33 And when they were come to the place, which is called The Skull, there they impaled Him, with the wicked ones, one on the right hand and the other on the left.

34 Then said $\alpha\omega\upsilon\acute{\alpha}\alpha\alpha$, Abba, forgive them; for they know not what they do! And they parted His garment and cast lots.

35 And the people stood staring. And the synagogue rulers also with them sneering, saying, He saved others; let Him save Himself, if He is The Moshiach, the chosen One of Ahloha.

36 And the soldiers also mocked Him, coming to Him and offering Him vinegar,

37 And saying, If You are The Melech of the Yahudim, save Yourself.

38 And an inscription also was written over Him in letters of Greek and Latin and Ivrit, THIS IS THE MELECH OF THE YAHUDIM.

39 And one of the wicked ones who were hanged blasphemed against Him, saying, If You are The Moshiach, save Yourself and us.

40 But the other answering rebuked him, saying, Don't you fear Ahloha, seeing you are under the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this Man has done nothing wrong.

42 And he said to $\alpha\omega\upsilon\acute{\alpha}\alpha\alpha$, Master, remember me when You come into Your malchut.

43 And $\alpha\omega\upsilon\acute{\alpha}\alpha\alpha$ said to him, Truly I say to you, Today shall you be with Me in Gan Ayden.

44 And it was about the sixth hour and there was a darkness over all the earth until the ninth hour.

45 And the shemesh was darkened and the veil at the Hekel of the Beit HaMikdash was torn in the midst.

46 And when **אמר** had cried with a loud voice, He said, O My Abba, into Your hands I commit My ruach: and having said this, He gave up the ruach.

47 Now when the centurion saw what was done, he esteemed Ahloha, saying, Certainly this was The Tzadik Man.

48 And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned.

49 And all His acquaintances and the women that followed Him from Galil, stood far off, beholding these things.

50 And, see, there was a man named Yoseph a Sanhedrin member; and he was a tov tzadik man,

51 He had not agreed with the counsel and their deed – he was from Ramathayim, a city of Yahudah: who also himself waited for the malchut of **אמר**.

52 This man went to Pilate and asked for the gooff of **אמר**.

53 And he took it down and wrapped it in linen and laid it in a tomb that was cut in stone, in which never a man before was laid.

54 And that yom was the preparation and The Shabbat was about to dawn.

55 And the women also, who came with Him from Galil, followed after and beheld the tomb and how His gooff was laid.

56 And they returned and prepared spices and ointments; and rested on The Shabbat Yom (annual Shabbat of Aviv 15) according to the commandment.

24 But really early in the boker on one of the weekly Shabbats (Aviv 18) they came to the tomb, bringing the spices that they had prepared and certain others with them.

2 And they found the stone rolled away from the tomb.

3 And they entered in and found not the gooff of *owfayz*.

4 And it came to pass, as they were much perplexed about it, see, two men stood by them in shining garments:

5 And as they were afraid and bowed down their faces to the earth, they said to them, Why seek you the living among the dead?

6 He is not here, but is risen: remember how He spoke to you when He was yet in Galil,

7 Saying, The Ben Ahdahm must be delivered into the hands of sinful men and be impaled and the third yom rise again.

8 And they remembered His Words,

9 And returned from the tomb and told all these things to the eleven and to all the rest.

10 It was Miryam from Magdala and Yochana and Miryam the eema of Yaakov and other women that were with them, who told these things to the shlichim.

11 And their words seemed to them as idle tales and they believed them not.

12 Then arose Kefa and ran to the tomb; and stooping down, he beheld the linen clothes laid by themselves and departed, wondering within himself about all that which had come to pass.

13 And, see, two of them went that same yom to a village called Amma-Us, which was from Yahrushalayim about six miles.

14 And they talked together about all those things that had happened.

15 And it came to pass, that, while they communed together and reasoned, *owfayz* Himself drew near and went with them.

16 But their eyes were restrained so that they could not recognize Him.

17 And He said to them, What manner of communications are these that you have with each other, as you walk and are sad?

18 And one of them, whose name was Qleophas, answering said to Him, Are You only a ger in Yahrushalayim and have not known the things that have come to pass in it in these yamim?

19 And He said to them, What things? And they said to Him, Concerning *נצרת* of Natzeret, who was a Navi mighty in mitzvoth and Word before Ahloha and all the people of Yisrael:

20 And how the chief kohanim and our rulers delivered Him to be condemned to death and have impaled Him.

21 But we trusted that it was He who should have redeemed Yisrael: and besides all this, today is the third yom since these things were done.

22 Yes and certain women also of our group made us astonished, who were earlier at the tomb;

23 And when they found not His gooff, they came, saying, that they had also seen a vision of heavenly malachim, who said that He was alive.

24 And certain of those who were with us went to the tomb and found it even as the women had said: but Him they did not see.

25 Then He said to them, O fools and slow of lev to believe all that the neviim have spoken:

26 Did not The Moshiach have to suffer all these things, in order to enter into His tifereth?

27 And beginning at Moshe Rabainu and all the neviim, He expounded to them in all the Keetvay HaKadosh the things concerning Himself.

28 And they drew near to the village, where they went: and He made them think He was going to a far place.

29 But they constrained Him, saying, Remain with us: for it is toward evening and the yom is nearly dark. And He went in to stay with them.

30 And it came to pass, as He sat to eat with them, He took lechem and said the bracha and broke it and gave some to them.

31 And their eyes were opened and they knew Him; and He vanished out of their sight.

32 And they said one to another, Were not our minds dull within us, while He talked with us on the road and interpreted the Keetvay HaKadosh to us?

33 And they rose up the same hour and returned to Yahrushalayim and found the eleven gathered together and them that were with them,

34 Saying, our Master is risen indeed and has appeared to Shimon.

35 And they told what things were done on the road and how He was known by them in the breaking of lechem.

36 And as they spoke, Yahushua Himself stood in the midst of them and said to them, Shalom Aleichem. It is I; don't be afraid.

37 But they were confused and frightened and thought that they had seen a ruach.

38 And He said to them, Why are you troubled? And why do thoughts arise in your levavot?

39 See My hands and My feet, that it is I Myself: handle Me and understand and see; for a ruach has no flesh and bones, as you see I have.

40 And when He had spoken this, He showed them His Hands and His feet.

41 And while they yet believed not for simcha and wondered, He said to them, Have you here any food?

42 And they gave Him a piece of broiled fish and a honeycomb.

43 And He took it and did eat before them.

44 And He said to them, These are the Words that I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the Torah of Moshe and in the Neviim and in the Tehillim, concerning Me.

45 Then He opened their binah, that they might understand the Keetvay HaKadosh,

46 And said to them, So it is written and so it was necessary that The Moshiach suffer and rise from the dead on the third yom:

47 And that teshuvah for remission of sins should be proclaimed in His Name among all goyim, beginning at Yahrushalayim.

48 And you are witnesses of these things.

49 And, see, I send the Promise of My Abba upon you: but remain in the city of Yahrushalayim, until you are clothed with Power from on high.

50 And He led them out as far as to Beth-Anya, and He lifted up His Hands and made a bracha over them.

51 And it came to pass, while He blessed them, He departed from them and went up into the shamayim.

52 And they worshipped Him and returned to Yahrushalayim with great simcha:

53 And were continually in the Beit HaMikdash, giving tehilot and brachot to אלהים. Ahmein. X

The Besorah According To John-Yochanan

To All Nations

- 1 Beresheeth was The Miltha The Living Torah, and The Living Torah was with אֱלֹהִים and The Living Torah was אֱלֹהִים.
- 2 The same Miltha was The Beresheeth with אֱלֹהִים.
- 3 All things were made by Him; and without Him was not anything made that was made.
- 4 In Him was chayim; and the chayim was The Ohr of men.
- 5 And The Ohr shines in darkness; and the darkness did not overcome it.
- 6 There was a man sent from אֱלֹהִים, whose name was Yochanan.
- 7 The same came for a witness, to bear witness of The Ohr, that all men through Him might believe.
- 8 He was not that Ohr, but was sent to bear witness of that Ohr.
- 9 That was the emet Ohr, which lights every man that comes into the olam hazeh.
- 10 He was in the olam hazeh and the olam hazeh was made by Him and the olam hazeh knew Him not.
- 11 He came to His own and His own received Him not.
- 12 But as many as received Him, to them gave He Power to become the sons of אֱלֹהִים, even to them that believe on His Name:
- 13 Which were born, not of dahm, nor of the will of the flesh, nor of the will of man, but of אֱלֹהִים.

14 And the living Torah was made flesh and dwelt among us and we saw His tifereth, the tifereth as of the only brought forth of The Abba, full of unmerited chen and emet.

15 Yochanan bore witness of Him and cried, saying, This was He of whom I spoke, He that comes after me is preferred before me: for He was before me.

16 And of His fullness all we have received, unmerited chen upon unmerited chen.

17 For the Torah was given by Moshe; its unmerited chen and emet came by משיח The Moshiach.

18 No man has seen The Abba at any time; the only brought forth Son, who was in the bosom of The Abba, He has declared Him.

19 And this is the witness of Yochanan, when the Yahudim sent kohanim and Lewiym from Yahrushalayim to ask him, Who are you?

20 And he confessed and denied not; but confessed, I am not The Moshiach.

21 And they asked him, What then? Are you Eliyahu? And he said, I am not. Are you Ha Navi? And he answered, No.

22 Then said they to him, Who are you? That we may give an answer to them that sent us. What are you saying about yourself?

23 He said, I am the voice of one crying in the wilderness, Make straight the derech of The Master משיח, as said the navi Yeshayahu.

24 And they that were sent were of the Prushim.

25 And they asked him and said to him, Why are you doing mikvot, if you are not The Moshiach, nor Eliyahu, neither Ha Navi?

26 Yochanan answered them, saying, I mikvah with mayim: but there stands One among you, whom you know not;

27 He it is, whose coming after me is preferred before me, whose sandals I am not worthy to unloose.

28 These things were done in Beth-Bara beyond Yarden, where Yochanan was doing mikvah.

29 The next yom Yochanan saw *וּמַרְאֵהוּ* coming to him and said, Behold The Lamb of *אֵלֹהִים*, who takes away the sin of the olam hazeh.

30 This is He of whom I said, After me comes a Man who is preferred before me: for He was before me.

31 And I knew Him not: but that He should be made manifest to Yisrael, therefore am I come performing mikvah with mayim.

32 And Yochanan bore witness, saying, I saw The Ruach descending from the shamayim like a yonah and it stayed upon Him.

33 And I knew Him not: but He that sent me to mikvah with mayim, the same said to me, Upon whom you shall see The Ruach descending and remaining on Him, the same is He who performs mikvot with The Set Apart Ruach.

34 And I saw and bore witness that this is The Son of *אֵלֹהִים*.

35 Again the next yom after Yochanan stood up with two of his talmidim;

36 And looking right at *וּמַרְאֵהוּ* as He walked, he said, Behold The Lamb of *אֵלֹהִים* !

37 And the two talmidim heard him speak and they followed *וּמַרְאֵהוּ*.

38 Then *וּמַרְאֵהוּ* turned and saw them following and said to them, What are you seeking? They said to Him, Rabbi (Teacher), where do You live?

39 He said to them, Come and see. They came and saw where He dwelt and stayed with Him that yom: for it was about the tenth hour.

40 One of the two who heard Yochanan speak and followed Him, was Andri, Shimon Kefa's brother.

41 He first found his own brother Shimon and said to him, We have found The Moshiach.

42 And he brought him to *וּמְרִיָּא*. And when *וּמְרִיָּא* saw him, He said, You are Shimon bar Yonah: you shall be called Kefa, a stone.

43 The yom following *וּמְרִיָּא* wished to go into Galil and found Philip and said to him, Follow Me!

44 Now Philip was of Beth-Tsaida, the city of Andri and Kefa.

45 Philip found Nathan-El and said to him, We have found Him, of whom Moshe in the Torah and the neviim, did write, Yahushua of Natzeret, The Son of Yoseph.

46 And Natan-El said to him, Can any tov thing come out of Natzeret? Philip said to him, Come and see.

47 *וּמְרִיָּא* saw Natan-El coming to Him and said of him, Behold an Yisraelite indeed, in whom is no guile!

48 Natan-El said to Him, From where do You know me? Yahushua answered and said to him, Before Philip called you, when you were under the fig eytz, I saw you.

49 Natan-El answered and said to Him, Rabbi, You are The Son of *אֶלְיָא*; You are Melech Yisrael.

50 *וּמְרִיָּא* answered and said to him, Because I said to you, I saw you under the fig eytz, you believe? You shall see greater things than these.

51 And He said to him, Ahmein, ahmein, I say to you, From now on you shall see the shamayim opened and the heavenly malachim of *אֶלְיָא* ascending and descending upon The Ben Ahdahm.

2 And on Yom Shleshi there was a marriage in Qanah of Galil; and the eema of *וּמְרִיָּא* was there:
2 And both *וּמְרִיָּא* was invited and His talmidim, to the marriage.

3 And when they needed more wine, the eema of
օַוִּיָאָז said to Him, They have no wine.

4 օַוִּיָאָז said to her, Woman, what is it to Me and
you? My hour has not yet come.

5 His eema said to the avadim, Whatever He says
to you, do it.

6 And there were set there six stone jars, after the
manner of the purifying of the Yahudim, containing
twenty to thirty gallons apiece.

7 օַוִּיָאָז said to them, Fill the stone jars with
mayim. And they filled them up to the brim.

8 And He said to them, Draw out with them now and
bring them to the master of ceremonies of the
wedding. And they took them.

9 When the master of ceremonies of the wedding
had tasted the mayim that was made wine and
knew not where it came from – but the avadim who
drew the mayim knew – the master of ceremonies
of the wedding called the bridegroom,

10 And said to him, Every man at the beginning
does serve tov wine; and when men have drunk,
afterwards that which is poorer: but you have kept
the tov wine until now.

11 This is the beginning of the nisim that օַוִּיָאָז did
in Qanah of Galil and manifested forth His tifereth;
and His talmidim believed on Him.

12 After this He went down to Kfar Nachum, with
His eema and His brothers and His talmidim: and
they continued there a few yamim.

13 And the Yahudim's Pesach was at hand and
օַוִּיָאָז went up to Yahrushalayim,

14 And found in the Beit HaMikdash those that sold
oxen and sheep and doves and the changers of
money sitting:

15 And when He had made a whip of small cords,
He drove them all out of the Beit HaMikdash and

the sheep and the oxen; and poured out the changers' money and overthrew the tables;
16 And said to them that sold doves, Take these things away; make not My Abba's Bayit into a Bayit of merchandise!

17 And His talmidim remembered that it is written, The zeal for Your Bayit has given Me courage and eaten Me up.

18 Then answered the Yahudim and said to Him, What ot will You show us, seeing that You are doing these things?

19 *וַיֹּאמְרוּ* answered and said to them, Destroy this Beit HaMikdash and in three yamim I will raise it up.

20 Then said the Yahudim, Forty-six years this Beit HaMikdash was being built and will You raise it up in three yamim?

21 But He spoke of the Beit HaMikdash of His gooff.

22 When therefore He was risen from the dead, His talmidim remembered that He had said this to them; and they believed the Keetvay HaKadosh, and the Word which *וַיֹּאמְרוּ* had said.

23 Now when He was in Yahrushalayim at the Pesach, during the moed, many believed in His Name, when they saw the nisim that He did.

24 But *וַיֹּאמְרוּ* did not commit Himself to them because He knew all men,

25 And needed not that any should testify of man: for He knew what was in the sons of men.

3 There was a man of the Prushim, named

Nakdimon, a ruler of the Yahudim:

2 The same came to *וַיֹּאמְרוּ* by lyla and said to Him, Rabbi, we know that You are a Moreh come from Ahloha: for no man can do these nisim that You are doing, except Ahloha be with Him.

3 օַּוְרֵאֲרַם answered and said to him, Ahmein, ahmein, I say to you, Except a man be born again-brit halev, he cannot see the malchut of אֲרַםִּים.

4 Nakdimon said to Him, How can a man be born when he is old? Can he enter the second time into his eema's womb and be born?

5 օַּוְרֵאֲרַם answered, Ahmein, ahmein, I say to you, Except a man is born of mayim and of The Ruach, he cannot enter into the malchut of אֲרַםִּים.

6 That which is born of the flesh is flesh; and that which is born of The Ruach is Ruach.

7 Marvel not that I said to you, You must be born from above.

8 The wind blows where it desires and you hear the sound of it, but cannot tell where it comes from and where it goes: so is every one that is born of The Ruach.

9 Nakdimon answered and said to Him, How can these things be?

10 օַּוְרֵאֲרַם answered and said to him, Are you a moreh of Yisrael and you do not know these things?

11 Ahmein, ahmein, I say to you, We speak what we do know and testify what we have seen; and you receive not our witness.

12 If I have told you earthly things and you believe not, how shall you believe, if I tell you of heavenly things?

13 And no man has ascended up to the shamayim, but He that came down from the shamayim, even The Ben Ahdahm who is in the shamayim.

14 And as Moshe lifted up the serpent in the wilderness, even so must The Ben Ahdahm be lifted up:

15 That whoever believes in Him should not perish, but have eternal chayim.

16 For אֲרַםִּים so loved the olam hazeh, that He gave His only brought forth Son, that whoever believes

on Him should not perish, but have everlasting chayim.

17 For אֱלֹהִים sent not His Son into the olam hazeh to condemn the olam hazeh; but that the olam hazeh through Him might be saved.

18 He that believes on Him is not condemned: but he that believes not is condemned already because he has not believed on the Name of the only brought forth Son of אֱלֹהִים.

19 And this is the condemnation, that Ohr has come into the olam hazeh and men loved darkness rather than Ohr because their deeds were evil.

20 For everyone that does evil hates The Ohr, neither comes to The Ohr, lest his deeds should be exposed.

21 But he that does emet comes to The Ohr, that his deeds may be made manifest, that they are done through Ahloha.

22 After these things came מוֹשֶׁה and His talmidim into the province of Yahudah; and there He tarried with them and was doing mikvot.

23 And Yochanan also was performing mikvah in Ayin near to Salim because there was much mayim there: and they came and were immersed.

24 For Yochanan was not yet cast into prison.

25 Then there arose a question between some of Yochanan's talmidim and the Yahudim about cleansing ceremonies.

26 And they came to Yochanan and said to him, Rabbi, He that was with you beyond Yarden, to whom you bore witness, see, the same does mikvot and all men come to Him.

27 Yochanan answered and said, A man can receive nothing, except it be given him from the shamayim.

28 You yourselves bear me witness that I said; I am not The Moshiach, but that I am sent before Him.

29 He that has the bride is the Bridegroom: but the chaver of the Bridegroom, who stands and hears Him, rejoices greatly because of the Bridegroom's voice: in His voice, my simcha therefore is complete.

30 He must increase, but I must decrease.

31 He that comes from above is above all: he that is of the earth is earthly and speaks of the earth: He that comes from the shamayim is above all.

32 And what He has seen and heard, that He testifies; and no man receives His testimony.

33 He that has received His testimony has received the seal that Ahloha is emet.

34 For He whom אֱלֹהִים has sent speaks the Words of אֱלֹהִים: for אֱלֹהִים gives not The Ruach to Him by limited increments.

35 The Abba loves The Son and has given all things into His hand.

36 He that believes on The Son has everlasting chayim: and he that believes not on The Son shall not see chayim; but the wrath of אֱלֹהִים remains upon him.

4 When therefore The Master knew how the Prushim had heard that מֵרְאִי אֱלֹהִים made and immersed more talmidim than Yochanan,

2 Though מֵרְאִי אֱלֹהִים Himself did not do mikvot, but His talmidim.

3 He left Yahudah and departed again into Galil.

4 And He needed to go through Shomron.

5 He came to a city of Shomron, which is called Shechem, near to the parcel of ground that Yaakov gave to his son Yoseph.

6 Now Yaakov's Well was there. מֵרְאִי אֱלֹהִים therefore, being wearied with His journey, sat on the well: and it was about the sixth hour.

7 There came a woman of Shomron to draw mayim:
օַוִּיָּאָז said to her, Give Me to drink.

8 His talmidim had gone away to the city to buy
food.

9 Then said the woman of Shomron to Him, How is
it that You, being a Yahudi, asks a drink from me,
who is a woman of Shomron? For the Yahudim
have no dealings with the Shomronites.

10 օַוִּיָּאָז answered and said to her, If you knew the
gift of Ahloha and who it is that said to you, Give Me
a drink; you would have asked Him and He would
have given you living mayim.

11 The woman said to Him, Master, You have no
bucket and the well is deep: from where then do
You have this living mayim?

12 Are You greater than our abba Yaakov, who gave
us the well and drank from it himself and his
children and his cattle?

13 օַוִּיָּאָז answered and said to her, Whoever
drinks of this mayim shall thirst again:

14 But whoever drinks of the mayim that I shall give
him shall never thirst; but the mayim that I shall give
him shall be in him a well of mayim springing up into
everlasting chayim.

15 The woman said to Him, Master, give me this
mayim, that I thirst not, neither come here to draw.

16 օַוִּיָּאָז said to her, Go, call your husband and
come here.

17 The woman answered and said, I have no
husband. օַוִּיָּאָז said to her, You have well said, I
have no husband:

18 For you have had five husbands; and the one
whom you now have is not your husband: what you
have said is emet.

19 The woman said to Him, Master, I perceive that
You are The Navi.

20 Our ahvot worshipped in this har; and yet You say, that in Yahrushalayim is the place where men should worship.

21 אָבָא said to her, Woman, believe Me, the hour comes, when you shall neither in this har, nor at Yahrushalayim, worship The Abba.

22 You worship you know not what: we know what we worship: for salvation is from the Yahudim.

23 But the hour comes and now is, when the emet worshippers shall worship The Abba in Ruach and in Emet: for The Abba seeks such to worship Him.

24 Ahloha is Ruach: and they that worship Him must worship Him in Ruach and in Emet.

25 The woman said to Him, I know that The Moshiach comes, when He has come, He will tell us all things.

26 אָבָא said to her, I that speak to you I AM He.

27 And at this time came His talmidim and marveled that He talked with the woman: yet no man said, What do You want with her, or Why do You talk with her?

28 The woman then left her jug of mayim and went on her derech into the city and said to the men,

29 Come, see a Man, who told me all things that I ever did: is not this The Moshiach?

30 Then they went out of the city and came to Him.

31 In the meantime His talmidim urged Him, saying, Master, eat something.

32 But He said to them, I have food to eat that you know nothing about.

33 Therefore said the talmidim one to another, Has any man brought Him anything to eat?

34 אָבָא said to them, My food is to do the will of Him that sent Me and to finish His work.

35 Do you not say, There are yet four chodashem and then comes the harvest? See, I say to you, Lift

up your eyes and look at the fields; for they are white and ready to harvest.

36 And he that reaps receives wages and gathers fruit to chayim eternal: that both he that sows and he that reaps may gilah as echad.

37 And in this case is that saying emet, One sows and another reaps.

38 I sent you to reap that on which you bestowed no labor: other men labored and you have entered into their labors.

39 And many of the Shomronites of that city believed on Him for the saying of the woman, which she testified, He told me all that I ever did.

40 So when the Shomronites came to Him, they asked Him to stay with them: and He stayed there two yamim.

41 And many more believed because of His own Word;

42 And said to the woman, Now we believe, not because of your saying: for we have heard Him ourselves and know that this is indeed The Moshiach, The Savior of the olam hazeh.

43 Now after two yamim He departed from there and went into Galil.

44 For *וַיִּשְׁמַע* Himself testified, that a Navi has no kavod in His own country.

45 Then when He had come into Galil, the Galileans received Him, having seen all the nisim that He did at Yahrushalayim at the moed: for they also went to the moed.

46 So *וַיִּשְׁמַע* came again into Qanah of Galil, where He made the mayim wine. And there was a certain nobleman, whose son was sick at Kfar Nachum.

47 When he heard that *וַיִּשְׁמַע* had come out of Yahudah into Galil, he went to Him and asked Him if

He would come down and heal his son: for he was at the point of death.

48 Then said *օַּוְרִאָּז* to him, Except you see signs and wonders, you will not believe.

49 The nobleman said to Him, Master, come down before my child dies.

50 *օַּוְרִאָּז* said to him, Go on your way; your son lives. And the man believed The Word that *օַּוְרִאָּז* had spoken to him and he went on his *derech*.

51 And as he was now going down, his *avadim* met him and told him, saying, Your son lives.

52 Then he asked the time when his son began to improve. And they said to him, Yesterday at the seventh hour the fever left him.

53 So the *abba* knew that it was at the same hour, in which *օַּוְרִאָּז* said to him, Your son lives: and he himself believed and his *bayit* as well.

54 This is the second *ness* that *օַּוְרִאָּז* did, when He came out of *Yahudah* into *Galil*.

5 After this there was a *moed* of the *Yahudim*; and *օַּוְרִאָּז* went up to *Yahrushalayim*.

2 Now there is at *Yahrushalayim* by the sheep market a *mikvah*, which is called in the *Ivrit* tongue *Beth Chesed*, having five porches.

3 In these lay a great multitude of impotent folks, blind, crippled and paralyzed, waiting for the moving of the *mayim*.

4 For a heavenly *malach* went down at a certain *season-moed* into the *mikvah* and stirred the *mayim*: whoever was first in after the stirring of the *mayim* was made well of whatever disease he had.

5 And a certain man was there, who had an illness thirty-eight years.

6 When *օַּוְרִאָּז* saw him lying down, He knew that he had been in that condition for a long time, said to him, Do you wish to be made well?

7 The impotent man answered Him, Master, I have no one, when the mayim is stirred, to put me into the mikvah: but while I am coming, another steps down before me.

8 *וַיֹּאמֶר* said to him, Rise, take up your quilt and walk!

9 And immediately the man was made well and took up his quilt and walked: and that yom was The Shabbat.

10 The Yahudim therefore said to him that was cured, It is Shabbat: it is not allowed by Torah for you to carry your quilt.

11 He answered them, He that made me well, the same One said to me, Take up your quilt and walk.

12 Then they asked him, What man is that who said to you, Take up your quilt and walk?

13 And he that was healed did not know who it was: for *וַיֹּאמֶר* had moved Himself away, into a large multitude in that place.

14 Afterward *וַיֹּאמֶר* found him in the Beit HaMikdash and said to him, Behold, you are made well: sin no more, lest a worse thing come to you.

15 The man departed and told the Yahudim that it was *וַיֹּאמֶר*, who had made him well.

16 And therefore did the Yahudim persecute *וַיֹּאמֶר* and sought to kill Him because He had done these things on The Shabbat.

17 But *וַיֹּאמֶר* answered them, My Abba works until now and I work.

18 Therefore the Yahudim sought even more to kill Him because He not only had broken The Shabbat, but said also that Ahloha was His Abba, making Himself equal with Ahloha.

19 Then answered *וַיֹּאמֶר* and said to them, Ahmein, ahmein, I say to you, The Son can do nothing by Himself, but only what He sees The

Abba doing: for the things He does, these also does
The Son likewise.

20 For The Abba loves The Son and shows Him all
things that He Himself does: and He will show Him
greater works than these that you may marvel.

21 For as The Abba raises the dead and makes
alive; even so The Son makes alive whom He will.

22 For The Abba judges no man, but has entrusted
all mishpat to The Son:

23 That all men should esteem The Son, even as
they esteem The Abba. He that honors not The Son
honors not The Abba who has sent Him.

24 Ahmein, ahmein, I say to you, He that hears My
Word and believes on Him that sent Me, has
everlasting chayim and shall not come into
condemnation; but has passed from death to
chayim.

25 Ahmein, ahmein, I say to you, The hour is
coming and now is, when the dead shall hear the
voice of The Son of אֱלֹהִים: and they that hear shall
live.

26 For as The Abba has chayim in Himself; so has
He given to The Son to have chayim in Himself;

27 And has given Him authority to execute mishpat
also because He is The Ben Ahdahm.

28 Marvel not at this: for the hour is coming, that all
that are in the graves shall hear His voice,

29 And shall come forth; they that have done tov, to
the resurrection of chayim; and they that have done
evil, to the resurrection of damnation.

30 I can by My own self do nothing: as I hear, I
judge: and My mishpat is tzadik; because I seek not
My own will, but the will of The Abba who has sent
Me.

31 If I bear witness of Myself, My witness is not
emet.

32 There is Another that bears witness of Me; and I know that the witness which He witnesses of Me is emet.

33 You sent to Yochanan and he bore witness to The Emet.

34 But I receive not testimony from man: but these things I say, that you might be saved.

35 He was a burning and a shining ohr: and you were willing for a season to gilah in his ohr.

36 But I have a greater witness than that of Yochanan: for the works which The Abba has given Me to finish, the same works that I do, bear witness of Me, that The Abba has sent Me.

37 And The Abba Himself, who has sent Me, has borne witness of Me. You have neither heard His voice at any time, nor seen His appearance.

38 And you have not His Word living and abiding in you: for whom He has sent, Him you believe not.

39 Search the Keetvay Ha Kadosh; for in them you think you have eternal chayim: and these are those, which testify of Me.

40 And you will not come to Me, that you might have chayim.

41 I receive not kavod from men.

42 But I know you, that you have not the ahava of Ahloha in you.

43 I AM come in My Abba's Name and you receive Me not: if another shall come in his own name, him you will receive.

44 How can you believe, you who receive kavod from each other and seek not the kavod that comes from אֱלֹהִים only?

45 Do not think that I will accuse you to The Abba: there is one that accuses you, even Moshe, in whom you trust.

46 For had you believed Moshe, you would have believed Me: for he wrote of Me.

47 But if you believe not his Ketuvim, how shall you believe My Words?

6 After these things *וַיֵּלֶךְ* went over the Sea of Galil, which is the Sea of Kinnereth.

2 And a great multitude followed Him because they saw His nisim that He did on those that were diseased.

3 And *וַיֵּלֶךְ* went up into a har and there He sat with His talmidim.

4 [And the Pesach, moed of the Yahudim, was near.*]

5 When *וַיֵּלֶךְ* then lifted up His eyes and saw a great company come to Him, He said to Philip, Where shall we buy lechem that these may eat?

6 And this He said to test him: for He Himself knew what He would do.

7 Philip answered Him, Two hundred pieces of silver worth of lechem is not enough for them, even if each one of them took a little.

8 One of His talmidim, Andri, Shimon Kefa's brother, said to Him,

9 There is a lad here, who has five barley loaves and two small fishes: but what are they among so many?

10 And *וַיֵּלֶךְ* said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And *וַיֵּלֶךְ* took the loaves; and when He had said the bracha, He distributed to the talmidim and the talmidim to them that were sitting down; and likewise from the fishes as much as they could.

12 When they were filled, He said to His talmidim, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves, which remained over and above that which they had eaten.

14 Then those men, when they had seen the ness that *וַיֵּאָמֵר* did, said, This is truly Ha Navi that should come into the olam hazeh.

15 When *וַיֵּאָמֵר* therefore perceived that they would come and take Him by force, to make Him Melech Yisrael, He departed again into a har Himself alone.

16 And when evening came, His talmidim went down to the sea,

17 And entered into a ship and went over the sea toward Kfar Nachum. And it was now dark and *וַיֵּאָמֵר* had not come to them.

18 And the sea arose because of a great wind that blew.

19 So when they had rowed about four miles, they saw *וַיֵּאָמֵר* walking by the sea, and drawing near to the ship: and they were afraid.

20 But He said to them, It is I; be not afraid.

21 Then they willingly received Him into the ship: and immediately the ship was at the province where they were going.

22 The yom following, the people who stood on the other side of the sea saw that there was no other boat there, except for the one into which His talmidim had entered and that *וַיֵּאָמֵר* had not entered with His talmidim.

23 But other boats from Tiberias came from near the place where they had eaten lechem, after *וַיֵּאָמֵר* had said the bracha:

24 When the people therefore saw that *וַיֵּאָמֵר* was not there, neither His talmidim, they also took boats and came to Kfar Nachum, seeking for *וַיֵּאָמֵר*.

25 And when they had found Him at the seaport, they said to Him, Rabbi, when did You come here?

26 **אמר** answered them and said, Ahmein, ahmein, I say to you, You seek Me, not because you saw the nisim, but because you did eat of the loaves and were filled.

27 Labor not for the food that perishes, but for that food that endures to everlasting chayim, which The Ben Ahdahm shall give you: for Him has The Abba sealed.

28 Then they said to Him, What should we do, that we might do the works of Ahloha?

29 **אמר** answered and said to them, This is the greatest mitzvah of Ahloha, that you believe on Him whom He has sent.

30 They said therefore to Him, What ot will You show us, that we may see and believe You? What mitzvah do You perform?

31 Our ahvot did eat manna in the desert; as it is written, He gave them manna from the shamayim to eat.

32 Then **אמר** said to them, Ahmein, ahmein, I say to you, Moshe gave you not that manna from the shamayim; but My Abba gives you the emet lechem from the shamayim.

33 For the lechem of Ahloha is He who comes down from the shamayim and gives chayim to the olam hazeh.

34 Then they said to Him, Master, Always and le-olam-va-ed give us this lechem.

35 And **אמר** said to them, I AM the lechem of chayim: he that comes to Me shall never hunger; and he that believes on Me shall never thirst.

36 But I said to you, That you also have seen Me and believe not.

37 All that The Abba gives to Me shall come to Me; and he that comes to Me I will in no way cast out.

38 For I came down from the shamayim, not to do My own will, but the will of Him that sent Me.

39 And this is The Abba's will who has sent Me, that of all those He has given Me I should lose nothing, but should raise it up again at the last yom.

40 And this is the will of Him that sent Me, that everyone who sees The Son and believes on Him, may have everlasting chayim: and I will raise him up at the last yom.

41 The Yahudim then murmured at Him because He said, I AM the lechem who came down from the shamayim.

42 And they said, Is not this *בן יוסף*, The Ben of Yoseph, whose abba and eema we know? How is it then that He said, I came down from the shamayim?

43 *בן יוסף* therefore answered and said to them, Murmur not among yourselves.

44 No man can come to Me, except The Abba who has sent Me draws him: and I will raise him up at the last yom.

45 It is written by the navi: And they shall be all taught by *אֱלֹהִים*. Every man therefore that has heard and has learned from The Abba, comes to Me.

46 Not that any man has seen The Abba, except the One who is from *אֱלֹהִים*, He has seen The Abba.

47 Ahmein, ahmein, I say to you, He that believes on Me has everlasting chayim.

48 I AM that lechem of chayim.

49 Your ahvot did eat manna in the wilderness and are dead.

50 This is the lechem that comes down from the shamayim that a man may eat of it and not die.

51 I AM the living lechem who came down from the shamayim: if any man eats of this lechem, he shall live le-olam-va-ed: and the lechem that I will give is My flesh, which I will give for the chayim of the olam hazeh.

52 The Yahudim therefore argued among themselves, saying, How can this man give us His flesh to eat?

53 Then $\alpha\omega\upsilon\alpha\zeta$ said to them, Ahmein, ahmein, I say to you, Except you eat the flesh of The Ben Ahdahm and drink His dahm; you have no chayim in you.

54 Whoever eats My flesh and drinks My dahm, has eternal chayim; and I will raise him up on the last yom.

55 For My flesh is meat indeed and My dahm is drink indeed.

56 He that eats My flesh and drinks My dahm, dwells in Me and I in him.

57 As the living Abba has sent Me and I live by The Abba: so he that eats of Me, even he shall live by Me.

58 This is that lechem that came down from the shamayim: not as your ahvot did eat manna and are dead: he that eats of this lechem shall live le-olam-va-ed.

59 These things said He in the synagogue, as He taught in Kfar Nachum.

60 Many therefore of His talmidim, when they had heard this, said, Oy vey! This is a difficult teaching; who can hear and obey it?

61 When $\alpha\omega\upsilon\alpha\zeta$ knew within Himself that His talmidim murmured, He said to them, Does this offend you?

62 What if you shall see The Ben Ahdahm ascend up to where He was before?

63 It is The Ruach that makes alive; the flesh profits nothing: The Words that I speak to you, they are Ruach and they are chayim.

64 But there are some of you that believe not. For $\alpha\omega\upsilon\alpha\zeta$ knew from Beresheeth whom they were that believed not and who should betray Him.

65 And he said, Therefore said I to you that no man can come to Me, except it is given to him by My Abba.

66 From that time on many of His talmidim backslid and had their halacha no longer with Him.

67 Then said $\alpha\omega\upsilon\tau\alpha\rho\varsigma$ to the twelve, Will you also go away?

68 Then Shimon Kefa answered Him, Rabbi, to whom shall we go? You have the Words of eternal chayim.

69 And we believe and are sure that You are The Moshiaich, The Son of the living $\alpha\tau\tau\epsilon\upsilon\varsigma$.

70 $\alpha\omega\upsilon\tau\alpha\rho\varsigma$ answered them, Have not I chosen you twelve and yet one of you is a shed?

71 He spoke of Yahudah from Qerioth the son of Shimon: for he it was that was chosen to betray Him, being one of the twelve.

7 After these things $\alpha\omega\upsilon\tau\alpha\rho\varsigma$ walked only in Galil: for He would not walk in the province of Yahudah because the Yahudim sought to kill Him.

2 Now the Yahudim's moed of Sukkot was at hand.

3 His brothers therefore said to Him, Depart from here, and go into Yahudah, that Your talmidim also might see the works that You are doing.

4 For there is no one who does anything in secret, who himself seeks to be known openly. If You do these nisim, show Yourself to the olam hazeh.

5 For neither did His brothers believe in Him.

6 Then $\alpha\omega\upsilon\tau\alpha\rho\varsigma$ said to them, My time is not come: but your time to go up is always ready.

7 The olam hazeh cannot hate you; but Me it hates because I testify against it, that its deeds are evil.

8 Go up to this moed: I do not go up to this moed; for My time is not yet come.

9 When He had said these words to them, He stayed still in Galil.

10 But when His brothers had gone up, then He went also up to the moed, but not openly, but as it were in secret.

11 Then the Yahudim sought Him at the moed and said, Where is He?

12 And there was much murmuring among the people concerning Him: for some said, He is a tov man: others said, No; but He just deceives the people.

13 But no man spoke openly about Him for fear of the Yahudim.

14 Now about the midst of the moed **וַיָּעָלֶה** went up into the Beit HaMikdash and taught.

15 And the Yahudim marveled, saying, How does this man know how to read the scrolls, having never learned in a yeshiva?

16 **וַיַּעֲנֵם** answered them and said, My teaching is not Mine, but His who sent Me.

17 If any man desires His will, he shall know of the teaching, whether it be from **וַיִּשְׁמַע**, or if I speak from My own thoughts.

18 He that speaks of himself seeks his own tifereth: but He that seeks the tifereth of the One who sent Him, the same is emet and there is no unrighteousness in Him.

19 Did not Moshe give you the Torah and yet none of you keeps the Torah? Why do you try to kill Me?

20 The people answered and said, You have a shed: who is trying to kill You?

21 **וַיַּעֲנֵם** answered and said to them, I have done one mitzvah and you all marvel.

22 Moshe therefore gave you brit-milah – not because it is from Moshe, but from the ahvot – and you on The Shabbat brit-milah a man.

23 If a man on The Shabbat receives brit-milah, that the Torah of Moshe is not broken; are you angry

with Me because I have made a man fully healed on The Shabbat?

24 Judge not according to appearance, but judge a tzadik mishpat.

25 Then said some of them from Yahrushalayim, Is not this the One whom they seek to kill?

26 But look, He speaks boldly and they say nothing to Him. Perhaps our rulers have found out that this is the actual Moshiach?

27 But on the other hand we know this man and where He comes from: but when The Moshiach comes, no man will know where He is from.

28 Then cried $\alpha\omega\iota\lambda\alpha\mu$ in the Beit HaMikdash as He taught, saying, You both know Me and you know where I AM from: and I AM not come by Myself, but He who sent Me is Emet, whom you know not.

29 But I know Him: for I AM from Him and He has sent Me.

30 Then they sought to take Him: but no man laid hands on Him because His hour had not yet come.

31 And many of the people believed on Him and said, When The Moshiach comes; will he do more nisim than those that this Man has done?

32 The Prushim heard the people muttering such things about Him; and the Prushim and the chief kohanim sent officers to seize Him.

33 Then said $\alpha\omega\iota\lambda\alpha\mu$ to them, Yet a little while am I with you and then I go to Him that sent Me.

34 You shall seek Me and shall not find Me: and where I AM, there you cannot come.

35 Then said the Yahudim among themselves, Where will He go, that we shall not find Him? Will He go to the dispersed among the Greeks and the pagan goyim, and teach them?

36 What kind of saying is this that He said, You shall seek Me and shall not find Me: and where I AM, there you cannot come?

37 On the last and greatest yom of the moed, Yahushua stood and cried, saying, If any man thirsts, let him come to Me and drink.

38 He that believes on Me, as the Keetvay HaKadosh have said, out of his belly shall flow rivers of mayim chayim.

39 And this He spoke of The Ruach, which they that believe on Him would receive: for The Ruach Hakodesh was not yet given; because וַיִּשְׁמַע was not yet esteemed.

40 Many of the people therefore, when they heard this saying, said, Truly this is Ha Navi of Sefer Devarim.

41 Others said, This is The Moshiach. But some said, Shall The Moshiach come out of Galil?

42 Have not the Keetvay HaKadosh said, that The Moshiach comes from the zera of Dawid and out of the town of Beth-Lechem, where Dawid was from?

43 So there was a division among the people because of Him.

44 And some of them would have taken Him; but no man laid hands on Him.

45 Then came the officers to the chief kohanim and Prushim; and they said to them, Why have you not brought Him to us?

46 The officers answered, Never has any man spoken like this man.

47 Then answered the Prushim, Are you also deceived?

48 Have any of the rulers, or any of the Prushim believed on Him?

49 But these people who know not the Torah are cursed.

50 Nakdimon said to them – he that came to וַיִּשְׁמַע by lyla, being one of them.

51 Does our Torah judge any man, before it hears him and knows what he does?

52 They answered and said to him, Are you also from Galil? Search and look: for out of Galil, Ha Navi will not come forth.

53 And every man went to his own bayit.

8 Yahushua went to the Har of Olives.

2 And early in the boker He came again into the Beit HaMikdash and all the people came to Him; and He sat down and taught them.

3 And the sophrim and Prushim brought to Him a woman taken in adultery; and when they had placed her in the midst,

4 They said to Him, Master, this woman was taken in adultery, in the very act.

5 Now Moshe in the Torah commanded us, that such should be stoned: but what are You saying?

6 This they said, tempting Him, that they might be able to accuse Him. But *וַיִּשְׁתַּחוּ* stooped down and with His finger wrote on the ground, as though He heard them not.

7 So when they continued asking Him, He lifted Himself up and said to them, He that is without sin among you, let him be the first to cast a stone at her.

8 And again He stooped down and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning with the eldest, even to the youngest: and *וַיִּשְׁתַּחוּ* was left alone, with the woman standing in the midst.

10 When *וַיִּשְׁתַּחוּ* had lifted Himself up and saw no one but the woman, He said to her, Woman, where are your accusers? Has no man condemned you?

11 She said, No man, Master. And *וַיִּשְׁתַּחוּ* said to her, Neither do I condemn you: go and sin no more.

12 Then spoke $\omega\omega\text{f}\text{a}\text{z}$ again to them, saying, I AM The Ohr of the olam hazeh: he that follows Me shall not walk in darkness, but shall have The Ohr of chayim.

13 The Prushim therefore said to Him, You bear witness of Yourself; Your witness is not emet.

14 $\omega\omega\text{f}\text{a}\text{z}$ answered and said to them, Though I bear witness of Myself, yet My witness is emet: for I know where I came from and where I AM going; but you cannot tell where I came from, or where I go.

15 You judge after the flesh; I judge no man.

16 And yet if I do judge, My mishpat is emet: for I AM not doing it alone, but I and The Abba that sent Me.

17 It is also written in your Torah, that the testimony of two men is emet.

18 I AM one that bears witness of Myself and The Abba that sent Me bears witness of Me.

19 Then they said to Him, Where is Your Abba? Yahushua answered, You neither know Me, nor My Abba: if you knew Me, you would have known My Abba also.

20 These words spoke $\omega\omega\text{f}\text{a}\text{z}$ in the treasury, as He taught in the Beit HaMikdash: and no man laid hands on Him; for His hour had not yet come.

21 Then said $\omega\omega\text{f}\text{a}\text{z}$ again to them, I go on My way and you shall seek Me and shall die in your sins: where I go, you cannot come.

22 Then said the Yahudim, Will He kill Himself? Because He said, Where I go, you cannot come.

23 And He said to them, You are from beneath; I AM from above: you are of the olam hazeh; I AM not of the olam hazeh.

24 I said therefore to you, that you shall die in your sins: for if you believe not that I AM, you shall die in your sins.

25 Then said they to Him, Who are You? And
օַׁׁׁׁׁ said to them, Even though I have just begun
to speak to you;

26 I have many things to say and to judge you for:
but He that sent Me is emet; and I speak to the
olam hazeh those things which I have heard from
Him.

27 They did not understand that He spoke to them
of The Abba.

28 Then said օַׁׁׁׁׁ to them, When you have lifted
up The Ben Ahdahm, then shall you know that I AM
and that I do nothing by Myself; but as My Abba has
taught Me, I speak these things.

29 And He that sent Me is with Me: The Abba has
not left Me alone; for I do always those things that
please Him.

30 As He spoke these words, many believed on
Him.

31 Then said օַׁׁׁׁׁ to those Yahudim who believed
on Him, If you continue in My Word, then are you
My talmidim indeed;

32 And you shall know The Emet and The Emet
shall make you free.

33 They answered Him, We are Avraham's zera and
were never in bondage to any man: how are You
saying, You shall be made a free people?

34 օַׁׁׁׁׁ answered them, Ahmein, ahmein, I say to
you, Whoever commits sin is the eved of sin.

35 And the eved stays not in the bayit le-olam-va-
ed: but a son stays le-olam-va-ed.

36 If The Son therefore shall make you free, you
shall be free indeed.

37 I know that you are Avraham's zera; but you
seek to kill Me because My Word has no place in
you.

38 I speak that which I have seen with My Abba: and you do that which you have seen with your abba.

39 They answered and said to Him, Avraham is our abba. *אברהם* said to them, If you were Avraham's children, you would do the works of Avraham.

40 But now you seek to kill Me, a man that has told you The Emet, which I have heard from *אברהם*: this Avraham did not do.

41 You do the deeds of your abba. Then they said to Him, We are not born of fornication; we have one Abba, even Ahloha.

42 *אברהם* said to them, If *אברהם* Ahloha were your Abba, you would love Me: for I proceeded forth and came from *אברהם* Ahloha; neither came I by My own accord, but He sent Me.

43 Why do you not understand My speech? Even because you cannot hear My Word.

44 You are of your abba s.a.tan, and the lusts of your abba you will do. He was a murderer from Beresheeth and stayed not in the emet because there is no emet in him. When he speaks a lie, he speaks his own lie: for he is a liar and The Abba of it.

45 And because I tell you The Emet, you do not believe Me.

46 Which of you can rebuke Me because of sin? And if I say The Emet, why do you not believe Me?

47 He that is of *אברהם* hears *אברהם*'s Words: you therefore hear them not because you are not of *אברהם*.

48 Then answered the Yahudim and said to Him, Don't we say the emet, that You are a Shomronite and have a shed?

49 *אברהם* answered, I have not a shed; but I esteem My Abba, but you do not esteem Me and even curse Me.

50 And I seek not My own tifereth: there is One that seeks and judges.

51 Ahmein, ahmein, I say to you, If a man guards My Words, he shall never see death.

52 Then said the Yahudim to Him, Now we know that You have a shed. Avraham is dead and the neviim; and You are saying, If a man guards My Words, he shall never taste death.

53 Are You greater than our abba Avraham, who is dead? And the neviim who are dead: who do You make Yourself to be?

54 *אמר* answered, If I esteem Myself, My kavod is nothing: it is My Abba that esteems Me; the One who you say, is your Ahloha:

55 Yet you have not known Him; but I know Him: and if I should say, I don't know Him, I shall be a liar like all of you: but I know Him and shomer His Word.

56 Your abba Avraham rejoiced to see the yom of My coming: and he saw it and had gilah.

57 Then said the Yahudim to Him, You are not yet fifty years old and You have seen Avraham?

58 *אמר* said to them, Ahmein, ahmein, I say to you, Before Avraham was, I AM.

59 Then they took up stones to cast at Him: but *אמר* hid Himself and went out of the Beit HaMikdash, going through the midst of them and so went away.

9 And as *אמר* passed by, He saw a man who was blind from his birth.

2 And His talmidim asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 *אמר* answered, Neither has this man sinned, nor his parents: but that the works of Ahloha should be made manifest through him.

4 I must do the works of Him that sent Me, while it is yom: the lyla comes, when no man can do works.

5 As long as I AM in the olam hazeh, I AM The Ohr of the olam hazeh.

6 When He had spoken this, He spat on the ground and made clay with the saliva and He anointed the eyes of the blind man with the clay,

7 And said to him, Go, wash in the Mikvah of Shiloach – which is by interpretation, Sent – he went on his way therefore and washed and came back seeing.

8 The neighbors therefore and those who before had seen him blind, said, Is not this he that sat and begged?

9 Some said, This is that man: others said, No he only resembles him: but he said, I am the one.

10 Therefore they said to him, How were your eyes opened?

11 He answered and said, A Man they call *אֲרַמְיָא* made clay and anointed my eyes and said to me, Go to the Mikvah of Shiloach and wash: and I went and washed and I received my sight.

12 Then they said to him, Where is He? He said, I don't know.

13 They brought to the Prushim him that was blind before.

14 And it was Shabbat when *אֲרַמְיָא* made the clay and opened his eyes.

15 Then again the Prushim asked him how he had received his sight. He said to them, He put clay upon my eyes and I washed and do see.

16 Therefore said some of the Prushim, This Man is not from Ahloha because He does not shomer The Shabbat! Others said, How can a man that is a sinner do such nisim? And there was a division among them.

17 They said to the blind man again, What do you say about Him, who has opened your eyes? He said to them, I say He is a Navi.

18 But the Yahudim did not believe him, who had been blind and received his sight, until they called in the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who you say was born blind? How then does he now see?

20 His parents answered them and said, We know that this is our son and that he was born blind:

21 But by what means he now sees, we don't know; or who has opened his eyes we don't know: he is bar mitzvah; ask him: he can speak for himself.

22 These words spoke his parents because they feared the Yahudim: for the Yahudim had agreed already, that if any man did confess that He was The Moshiach, he would then be put out of the synagogue.

23 Because of this his parents said, He is bar mitzvah; ask him.

24 Then they again called the man that was blind and said to him, Give Ahloha the tehilla: we know that this Man is a sinner.

25 He answered and said, Whether He is a sinner, or not, I don't know: one thing I know, that, before I was blind, but now I see.

26 Then said they to him again, What did He do to you? How did He open your eyes?

27 He answered them, I have told you already and you do not hear: why do you want to hear it again? Do you also desire to be His talmidim?

28 Then they cursed him and said, You are His talmid; but we are Moshe's talmidim.

29 We know that Ahloha spoke to Moshe: as for this fellow, we don't even know where He comes from.

30 The man answered and said to them, Why here is an interesting thing, that you don't know from where He comes from and yet He has opened my eyes.

31 Now we know that Ahloha listens not to sinners: but if any man be a worshipper of Ahloha and does His will, He listens to him.

32 Since the olam hazeh began it was never heard that any man opened the eyes of one that was born blind.

33 If this man were not from Ahloha, He could do nothing.

34 They answered and said to him, You were altogether born in sins and yet you teach us? And they cast him out.

35 *וַיִּשְׁמָעוּ* heard that they had cast him out; and when He had found him, He said to him, Do you believe on The Son of *אֱלֹהִים* ?

36 He answered and said, Who is He, Master, that I may believe on Him?

37 And *וַיִּשְׁמָעוּ* said to him, You have seen Him and it is He that is speaking with you right now.

38 And he said, Master, I believe. And he worshipped Him.

39 And *וַיִּשְׁמָעוּ* said, For mishpat I AM come into this olam hazeh, that they who see not might see; and that they who see might be made blind.

40 And some of the Prushim who were with Him heard these words and said to Him, Are we blind also?

41 *וַיִּשְׁמָעוּ* said to them, If you were blind, you would have no sin: but now you say, We see; therefore your sin remains.

10 Ahmein, ahmein, I say to you, He that enters not by the door into the sheepfold, but climbs up

some other derech, the same is a thief and a robber.

2 But He that enters in by the door is the Shepherd of the sheep.

3 To Him the doorkeeper opens; and the sheep hear His voice: and He calls His own sheep by name and leads them out.

4 And when He puts forth His own sheep, He goes before them and the sheep follow Him: for they know His voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This figure of speech אָמַרְתִּים used with them: but they understood not these things that He spoke to them.

7 Then said אָמַרְתִּים to them again, Ahmein, ahmein, I say to you, I AM the door of the sheep.

8 All that ever came before Me are thieves and robbers: but the sheep did not hear them.

9 I AM the door: by Me if any man enters in, he shall be saved and shall go in and out and find pasture.

10 The thief comes not, but to steal and to kill and to destroy: I AM come that they might have chayim and that they might have it more abundantly.

11 I AM the Tov Shepherd: the Tov Shepherd gives His chayim for the sheep.

12 But he that is a hired person and not the Shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and runs away: and the wolf catches them and scatters the sheep.

13 The hired person runs away because he is a hired person and cares not for the sheep.

14 I AM the Tov Shepherd and know My sheep and am known by My sheep.

15 As The Abba knows Me, even so I know The Abba: and I lay down My chayim for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring in and they shall hear My voice; and there shall be one fold and one Shepherd.

17 Therefore does My Abba love Me because I lay down My chayim, that I might take it again.

18 No man takes it from Me, but I lay it down by Myself. I have Power to lay it down and I have Power to take it again. This commandment have I received from My Abba.

19 There was a division therefore again among the Yahudim for these sayings.

20 And many of them said, He has a shed and is meshugas; why do you listen to Him?

21 Others said, These are not the Words of Him that has a shed. Can a shed open the eyes of the blind?

22 And it was at Yahrushalayim at Chanukah-The Feast Of Rededication and it was winter.

23 And $\alpha\omega\iota\lambda\lambda\alpha$ walked in the Beit HaMikdash in Shlomo's Porch.

24 Then came the Yahudim around Him and said to Him, How long do You make us doubt? If You are The Moshiach, tell us plainly.

25 $\alpha\omega\iota\lambda\lambda\alpha$ answered them, I told you and you believed not: the works that I do in My Abba's Name, they bear witness of Me.

26 But you believe not because you are not My sheep, as I said to you.

27 My sheep hear My voice and I know them and they follow Me:

28 And I give to them eternal chayim; and they shall never perish, neither shall any man snatch them out of My hand.

29 My Abba, who gave them to Me, is greater than all; and no man is able to snatch them out of My Abba's hand.

30 I and My Abba are Echad and are in one accord.

31 Then the unbelieving Yahudim took up stones again to stone Him.

32 *אמר* answered them, Many tov works have I showed you from My Abba; for which of those works do you stone Me?

33 The Yahudim answered Him, saying, For a tov mitzvah we don't stone You; but for blasphemy; because You, being only a man, make Yourself Ahloha.

34 *אמר* answered them, Is it not written in your Torah, I said, you are ahlahim?

35 If He called them ahlahim, to whom The Word of *אמר* came, then The Katuv cannot be broken;

36 Why do you say of Him, whom Abba has set apart and sent into the olam hazeh, You blaspheme; because I said, I AM The Son of Ahloha?

37 If I do not the works of My Abba, believe Me not.

38 But if I do, though you believe Me not, believe the works: that you may know and believe, that The Abba is in Me and I in Him.

39 Therefore they sought again to take Him: but He escaped out of their hand,

40 And He went away again beyond Yarden into the place where Yochanan at first immersed; and there He stayed.

41 And many came to Him and said, Yochanan did not even do one ness: but all the things that Yochanan spoke about this Man are emet.

42 And many believed on Him there.

11 Now a certain man was sick, named El-Azar, of Beth Anya, the town of Miryam and her sister Martha.

2 It was that Miryam who anointed *אמר* with ointment and wiped His feet with her hair, whose brother El-Azar was sick.

3 Therefore his sisters sent to Him, saying, Master, see, he whom You love is sick.

4 When *אזכריאל* heard that, He said, This sickness is not to death, but for the tifereth of *אזכריאל*, that The Son of *אזכריאל* might be esteemed by this.

5 Now *אזכריאל* loved Martha and her sister and El-Azar.

6 When He had heard that he was sick, He stayed two yamim still in the same place where He was.

7 Then after that He said to His talmidim, Let us go into Yahudah again.

8 His talmidim said to Him, Master, the Yahudim recently sought to stone You; and You go there again?

9 *אזכריאל* answered, Are there not twelve hours in the yom? If any man walks in the yom, he stumbles not because he sees The Ohr of the olam hazeh.

10 But if a man walks in the lyla, he stumbles because there is no Ohr in him.

11 These things He said: and after that He said to them, Our chaver El-Azar sleeps; but I go, that I may awake him out of sleep.

12 Then said His talmidim, Master, if he sleeps, he shall get well.

13 But *אזכריאל* spoke of His death: but they thought that He had spoken of taking a rest in sleep.

14 Then said *אזכריאל* to them plainly, El-Azar is dead.

15 And I AM glad for your sake that I was not there, to the intent that you may believe; nevertheless let us go to him.

16 Then said Toma, who is called the Twin, to his fellow talmidim, Let us also go, that we may die with Him.

17 Then when *אזכריאל* came, He found that he had been in the tomb for four yamim already.

18 Now Beth-Anya was near to Yahrushalayim, about two miles away:

19 And many of the Yahudim came to Martha and Miryam, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that *וואָס* was coming, went and met Him: but Miryam sat still in the bayit.

21 Then said Martha to *וואָס*, Master, if You had been here, my brother would not have died.

22 But I know, that even now, whatever You will ask of *וואָס*, *וואָס* will give it to You.

23 *וואָס* said to her, Your brother shall rise again.

24 Martha said to Him, I know that he shall rise again in the resurrection on the last yom.

25 *וואָס* said to her, I AM The Resurrection and The Chayim: he that believes in Me, though he were dead, yet shall he live:

26 And whoever lives and believes in Me shall never die. Do you believe this?

27 She said to Him, Yes, Master: I believe that You are The Moshiach, The Son of *וואָס*, who should come into the olam hazeih.

28 And when she had said so, she went on her derech and called Miryam her sister secretly, saying, The Master has come and calls for you.

29 As soon as she heard that, she arose quickly and came to Him.

30 Now *וואָס* had not yet come into the town, but was in that place where Martha met Him.

31 The Yahudim then who were with her in the bayit, comforting her, when they saw Miryam, that she rose up quickly and went out, followed her, saying, She goes to the tomb to weep there.

32 Then when Miryam had come to where *וואָס* was and saw Him, she fell down at His feet, saying to Him, Master, if You had been here, my brother would not have died.

33 When *וואסער* therefore saw her weeping and the Yahudim also weeping who came with her, He groaned in The Ruach and was troubled,
34 And said, Where have you laid him? They said to Him, Master, come and see.
35 *וואסער* wept.
36 Then said the Yahudim, Behold how He loved him!
37 And some of them said, Could not this Man, who opened the eyes of the blind, have caused that even this man should not have died?
38 *וואסער* therefore again being troubled within came to the tomb. It was a cave and a stone was placed at the entrance.
39 *וואסער* said, Take away the stone. Martha, the sister of him that was dead, said to Him, Master, by this time he stinks: for he has been dead four yamim.
40 *וואסער* said to her, Did I not say to you, that, if you would believe, you would see the tifereth of *וואסער* ?
41 Then they took away the stone from the place where the dead man was laid. And *וואסער* lifted up His eyes and said, Abba, todah that You have heard Me.
42 And I know that You hear Me always: but because of the people who stand by I said it, that they may believe that You have sent Me.
43 And when He had spoken, He cried out with a loud voice, El-Azar, uhrach vetzeah; come forth.
44 And he that was dead came forth, bound hand and foot with burial clothes: and his face bound with a burial napkin. *וואסער* said to them, Loose him and let him go.
45 Then many of the Yahudim who came to Miryam and had seen the things that *וואסער* did, believed on Him.

46 But some of them went to the Prushim and told them what things *וּמְרִיאָהוּ* had done.

47 Then gathered the chief kohanim and the Prushim a sanhedrin and said, What do we do? For this Man does many nisim.

48 If we just leave Him alone, all men will believe on Him: and the Romayim shall come and take away our position, our Beit HaMikdash and our nation.

49 And one of them, named Qayapha, being the Kohen HaGadol that same year, said to them, You know nothing at all,

50 Nor do you consider that it is better for us that one Man should die for the people, than for the entire nation to perish.

51 And this he spoke not by himself: but being Kohen HaGadol that year, he prophesied that *וּמְרִיאָהוּ* should die for that nation;

52 And not for that nation only, but that also He should gather together into echad the B'nai Ahloha that were scattered abroad.

53 Then from that yom forward they took counsel together to put Him to death.

54 *וּמְרִיאָהוּ* therefore walked no more openly among the Yahudim; but went there to a country near to the wilderness, into a city called Efrayim and there continued with His talmidim.

55 And the Yahudim's Pesach was at hand: and many went out of the country up to Yahrushalayim before the Pesach, to purify themselves.

56 Then they sought for *וּמְרִיאָהוּ* and spoke among themselves, as they stood in the Beit HaMikdash, What do you think; will He not come to the moed?

57 Now both the chief kohanim and the Prushim had given a commandment, so that, if any man knew where He was, he should reveal it, that they might seize Him.

12 Then *וַיֵּשֶׁב* six yamim before the Pesach came to Beth Anya, where El-Azar was who *וַיֵּשֶׁב* had raised from the dead.

2 There they made Him a supper; and Martha served: and El-Azar was one of them that sat at the shulchan with Him.

3 Then Miryam took an alabaster of tov pistachio, very expensive and anointed the feet of *וַיֵּשֶׁב* and wiped His feet with her hair: and the bayit was filled with the fragrance of the oil.

4 Then said one of His talmidim, Yahudah from Qerioth, Shimon's son, who would betray Him,

5 Why was this ointment not sold for three hundred silver pieces and given to the poor?

6 This he said, not because he cared for the poor; but because he was a thief and had the moneybag and stole what was put in it.

7 Then said *וַיֵּשֶׁב*, Leave her alone: she has kept it for the yom of My burial.

8 For the poor you always have with you; but Me you do not have always.

9 Many people of the Yahudim therefore knew that He was there: and they came not for *וַיֵּשֶׁב*'s sake only, but that they might also see El-Azar, whom He had raised from the dead.

10 But the chief kohanim conspired that they might put El-Azar also to death;

11 Because on account of him many of the Yahudim were leaving the kohanim and believed on *וַיֵּשֶׁב* even more.

12 On the next yom many of the people that had come early for the moed, when they heard that *וַיֵּשֶׁב* was coming to Yahrushalayim,

13 Took branches of palm eytzim and went forth to meet Him and cried, Hoshiana: Blessed is The

Melech of Yisrael; Baruch haba beshem HaAdon
אֲדֹנָי.

14 And אֲדֹנָי, when He had found a young donkey, sat on it; as it is written,

15 Fear not, daughter of Tzion: see, your Melech comes, sitting on a donkey's colt.

16 These things His talmidim understood not at that time: but when אֲדֹנָי was esteemed, then they recalled that these things were written about Him and that they had done these things to Him.

17 The people therefore that were with Him when He called El-Azar out of his tomb and raised him from the dead, bore witness.

18 For this cause the people also met Him, for they heard that He had done this ness.

19 The Prushim therefore said among themselves, Do you perceive how we prevail nothing? Behold, the entire olam has gone after Him.

20 And there were certain Greeks and others among them that came up to worship at the moed:

21 The same came near to Philip, who was from Beth-Tsaida of Galil and sought him, saying, sir, we would like to see אֲדֹנָי.

22 Philip told Andri: and Andri and Philip told אֲדֹנָי.

23 And אֲדֹנָי answered them, saying, The hour has come, that The Ben Ahdahm should be esteemed.

24 Ahmein, ahmein, I say to you, Except a grain of wheat falls into the ground and dies, it stays alone: but if it dies, it brings forth much fruit.

25 He that loves his chayim shall lose it; and he that has no concern for his chayim in the olam hazeh shall keep it to chayim eternal.

26 If any man serve Me, let him follow Me; and where I AM, there also shall My eved be: if any man serve Me, him will My Abba esteem.

27 Now My being is troubled; and what shall I say?
Abba, save Me from this hour: but it was for this
cause that I came to this hour.

28 Abba, bring tifereth to Your Name. Then there
came a voice from the shamayim, saying, I have
both esteemed it and will esteem it again.

29 The people therefore, that stood by and who
heard it, said that it thundered: others said, A
heavenly malach spoke to Him.

30 **אמר** answered and said, This voice came not
because of Me, but for your sakes.

31 Now is the mishpat of the olam hazeh: now shall
the sar of the olam hazeh be expelled.

32 And I, if I be lifted up from the earth, will draw all
men to Me.

33 This He said, signifying what death He should
die.

34 The people answered Him, We have heard out
of the Torah that The Moshiach remains on earth le-
olam-va-ed: so how are You saying, The Ben
Ahdahm must be lifted up? Who is this Ben
Ahdahm?

35 Then **אמר** said to them, Yet a little while is The
Ohr with you. Walk while you have The Ohr, lest
darkness come upon you: for he that walks in
darkness knows not where he goes.

36 While you have Ohr, believe in The Ohr, that you
may be the children of Ohr. These things spoke
אמר and departed and was hidden from them.

37 But though He had done so many nisim before
them, yet they believed not on Him:

38 That the saying of Yeshayahu the navi might be
fulfilled, which he spoke saying **אמר**, who has
believed our report? And to whom has the Arm of
The Master **אמר** been revealed?

39 Therefore they could not believe because
Yeshayahu said again,

40 They have blinded their eyes and hardened their levavot; that they should not see with their eyes, nor understand with their levavot and return and I would heal them.

41 These things said Yeshayahu, when he saw His tifereth and spoke of Him.

42 Nevertheless among the leading rulers also many believed on Him; but because of the Prushim they did not confess Him, lest they should be put out of the synagogue:

43 For they loved the tehilot of men more than the tehilot of אֱלֹהִים.

44 אֱלֹהִים cried and said, He that believes on Me, believes not on Me, but on Him that sent Me.

45 And he that sees Me sees Him that sent Me.

46 I have come an Ohr into the olam hazeh that whoever believes on Me should not live in darkness.

47 And if any man hears My Words and believes not, I judge him not: for I came not to judge the olam, but to save the olam hazeh.

48 He that rejects Me and receives not My Words, has One that judges him. The Word that I have spoken, the same shall judge him on the last yom.

49 For I have not spoken by Myself; but The Abba who sent Me, He gave Me a commandment, what I should say and what I should speak.

50 And I know that His commandment is eternal chayim: whatever I speak therefore, even as The Abba said to Me, so I speak.

13 Now before the moed of the Pesach, when אֱלֹהִים knew that His hour had come and that He should depart out of the olam hazeh back to The Abba, having loved His own who were in the olam hazeh, He loved them to the end.

2 During supper, s.a.tan put into the lev of Yahudah from Qerioth, Shimon's son, the desire to betray Him;

3 𐤀𐤛𐤉𐤁𐤁𐤁 knowing that The Abba had given all things into His Hands and that He had come from 𐤁𐤉𐤁𐤁 and was going back to 𐤁𐤉𐤁𐤁;

4 Rose from supper and laid aside His garments; and took a towel and girded Himself.

5 After that He poured mayim into a basin and began to observe Rachatz and washed the talmidim's feet and wiped them with the towel with which He was girded.

6 Then He came to Shimon Kefa: and Kefa said to Him, Master, do You wash my feet?

7 𐤀𐤛𐤉𐤁𐤁𐤁 answered and said to him, What I do you do not know now; but you shall know after this.

8 Kefa said to Him, You shall never wash my feet. Yahushua answered him, If I wash you not, you have no part with Me.

9 Shimon Kefa said to Him, Master, not my feet only, but also my hands and my head.

10 𐤀𐤛𐤉𐤁𐤁𐤁 said to him, He that is bathed need not wash except his feet, but is clean already: and you are clean, but not all.

11 For He knew who should betray Him; therefore He said, You are not all clean.

12 So after He had washed their feet and had taken off His garments and was sitting down again, He said to them, Now do you know what I have done to you?

13 You call Me Master and Rabbi: and you say well; for I AM.

14 If I then, Your Rabbi and Master, have washed your feet; you also should wash one another's feet.

15 For I have given you an example that you should do as I have done to you.

16 Ahmein, ahmein, I say to you, The eved is not greater than His Master; neither He that is sent, greater than He that sent Him.

17 If you know these things, happy are you if you do them.

18 I speak not of you all: I know whom I have chosen: but that The Katuv may be fulfilled, He that eats lechem with Me has lifted up his heel against Me.

19 Now I tell you before it comes to pass, so that, when it is come to pass, you may believe that I AM.

20 Ahmein, ahmein, I say to you, He that receives whomever I send receives Me; and he that receives Me receives Him that sent Me.

21 When *owfʼʼz* had said this, He was troubled in ruach and testified and said, Ahmein, ahmein, I say to you, That one of you shall betray Me.

22 Then the talmidim looked at each other, not knowing of whom He spoke.

23 Now there was leaning on *owfʼʼz*'s bosom one of His talmidim, whom Yahushua loved.

24 Shimon Kefa therefore beckoned to him that he should ask who it was that He spoke about.

25 He then lying on *owfʼʼz*'s breast said to Him, Master, who is it?

26 *owfʼʼz* answered, It is he, to whom I shall give a matzah piece, when I have dipped it. And when He had dipped the matzah piece, He gave it to Yahudah from Qerioth, the son of Shimon.

27 And after the matzah piece s.a.tan entered into him. Then said *owfʼʼz* to him, What you are doing, do quickly.

28 Now no man at the shulchan knew why He said this to him.

29 For some of them thought because Yahudah had the moneybag, that *owfʼʼz* had said to him, Buy

those things that we need for the moed; or that he should give something to the poor.

30 He then having received the matzah piece went out immediately: and it was lyla.

31 Therefore, when he had gone out, *וּמִיָּאָזְזֵי* said, Now is The Ben Ahdahm esteemed and *וּמִיָּאָזְזֵי* is esteemed in Him.

32 If *וּמִיָּאָזְזֵי* be esteemed in Him, *וּמִיָּאָזְזֵי* shall also esteem Him in Himself and shall esteem Him immediately.

33 My sons, yet a little while I AM with you. You shall seek Me: and as I said to the Yahudim, Where I go, you cannot come; so now I say to you.

34 A renewed commandment I give to you, That you have ahava towards one another; as I have loved you, that you also love one another.

35 By this shall all men know that you are My talmidim, if you have ahava one to another.

36 Shimon Kefa said to Him, Master, where are You going? Yahushua answered him, Where I go, you cannot follow Me now; but you shall follow Me afterwards.

37 Kefa said to Him, Master, why can't I follow You now? I will lay down my chayim for Your sake.

38 *וּמִיָּאָזְזֵי* answered him; Will you lay down your chayim for My sake? Ahmein, ahmein, I say to you, The cock shall not crow, until you have denied Me three times.

14 Let not your lev be troubled: you believe in *וּמִיָּאָזְזֵי*, believe also in Me.

2 In My Abba's bayit are many abiding chambers: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I AM, there you may be also.

4 And where I go you know and the derech you know.

5 Toma said to Him, Master, we know not where You are going; so how can we know the derech?

6 אני said to him, I AM the Derech, the Emet and the Chayim: no man comes to My Abba, except through Me.

7 If you had known Me, you would have known My Abba also: and from now on you know Him and have seen Him.

8 Philip said to Him, Master, show us The Abba and it will be enough for us.

9 אני said to him, Have I been so long a time with you and yet have you not known Me, Philip? He that has seen Me has seen The Abba; how then are you saying, show us The Abba?

10 Do you not believe that I AM in The Abba and The Abba is in Me? The words that I speak to you I speak not from Myself: but The Abba that dwells in Me, He does the works.

11 Believe Me that I AM in The Abba and The Abba in Me: or else believe Me because of the works.

12 Ahmein, ahmein, I say to you, He that believes on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to My Abba.

13 And whatever you shall ask in My Name, that will I do, that The Abba may be esteemed in The Son.

14 If you shall ask anything in My Name, I will do it.

15 If you love Me, keep My mitzvoth.

16 And I will ask The Abba and He shall give you another Comforter, that He may stay with and in you le-olam-va-ed;

17 Even The Ruach of Emet; whom the olam hazeh cannot receive because it sees Him not, neither knows Him: but you know Him; for He dwells with you and shall be in you.

18 I will not leave you as orphans: I will come to you after a little while.

19 Yet a little while and the olam hazeh will see Me no more; but you will see Me: because I live, you shall live also.

20 In that yom you shall know that I AM in My Abba and you in Me and I in you.

21 He that has My mitzvoth and keeps them, he it is that loves Me: and he who loves Me, shall be loved by My Abba and I will love him and will reveal Myself to him.

22 Yahudah, not from Qerioth, said to Him, Master, how is it that You will reveal Yourself to us and not to the olam hazeh?

23 Yahushua answered and said to him, If a man loves Me, he will guard My Words: and My Abba will love him and We will come to him and make Our stay with and in him.

24 He that loves Me not keeps not My sayings: and the word which you hear is not Mine, but The Abba's who sent Me.

25 These things have I spoken to you, being yet present with you.

26 But the Comforter, which is The Ruach Hakodesh, whom The Abba will send in My Name, He shall teach you all things and bring all things to your remembrance, whatever I have said to you.

27 Shalom I leave with you; My own shalom I give to you: but not as the olam hazeh gives it. Let not your lev be troubled, neither let it be afraid.

28 You have heard what I said to you, I go away and come again to you. If you loved Me, you would gilah because I said, I go to The Abba: for My Abba is greater than I AM.

29 And now I have told you before it comes to pass, so that, when it is come to pass, you might believe.

30 I will no longer talk much with you: for the sar of the olam hazeh is coming and has nothing against Me.

31 But that the olam hazeh may know that I love My Abba; and as The Abba gave Me orders, even so I do them. Rise up; let us go away from here.

15 I AM the Emet Vine and My Abba is The Gardener.

2 Every branch in Me that bears not fruit He takes away: and every branch that bears fruit, He purges it, that it may bring forth more fruit.

3 Now you are clean through the word that I have spoken to you.

4 Remain in Me and I in you. As the branch cannot bear fruit by itself, except it stays in the Vine; neither can you, except you remain in Me.

5 I AM the Vine, you are the netsarim: He that stays in Me and I in him, the same brings forth much fruit: for without Me you can do nothing.

6 If a man stays not in Me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned.

7 If you stay in Me and My Words stay in you, you shall ask what you desire and it shall be done for you.

8 By this is My Abba esteemed, that you bear much fruit; so shall you be My talmidim.

9 As The Abba has loved Me, so have I loved you: continue in My ahava.

10 If you keep My mitzvoth, you shall stay in My ahava; even as I have kept My Abba's mitzvoth and stay in His ahava.

11 These things have I spoken to you, that My simcha might remain in you and that your simcha might be full.

12 This is My commandment, That you love one another, as I have loved you.

13 Greater ahava has no man than this that a man lay down His chayim for His chaverim.

14 You are My chaverim, if you do all I command you.

15 No longer do I call you avadim; for the eved knows not what His Master does: but I have called you chaverim; for all things that I have heard from My Abba I have made known to you.

16 You have not chosen Me, but I have chosen you and ordained you, that you should go and bring forth more fruit and that your fruit should remain: whatever you shall ask of The Abba in My Name, He will give it to you.

17 These things I command you, that you love one another.

18 If the olam hazeh hates you, you know that it hated Me before it hated you.

19 If you were of the olam hazeh, the olam hazeh would love its own: but because you are not of the olam hazeh, but I have chosen you out of the olam hazeh, therefore the olam hazeh hates you.

20 Remember The Word that I said to you, The eved is not greater than His Master. If they have persecuted Me, they will also persecute you; if they have guarded My Words, they will guard yours also.

21 But all these things will they do to you for My Name's sake because they know not Him that sent Me.

22 If I had not come and spoken to them, they would have no sin: but now they have no excuse, or sacrifice for their sin.

23 He that hates Me, hates My Abba also.

24 If I had not done among them the works that no other man did, they would have no sin: but now have they seen and hated both My Abba and Me.

25 But this comes to pass, that The Word might be fulfilled that is written in their Torah, They hated Me without a cause.

26 But when the Comforter will come, whom I will send to you from The Abba, The Ruach of Emet, which proceeds from The Abba, He shall testify of Me:

27 And you also shall bear witness because you have been with Me from the beginning.

16 These things have I spoken to you, that you should not stumble.

2 They shall put you out of the synagogues: yes, the time comes, that whoever kills you will think that he performs an offering in אֱלֹהִים's service.

3 And these things will they do to you because they have not known Me, or The Abba.

4 But these things have I told you, so that when the time shall come, you may remember that I told you about them. And these things I did not tell you before because I was with you.

5 But now I go on My derech to Him that sent Me; and none of you asks Me, Where are you going?

6 But because I have said these things to you, sorrow has filled your lev.

7 Nevertheless I tell you the emet; It is better for you that I go away: for if I go not away, the Comforter will not come to you; but if I depart, I will send Him to you.

8 And when He has come, He will reprove the olam of sin and of tzedakah and of mishpat:

9 Of sin because they believe not on Me;

10 Of tzedakah because I go to My Abba and you see Me no more;

11 Of mishpat because the ruler of the olam hazeh is being judged.

12 I have yet many other things to say to you, but you cannot grasp them now.

13 But when He, The Ruach of Emet, has come, He will guide you into all emet: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come in the future.

14 He shall esteem Me: for He shall receive from Me what is Mine and shall show it to you.

15 All things that My Abba has are Mine: that is why I said, that He shall take of Mine and shall show it to you.

16 A little while and you shall not see Me: and again, a little while later and you shall see Me because I go to The Abba.

17 Then said some of His talmidim among themselves, What is this that He said to us, A little while and you shall not see Me: and again, a little while and you shall see Me: and, Because I AM going to The Abba?

18 They said therefore, What is this that He said, A little while? We do not understand what He is saying.

19 Now *וַיִּשְׁמָעוּ* knew that they desired to ask Him and said to them, Do you inquire among yourselves what I said, A little while and you shall not see Me: and again, a little while and you shall see Me?

20 Ahmein, ahmein, I say to you, That you shall weep and lament, but the olam hazeh shall gilah: and you shall be sorrowful, but your sorrow shall be turned into simcha.

21 A woman when she is in labor has grief because her hour has come: but as soon as she is delivered of the child, she remembers no more the pain, for the simcha that a son is born into the olam hazeh.

22 And you now therefore have sorrow: but I will see you again and your lev shall gilah and your simcha no man takes from you.

23 And in that yom you shall ask Me nothing.

Ahmein, ahmein, I say to you, Whatever you shall ask My Abba in My Name, He will give it you.

24 Until now you have asked nothing in My Name: now ask and you shall receive, that your simcha may be full.

25 These things have I spoken to you in figures of speech: but the time comes, when I shall no more speak to you in figures of speech, but I shall show you in the pashat, things concerning The Abba.

26 In that yom you shall ask in My Name: and I say not to you, that I will ask The Abba for you:

27 For The Abba Himself loves you because you have loved Me and have believed that I came out from within אִיִּיִּי.

28 I came out from The Abba and have come into the olam hazeh: again, I leave the olam hazeh and go back to The Abba.

29 His talmidim said to Him, See, now You speak in pashat and speak without drash.

30 Now we are sure that You know all things and need not that any man should ask You: by this we believe that You came forth from within אִיִּיִּי.

31 אַוִּיִּיִּי said to them, Do you now believe?

32 Behold, the hour comes, yes, has now come, that you shall be scattered, every man to his own country and shall leave Me alone: and yet I AM not alone because My Abba is with and in Me.

33 These things I have spoken to you, that in Me you might have shalom. In the olam hazeh you shall have tribulation: but be of tov courage; I have overcome and conquered the olam hazeh.

17 These words spoke Yahushua and lifted up His eyes to the shamayim and said, Abba, the hour has come; esteem Your Son, that Your Son also may esteem You:

2 As You have given Him Power over all flesh that He should give eternal chayim to as many as You have given Him.

3 And this is eternal chayim, that they might know You, the only emet Ahloha and אֱלֹהִים Ha Moshiach, whom You have sent.

4 I have esteemed You on the earth: I have finished the work that You gave Me to do.

5 And now, O Abba, esteem Me by Your own self with the esteem that I had with You before the olam hazeh was created.

6 I have manifested Your Name to the men whom You gave Me out of the olam hazeh: Yours they were and You gave them to Me; and they have kept Your Word.

7 Now they have known that all things whatever You have given Me are from You.

8 For I have given to them The Words which You gave Me; and they have received them and have known surely that I came out from You and they have believed that You did send Me.

9 I request for them: I request not for the olam hazeh, but for those whom You have given Me; for they are Yours.

10 And all Mine are Yours and Yours are Mine; and I AM esteemed in them.

11 And now I AM no more in the olam hazeh, but these are in the olam hazeh and I come to You Kadosh Abba, shomer through Your own Name those whom You have given Me, that they may be echad, as we are Echad.

12 While I was with them in the olam hazeh, I guarded them in Your Name: those that You gave Me I have kept and none of them is lost, except the son of perdition; that The Katuv might be fulfilled.

13 And now I return to You; but these things I speak in the olam hazeh, that they might have My simcha completed within themselves.

14 I have given them Your Word; and the olam hazeh has hated them because they are not of the olam hazeh, even as I AM not of the olam hazeh.

15 I request not that You should take them out of the olam hazeh, but that You should keep them from the evil.

16 They are not of the olam hazeh, even as I AM not of the olam hazeh.

17 Set them apart through Your emet: Your Word is Emet.

18 As You have sent Me into the olam hazeh, even so have I also sent them into the olam hazeh.

19 And for their sakes I set Myself apart, that they also might be kadosh through The Emet.

20 Neither do I make tefillah for these alone, but for them also who shall believe on Me through their Word,

21 That they all may be echad; as You, Abba, are with and in Me and I with and in You, that they also may be echad with and in Us: that the olam hazeh may believe that You have sent Me.

22 And the tifereth, which You gave Me, I have given them; that they may be echad, even as we are echad:

23 I with and in them and You with and in Me, that they may be perfected into Our echad; and that the olam hazeh may know that You have sent Me and have loved them, as You have loved Me.

24 Abba, I will that they also, whom You have given Me, be with Me where I AM; that they may see My

tifereth, which You have given Me: for You loved Me before the foundation of the olam hazeh.

25 O My Tzadik-Abba, the olam hazeh has not known You: but I have known You and these have known that You have sent Me.

26 And I have declared to them Your Name and will yet declare it: so that the ahava with which You have loved Me may be in them and I in them.

18 After *וַיֵּשֶׁב* had spoken these words, He went forth with His talmidim over the brook Qidron, where there was a garden, into which He entered, with His talmidim.

2 And Yahudah also, who betrayed Him, knew the place: for *וַיֵּשֶׁב* often would stay there with His talmidim.

3 Yahudah then, having received a band of men and officers from the chief kohanim and Prushim, came there with lanterns and torches and weapons.

4 *וַיֵּשֶׁב* therefore, knowing all things that should come upon Him, went forward and said to them, Whom do you seek?

5 They answered Him, *וַיֵּשֶׁב* of Natzeret. *וַיֵּשֶׁב* said to them, I AM. And Yahudah also, who betrayed Him, stood with them.

6 As soon as He had said to them, I AM, they went backwards and fell to the ground.

7 Then He asked them again, Whom do you seek? And they said, *וַיֵּשֶׁב* of Natzeret.

8 *וַיֵּשֶׁב* answered, I have told you that I AM: if therefore you seek Me, let these go their way:

9 That the saying might be fulfilled, that He spoke, Of those whom You gave Me have I lost none.

10 Then Shimon Kefa having a sword drew it and smote the Kohen HaGadol's eved and cut off his right ear. The eved's name was Melech.

11 Then said *וַיֹּאמֶר* to Kefa, Put your sword into the sheath: the cup, which My Abba has given Me, shall I not drink it?

12 Then the company of soldiers and the captain and officers of the Yahudim took *וַיֹּאמֶר* and bound Him,

13 And led Him away to Chanan first; for he was abba-in-law of Qayapha, who was the Kohen HaGadol that same year.

14 Now Qayapha was he, who gave counsel to the Yahudim, that it was better that one Man should die for the people.

15 And Shimon Kefa followed *וַיֹּאמֶר* and so did another talmid: that talmid was known to the Kohen HaGadol and went in with *וַיֹּאמֶר* into the palace of the Kohen HaGadol.

16 But Kefa stood at the door outside. Then went out that other talmid, who was known to the Kohen HaGadol and spoke to her that guarded the door and brought in Kefa.

17 Then said the girl that guarded the door to Kefa, Are not you also one of this Man's talmidim? He said, I am not.

18 And the avadim and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Kefa stood with them and warmed himself.

19 The Kohen HaGadol then asked *וַיֹּאמֶר* about His talmidim and about His doctrine.

20 *וַיֹּאמֶר* answered him, I spoke openly to the olam hazeh; I always taught in the synagogue and in the Beit HaMikdash, where the Yahudim always assemble; and in secret have I said nothing.

21 Why do you ask Me? Ask those who heard Me, what I have said to them: see, they know what I said.

22 And when He had spoken this, one of the officers who stood by struck *סוֹפְרָאן* with the palm of his hand, saying, Is that the way You answer the Kohen HaGadol?

23 *סוֹפְרָאן* answered him, If I have spoken evil, bear witness of the evil: but if well, why did you strike Me?

24 Now Chanan had sent Him bound to Qayapha the Kohen HaGadol.

25 And Shimon Kefa stood and warmed himself. They said therefore to him, Are not you also one of His talmidim? He denied it and said, I am not.

26 One of the avadim of the Kohen HaGadol, being a relative of the one whose ear Kefa cut off, said, Did I not see you in the garden with Him?

27 Kefa then denied again: and immediately the cock crowed.

28 Then they led *סוֹפְרָאן* from Qayapha to the hall of mishpat: and it was early; but they themselves went not into the Mishpat Hall, lest they should be defiled; so that they might eat the Pesach.

29 Pilate then went out to them and said, What accusation do you bring against this Man?

30 They answered and said to him, If He were not an evildoer, we would not have brought Him up to you.

31 Then said Pilate to them; You take Him and judge Him according to your Torah. The Yahudim therefore said to him, It is not lawful for us to put any man to death:

32 That The Word of *סוֹפְרָאן* might be fulfilled, that He spoke, signifying what kind of death He should die.

33 Then Pilate entered into the Mishpat Hall again and called *סוֹפְרָאן* and said to Him, Are You The Melech of the Yahudim?

34 **אמר** answered him, Are you asking this on your own, or did others tell you this about Me?

35 Pilate answered, Am I a Yahudi? Your own nation and the chief kohanim have brought You to me: what have You done?

36 **אמר** answered, My malchut is not of this olam hazeh: if My malchut were of this olam hazeh, then would My avadim fight, that I should not be delivered to the Yahudim: but now is My malchut not from here.

37 Pilate therefore said to Him, Are You a melech then? **אמר** answered, You are right in saying that I AM a Melech. For this very reason was I born and for this cause I came into the olam hazeh, that I should bear witness to the Emet. Everyone that is of the Emet hears My voice.

38 Pilate said to Him, What is emet? And when he had said this, he went out again to the Yahudim and said to them, I find in Him no fault at all.

39 But you have a custom that I should release to you one prisoner on the Pesach: will you therefore that I release to you The Melech of the Yahudim?

40 Then they all cried again, saying: Not this man, but Bar-Abba. Now Bar-Abba was a robber.

19 Then Pilate therefore took **אמר** and scourged Him.

2 And the soldiers wove a keter of thorns and put it on His head and they put on Him a purple robe,

3 And said, Hail, Melech of the Yahudim! And they smote Him with their hands.

4 Pilate therefore went forth again and said to them, Behold, I bring Him forth to you, that you may know that I find no fault in Him.

5 Then came **אמר** forth, wearing the keter of thorns and the purple robe. And Pilate said to them, Behold the Man!

6 When the chief kohanim therefore and officers saw Him, they cried out, saying, Impale Him! Impale Him! Pilate said to them, You take Him and impale Him: for I find no fault in Him.

7 The Yahudim answered him; We have a Torah and by our Torah He has to die because He made Himself The Son of Ahloha.

8 When Pilate therefore heard that saying, he was even more afraid;

9 And went again into the Mishpat Hall and said to $\sigma\omega\tau\acute{\alpha}\tau\epsilon\varsigma$, Where are You from? But $\sigma\omega\tau\acute{\alpha}\tau\epsilon\varsigma$ gave him no answer.

10 Then said Pilate to Him, You speak not to me? Don't you know that I have power to impale You and have power to release You?

11 $\sigma\omega\tau\acute{\alpha}\tau\epsilon\varsigma$ answered, You would have no power at all against Me, unless it was given to you from above: therefore he that delivered Me to you has the greater sin.

12 And from that time on Pilate sought to release Him: but the Yahudim cried out, saying, If you let this Man go, you are not Kaiser's chaver: whoever makes Himself a Melech speaks against Kaiser.

13 When Pilate therefore heard that saying, he brought $\sigma\omega\tau\acute{\alpha}\tau\epsilon\varsigma$ forth and sat down in the mishpat seat in a place that is called Pavement, but in Ivrit, Gavatha.

14 And it was during the preparation for the Pesach, at about noon he said to the Yahudim, Behold your Melech!

15 But they cried out, Away with Him, away with Him, Impale Him! Pilate said to them, Shall I impale your Melech? The Kohen HaGadol answered; We have no melech but Kaiser.

16 Then Pilate delivered Him to them to be impaled. And they took $\sigma\omega\tau\acute{\alpha}\tau\epsilon\varsigma$ and led Him away.

17 And He bearing His stake went forth into a place called the Place of The Skull, which is called in Ivrit; Golgotha:

18 Where they impaled Him and two others with Him, on either side one and *ֹוֹרֵאֵז* in the midst.

19 And Pilate wrote on a stone sign and put it on the stake. And the writing was, *ֹוֹרֵאֵז* Ha-Notsri U-Melech HaYahudim *ֹוֹרֵאֵז*.

20 This sign then read many of the Yahudim: for the place where *ֹוֹרֵאֵז* was impaled was near to the city: and it was written in Ivrit and Greek and Latin.

21 Then said the chief kohanim of the Yahudim to Pilate, Write not, The Melech of the Yahudim; but that He said, I AM Melech of the Yahudim.

22 Pilate answered, What I have written, I have written.

23 Then the soldiers, when they had impaled *ֹוֹרֵאֵז*, took His garments and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not tear it, but cast lots for it, to see whose it should be: that The Katuv might be fulfilled, which said, They parted My clothes among them and for My robe they did cast lots. These things therefore the soldiers did.

25 Now there stood by the stake of *ֹוֹרֵאֵז* His eema and His eema's sister, Miryam the isha of Qlophah and Miryam from Magdala.

26 When *ֹוֹרֵאֵז* therefore saw His eema and the talmid standing by, whom He loved, He said to His eema, Woman, see your Son!

27 Then He said to the talmid, See your eema! And from that hour that talmid took her to his own home.

28 After this, Yahushua knowing that all things were now accomplished, that The Katuv might be fulfilled, said, I thirst!

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar and put it upon hyssop and lifted it to His mouth.

30 When *וְיֵשׁוּעַ* therefore had received the vinegar, He said, KALA: and He bowed His head and dismissed His ruach.

31 The Yahudim therefore because it was the Preparation Yom, that the bodies should not remain upon the stake on The Shabbat, for that Shabbat yom was an important annual Shabbat sought Pilate that their legs might be broken and that they might be taken away.

32 Then came the soldiers and broke the legs of the first and of the other who were impaled with Him.

33 But when they came to *וְיֵשׁוּעַ* and saw that He was dead already, they broke not His legs:

34 But one of the soldiers with a spear had pierced His side and instantly came out *דָּהֵם וְיַיִם*.

35 And he that saw it bore witness and his witness is *אֱמֶת*: and he knows that what he said is *אֱמֶת*, that you might believe.

36 For these things were done, that The *כְּתוּב* should be fulfilled, A bone of His shall not be broken.

37 And again another *כְּתוּב* said, They shall look on Him whom they pierced.

38 And after this Yoseph of Ramathayim, being a talmid of *וְיֵשׁוּעַ*, but secretly for fear of the Yahudim, asked Pilate if he could take away the *גִּוּף* of *וְיֵשׁוּעַ*: and Pilate gave him permission. He came therefore and took the *גִּוּף* of *וְיֵשׁוּעַ*.

39 And there came also Nakdimon, who in the beginning came to *וְיֵשׁוּעַ* by lyla and brought a mixture of myrrh and aloes, about a hundred-pint weight.

40 Then they took the gooff of *סוף־אז* and wound it in linen clothes with the spices, as the manner of the Yahudim is to bury.

41 Now in the place where He was impaled there was a garden; and in the garden a new tomb, where no man was ever laid.

42 There they laid *סוף־אז* because of the Yahudim's Preparation Yom; for the tomb was nearby.

20 And then on one of the weekly Shabbats (Aviv 18), early in the boker, as darkness became ohr, came Miryam from Magdala to the tomb and saw the stone taken away from the tomb.

2 Then she ran and came to Shimon Kefa and to the other talmid, whom *סוף־אז* loved and said to them, They have taken away *סוף־אז* out of the tomb and we know not where they have laid Him.

3 Kefa therefore went forth and that other talmid and came to the tomb.

4 So they ran both together: and the other talmid did outrun Kefa and came first to the tomb.

5 And stooping down and looking in, he saw the linen clothes lying; yet he did not go in.

6 Then came Shimon Kefa following him and went into the tomb and saw the linen cloths lying,

7 And the cloth, that was around His head, not lying with the linen cloths, but folded up in a place by itself.

8 Then went in also that other talmid, who came first to the tomb and he saw and believed.

9 For as yet they knew not The Katuv, that He must rise again from the dead.

10 Then the talmidim went away again to their own home.

11 But Miryam stood outside at the tomb weeping: and as she wept, she stooped down and looked into the tomb,

12 And saw two heavenly malachim in white sitting, one at the head and the other at the feet, where the gooff of *օַוְיָאָז* had lain.

13 And they said to her, Woman, why do you weep? She said to them, Because they have taken away my Master and I know not where they have laid Him.

14 And when she had said that, she turned herself back and saw *օַוְיָאָז* standing and knew not that it was *օַוְיָאָז*.

15 *օַוְיָאָז* said to her, Woman, why do you weep? Whom do you seek? She, supposing Him to be the gardener, said to Him, Sir, if You have taken Him away, tell me where You have laid Him and I will take Him away.

16 *օַוְיָאָז* said to her, Miryam! She turned herself and said to Him, Rabboni; which is to say, my Great Master.

17 *օַוְיָאָז* said to her, Touch Me not; for I AM not yet ascended to My Abba! But go to My Yisraelite brothers and say to them, I ascend to My Abba and your Abba; and to My Ahloha and your Ahloha.

18 Miryam from Magdala came and told the talmidim that she had seen *օַוְיָאָז* and that He had spoken these things to her.

19 And being therefore the evening of the same weekly Shabbat (Aviv 18), when the doors were shut where the talmidim were assembled for fear of the unbelieving Yahudim, came *օַוְיָאָז* and stood in their midst and said to them, Shalom Aleichem!

20 And when He had said this, He showed them His Hands and His side. Then were the talmidim in gilah, when they saw *օַוְיָאָז*.

21 Then said *օַוְיָאָז* to them again, Shalom aleichem: as My Abba has sent Me, even so I send you.

22 And when He had said this, He breathed on them and said to them, Receive The Ruach Hakodesh:

23 If you forgive the sins of any, they are forgiven; If you withhold forgiveness of a man's sins they are kept.

24 But Toma, one of the twelve, called The Twin, was not with them when *וואַר אַז* came.

25 The other talmidim therefore said to him, We have seen *וואַר אַז*. But he said to them, Except I shall see in His Hands the print of the nails and put my finger into the print of the nails and thrust my hand into His side, I will not believe.

26 And after eight yamim again His talmidim were inside and Toma with them: then came *וואַר אַז*, the doors being shut and stood in the midst and said, Shalom Aleichem!

27 Then He said to Toma, Reach here your finger and see My hands; and reach here your hand and thrust it into My side: and be not faithless, but believing.

28 And Toma answered and said to Him, My Master YAH and my Ahloha.

29 *וואַר אַז* said to him, Toma because you have seen Me, you have believed: blessed are they that have not seen and yet have believed.

30 And many other signs truly did *וואַר אַז* in the presence of His talmidim, which are not written in this scroll:

31 But these are written; that you might believe that *וואַר אַז* is The Moshiach, The Son of *אַבְרָהָם*; and that by believing you might have chayim through His Name.

21 After these things *וואַר אַז* showed Himself again to the talmidim at the Sea of Kinnereth; and in this manner did He show Himself.

2 There were together Shimon Kefa and Toma called the Twin and Natan-El of Qanah in Galil and the sons of Zavdi and two others of His talmidim.

3 Shimon Kefa said to them, I'm going fishing. They said to him, We'll also go with you. They went forth and climbed into a boat immediately; and that lyla they caught nothing.

4 But when the boker had come, *o*wa^hay^h stood on the shore: but the talmidim knew not that it was *o*wa^hay^h.

5 Then *o*wa^hay^h said to them, Children, have you any food? They answered Him, No.

6 And He said to them, Cast the net on the right side of the ship, and you shall find. They cast therefore and now they were not able to draw it in for the multitude of fishes.

7 Therefore that talmid whom *o*wa^hay^h loved said to Kefa, It is *o*wa^hay^h. Now when Shimon Kefa heard that it was *o*wa^hay^h, he put on his outer fisher's coat – for he was stripped – and did cast himself into the sea.

8 And the other talmidim came in a little boat – for they were not far from land, but as it were about a hundred yards – dragging the net with the fishes.

9 As soon then as they were come to land, they saw a fire of coals there and fish laid on it and lechem.

10 *o*wa^hay^h said to them, Bring of the fish that you have now caught.

11 Shimon Kefa went up and drew the net to land full of great fishes, one hundred fifty three: for even though there were so many, yet was not the net broken.

12 *o*wa^hay^h said to them, Come and break your fast! And none of the talmidim did ask Him, Who are You? Knowing that it was the Master-YAH.

13 *o*wa^hay^h then came and took lechem and gave it to them and also fish.

14 This is now the third time that *וַיֵּשֶׁב* showed Himself to His talmidim, after He was risen from the dead.

15 So when they had eaten, *וַיֵּשֶׁב* said to Shimon Kefa, Shimon, bar Yonah, Do you love Me more than these? He said to Him, Yes, Master YAH; You know that I am fond of You. He said to him, Feed My lambs.

16 He said to him again the second time, Shimon, bar Yonah, do you love Me? He said to Him, Yes, Master YAH; You know that I am fond of You. He said to him, Graze My sheep.

17 He said to him the third time, Shimon, bar Yonah, are you just fond of Me? Kefa was grieved because He said to him at the third time, Are you just fond of Me? And he said to Him, Master YAH, You know all things; You know that I am just fond of You at the moment. *וַיֵּשֶׁב* said to him, Feed My ewes.

18 Ahmein, ahmein, I say to you, When you were young, you dressed yourself and walked wherever you desired: but when you shall be old, you shall stretch forth your hands and another shall dress you and carry you where you do not want to go.

19 This He spoke, signifying by what death Kefa should esteem *וַיֵּשֶׁב*. And when He had spoken this, He said to him, Follow Me.

20 Then Kefa, turning around, saw the talmid whom *וַיֵּשֶׁב* loved following; who also was the one that leaned on His breast at supper, who said, Master-YAH, who is he that betrays You?

21 Kefa seeing him said to *וַיֵּשֶׁב*, Master-YAH and what about him?

22 *וַיֵּשֶׁב* said to him, If I desire that he lives until I come again, what is that to you? You just follow Me.

23 Then this saying went around among the Yisraelite brothers, that this talmid would not die: yet *וַיֵּשֶׁב* said not to him, you shall not die; but, If I

choose that he remains alive until I come, what is that to you?

24 This is the talmid who testifies of these things and wrote these things: and we know that his testimony is emet.

25 And there are also many other things that *owf* did, which, if they should all be written one by one, I suppose that even the olam hazeh itself, could not contain those written scrolls. Ahmein. X

.

Acts Of The Apostles

Maaseh Shlichim-To All Nations

- 1 The first scroll have I made, O Theophilos, of all that *owfʿʿz* began both to do and teach,
- 2 Until the yom in which He was taken up, after He through The Ruach Hakodesh had given His Torah to the shlichim whom He had chosen:
- 3 To whom also He showed Himself alive after His passion by many infallible proofs, being seen by them forty yamim and speaking of the things pertaining to the malchut of *ʿʿʿz*.
- 4 And, as He ate lechem together with them, He commanded them that they should not depart from Yahrushalayim, but wait for the Promise of Abba, which, He said, you have heard from Me.
- 5 For Yochanan ha Matbeel truly immersed with mayim; but you shall be immersed with The Ruach Hakodesh not many yamim from now.
- 6 When they therefore had come together, they asked Him, saying, Master, will You at this time restore again the malchut to Yisrael?
- 7 And He said to them, It is not for you to know the times, or the moadeem, which Abba has put under His own authority.
- 8 But you shall receive Power, after The Ruach Hakodesh has come upon you: and you shall be witnesses to Me both in Yahrushalayim and in all Yahudah and in Shomron and to the four corners of the olam.
- 9 And when He had spoken these things, while they looked, He was taken up; and a cloud received Him out of their sight.

10 And while they looked steadfastly toward the shamayim as He went up, see, two men stood by them in white apparel;

11 Who also said, You men of Galil, why do you stand gazing up into the shamayim? This same *וּשְׁמַיִם*, who is taken up from you into the shamayim, shall so come in like manner as you have seen Him go into the shamayim.

12 Then they returned to Yahrushalayim from the har called Olives, which is from Yahrushalayim a Shabbat yom's journey.

13 And when they came back, they went up into an upper room, where there were staying Kefa and Yaakov and Yochanan and Andri, Philip and Toma, Bartholomi and Mattityahu, Yaakov the son of Alphai and Shimon the Zealot and Yahudah the brother of Yaakov.

14 These all continued with one accord in the tefillot and supplication, with the women and Miryam the eema of Yahushua and with His brothers.

15 And in those yamim Kefa stood up in the midst of the talmidim – the number of names together were about a hundred twenty – and said,

16 Men and Yisraelite brothers, this Katuv had to have been fulfilled, which The Ruach Hakodesh by the mouth of Dawid spoke before concerning Yahudah, who was a guide to them that took

וּשְׁמַיִם.

17 For he was numbered with us and had obtained part of this service.

18 Now this man purchased a field with the reward of iniquity; and falling head first, he burst open in the middle and all his intestines gushed out.

19 And it was known to all the dwellers at Yahrushalayim; so that field is called in their own language, Akel-Dahma, that is to say, The Field of Dahm.

20 For it is written in the Scroll of Tehillim, Let his dwelling be desolate and let no man dwell in it: and let his office of service be given to another.

21 It is therefore necessary that one of these men who have been with us all the time that the Savior אֱלֹהֵינוּ went in and out among us,

22 Beginning from the mikvah of Yochanan ha Matbeel, to the same yom that He was taken up from us, one must be ordained to be a witness with us of His resurrection.

23 And they appointed two, Yoseph called Bar-Nava, who was surnamed Ha-Tzadik and Mattityahu.

24 And they made tefillah and said, You, Master אֱלֹהֵינוּ , who knows the levavot of all men, show which of these two You have chosen,

25 That he may take part of this service and calling, from which Yahudah by transgression fell, that he might go to his own place.

26 And they gave out their lots; and the lot fell upon Mattityahu; and he was numbered with the eleven shlichim.

2 And when the moed of Shavuot was fully counted by the omer, they were all with one accord in one place.

2 And suddenly there came a sound from the shamayim as of a groaning Ruach and it filled all the Bayit-House where they were sitting.

3 And there appeared to them divided tongues like as of fire and it sat upon each of them.

4 And they were all filled with The Ruach Hakodesh and began to speak with other tongues, as The Ruach Hakodesh gave them the utterance.

5 And there were dwelling at Yahrushalayim, Yahudim, devout men, out of every nation under the shamayim.

6 Now when this was noised abroad, the multitude came together, and were confused because every man heard them speak in his own language.

7 And they were all amazed and marveled, saying one to another, See, are not all these who speak Galilaeans?

8 How then do we hear them speaking in our own native language?

9 Parthians and Medes and Eylamites and those Yisraelites dwelling in Aram, among whom were Yahudim and those from Kappadokia, those from Pontos and also Asia Minor,

10 Phrygia and Pamphulia, in Mitzrayim and in the parts of Libya near Cyrene and Yahudim and gerim from Romiyah, along with the Yireh-אֲרָאֵל,

11 Cretans and Arabians, we do hear them speak in our tongues the wonderful works of Ahloha.

12 And they were all amazed and stunned and were in doubt, saying one to another, What does this mean?

13 Others mocking said, These men are full of new wine.

14 But Kefa, standing up with the eleven, lifted up his voice and said to them, You men of Yahudah and all you that are staying at Yahrushalayim, be this known to you and listen to my words:

15 For these men are not drunk, as you suppose, seeing it is but nine in the boker.

16 But this is that which was spoken by the navi Yo-El;

17 And it shall come to pass in the yamim acharonim, said אֲרָאֵל, I will pour out from My Ruach upon all flesh: and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams:

18 And on My avadim and on My female avadim I will pour out in those yamim from My Ruach; and they shall prophesy:

19 And I will show wonders in the shamayim above and signs in the olam beneath; dahm and fire and vapor of smoke:

20 The shemesh shall be turned into darkness and the yarayach into dahm, before that great and terrible Yom אִיִּיִּי comes:

21 And it shall come to pass, that whoever shall call on the Name of The Master אִיִּיִּי shall be saved.

22 You men of Yisrael, listen to these words; Yahushua of Natzeret, a man approved of אִיִּיִּי among you by nisim and wonders and signs, which אִיִּיִּי did through Him in the midst of you, as you yourselves also know:

23 Him, being delivered by the determined counsel and foreknowledge of אִיִּיִּי, you have taken and by the hands of Torah-less men, you have impaled and killed:

24 Whom אִיִּיִּי has raised up, having demolished the cords of death: because it was not possible for Sheol to hold Him.

25 For Dawid spoke concerning Him, I saw my אִיִּיִּי always before my face, for He is on my right hand, that I should not be moved:

26 Therefore did my lev have gilah and my tongue had simcha; moreover also my gooff shall rest in tikvah:

27 Because You will not leave my being in Sheol, neither will You allow the Kadosh-One of Yisrael to see corruption.

28 You have made known to me the derachot of chayim; You shall make me full of simcha with Your presence.

29 Men and Yisraelite brothers, let me freely speak to you of the patriarch Dawid, that he is both dead and buried and his tomb is with us to this yom.

30 Being a navi and knowing that אֱלֹהִים had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up The Moshiach to sit on his kesay;

31 He seeing this before spoke of the resurrection of The Moshiach, that His being was not left in the Sheol, neither did His flesh see corruption.

32 This אֱלֹהִים has אֱלֹהִים raised up, of which we all are witnesses.

33 Therefore being as the Right Hand of אֱלֹהִים exalted and having received from Abba the promise of The Ruach Hakodesh, He has sent out all this, which you now see and hear.

34 For Dawid is not ascended into the shamayim: but he said himself, The Master אֱלֹהִים said to My Master, Sit at My right hand,

35 Until I make Your enemies Your footstool.

36 Therefore let kol Beit Yisrael know assuredly, that The Master אֱלֹהִים has made known that same אֱלֹהִים, whom you have impaled, as both Melech and Moshiach.

37 Now when they heard this, they were pierced in their levavot and said to Kefa and to the rest of the shlichim, Men and Yisraelite brothers, what shall we do?

38 Then Kefa said to them, Shuv and be immersed every one of you in the Name of The Master-YAH אֱלֹהִים Ha Moshiach for the forgiveness of sins and you shall receive the gift of The Ruach Hakodesh.

39 For the promise is to you and to your children and to all that are far off, even as many as אֱלֹהִים our Ahloha shall call.

40 And with many other words did he testify and exhort them, saying, Save yourselves from this sinful generation.

41 Then they that gladly received his word were immersed: and the same yom there were added to them about three thousand beings.

42 And they continued steadfastly in the shlichim's Torah and chavurah and in breaking of lechem and in the tefillot.

43 And fear came upon every being: and many wonders and signs were done by the shlichim.

44 And all that believed were echad and had all things be-yachad;

45 And sold their possessions and goods and divided them to all men, as every man had need.

46 And they, continuing daily as echad in the Beit HaMikdash, breaking lechem from bayit to bayit, and did eat their food with simcha and a pure lev,

47 Offering tehilla to אֱלֹהֵינוּ and having chen with all the people. And אֱלֹהֵינוּ added to the kehilla of Yisrael daily all those being saved.

3 Now Kefa and Yochanan went up together into the Beit HaMikdash at the hour of tefillah, being the ninth hour.

2 And a certain man lame from his eema's womb was carried, whom they laid daily at the gate of the Beit HaMikdash which is called the Yahpha Gate, to ask assistance from those that entered into the Beit HaMikdash;

3 Who seeing Kefa and Yochanan about to go into the Beit HaMikdash asked for assistance.

4 And Kefa, staring at him with Yochanan, said, Look at us.

5 And he listened to them, expecting to receive something from them.

6 Then Kefa said, Silver and gold I have none; but what I have I give you: In the Name of אֱלֹהֵינוּ Ha Moshiach of Natzeret rise up and walk.

7 And he took him by the right hand and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaped up and stood and he walked and entered the Beit HaMikdash with them, walking and leaping and giving tehilla to Ahloha.

9 And all the people saw him walking and giving tehilla to Ahloha:

10 And they knew that it was the one who sat for assistance at the Yahpha Gate of the Beit HaMikdash: and they were filled with wonder and amazement at that which had happened to him.

11 And as the lame man who was healed held Kefa and Yochanan, all the people ran together to them in the porch that is called Shlomo's, greatly wondering.

12 And when Kefa saw it, he answered the people, You men of Yisrael, why do you marvel at this? Or, why do you look so intently at us, as though by our own power or set apartness we have made this man to walk?

13 The Ahloha of Avraham and of Yitzchak and of Yaakov, the Ahloha of our ahvot, has esteemed His Son אֱלֹהֵינוּ ; whom you delivered up and denied Him in the presence of Pilate, when he was determined to let Him go.

14 But you denied the Kadosh-One and the Tzadik-One of Yisrael and desired that a murderer be released to you;

15 And killed the Sar of Chayim, whom אֱלֹהֵינוּ has raised from the dead; of which we are witnesses.

16 And His Name through emunah in His Name has made this man strong, whom you see and know:

yes, the emunah, which is by Him, has given him this perfect soundness in the presence of all of you.

17 And now, Yisraelite brothers, I know that through ignorance you did it, as did also your rulers.

18 But those things, which Ahloha before had showed by the mouth of all His neviim, that The Moshiach should suffer, He has now fulfilled.

19 Make teshuvah therefore and be converted in lev, that your sins may be blotted out, when the times of refreshing shall come from the presence of The Master אֱלֹהִים;

20 And He shall send מוֹשִׁיָּח Ha Moshiach, who before was proclaimed to you:

21 Whom the shamayim must receive until the times of the restoration of all things, which אֱלֹהִים has spoken by the mouth of all His kadosh neviim since the olam began.

22 For Moshe truly said to the ahvot, A Navi shall The Master אֱלֹהִים your Ahloha raise up to you from your Yisraelite brothers, like me; you shall listen to Him in all things and whatever He shall say to you.

23 And it shall come to pass, that every being, who will not hear that Navi, shall be destroyed from among the people of Yisrael.

24 Yes and all the neviim from Shmuel and those that followed after, as many as have spoken, have likewise foretold of these yamim.

25 You are the children of the neviim and of the brit that אֱלֹהִים made with our ahvot, saying to Avraham: And in your zera shall all the goyim of the olam be blessed/mixed.

26 To you first אֱלֹהִים, having raised up His Son מוֹשִׁיָּח, sent Him to give you brachot, in turning away all of you from your iniquities.

4 And as they spoke to the people, the kohanim and the leaders of the Beit HaMikdash and the Tzadukim, came upon them,
2 Being disturbed that they taught the people of Yisrael and proclaimed through עֲלָמוֹת the resurrection from the dead.
3 And they laid hands on them and put them in prison until the next yom: for it was now evening.
4 But many of them who heard The Word believed; and the number of the men were about five thousand.
5 And it came to pass on the next yom, that their rulers and zechanim and Torah Sophrim,
6 And Chanan the Kohen HaGadol and Cayapha and Yochanan and Alexander and as many as were from the mishpacha of the Kohen HaGadol, were gathered together at Yahrushalayim.
7 And when they had set the talmidim in their midst, they asked, By what Power, or by what Name, have you done this?
8 Then Kefa, filled with The Ruach Hakodesh, said to them, You rulers of the people and zechanim of Yisrael,
9 If we are examined today because of the tov mitzvah done to the helpless man, by what means he is made healthy;
10 Be it known to you all and to kol Yisrael, that by the Name of עֲלָמוֹת Ha Moshiach of Natzeret, whom you impaled, whom עֲלָמוֹת raised from the dead, even by Him does this man stand here before you healthy.
11 This is the Stone that was rejected by you builders, that has become The Rosh Pina.
12 Neither is there salvation in any other: for there is no other Name under the shamayim given among men, by which we must be saved.

13 Now when they saw the boldness of Kefa and Yochanan and perceived that they were unlearned and ignorant men, they marveled; and they took special note, that they had been with *օַּוִּיִּיִּי*.

14 And beholding the man who was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go outside out of the Sanhedrin, they conferred among themselves,

16 Saying, What shall we do to these men? For that indeed a notable ness has been done by them is manifest to all them that dwell in Yahrushalayim; and we cannot deny it.

17 But that it spreads no further among the people, let us strictly threaten them that they speak to no man in this Name from now on.

18 And they called them and commanded them not to speak at all nor teach in the Name of *օַּוִּיִּיִּי*.

19 But Kefa and Yochanan answered and said to them, Whether it is right in the sight of Ahloha to listen to you more than to *ִּיִּיִּי*, you can judge.

20 We just cannot stop speaking about the things, which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing on how they might punish them because of the people: for all men gave tehilla to *ִּיִּיִּי* for that which was done.

22 For the man was above forty years old, on whom this ness of healing was done.

23 And being let go, they went to their own people and reported all that the chief kohanim and zechanim had said to them.

24 And when they heard that, they lifted up their voice to *ִּיִּיִּי* with one accord and said, Master *ִּיִּיִּי*, You are Ahloha, who has made the shamayim and the olam and the sea and all that is in them:

25 Who by the mouth of Your eved Dawid has said,
Why did the heathen rage and the people imagine
worthless things?

26 The melechim of the olam stood up and the
rulers were gathered together against The Master
אֱלֹהִים and against His Moshiach.

27 For of an emet against Your kadosh Son מָלְכֵנוּ,
whom You have anointed, both Herod and Pontius
Pilate, with the pagans and the people of Yisrael,
were gathered together,

28 To do whatever Your hand and Your counsel
determined before to be done.

29 And now, Master אֱלֹהִים, see their threats: and
grant to Your avadim, that with all boldness they
may speak Your Word,

30 By stretching out Your hand to heal; and that
signs and wonders may be done by the Name of
Your kadosh Son מָלְכֵנוּ.

31 And when they had made tefillah, the place was
shaken where they were assembled together; and
they were all filled with The Ruach Hakodesh and
they spoke The Word of אֱלֹהִים with boldness.

32 And the multitude of them that believed were
echad: no one claimed that any of the things, which
he possessed, was his own; but they had all things
be-yachad.

33 And with great Power gave the shlichim witness
of the resurrection of the Savior מָלְכֵנוּ: and great
chen was upon them all.

34 Neither was there any among them that lacked:
for as many as were possessors of lands, or houses
sold them and brought the prices of those things
that were sold,

35 And laid them down at the shlichim's feet: and
then distributions were made to every man
according as he had need.

36 And Yoseph, who by the shlichim was surnamed Bar-Nava, which is, being interpreted, The Son of Encouragement a Lewite and of the country of Cyprus,

37 Had a field and sold it and brought the money and placed it at the disposal of the shlichim.

5 But a certain man named Chananyah, with

Shappirah his isha, sold a field,

2 And kept back part of the proceeds, his isha also knowing about it and brought a certain part and laid it at the shlichim's feet.

3 But Kefa said, Chananyah, why has s.a.tan filled your lev to lie to The Ruach Hakodesh, to keep back part of the price of the field?

4 While it remained in your care, was it not your own? And after it was sold, was it not under your own authority? Why have you conceived this thing in your lev? You have not lied to men, but to אֱלֹהִים.

5 And Chananyah hearing these words fell down and gave up the ruach: and great fear came on all them that heard these things.

6 And the young men arose, wrapped him up and carried him out and buried him.

7 And it was about three hours later, when his isha, not knowing what was done, came in.

8 And Kefa asked her, Tell me whether you sold the field for this much? And she said, Yes, for this much.

9 Then Kefa said to her, How is it that you have agreed together to test The Ruach of The Master אֱלֹהִים? See, the feet of those who have buried your husband are at the door and shall carry you out.

10 Then she fell down at his feet immediately and yielded up the ruach: and the young men came in and found her dead and, carried her out and buried her next to her husband.

11 And great fear came upon all the kehilla of Yisrael and upon as many as heard these things.

12 And by the hands of the shlichim were many signs and wonders done among the people; and they were all with one accord in Shlomo's Porch.

13 And of the rest of the leaders in the Beit HaMikdash, dared not seize them: but the people magnified them.

14 And believers were added to אִרְיָאֵל, more and more even multitudes both of men and women.

15 So that they brought out the sick into the streets and laid them on mats and couches, so that at the very least, the shadow of Kefa passing by might overshadow some of them.

16 There came also a multitude out of the cities around Yahrushalayim, bringing sick folks and those who were troubled with shedim: and they were healed every one.

17 Then the Kohen HaGadol rose up and all they that were with him, which is the sect of the Tzadukim and were filled with indignation,

18 And laid their hands on the shlichim and put them in the common prison.

19 But a heavenly malach of The Master אִרְיָאֵל opened the prison doors at lyla and brought them out and said,

20 Go, stand and speak in the Beit HaMikdash to the people of Yisrael all The Words of this Derech of chayim.

21 And when they heard that, they entered into the Beit HaMikdash early in the boker and taught. But the Kohen HaGadol came and they that were with him and called the Sanhedrin together and all the Sanhedrin of the children of Yisrael sent word to the prison to have them brought out.

22 But when the officers came and found them not in the prison, they returned,

23 Saying, The prison truly we found shut with all safety and the guards standing outside the doors: but when we had opened the doors, we found no man inside.

24 Now when the Kohen HaGadol and the captain of the Beit HaMikdash and the chief kohanim heard these things, they were puzzled and wondered how this could happen.

25 Then came one and told them, saying, See, the men whom you put in prison are standing in the Beit HaMikdash and teaching the people of Yisrael.

26 Then the captain with the officers brought the talmidim in without violence: for they feared the people, lest they should be stoned.

27 And when they had brought them, they sat them before the Sanhedrin: and the Kohen HaGadol asked them,

28 Saying, Did not we strictly command you that you should not teach in this Name? And, see, you have filled Yahrushalayim with your teaching and now you intend to bring this Man's dahm upon us.

29 Then Kefa and the other shlichim answered and said, We must first obey Ahloha rather than men.

30 The Ahloha of our ahvot raised up $\omega\omega\text{ף}\text{א}\text{ז}$, whom you killed and hanged on an eytz of execution.

31 This very One has $\text{א}\text{ף}\text{א}\text{ז}$ exalted with His Right Hand to be the Sar and Savior, to grant teshuvah to Yisrael and the forgiveness of sins.

32 And we are His witnesses of these things; and so is also The Ruach Hakodesh, whom Ahloha has given to them that obey Him.

33 When they heard these words, they were enraged and took counsel to murder them.

34 Then stood up one in the Sanhedrin, a Prush, named Gamliel, an honored Torah teacher, held in the highest esteem among all the people of Yisrael,

who commanded that the shlichim be taken out of the chamber for a while;

35 And said to them, You men of Yisrael, take heed to yourselves what you intend to do to these men.

36 For before these yamim rose up Todah, boasting himself to be somebody great; to whom a number of men, about four hundred, joined themselves: he was killed; and all, that obeyed him, were scattered and brought to nothing.

37 After this man rose up Yahudah of Galil in the yamim of the taxing and drew away many people after him: he also perished; and all those who obeyed him were dispersed.

38 And now I say to you, Refrain from hurting these men and leave them alone: for if these ideas, or this work be from men, it will come to nothing:

39 But if it be of Ahloha, you cannot overthrow it; lest you be found in a fight against Ahloha.

40 And they agreed with him: and when they had called the shlichim and had beaten them, they commanded that they should not speak in the Name of $\text{owf}\text{אז}$ and let them go.

41 And they departed from the presence of the Sanhedrin, rejoicing that they were counted worthy to suffer shame for His Name.

42 And daily in the Beit HaMikdash and in every bayit, they ceased not to teach and proclaim Yahushua Ha Moshiach.

6 And in those yamim, when the number of the talmidim was multiplied, there arose a murmuring of the Hellenists against the Ivrim because their widows were neglected in the daily distribution.

2 Then the twelve called the multitude of the talmidim to them and said, It is not right that we should leave The Word of $\text{אז}\text{אז}$ and serve food.

3 Therefore, Yisraelite brothers, look for seven men of honest report, full of The Ruach of The Master רַחֵם and chochmah, whom we may appoint over this business.

4 But we will give ourselves continually to tefillah and to the service of The Word.

5 And the saying pleased the entire multitude: and they chose Tzephanyah, a man full of emunah and The Ruach Hakodesh and Philip and Prochoros and Nikanor and Timon and Parmenas and Nikolaos a Yisraelite of Antioch:

6 Who were set before the shlichim: and when they had made tefillah, they laid their hands on them.

7 And The Word of רַחֵם increased; and the number of the talmidim multiplied in Yahrushalayim greatly; and a large group of the kohanim and others from the Yahudite emunah were obedient to the Netsarim emunah.

8 And Tzephanyah, full of emunah and Power, did great wonders and nisim among the people.

9 Then there arose certain of the synagogue, which is called the Synagogue of the Libertines and Cyrenians and Alexandrians and of them of Cilikia and of Asia Minor, disputing with Tzephanyah.

10 And they were not able to resist the chochmah and The Ruach by which he spoke.

11 Then they instigated other men, who said, We have heard him speak blasphemous words against Moshe and against Ahloha.

12 And they stirred up the people and the zechanim and the Sophrim and all these came upon him and caught him and brought him to the Sanhedrin,

13 And set up false witnesses, who said, This man ceases not to speak blasphemous words against the Kadosh-Place and the Torah:

14 For we have heard him say, that this *owfz* of Natzeret shall destroy this place and shall change the derachot that Moshe delivered to us.

15 And all that sat in the Sanhedrin, looking steadfastly at him, saw his face as if it had been the face of a heavenly malach.

7 Then the Kohen HaGadol said, Are these things the emet?

2 And he said, Men, Yisraelite brothers and ahvot, listen to me; The Ahloha of tifereth appeared to our abba Avraham, when he was in Mesopotamia, before he dwelt in Charan,

3 And said to him, Get out of your country and from your mishpacha and come into the land that I shall show you.

4 Then he came out of the land of the Chaldeans and dwelt in Charan: and from there, when his abba was dead, he moved into this land, in which you now dwell.

5 And He gave him no inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession and to his zera after him, when as yet he had no children.

6 And Ahloha spoke saying, That his zera should sojourn in a strange land; and that they should bring them into bondage and mistreat them with evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said *z*: and after that shall they come out and serve Me in this place.

8 And He gave him the brit of brit-milah: and so Avraham brought out Yitzchak and performed brit-milah on him the eighth yom; and Yitzchak brought out Yaakov; and Yaakov brought out the twelve ahvot.

9 And the ahvot, moved with envy, sold Yoseph into Mitzrayim: but Ahloha was with him,
10 And delivered him out of all his afflictions and gave him chen and chochmah in the sight of Pharaoh melech of Mitzrayim; and He made him governor over Mitzrayim and all his bayit.
11 Now there came a famine over all the land of Mitzrayim and Kanaan and great affliction: and our ahvot found no food.
12 But when Yaakov heard that there was grain in Mitzrayim, he sent out our ahvot first.
13 And the second time Yoseph was made known to his brothers; and Yoseph's mishpacha was made known to Pharaoh.
14 Then Yoseph sent and called his abba Yaakov to him and all his mishpacha, seventy-five beings.
15 So Yaakov went down into Mitzrayim and died, he and our ahvot,
16 And were carried over into Shechem and laid in the tomb that Avraham bought for a sum of money from the sons of Chamor The Abba of Shechem.
17 But when the time of the promise drew near, which Ahloha had sworn to Avraham, the people grew and multiplied in Mitzrayim,
18 Until another melech arose, who knew not Yoseph.
19 The same dealt deceitfully with our people and mistreated our ahvot; so that they made them cast out their young children, so that they might not live.
20 In which time Moshe was born and was favored and pleasing to Ahloha and was raised in his abba's bayit three chodashem:
21 And when he was exposed, Pharaoh's daughter took him in and nourished him even as her own son.
22 And Moshe was learned in all the chochmah of the Mitzrites and was mighty in words and in deeds.

23 And when he was forty years old, it came into his lev to visit his brothers the children of Yisrael.

24 And seeing one of them mistreated, he defended him and avenged him that was oppressed and smote the Mitzri:

25 For he supposed his Yisraelite brothers would have understood how Ahloha by his hand would deliver them: but they understood not.

26 And the next yom he showed himself to them as they fought and would have made them echad again, saying, Men, you are Yisraelite brothers; why do you do wrong to one another?

27 But he that did his neighbor wrong pushed him away, saying, Who made you a ruler and a shophet over us?

28 Will you kill me, as you did the Mitzri yesterday?

29 Then Moshe ran at this saying and was a stranger in the land of Midyan, where he brought forth two sons.

30 And when forty years were expired, there appeared to him in the wilderness of Har Senai The Malach-אלהים from The Master אלהים in a flame of fire in a bush.

31 When Moshe saw it, he wondered at the sight: and as he drew near to see it, the voice of The Master אלהים came to him,

32 Saying, I AM the Ahloha of your ahvot, the Ahloha of Avraham and the Ahloha of Yitzchak and the Ahloha of Yaakov. Then Moshe trembled and dared not look.

33 Then said The Master אלהים to him, Take off your sandals from your feet: for the place where you stand is kadosh ground.

34 I have seen, yes I have seen the affliction of My people who are in Mitzrayim and I have heard their groaning and am come down to deliver them. And now come, I will send you into Mitzrayim.

35 This Moshe whom they refused, saying, Who made you a ruler and a shophet? The same one did אֱלֹהִים send to be a ruler and a deliverer by the hand of The Malach-אֱלֹהִים who appeared to him in the bush.

36 He brought them out, after that he had showed wonders and signs in the land of Mitzrayim and in the Yam Suf and in the wilderness for forty years.

37 This is that Moshe, who said to the children of Yisrael, A Navi shall The Master אֱלֹהִים your Ahloha raise up to you from your Yisraelite brothers, like me; to Him shall you listen.

38 This is he, that was in the eidta-ekklesia-kehilla of Yisrael in the wilderness with The Malach-אֱלֹהִים who spoke to him on Har Senai and with our ahvot: who received the living Words to give to us:

39 To whom our ahvot would not obey, but threw him from them and in their levavot turned back again into Mitzrayim,

40 Saying to Aharon, Make us mighty ones to go before us: for as for this Moshe, who brought us out of the land of Mitzrayim, we do not know what is become of him.

41 And they made a calf in those yamim and offered sacrifices to the idol and rejoiced in the works of their own hands.

42 Then Ahloha turned and gave them up to worship the cochavim of the shamayim; as it is written in the scroll of the neviim, O you people of Yisrael, why have you offered to Me slain beasts and sacrifices during forty years in the wilderness?

43 Yes, you took up the sukkah of Moloch and the cochav of your mighty one Remphan-Derphan and made images to worship: and so I will carry you away beyond Bavel.

44 Our ahvot had the tent of witness in the wilderness, as He had appointed, speaking to

Moshe, that he should make it according to the pattern that he had seen.

45 Which also our ahvot that came after brought in with *וַיְבִרְכֵנוּ* son of Nun, into this land of the goyim, whom Ahloha drove out before the faces of our ahvot, up until the yamim of Dawid;

46 Who found chen before *וַיְבִרְכֵנוּ* and desired to find a tent for the Ahloha of Yaakov.

47 But Shlomo built Him a Bayit.

48 But El-Elyon dwells not in temples made with hands; as said the navi,

49 Heaven is My kesay and the olam is My footstool: what bayit will you build Me? Says The Master *וַיְבִרְכֵנוּ*: or where is the place of My rest?

50 Has not My hand made all these things?

51 You stiff-necked and uncircumcised in lev and ears, you do always resist The Ruach Hakodesh: as your ahvot did, so do you.

52 Which of the emet neviim have not your ahvot persecuted? And they have also killed those who spoke before of the coming of the Tzadik-One; whom you now have betrayed by murder:

53 Who have received the Torah like the very commands given to heavenly malachim, but have not kept it.

54 When they heard these things, they were enraged and they gnashed on him with their teeth.

55 But he, being full of The Ruach Hakodesh, looked up staring into the shamayim and saw the tifereth of *וַיְבִרְכֵנוּ* and *וַיְבִרְכֵנוּ* standing on the right hand of El-Elyon,

56 And said, See, I see the shamayim opened and the Ben-Ahdahm standing on the Right Hand of *וַיְבִרְכֵנוּ*.

57 Then they cried out with a loud voice and covered their ears and ran upon him with one accord,

58 And cast him out of the city and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Shaul.

59 And they stoned Tzephanyah, while he was calling upon Ahloha and saying, Master *owfayz*, receive my ruach.

60 And he kneeled down and cried with a loud voice, Master *owfayz*; lay not this sin against them. And when he had said this, he died.

8 And Shaul was approving of Tzephanyah's death. And at that time there was a great persecution against the kehilla of Yisrael at Yahrushalayim; and they were all scattered abroad throughout the regions of Yahudah and Shomron, except the shlichim.

2 And devout men carried Tzephanyah to his burial and mourned over him in great human sorrow.

3 As for Shaul, he made havoc of the kehilla of Yisrael, entering into every bayit and seizing men and women, throwing them into prison.

4 Therefore they that were scattered abroad went everywhere proclaiming The Word.

5 Then Philip went down to the city of Shomron, and proclaimed The Moshiach to them.

6 And the people with one accord gave heed to those things that Philip spoke, hearing and seeing the nisim that he did.

7 For shedim, crying with loud voices, came out of many that were possessed with them: and many who were paralyzed and that were lame, were healed.

8 And there was great simcha in that city.

9 But there was a certain man, called Shimon, who in the past in the same city used sorcery and bewitched the people of Shomron, claiming to be the I AM:

10 To whom they all made tefillah, from the least to the greatest, saying, This man is the great Power of Ahloha.

11 And to him they paid careful attention because for a long time he had amazed them with sorceries.

12 But when they believed Philip proclaiming the things concerning the malchut of אֱלֹהִים and the Name of מוֹשִׁיָּאֵח Ha Moshiach, they were immersed, both men and women.

13 Then Shimon himself believed also: and when he was immersed, he continued with Philip and was impressed, beholding the nisim and signs that were done.

14 Now when the shlichim who were at Yahrushalayim heard that Shomron had received The Word of אֱלֹהִים, they sent to them Kefa and Yochanan:

15 Who, when they had come down, made tefillah for them, that they might receive The Ruach Hakodesh:

16 For until then He had not fallen upon them: they only were immersed in the Name of the Savior מוֹשִׁיָּאֵח.

17 Then they laid their hands on them and they received The Ruach Hakodesh.

18 And when Shimon saw that through laying on of the shlichim's hands that The Ruach Hakodesh was given, he offered them money,

19 Saying, Give me also this Power, that on whoever I lay hands; he may receive The Ruach Hakodesh.

20 But Kefa said to him, Your money perishes with you because you have thought that the gift of אֱלֹהִים may be purchased with money.

21 You have nothing to do with our emunah: for your lev is not right in the sight of אֱלֹהִים.

22 Repent therefore of your wickedness and make tefillah to Ahloha, if perhaps the thoughts of your lev may be forgiven you.

23 For I perceive that you are poisoned with bitterness, bound by Torah violations.

24 Then answered Shimon and said, Make tefillah to the Savior for me, that none of these things that you have spoken come upon me.

25 And, when they had testified and proclaimed The Word of אֱלֹהִים, they returned to Yahrushalayim and proclaimed The Besorah in many villages of the Shomronim.

26 And a heavenly malach of The Master אֱלֹהִים spoke to Philip, saying, Arise and go toward the south to the derech that goes down from Yahrushalayim to Azah, which is desert.

27 And he arose and went: and, see, a man of Kush, a faithful believer, a treasurer of great authority under Kandace malqa of the Kushim, who was in charge of all her treasure and had come to Yahrushalayim to worship,

28 Was returning and sitting in his mirkavah reading Yeshayahu the navi.

29 Then The Ruach said to Philip, Go near and join this mirkavah.

30 And Philip ran to him and heard him reading Yeshayahu the navi and said; Do you understand what you read?

31 And he said, How can I, except some man should teach me? And he desired that Philip would come up and sit with him.

32 The place of The Katuv from where he read was this, He was led as a sheep to the slaughter; and like a Lamb is dumb before His shearer, so He opened not His mouth:

33 In His humiliation His mishpat was taken away:
and who shall declare His generation? For His
chayim is taken from the olam.

34 And the faithful believer asked Philip and said, I
ask you, of whom does the navi speak this? Of
himself, or of some other man?

35 Then Philip opened his mouth and began at the
same Katuv and proclaimed to him *וּמִיָּאָרְזֵי*.

36 And as they went on their derech, they came to a
certain mayim: and the faithful believer said, See,
here is mayim; what does stop me from being
immersed?

37 And Philip said, If you believe with all your lev,
you may. And he answered and said, I believe that
וּמִיָּאָרְזֵי Ha Moshiach is The Son of *אֱלֹהִים*.

38 And he commanded the mirkavah to stop: and
they both went down into the mayim, both Philip and
the faithful believer; and he immersed him.

39 And when they had come up out of the mayim,
The Ruach of The Master *אֱלֹהִים* caught Philip away
to another place, so that the faithful believer saw
him no more: and he went on his derech with gilah.

40 But Philip was found at Ashdod: and passing
through he proclaimed in all the cities, until he came
to Caesarea.

9 And Shaul, yet breathing out threatening and
slaughter against the talmidim of the Savior, went to
the Kohen HaGadol,

2 And desired letters from him to Dameshek to the
synagogues, that if he found any of this Derech,
whether they were men, or women, he might bring
them bound to Yahrushalayim.

3 And as he journeyed, he came near Dameshek:
and suddenly there shone all around him an ohr
from the shamayim:

4 And he fell to the ground and heard a voice saying to him, Shaul, Shaul, why are you persecuting Me personally?

5 And he said, Who are You, Master? And He said, I AM Yahushua whom you are persecuting: it is hard for you to offer against Me this worthless resistance.

6 And he trembling and astonished said, Master, what will You have me to do? And *օַּוְיָאָז* said to him, Arise and go into the city and it shall be told to you what you must do.

7 And the men who journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Shaul arose from the ground; and when his eyes were opened, he saw no man: but they led him by the hand and brought him into Dameshek.

9 And he was three yamim without sight and neither did eat nor drink.

10 And there was a certain talmid at Dameshek, named Chananyah; and *օַּוְיָאָז* said to him in a vision, Chananyah. And he said, See, Hinayne, my Master *אָיָאָז*.

11 And Yahushua said to him, Arise and go into the street which is called Yahshar and ask in the bayit of Yahudah for one called Shaul, of Tarsus: for, see, he makes tefillah,

12 And has seen in a vision a man named Chananyah coming in and putting his hand on him, that he might receive his sight.

13 Then Chananyah answered, Master, I have heard from many about this man, how much evil he has done to Your Yisraelite kidushim at Yahrushalayim:

14 And here he has authority from the chief kohanim to imprison all that call on Your Name.

15 But The Master *օַּוְיָאָז* said to him, Arise and go: for he is a chosen vessel to Me, to bear My Name

before the goyim and melechim and the children of Yisrael:

16 For I will show him how many great things he must suffer for My Name's sake.

17 And Chananyah went on his derech and entered into the bayit; and putting his hands on him said, Brother Shaul, the Savior *וְיֵשׁוּעַ*, that appeared to you in the derech as you came, has sent me, that you might receive your sight and be filled with The Ruach Hakodesh.

18 And immediately there fell from his eyes something like scales: and he received sight immediately and arose and was immersed.

19 And when he had received food, he was strengthened. Then Shaul stayed for a while with the talmidim that were at Dameshek.

20 And right away he proclaimed *וְיֵשׁוּעַ* in the synagogues, that *וְיֵשׁוּעַ* is The Son of *דָּוִד*.

21 But all that heard him were amazed, saying; Is not this the one that destroyed those who called on this Name in Yahrushalayim and came here for that purpose, that he might bring them bound to the chief kohanim?

22 But Shaul increased even more in strength and confused the Yahudim who dwelt at Dameshek, proving that this is The Moshiach.

23 And after many yamim, the Yahudim took counsel to kill him:

24 But Shaul knew their laying in wait. And they watched the gates yom and lyla to kill him.

25 Then the talmidim took him by lyla and let him down from the wall in a basket.

26 And when Shaul had come to Yahrushalayim, he desired to join himself to the talmidim: but they were all afraid of him and believed not that he was a talmid.

27 But Bar-Nava took him and brought him to the shlichim and declared to them how he had seen The Master אֱלֹהִים in the derech, and that He had spoken to him and how he had proclaimed boldly at Dameshek in the Name of מֶלֶךְ אֱלֹהִים.

28 And he was with them coming in and going out at Yahrushalayim.

29 And he spoke boldly in the Name of the Savior מֶלֶךְ אֱלֹהִים and disputed against the Hellenists: and they went about to murder him.

30 Which when the Yisraelite brothers knew, they brought him down to Caesarea and sent him out to Tarsus.

31 Then had the kehellot of Yisrael shalom throughout all Yahudah and Galil and Shomron and were built up; having their halacha in the fear of אֱלֹהִים and in the comfort of The Ruach Hakodesh and were multiplied.

32 And it came to pass, as Kefa passed through various cities, he came down also to the Yisraelite kidushim who dwelt at Lod.

33 And there he found a certain man named Anyah, who had been bound to his mat eight years and was sick from paralysis.

34 And Kefa said to him, Anyah, Yahushua Ha Moshiach makes you healthy: arise and take your mat. And he arose immediately.

35 And all that dwelt at Lod and Sharon saw him and turned to אֱלֹהִים.

36 Now there was at Yapho a certain talmida named Tavitha, which by interpretation is called Dorcas: this woman was full of tov mitzvoth and kind acts that she did.

37 And it came to pass in those yamim, that she was sick and died: who when they had washed her, they laid her in an upper room.

38 And since Lod was near to Yapho and the talmidim had heard that Kefa was there, they sent to him two men, desiring that he would not delay to come to them.

39 Then Kefa arose and went with them. When he had come, they brought him into the upper chamber: and all the widows stood by him weeping and showing the coats and garments that Dorcas made, while she was with them.

40 But Kefa put them all out and kneeled down and made tefillah; and turning to the gooff said, Tavitha, arise. And she opened her eyes: and when she saw Kefa, she sat up.

41 And he gave her his hand and lifted her up and when he had called the Yisraelite kidushim and widows, he presented her alive.

42 And it was known throughout all Yapho; and many believed in *וַיִּשְׁמְעוּ* because of it.

43 And it came to pass, that he stayed many yamim in Yapho with Shimon a leather-tanner.

10 There was a certain man in Caesarea called

Cornelius, a captain of the Italian regiment,

2 A tzadik man, a Yireh-*יָרֵחַ* along with all his bayit, who gave much assistance to the people and made tefillah to Ahloha always.

3 He saw in a vision, evidently about three in the afternoon, a heavenly malach of *מַלְאָכִים* coming in to him and saying to him, Cornelius.

4 And when he looked at him, he was afraid and said, What is it, Master? And he said to him, your tefillot and your mitzvoth have come up as a memorial before Ahloha.

5 And now send men to Yapho and call for Shimon, who is called Kefa:

6 He lodges with Shimon a tanner, whose bayit is by the sea:

7 And when the heavenly malach who spoke to Cornelius had departed, he called two of his household avadim and a tzadik soldier from those that waited on him continually;

8 And when he had declared all these things to them, he sent them to Yapho.

9 On the next yom, as they went on their journey and drew near to the city, Kefa went up to the housetop to make tefillah about noon:

10 And he became very hungry and desired to eat: but while they prepared food for him, he fell into a trance,

11 And he saw the shamayim opened and a certain vessel descending to him, like a large linen cloth at the four corners, and let down into the olam:

12 In it were all manner of four-footed beasts of the olam and wild beasts and creeping things and fowl of the air.

13 And there came a voice to him, Rise, Kefa; kill and eat!

14 But Kefa said, Not so, Master; for I have never eaten anything that is not kadosh, or that is unkosher.

15 And the voice spoke to him again the second time, What אִיִּזְרָאֵל has cleansed, that you should not call unkosher or unclean.

16 This was done three times: and the vessel was received up again into the shamayim.

17 Now while Kefa doubted within himself what this vision which he had seen should mean, see, the men who were sent from Cornelius had arrived and asked for Shimon's bayit and stood outside the gate,

18 They called out and asked whether Shimon, who was surnamed Kefa, was lodged there.

19 While Kefa thought on the vision, The Ruach said to him, See, three men seek you.

20 Arise therefore and go down and go with them, doubting nothing: for I have sent them.

21 Then Kefa went down to the men who were sent to him from Cornelius; and said, See, I am the one whom you seek: what is the cause for which you came?

22 And they said, Cornelius the captain, a tzadik man and one that is a Yireh-אֵלֹהִים and has a tov report among all the nation of the Yahudim, was instructed by Ahloha through a kadosh heavenly malach to send for you to his bayit and to hear words from you.

23 Kefa invited them in and lodged them. And the next yom Kefa went away with them and certain Yisraelite brothers from Yapho accompanied him.

24 And the next yom after they entered into Caesarea, Cornelius was waiting for them and had called together his relatives and close chaverim.

25 And as Kefa was coming in, Cornelius met him and fell down at his feet and worshipped him.

26 But Kefa took him up, saying, Stand up; I myself also am only a man.

27 And as he talked with him, he went in and found many that had come together.

28 And he said to them, You know how that it is rabbinically forbidden for a man that is a Yahudi to keep company, or come to one of another nation; but אֵלֹהִים has showed me that I should not call any man common, unkosher, or unclean.

29 Therefore I came to you without hesitation, as soon as I was sent for: I ask therefore for what purpose you have sent for me?

30 And Cornelius said, Four yamim ago I was fasting until this hour; and at 3 in the afternoon, I made tefillah in my bayit and, see, a man stood before me in bright clothing,

31 And said, Cornelius, your tefillot are heard and your mitzvot are had in remembrance in the sight of Ahloha.

32 Send therefore to Yapho and call here Shimon, whose surname is Kefa; he is lodged in the bayit of Shimon a tanner by the sea: who, when he comes, shall speak to you.

33 Immediately therefore I sent for you; and you have done well that you have come. Now therefore we are all here present before Ahloha, to hear all things that are commanded you by Ahloha.

34 Then Kefa opened his mouth and said, Of an emet I perceive that אֱלֹהִים is not a respecter of persons:

35 But in every nation those that fear Him and work tzedakah, are accepted by Him.

36 The Word that The Master אֱלֹהִים sent to the children of Yisrael, proclaiming shalom by מוֹשִׁיָּח Ha Moshiach: He is Master of all:

37 That word, I say, you know, which was published throughout all Yahudah and began at Galil, after the mikvah that Yochanan ha Matbeel proclaimed;

38 How אֱלֹהִים anointed מוֹשִׁיָּח of Natzeret with The Ruach Hakodesh and with Power: who went about doing all tov and healing all that were oppressed of s.a.tan; for אֱלֹהִים was with Him.

39 And we are witnesses of all things which He did both in the land of the Yahudim and in Yahrushalayim; whom they killed and hanged on an eytz:

40 Him אֱלֹהִים raised up on the third yom and showed Him openly;

41 Not to all the people, but to witnesses chosen before by אֱלֹהִים, even to us, who did eat and drink with Him after He rose from the dead.

42 And He commanded us to proclaim to the people and to testify that it is He who was ordained by אֱלֹהִים to be the Shophet of the living and dead.

43 To Him give all the neviim witness that through His Name whoever believes in Him shall receive remission of sins.

44 While Kefa yet spoke these words, The Ruach Hakodesh fell on all them who heard The Word.

45 And the Yahudim who believed were astonished, all those who came with Kefa because that on the goyim also was poured out the same gift of The Ruach Hakodesh.

46 For they heard them speak with other languages and magnify אֱלֹהִים. Then answered Kefa,

47 Can any man forbid mayim for their mikvah, that these should not be immersed, who have received The Ruach Hakodesh as well as we have?

48 And he commanded them to be immersed in the Name of יְהוָה. Then they asked him to stay certain yamim.

11 And the shlichim and Yisraelite brothers that were in Yahudah heard that the goyim had also received The Word of אֱלֹהִים.

2 And when Kefa had come up to Yahrushalayim, they that were of the brit-milah contended with him,

3 Saying, You went in with men not in brit milah and did eat with them.

4 But Kefa rehearsed the matter from the beginning and explained it in order to them, saying,

5 I was in the city of Yapho making tefillah: and in a trance I saw a vision, A certain vessel descended, as it had been a great sheet, let down from the shamayim by four corners; and it came even to me:

6 When I had intently looked inside, I considered and saw four-footed beasts of the olam and wild beasts and creeping things and fowls of the air.

7 And I heard a voice saying to me, Arise, Kefa; kill and eat.

8 But I said, Not so, Master: for nothing common, or unkosher has at any time entered into my mouth.

9 But the voice answered me again from the shamayim, What אֱלֹהִים has cleansed, that call not common.

10 And this was done three times: and all were drawn up again into the shamayim.

11 And, see, immediately there were three men already who had come to the bayit where I was, sent from Caesarea to me.

12 And The Ruach told me go with them, doubting nothing. Moreover, these six Yisraelite brothers accompanied me too and we entered into the man's bayit:

13 And he showed us how he had seen a heavenly malach in his bayit, who stood and said to him, Send men to Yapho and call for Shimon, whose surname is Kefa;

14 Who shall tell you words, by which you and all your bayit shall be saved.

15 And as I began to speak, The Ruach Hakodesh fell on them, as on us at the beginning.

16 Then I remembered The Word of מֹשֶׁה, how that He said, Yochanan ha Matbeel indeed immersed with mayim; but you shall be immersed with The Ruach Hakodesh.

17 Forasmuch then as אֱלֹהִים gave them the same gift as He did to us, who believed on מֹשֶׁה Ha Moshiach; who was I, that I could withstand אֱלֹהִים?

18 When they heard these things, they became silent and gave tehilla to אֱלֹהִים, saying, So then אֱלֹהִים has also granted teshuvah to chayim to all the goyim.

19 Now they who were scattered abroad upon the persecution that arose over Tzephanyah traveled as

far as Phoenicia and Cyprus and Antioch,
proclaiming The Word to none but to the Yahudim
only.

20 And some of them were men of Cyprus and
Cyrene, who, when they were come to Antioch,
spoke to the Hellenists, proclaiming *והיה* Ha
Moshiach.

21 And the hand of The Master *והיה* was with
them: and a great number believed and returned to
והיה.

22 Then tidings of these things came to the ears of
the kehilla of Yisrael, which was in Yahrushalayim:
and they sent out Bar-Nava, that he should go as
far as Antioch.

23 Who, when he came and had seen the chen of
והיה, had gilah and exhorted them all, that with a
full purpose of lev they must cleave to *והיה*.

24 For he was a tov man and full of The Ruach
Hakodesh and of emunah: and many people were
added to *והיה*.

25 Then Bar-Nava departed to Tarsus, to seek
Shaul:

26 And when he had found him, he brought him to
Antioch. And it came to pass, that for a full year they
assembled themselves with the kehilla of Yisrael
and taught many people. And the talmidim were
called Natrsarim first in Antioch.

27 And in those yamim came neviim from
Yahrushalayim to Antioch.

28 And there stood up one of them named Hagavus
and signified by The Ruach that there should be
great famine throughout all the land: which came to
pass in the yamim of Claudius Kaiser.

29 Then the talmidim, every man according to his
ability, determined to send relief to the Yisraelite
brothers who dwelt in Yahudah:

30 Which also they did and sent it to the zechanim by the hands of Bar-Nava and Shaul.

12 Now about that time Herod the melech

stretched out his hands to do evil to certain of the kehilla of Yisrael.

2 And he killed Yaakov the brother of Yochanan with the sword.

3 And because he saw it pleased the unbelieving Yahudim, he proceeded further to take Kefa also. These were the yamim of Chag Matzoth.

4 And when he had apprehended him, he put him in prison and delivered him to four squads of soldiers to guard him; intending after Pesach to bring him out to the people.

5 Kefa therefore was kept in prison: but tefillah was made without ceasing by the kehilla of Yisrael to אֱלֹהִים for him.

6 And when Herod would have brought him out, the same lyla Kefa was sleeping between two soldiers, bound with two chains: and the guards in front of the door guarded the prison.

7 And, see, the heavenly malach of The Master אֱלֹהִים came upon him and an ohr shone in the prison: and he touched Kefa on the side and raised him up, saying, Rise up quickly. And his chains fell off from his hands.

8 And the heavenly malach said to him, Gird yourself and tie your sandals. And so he did. And he said to him, Cast your garment around you and follow me.

9 And he went out and followed him; and did not know that it was real which was done by the heavenly malach; but thought he saw a vision.

10 When they were past the first and the second guard posts, they came to the iron gate that leads to the city; which opened to them on its own accord:

and they went out and passed on through one street; and at once the heavenly malach departed from him.

11 And when Kefa had come to himself, he said, Now I know for sure, that The Master אֱלֹהִים has sent His heavenly malach and has delivered me out of the hand of Herod and from all the expectation of the people among the unbelieving Yahudim.

12 And when he had realized this, he came to the bayit of Miryam the eema of Yochanan, whose surname was Moshe-Markus; where many were gathered together making tefillah.

13 And as Kefa knocked at the door of the gate, a young girl came to listen, named Rhoda.

14 And when she knew Kefa's voice, she did not open the gate due to uncontrollable simcha, but ran in and told how Kefa stood outside the gate.

15 And they said to her, You are meshugas. But she constantly affirmed that it was even so. Then they said, It is his heavenly malach.

16 But Kefa continued knocking: and when they had opened the door and saw him, they were astonished.

17 But he, beckoning to them with the hand to be quiet, declared to them how The Master אֱלֹהִים had brought him out of the prison. And he said, Go show these things to Yaakov and to the Yisraelite brothers. And he departed and went into another place.

18 Now as soon as it was yom, there was no small stir among the soldiers, about what had become of Kefa.

19 And when Herod had sought for him and found him not, he questioned the guards and commanded that they should be put to death. And he went down from Yahudah to Caesarea and stayed there.

20 And Herod was highly displeased with them of Tsor and Tzidon: but they came with one accord to him and, having made Blastus the melech's officer their chaver, desired shalom; because their country was nourished by the melech's country.

21 And upon a set yom Herod, arrayed in royal apparel, sat upon his kesay and made a verbal address to them.

22 And the people gave a shout, saying, It is the voice of a mighty one and not of a man.

23 And immediately the heavenly malach of The Master אֱלֹהִים killed him because he gave not אֱלֹהִים the tifereth: and he was eaten by worms and gave up the ruach.

24 But The Word of אֱלֹהִים grew and multiplied.

25 And Bar-Nava and Shaul returned from Yahrushalayim, when they had fulfilled their service and took with them Yochanan, whose surname was Moshe-Markus.

13 Now there were in the kehilla of Yisrael that was at Antioch certain neviim and morim; as Bar-Nava and Shimon that was called Niger, and Lucius of Cyrene and Manachem, who had been brought up with Herod the tetrarch and Shaul.

2 As they made tefillah and fasted to אֱלֹהִים, The Ruach Hakodesh said, Appoint for Me Bar-Nava and Shaul for the work for which I have called them.

3 Then having fasted and made tefillah and having laid hands on them, they sent them away.

4 So they, being sent out by The Ruach Hakodesh, departed to Seleukia; and from there they sailed to Cyprus.

5 And when they were at Salamis, they proclaimed The Word of אֱלֹהִים in the synagogues of the Yahudim: and they had also Yochanan-Moshe-Markus with them.

6 And when they had gone through the island to Paphos, they found a certain sorcerer, a false navi, a Yahudi, whose name was Bar-Yeshua:

7 Who was with the deputy of the country, Sergueus Paulus, a wise man; who called for Bar-Nava and Shaul and desired to hear The Word of Ahloha.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the emunah.

9 Then Shaul, who also is called Paul, filled with The Ruach Hakodesh, set his eyes on him,

10 And said, O full of all deceit and all mischief, you child of the devil, you enemy of all tzedakah, will you not cease to pervert the right halachot of The Master אֱלֹהִים?

11 And now, see, the hand of The Master אֱלֹהִים is upon you and you shall be blind, not seeing the shemesh for a season. And immediately there fell on him a mist and darkness; and he went about seeking someone to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the Torah of The Master אֱלֹהִים.

13 Now when Shaul and his company left from Paphos, they came to Perga in Pamphylia: and Yochanan Moshe-Mark departed from them and returned to Yahrushalayim.

14 But when they departed from Perga, they came to Antioch in Pisidia and went into the synagogue on The Shabbat and sat down.

15 And after the reading of the Torah parsha and the haftarah, the rulers of the synagogue sent for them, saying, Men and Yisraelite brothers, if you have any Word of exhortation for the people, go ahead and say it.

16 Then Shaul stood up and beckoning with his hand said, Men of Yisrael and you that fear Ahloha, pay attention!

17 The Ahloha of this people of Yisrael chose our ahvot and exalted the people when they dwelt as strangers in the land of Mitzrayim and with a Mighty Arm He brought them out.

18 And for forty years He preserved them in the wilderness.

19 And when He had destroyed seven goyim in the land of Kanaan, He divided their land by inheritance.

20 And after that He gave to them shophtim for around four hundred fifty years, until Shmuel the navi.

21 And afterward they desired a melech: and אִיִּשׂרָאֵל gave to them Shaul the son of Kish, a man from the tribe of Benyamin, for about forty years.

22 And when He had removed him, He raised up Dawid to be their melech; and regarding him He gave testimony and said, I have found Dawid the son of Yishai, a man after My own lev, who shall do all My will.

23 Of this man's zera has אִיִּשׂרָאֵל according to His promise raised up for Yisrael a Savior, Yahushua:

24 Whom Yochanan ha Matbeel had first proclaimed even before his coming by the mikvah of teshuvah, to all the people of Yisrael.

25 And as Yochanan ha Matbeel fulfilled his course, he said, Who do you think that I am? I am not He. But, see, there comes One after me, whose sandals I am not worthy to loose.

26 Men and Yisraelite brothers, children of the race of Avraham and whoever among you are Yireh-אִיִּשׂרָאֵל, to you is The Word of this salvation sent.

27 For they that dwell at Yahrushalayim and their rulers because they knew Him not, nor the voices of

the neviim that are read every Shabbat, they have fulfilled those words by condemning Him.

28 And though they found no cause of death in Him, yet they asked Pilate that He should be killed.

29 And when they had fulfilled all that was written of Him, they took Him down from the eytz and laid Him in a tomb.

30 But אֱלֹהִים raised Him from the dead:

31 And He was seen many yamim by those who came up with Him from Galil to Yahrushalayim, who are His witnesses to the people.

32 And we declare to you The Besorah, how that the promise which was made to the ahvot,

33 אֱלֹהִים has fulfilled the same promise to us their children, in that He has raised up מְשִׁיחָא again; as it is also written in Tehillim Bet, You are My Son, this yom have I begotten You.

34 And since He raised Him up from the dead, no more to return to corruption, He said this, I will give You the sure rachamim of Dawid.

35 For this reason He said also in another mizmor, You shall not allow Your Kadosh- One to see corruption.

36 For Dawid, after he had served his own generation by the will of אֱלֹהִים, died and was laid with his ahvot and saw corruption:

37 But He, whom אֱלֹהִים raised again, saw no corruption.

38 Be it known to you therefore, men and Yisraelite brothers, that through this Man is proclaimed to you the forgiveness of sins:

39 And by Him all that believe are justified from all things, from which you could not be justified by the Torah of Moshe.

40 Beware therefore, lest that come upon you, which is spoken of in the neviim;

41 See, you despisers and wonder and perish: for I work a work in your yamim, a work which you shall in no way believe, though a man declare it to you.

42 And when the Yahudim had gone out of the synagogue, the non-Yahudim begged that these words might be proclaimed to them the next Shabbat.

43 Now when the kehilla was dismissed, many of the Yahudim and religious proselytes followed Shaul and Bar-Nava: who were speaking to them and persuaded them to continue in the chen of אֱלֹהִים.

44 And the next Shabbat almost the entire city came together to hear The Word of אֱלֹהִים.

45 But when the Yahudim saw the multitudes, they were filled with envy and spoke against those things, which were spoken by Shaul, contradicting and blaspheming him.

46 Then Shaul and Bar-Nava grew bold and said, It was necessary that The Word of אֱלֹהִים should first have been spoken to you: but seeing you put it away from you and judge yourselves unworthy of everlasting chayim, look, we turn to the goyim.

47 For this is what אֱלֹהִים commanded us, saying, I have set you to be an ohr of the goyim that you should be for salvation to the ends of the olam.

48 And when the non-Yahudim heard this, they were full of simcha and gave tehilla to The Word of אֱלֹהִים: and as many as were ordained to eternal chayim believed.

49 And The Word of The Master אֱלֹהִים was published throughout that entire region.

50 But the Yahudim stirred up the devout and honorable women and the ruling men of the city and raised persecution against Shaul and Bar-Nava and expelled them out of their borders.

51 But they shook off the dust of their feet against them and came to Ikoniom.

52 And the talmidim were filled with simcha and with The Ruach Hakodesh.

14 And it came to pass in Ikoniom, that they went both together into the synagogue of the Yahudim and so spoke, that a great multitude both of the Yahudim and also of the Greeks believed.

2 But the unbelieving Yahudim stirred up the non-Yahudim and affected their minds with evil against the Yisraelite brothers.

3 So they remained there a long time speaking boldly in The Master

יֵשׁוּעַ, who gave testimony to The Word of His chen and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: a part sided with the unbelieving Yahudim and a part sided with the shlichim.

5 And when there was an assault made by the non-Yahudim and also by the unbelieving Yahudim with their rulers, to use them despitefully and to stone them,

6 They were made aware of it and fled to Lustra and Derbe, cities of Lukaonia and to the region all around:

7 And there they proclaimed The Besorah.

8 And there sat a certain man at Lustra, impotent in his feet, being a cripple from his eema's womb, who never had walked:

9 The same heard Shaul speak: who firmly looked at him and perceived that he had emunah to be healed,

10 Said with a loud voice, Stand up straight on your feet. And he leaped and walked.

11 And when the people saw what Shaul had done, they lifted up their voices, saying in the speech of

the Lukaonians, The mighty ones have come down to us in the likeness of men.

12 And they called Bar-Nava, Zeus; and Shaul, Hermes because he was the chief speaker.

13 Then the kohen of Zeus, who was before their city, brought oxen and wreaths to the gates and wanted to sacrifice to them along with the people.

14 Which when the shlichim, Bar-Nava and Shaul, heard of it, they tore their clothes and ran in among the people, crying out,

15 And saying, Sirs, why do you do these things?

We also are men of like passions with you and proclaim to you that you should make teshuvah from these vanities to the living Ahloha, who made the shamayim and the olam and the sea and all things that are in them:

16 Who in times past allowed all goyim to have their halacha in their own derachot.

17 Nevertheless He left not Himself without witness, in that He did tov and gave us rain from the shamayim and fruitful moadem, filling our levavot with food and simcha.

18 And with these sayings they barely restrained the people, so that they did not sacrifice to them.

19 And there came certain unbelieving Yahudim from Antioch and Ikoniom, who persuaded the people to turn against the shlichim and, having stoned Shaul, drew him out of the city, thinking he was dead.

20 But, as the talmidim stood all around him, he rose up and came into the city: and the next yom he departed with Bar-Nava to Derbe.

21 And when they had proclaimed The Besorah to that city and had taught many, they returned again to Lustra and to Ikoniom and Antioch,

22 Exhorting the talmidim and reminding them to continue in the emunah and that we must through great tribulation enter into the malchut of אֱלֹהִים.

23 And when they had ordained zechanim in every kehilla of Yisrael and had made tefillah and fasted, they commended them to אֱלֹהִים, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphulia.

25 And when they had proclaimed The Word of The Master אֱלֹהִים in Perge, they went down into Attalia:

26 And from there they sailed to Antioch, from where they had been recommended to the chen of The Master אֱלֹהִים for the work that they fulfilled.

27 And when they had come and had gathered the kehilla of Yisrael together, they rehearsed all that אֱלֹהִים had done with them and how He had opened the door of emunah to the goyim.

28 And there they stayed a long time with the talmidim.

15 And certain men which came down from

Yahudah taught the Yisraelite brothers and said, Except you receive brit-milah after the manner of Moshe, you cannot be saved.

2 When therefore Shaul and Bar-Nava had no small dissension and disputation with them, they determined that Shaul and Bar-Nava and certain others of them, should go up to Yahrushalayim to the shlichim and zechanim about this question.

3 And being sent on their derech by the kehilla of Yisrael, they passed through Phoenicia and Shomron, declaring the return of the goyim: and they caused great simcha to all the Yisraelite brothers.

4 And when they had come to Yahrushalayim, they were received by the kehilla of Yisrael and by the

shlichim and zechanim and they declared all things that אִיִּזְרָאֵל had done through them.

5 But there rose up certain of the sect of the Prushim who believed, saying, That it was needful to give them brit-milah and to command them to keep the Torah of Moshe.

6 And the shlichim and zechanim came together to consider this matter.

7 And when there had been much disputing, Kefa rose up and said to them, Men and Yisraelite brothers, you know how that a long time ago אִיִּזְרָאֵל made choices among us, that the goyim by my mouth should hear The Word of The Besorah and believe.

8 And אִיִּזְרָאֵל, who knows the levavot, bore them witness, giving them The Ruach Hakodesh even as He did to us;

9 And put no difference between us and them; purifying their levavot by emunah.

10 Now therefore why do you test אִיִּזְרָאֵל, to put a yoke upon the neck of the talmidim, which neither our ahvot nor we were able to bear?

11 But we believe that through the chen of מוֹשִׁיָּאֵחַ Ha Moshiach we shall be saved, even as they will.

12 Then the entire multitude kept silent and listened to Bar-Nava and Shaul, declaring what nisim and wonders אִיִּזְרָאֵל had done among the goyim by them.

13 And after they had kept silent, Yaakov answered, saying, Men and Yisraelite brothers, listen to me:

14 Shimon has declared how אִיִּזְרָאֵל at first did visit the goyim, to take out from them a people for His Name.

15 And to this agree the words of the neviim; as it is written,

16 After this I will return and will rebuild again the Sukkah of Dawid, which has fallen down; and I will rebuild again its ruins and I will set it up once more:

17 That the remnant of men might seek after The Master אֱלֹהֵינוּ and all the goyim, upon whom My Name is called, said The Master אֱלֹהֵינוּ, who does all these things.

18 Known to אֱלֹהֵינוּ are all His works from the beginning of the olam.

19 Because of this, my mishpat is that we trouble not those, who are from among the goyim and who are returning to אֱלֹהֵינוּ:

20 But that we write to them, that they abstain from pollutions of idols and from fornication and from things strangled and from dahm.

21 For Moshe from old times has in every city those that proclaim his teachings, with his Torah being read in the synagogues every Shabbat.

22 Then it pleased the shlichim and zechanim, with the entire kehilla of Yisrael, to send chosen men of their own company to Antioch with Shaul and Bar-Nava; namely, Yahudah surnamed Bar-Savas and Sila, key men among the Yisraelite brothers:

23 And they gave them written letters to be delivered saying; The shlichim and zechanim and Yisraelite brothers send greetings to the Yisraelite brothers, which are of the goyim in Antioch and Syria and Cilikia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your beings, saying, You must receive brit-milah first and keep the Torah immediately: to whom we gave no such commandment:

25 It seemed tov to us, being assembled as echad, to send chosen men to you with our beloved Bar-Nava and Shaul,

26 Men that have risked their chayim for the Name of our Master מֹשִׁיָּאֵנוּ Ha Moshiach.

27 We have sent therefore Yahudah and Sila, who shall also tell you the same things by mouth.

28 For it seemed tov to The Ruach Hakodesh and to us, to lay upon you no greater burden than these necessary initial things;

29 That you abstain from meats offered to idols and from dahm and from things strangled and from fornication: if you guard yourselves regarding these, you shall do well. Be strong!

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the letter:

31 Which when they had read, they rejoiced for the encouragement.

32 And Yahudah and Sila, being neviim also themselves, exhorted the Yisraelite brothers with many words and confirmed them.

33 And after they had stayed a while, they were let go in shalom from the Yisraelite brothers back to the shlichim.

34 But it pleased Sila to stay there still.

35 Shaul also and Bar-Nava continued in Antioch, teaching and proclaiming The Word of אֱלֹהִים, with many others also.

36 And some yamim later Shaul said to Bar-Nava, Let us go again and visit our Yisraelite brothers in every city where we have proclaimed The Word of אֱלֹהִים and see how they are doing.

37 And Bar-Nava determined to take with them Yochanan, whose surname was Moshe-Markus.

38 But Shaul thought it not tov to take him with them because he departed from them from Pamphylia and continued not with them in the work.

39 And the contention was so sharp between them that they departed after separating from each other: and so Bar-Nava took Moshe-Markus and sailed to Cyprus;

40 And Shaul chose Sila and departed, being recommended by the Yisraelite brothers to the ches of אִרְיָאז.

41 And he went through Syria and Cilikia, confirming the kehellot of Yisrael.

16 Then he came to Derbe and Lustra: and, see, a certain talmid was there, named Timtheous, the son of a certain woman, who was a Yahudi and believed; but his abba was an Aramean:

2 Which was well reported of by the Yisraelite brothers that were at Lustra and Ikoniom.

3 Shaul desired to have him travel with him; and took him and conducted brit-milah for him because of the Yahudim who were in those quarters: for they all knew that his abba was an Aramean.

4 And as they went through the cities, they delivered to them the decrees to keep that were ordained by the shlichim and zechanim who were at Yahrushalayim.

5 And so the kehellot of Yisrael were established in the emunah and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galutyah, they were forbidden by The Ruach Hakodesh to proclaim The Word in Asia Minor,

7 After they were come to Mysia, they desired to go into Bitunyah: but The Ruach did not allow them.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Shaul in the lyla; There stood a man of Makedonia and begged him, saying, Come over into Makedonia and help us.

10 And after he had seen the vision, immediately we sought to go into Makedonia, knowing for sure that אִרְיָאז had called us to proclaim The Besorah to them.

11 We left Troas; we came with a straight course to Samothrake and the next yom to Neapolis;

12 And from there to Philippi, which is the main city of that part of Makedonia and a colony: and we were in that city abiding certain yamim.

13 And on The Shabbat we went out of the city by a riverside, where tefillah was always made; and we sat down and spoke to the women who assembled there:

14 And a certain woman named Lydyah, a seller of purple, from the city of Thyatira, who worshipped אֱלֹהִים, listened to us: whose lev אֱלֹהִים opened, that she received those things that were spoken of by Shaul.

15 And when she was immersed and her household, she asked us, saying, If you have judged me to be faithful to אֱלֹהִים, come into my bayit and stay there. And she urged us.

16 And it came to pass, as we went to Shabbat tefillot, a certain young girl possessed with an unclean ruach of Python met us, who brought her masters much profit by fortune telling:

17 The same followed Shaul and us and cried, saying, These men are the avadim of El-Elyon, who show to us the derech of salvation.

18 And this she did many yamim. But Shaul, being disturbed, turned and said to the unclean ruach, I command you in the Name of מוֹשֶׁה Ha Moshiach to come out of her. And it came out the same hour.

19 And when her masters saw that the ongoing possibility of further gain was gone, they caught Shaul and Sila and dragged them into the marketplace to the rulers,

20 And brought them to the authorities, saying, These men, being Yahudim, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romayim.

22 And the multitude rose up together against them: and the authorities tore off their clothes and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, commanding that the prison guard keep them safely:

24 Who, having received such a charge, threw them into the inner prison and made their feet secure in the stocks.

25 And at midnight Shaul and Sila made tefillah and sang tehillim to אֱלֹהֵינוּ: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened and everyone's chains were loosed.

27 And the keeper of the prison woke out of his sleep and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had escaped.

28 But Shaul shouted with a loud voice, saying, Do yourself no harm: for we are all here.

29 Then the keeper of the prison called for an ohr and ran in and came trembling and fell down before Shaul and Sila,

30 And having led them out, he said, Sirs, what must I do to be saved?

31 And they said, Believe on The Master אֱלֹהֵינוּ Ha Moshiach and you shall be saved and also your bayit.

32 And they spoke to him The Word of The Master אֱלֹהֵינוּ and to all that were in his bayit.

33 And he took them in that same hour of the lyla and washed their stripes; and was immersed, he and all his mishpacha, right away.

34 And when he had brought them into his bayit, he prepared food for them and rejoiced, believing in אֱלֹהֵינוּ with all his bayit.

35 And when it was yom, the authorities sent the prison officers, saying, Let those men go.

36 And the keeper of the prison told this to Shaul, The authorities have sent to let you go: now therefore depart and go in shalom.

37 But Shaul said to them, They have beaten us openly uncondemned, being Romiyah citizens and have cast us into prison; and now do they throw us out privately? No! Indeed; let them come here themselves and bring us out.

38 And the prison officers told these words to the authorities: and they feared, when they heard that they were Romayim.

39 And they came and pleaded with them and brought them outside the gates and desired them to depart out of the city.

40 And they went out of the prison and entered into the bayit of Lydyah and when they had seen the Yisraelite brothers, they comforted them and left.

17 Now when they had passed through Apollonia, they came to Tesloniqyah, where was a synagogue of the Yahudim:

2 And Shaul, as his manner was, went in and for three Shabbats reasoned with them from the Keetvay HaKadosh,

3 Opening and alleging, that Moshiach needed to have suffered and risen again from the dead; and that this אֱלֹהֵינוּ, whom I proclaim to you, is Moshiach.

4 And some of them believed, and joined with Shaul and Sila; and of the devout Greeks a great multitude, and many of the leading women.

5 But the Yahudim who believed not, moved with envy, took some wicked men from the city streets and gathered a large mob and caused disturbances in the city and assaulted the bayit of Yason and sought to bring them out to the people.

6 And when they found them not, they drew Yason and certain Yisraelite brothers to the rulers of the city, crying, These that have turned the olam upside down have come here also;

7 Whom Yason has received: and these all do contrary to the decrees of Kaiser, saying that there is another Melech, named *owףאז*.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken bail from Yason and from the others, they let them go.

10 And the Yisraelite brothers immediately sent away Shaul and Sila by lyla to Berea: who coming there went into the synagogue of the Yahudim.

11 These were more noble than those in Tesloniqyah, in that they received The Word with all readiness of mind and searched the Keetvay HaKadosh daily, whether those things were so.

12 Therefore many of them believed; also many honorable women and men who were Greeks.

13 But when the unbelieving Yahudim of Tesloniqyah had da'at that The Word of *אףאז* was proclaimed by Shaul at Berea, they came there also and stirred up the people.

14 And then immediately the Yisraelite brothers sent away Shaul to go as it were to the sea: but Sila and Timtheous stayed there still.

15 And they that conducted his trip brought Shaul to Athens: and receiving a commandment to Sila and Timtheous to come to him fast, they departed.

16 Now while Shaul waited for them at Athens, his ruach was stirred in him, when he saw the city totally given to idolatry.

17 Therefore he disputed in the synagogue with the Yahudim and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans and of the Stoicks, encountered him. And some said: What will this babblers say? Others said, He seems to be a proclaimer of strange mighty ones: because he proclaimed to them *οὐρανὸν* and the resurrection.

19 And they arrested him and brought him to Areopagus, saying, May we know what is this new teaching, that you bring?

20 For you bring certain strange things to our ears: we would like to know therefore what these things mean.

21 For all the Athenians and strangers who were there, spent their time in nothing else, but either to tell, or to hear some new thing.

22 Then Shaul stood in the midst of Areopagus and said, You men of Athens, I perceive that in all things you are very religious.

23 For as I passed by and looked at your devotions, I found an altar with this inscription, TO THE UNKNOWN MIGHTY ONE. Whom you therefore ignorantly worship, him I do declare to you.

24 *ἡμεῖς* that made the olam and all things in it, seeing that He is Ruler of the shamayim and the olam, dwells not in temples made with hands;

25 Neither is worshipped with men's hands, as though He needed anything, seeing He gives to all chayim and Ruach and all things;

26 And has made all goyim of men from one dahm to dwell on all the face of the olam and has determined the times before appointed, and the bounds of their dwelling;

27 That they should seek Him, if possibly they might reach out for Him and find Him, though He be not far from any one of us:

28 For in Him we live and move and have our being; as certain also of your own poets have said, For we are also His offspring.

29 Now then since we are the offspring of אֱלֹהִים, we should not think that El-Elyon is anything like gold, or silver, or stone, created by man's mind, or devices.

30 For the past times of ignorance אֱלֹהִים overlooked; but now commands all men every where to make teshuvah:

31 Because He has appointed a Yom Din, in which He will judge the olam in tzedakah by that Man whom He has ordained; by which He has given proof to all men, in that He has raised Him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will listen to you again on this matter.

33 So Shaul departed from among them.

34 But certain men joined him and believed: among whom was Dionusios the Areopagite and a woman named Damaris and others with them.

18 After these things Shaul departed from Athens and came to Corinth;

2 And found a certain Yahudi named Aquila, born in Pontus, who had recently come from Italy, with his isha Priscilla; because Claudius had commanded all Yahudim to depart from Romiyah and they came to them.

3 And because he was of the same trade, he stayed with them and they worked together: for by their occupation they were tallit makers.

4 And he reasoned in the synagogue every Shabbat and persuaded the Yahudim and the Greeks.

5 And when Sila and Timtheous were come from Makedonia, Shaul was pressed in The Ruach because the Yahudim opposed and blasphemed as he testified that mshich was The Moshiach.

6 And when they opposed themselves and blasphemed, he shook off his garment and said to them, Your dahm be upon your own heads; I am clean: from now on I will go to the goyim.

7 And he departed there and entered into a certain man's bayit, named Justus, one that worshipped mshich , whose bayit was next to the synagogue.

8 And Crispus, the rabbi of the synagogue, believed on mshich with all his bayit; and many of the Corinthians hearing believed and were immersed.

9 Then spoke The Master mshich to Shaul in the lyla by a vision, Be not afraid, but speak and do not keep silent:

10 For I AM with you and no man shall attack you to hurt you: for I have many people in this city.

11 And he stayed there a year and six chodashem, teaching The Word of mshich among them.

12 And when Gallion was the proconsul of Achayah, the unbelieving Yahudim made insurrection with one accord against Shaul and brought him to the mishpat bema,

13 Saying, This fellow persuades men to worship Ahloha contrary to the Torah.

14 And when Shaul was now about to open his mouth, Gallion said to the Yahudim, If it were a matter of criminal wrong, or wicked lewdness, O you Yahudim, there would be a reason that I should listen to you:

15 But if it is a question of words and names, and of your Torah, you can settle it; for I do not wish to be a shophet of such matters.

16 And he removed all of them from the mishpat bema.

17 Then all the pagans took Sosthenes, the rabbi of the synagogue and beat him before the mishpat seat. And Gallion cared for none of those things.

18 And Shaul after this stayed there yet a tov while and then took his leave from the Yisraelite brothers and sailed from there into Aram and with him Priscilla and Aquila; having shaved his head in Cenchrea: for he was under a Nazarite vow.

19 And he came to Ephsiyah and left them there: but he himself entered into the synagogue and reasoned with the Yahudim.

20 When they desired him to stay longer with them, he declined;

21 But bade them farewell, saying, I must by all means keep this moed that comes in Yahrushalayim: but I will return again to you, if אִי אֵלֶיךָ wills. And he sailed from Ephsiyah.

22 And when he had landed at Caesarea and went up and greeted the kehilla of Yisrael, then he went down to Antioch.

23 And after he had spent some time there, he departed and went over all the country of Galutyah and Phrygia, strengthening all the talmidim.

24 And a certain Yahudi named Apollos, born at Alexandria, an eloquent man and mighty in the Keetvay HaKadosh, came to Ephsiyah.

25 This man was instructed in the Torah and halacha of The Master אִי אֵלֶיךָ; and being fervent in The Ruach, he spoke and taught diligently the things of אִי אֵלֶיךָ, knowing only the mikvah of Yochanan ha Matbeel.

26 And he began to speak boldly in the synagogue: and when Aquila and Priscilla had heard him, they took him to them and expounded to him the derech of אִי אֵלֶיךָ more fully.

27 And when he was disposed to pass into Achayah, the Yisraelite brothers wrote, exhorting the talmidim to receive him and when he arrived, helped them much who had believed through chen:
28 For he mightily refuted the Yahudim, publicly, showing by the Keetvay HaKadosh that *וּמִשִּׁיחַ* was in fact The Moshiach.

19 And it came to pass, that, while Apollos was at Corinth, Shaul having passed through the upper borders came to Ephsiyah: and finding certain talmidim,

2 He said to them, Have you received The Ruach Hakodesh when you believed? And they said to him, We have not even heard whether there is any Ruach Hakodesh.

3 And he said to them, Into what then were you immersed? And they said, Into Yochanan ha Matbeel's mikvah.

4 Then said Shaul, Yochanan ha Matbeel truly immersed with the mikvah of teshuvah, saying to the people, that they should believe on Him who should come after him, that is, on Moshiach *וּמִשִּׁיחַ*.

5 When they heard this, they were immersed in the Name of The Master *וּמִשִּׁיחַ*.

6 And when Shaul had laid his hands upon them, The Ruach Hakodesh came on them; and they spoke with tongues and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue and spoke boldly for around three chodashem, disputing and persuading the things concerning the malchut of *וּמִשִּׁיחַ*.

9 But when some were hardened and believed not, but spoke evil of the Derech before the multitude, he departed from them and separated the talmidim

and they held midrash daily in the yeshiva of Tyrannus.

10 And this continued for around two years; so that all those who dwelt in Asia Minor heard The Word of The Master $\omega\upsilon\acute{\iota}\alpha\alpha\zeta$, Yahudim, Greeks and Arameans.

11 And $\alpha\acute{\iota}\alpha\alpha\zeta$ worked special nisim by the hands of Shaul:

12 So that even from the clothes on his gooff were brought to the sick handkerchiefs, or aprons and the diseases departed from them, the shedim went out from them and the insane were restored.

13 Then certain roving Yahudim, exorcists, took it upon themselves to call out over those who had shedim in the Name of The Master $\omega\upsilon\acute{\iota}\alpha\alpha\zeta$, saying, We adjure you by $\omega\upsilon\acute{\iota}\alpha\alpha\zeta$ who Shaul proclaims.

14 And there were seven sons of Skeua, a Yahudi and the head of the roving exorcist kohanim, who did the same thing.

15 And the evil shed answered and said, Yahushua I know and Shaul I know; but who are you?

16 And the man in whom the evil ruach was leaped on them and overcame them and prevailed against them, so that they fled out of that bayit naked, beaten and wounded.

17 And this was known to all the Yahudim and Greeks also dwelling at Ephsiyah; and fear fell on them all and the Name of the Savior $\omega\upsilon\acute{\iota}\alpha\alpha\zeta$ was magnified.

18 And many that believed came and confessed and showed their s.a.tanic deeds.

19 Many of them also who used magic brought their books together and burned them before all men: and they counted the price of the books and found it fifty thousand pieces of silver.

20 So mightily grew The Word of $\alpha\acute{\iota}\alpha\alpha\zeta$ and prevailed.

21 After these things were ended, Shaul purposed in The Ruach, when he had passed through Makedonia and Achayah, to go to Yahrushalayim, saying, After I have been there, I must also see Romiyah.

22 So he sent into Makedonia two of them that attended to him, Timtheous and Erastos; but he himself stayed in Asia Minor for a while.

23 At the same time there arose a big stir about The Derech.

24 For a certain man named Demetrius, a silversmith, who made silver shrines for Artemis the pagan mighty one, brought no small gain to the craftsmen;

25 When he called together the shrine makers and said, Sirs, you know that by this craft we have our wealth.

26 Moreover you see and hear, that not only at Ephsiyah, but almost throughout all of Asia Minor, this Shaul has persuaded and turned away many people, saying that they are not mighty ones which we make with our hands:

27 So that not only our livelihood is in danger to come to nothing; but also that the shrine of the great female mighty one Artemis should be despised and her magnificence should be destroyed, whom all in Asia Minor and the olam worships.

28 And when they heard these sayings, they were full of wrath and cried out, saying, Great is Artemis of the Ephesians.

29 And the entire city was filled with confusion: and having caught Gaius and Aristarchus, men of Makedonia, Shaul's companions in travel, they rushed with one accord into the theatre.

30 And when Shaul would have entered into the mob, the talmidim did not allow him.

31 And certain of the officials of Asia Minor, who were his chaverim, sent for him, desiring that he would not risk his chayim in the theatre.

32 Some therefore cried one thing and some another: for the mob was confused; and most did not know why they had come together.

33 And they drew Alexander out of the multitude, the Yahudim putting him forward. And Alexander motioned for silence with his hand and would have made his defense to the people.

34 But when they knew that he was a Yahudi, all with one voice for about two hours cried out, Great is Artemis of the Ephesians.

35 And when the mayor had quieted the people, he said, You men of Ephsiyah, what man is there that knows not how that the city of the Ephesians is a worshipper of the great female mighty one Artemis and her image which fell down from Zeus in the shamayim?

36 Seeing then that these things cannot be spoken against, you should be quiet, do nothing in haste.

37 For you have brought here these men, who are neither robbers of temples, nor blasphemers of your female mighty one.

38 Therefore if Demetrius and the craftsmen who are with him, have a matter against any man, the courts are open and there are proconsuls: let them accuse one another.

39 But if you inquire anything concerning any other matters, it shall be determined in a lawful court.

40 For we are in danger to be called to an account for this yom's riot, there being no reason we can give to account for this mob scene.

41 And when he had spoken, he dismissed the crowd.

20 And after the uproar had ceased, Shaul called to him the talmidim and embraced them and departed to go into Makedonia.

2 And when he had gone over those parts and had given them much exhortation, he came into Greece,

3 And there he stayed three chodashem. And when the unbelieving Yahudim lay in wait for him, as he was about to sail into Syria, he purposed to return through Makedonia.

4 And there accompanied him into Asia Minor Sopater from Berea; and from Tesloniqyah, Aristarchos and Secundos; and Gaios from Derbe and Timtheous; and from Asia Minor, Tuchicos and Trophimos.

5 These going on ahead waited for us at Troas.

6 And we sailed away from Philippi after the yamim of Chag Matzoth, and came to them at Troas in five yamim; where we stayed seven yamim.

7 And moreover on one of The Shabbats, when the talmidim came together to break lechem, Shaul proclaimed to them, ready to depart the next yom; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutuchos, who fell into a deep sleep: and as Shaul was sharing a long teaching, he sank into deep sleep and fell down from the third loft and was picked up dead.

10 And Shaul went down and fell on him and embraced him and said, Don't worry; for his chayim is now in him.

11 When he therefore had come up again and had broken lechem and eaten and talked a long while, even until daybreak he then departed.

12 And they brought the young man alive and rejoiced exceedingly.

13 And we went ahead by ship and sailed to Assos, there intending to take in Shaul: for so had he appointed, having gone there by land.

14 And when he met with us at Assos, we took him in and came to Mitulene.

15 And we sailed there and came the next yom opposite Chios; and the next yom we arrived at Samos and stayed at Trogyllium; and the next yom we came to Miletus.

16 For Shaul had determined to sail by Ephesus because he would not spend the time in Asia Minor: for he rushed, if it were still possible for him, to be at Yehushalayim for Chag Shavuot.

17 And from Miletus he sent to Ephesus and called the zechanim of the kehilla of Yisrael.

18 And when they had come to him, he said to them, You know, from the first yom that I came into Asia Minor, what kind of lifestyle I had with you at all times,

19 Serving אֱלֹהִים with all humility of mind and with many tears and temptations, what befell me by the lying in wait of the unbelieving Yahudim:

20 And how I kept back nothing that was profitable for you, but have showed you and have taught you publicly and from bayit to bayit,

21 Testifying both to the Yahudim and also to the Greeks, teshuvah before אֱלֹהִים and emunah toward our Master ה' Ha Moshiach.

22 And now, see, I go bound in The Ruach to Yehushalayim, not knowing the things that shall befall me there:

23 Except that The Ruach Hakodesh witnesses in every city, saying that prison and afflictions await me.

24 But none of these things move me, neither count I my chayim dear to myself, so that I might finish my course with simcha and the service, which I have received from The Master *אדני*, to testify The Besorah of the chen of *אדני*.

25 And now, see, I know that you all, among whom I have gone proclaiming the malchut of *אדני*, shall see my face no more.

26 Therefore I take you to record this yom that I am pure from the dahm of all men.

27 For I have not held back to declare to you the complete counsel of *אדני*.

28 Take heed therefore to yourselves and to all the flock, over which The Ruach Hakodesh has made you overseers, to feed the kehilla of Yisrael in *אדני*, which He has purchased with His own dahm.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also from among your own selves shall men arise, speaking perverse things, to draw away talmidim after themselves.

31 Therefore watch and remember, that for about three years I ceased not to warn every one lyla and yom with tears.

32 And now, Yisraelite brothers, I commend you to *אדני* and to The Word of His chen, which is able to build you up and to give you an inheritance among all them who are kadosh.

33 I have coveted no man's silver, or gold, or apparel.

34 Yes, you yourselves know, that these hands have supplied my necessities, for me and for those that were with me.

35 I have showed you all things, how that by working hard you also must support the weak and to

remember The Words of The Master *וַיֹּאמֶר*, how He said, It is more blessed to give than to receive.
36 And when he had spoken this, he kneeled down and made tefillah with them all.
37 And they all wept hard and fell on Shaul's neck and kissed him,
38 Sorrowing most of all for The Words that he spoke, that they should see his face no more. And they accompanied him to the ship.

21 And it came to pass, that after we had separated from them and had launched, we came with a straight course to Coos and the yom following to Rhodes and from there to Patara:
2 And finding a ship sailing over to Phoenicia, we went aboard and set out.
3 Now when we had seen Cyprus, we left it on the left hand and sailed into Syria and landed at Tsor: for there the ship was to unload her cargo.
4 And finding talmidim, we stayed there seven yamim: who said to Shaul through The Ruach that he should not go up to Yahrushalayim.
5 And when we had accomplished those yamim, we departed and went our derech; and they all brought us on our derech, with their wives and children, until we were out of the city: and we kneeled down on the shore and made tefillah.
6 And when we had taken our leave one of another, we sailed; and they returned home again.
7 And when we had finished our course from Tsor, we came to Ptolemais and greeted the Yisraelite brothers and stayed with them one yom.
8 And the next yom we that were of Shaul's group departed and came to Caesarea: and we entered into the bayit of Philip the Proclaimer, who was one of the seven; and stayed with him.

9 And the same man had four daughters, virgins, who did prophesy.

10 And as we stayed there many yamim, there came down from Yahudah a certain navi, named Hagav.

11 And when he had come to us, he took Shaul's girdle and bound his own hands and feet and said, This says The Ruach Hakodesh, So shall the Yahudim at Yahrushalayim bind the man that owns this girdle and shall deliver him into the hands of the pagans.

12 And when we heard these things, both we and those of that place, begged him not to go up to Yahrushalayim.

13 Then Shaul answered, What do you mean by weeping and breaking my lev? For I am ready not only to be bound, but also to die at Yahrushalayim for the Name of The Master **אֱלֹהֵינוּ**.

14 And when he would not be persuaded, we ceased, saying, The will of **אֱלֹהֵינוּ** be done.

15 And after those yamim we prepared and went up to Yahrushalayim.

16 There went with us also certain of the talmidim of Caesarea and brought with them Menason of Cyprus, an old talmid, with whom we should lodge.

17 And when we had come to Yahrushalayim, the Yisraelite brothers received us with simcha.

18 And the yom following Shaul went in with us to Yaakov; and all the zechanim were present.

19 And when he had greeted them, he declared particularly what things **אֱלֹהֵינוּ** had done among the goyim by his service.

20 And when they heard it, they gave tehilla to **אֱלֹהֵינוּ** and said to him, You see, brother, how many tens of thousands there are who believe among the Yahudim; and they are all zealous for the Torah:

21 And they are wrongly informed about you, that you teach all the Yahudim who are among the goyim to forsake Moshe's Torah, saying that they should not brit-milah their children, neither walk after the halacha of Torah.

22 What is this therefore? The multitudes will hear that you have come.

23 So do what we tell you: We have four men who have a Nazarite vow on them;

24 Take them and cleanse yourself with them and pay their expenses, that they may shave their heads: and then all will know that those things, of which they were informed about you, are false and nothing; but that you yourself also have your halacha orderly, guarding all of the Torah.

25 As touching the returning goyim which believe, we have written and concluded that they keep themselves from things offered to idols and from dahm and from strangled things and from fornication.*

26 Then Shaul took the men and the next yom cleansed himself with them and entered into the Beit HaMikdash, to signify the completion of the yamim of their separation, until the offering should be given for every one of them.

27 And when the seven yamim were almost ended, the Yahudim who were from Asia Minor, when they saw him in the Beit HaMikdash, stirred up all the people and laid hands on him,

28 Crying out, Men of Yisrael, help: This is the man, that teaches all men everywhere against the people of Yisrael and the Torah and this makom kadosh: and furthermore he brought Greeks into the Beit HaMikdash and has polluted this makom kadosh.

29 For they had been seen before with him in the city, Trophimos the Ephesian, whom they supposed that Shaul had brought into the Beit HaMikdash.

30 And all the city was moved and the people ran together: and they took Shaul and dragged him out of the Beit HaMikdash: and immediately shut the doors.

31 And as they went about to kill him, news came to the chief captain of the company, that all Yahrushalayim was in an uproar.

32 He immediately took soldiers and centurions and ran down to them: and when they saw the chief captain and the soldiers, they stopped beating Shaul.

33 Then the chief captain came near and took him and commanded him to be bound with two chains; and demanded to know who he was and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the real reason for the tumult, he commanded him to be carried into the headquarters.

35 And when he came to the stairs, so it was, that he had to be carried by the soldiers because of the violence of the people.

36 For the multitude of the unbelieving people followed after him, shouting, Away with him.

37 And as Shaul was about to be led into the headquarters, he said to the chief captain, May I speak to you? The chief captain said, Can you speak Greek?

38 Are not you that Mitzri, who a while back made a revolt and led out into the wilderness four thousand men that were assassins?

39 But Shaul said, No. I am a man, a Yahudi of Tarsus, a city in Cilikia, a citizen of a well known

city: and, I beg you, allow me to speak to my people Yisrael.

40 And when he had given him permission, Shaul stood on the stairs and motioned with the hand to the people. And when there was a great silence, he spoke to them in the Ivrit tongue, saying,

22 Men, Yisraelite brothers and ahvot of Yisrael, listen to my defense, which I make to you now.

2 And when they heard that he spoke in the Ivrit tongue, they kept even quieter and he said,

3 I am indeed a man who am a Yahudi, born in Tarsus, a city in Cilikia, yet brought up in this city at the yeshiva of Gamliel and taught according to the perfect manner of the Torah of the ahvot and was zealous towards Ahloha, as you all are this yom.

4 And I persecuted the Derech to the death, binding and delivering into prisons both men and women.

5 As also the Kohen HaGadol does bear me witness and all the zechanim of the Sanhedrin: from whom also I received letters to the Yisraelite brothers and went to Dameshek, to bring them who were there bound to Yahrushalayim, to be punished.

6 And it came to pass, that, as I made my journey and had come near to Dameshek around noon, suddenly there shone from the shamayim a Great Ohr all around me.

7 And I fell to the ground and heard a voice saying to me, Shaul, Shaul, why do you persecute Me personally?

8 And I answered, Who are You, Master? And He said to me, I AM *אֲנִי* of Natzeret, whom you persecute.

9 And they that were with me saw The Ohr and were afraid; but they did not hear the voice of Him that spoke to me.

10 And I said, What shall I do, Master? And *וַיֹּאמֶר* said to me, Arise and go into Dameshek; and there it shall be told you all things which are appointed for you to do.

11 And when I could not see for the tifereth of that Ohr, being led by the hand of those that were with me, I came into Dameshek.

12 And one Chananyah, a devout man following the Torah, having a tov report among all the Yahudim who dwelt there,

13 Came to me and stood and said to me, Brother Shaul, receive your sight. And the same hour I looked up at him.

14 And he said, The Ahloha of our ahvot has chosen you, that you should know His will and see that Tzadik-One and should hear the voice from His mouth.

15 For you shall be His witness to all men of what you have seen and heard.

16 And now why do you delay? Arise and be immersed and wash away your sins, calling on the Name of *יְהוָה*.

17 And it came to pass, that, when I had come again to Yahrushalayim, even while I made tefillah in the Beit HaMikdash, I went into a trance;

18 And saw Him saying to me, Hurry and get quickly out of Yahrushalayim: for they will not receive your testimony concerning Me.

19 And I said, Master, they know that I imprisoned and beat in every synagogue those that believed on You:

20 And when the dahm of Your martyr Tzephanyah was shed, I also was standing by and approving of his death and held the garments of those that killed him.

21 And He said to me, Depart: for I will send you far from here to the goyim.

22 And they gave him their attention up to this Word and then lifted up their voices and said, Away with such a fellow from the olam: for it is not fit that he should even live.

23 And as they shouted, they cast off their clothes and threw dust into the air,

24 The chief captain commanded him to be brought into the headquarters and ordered that he should be examined after a scourging and beating; that he might know the reason they shouted against him.

25 And as they bound him with straps, Shaul said to the captain that stood by, Is it lawful for you to scourge a man that is a citizen of Romiyah and yet uncondemned?

26 When the captain heard that, he went and told the chief captain, saying, Be careful what you do: for this man is a citizen of Romiyah.

27 Then the chief captain came and said to him, Tell me, are you a Romiyah citizen? He said, Ken.

28 And the chief captain answered, I paid a great price for my citizenship. And Shaul said, But I was freely born as a Romiyah citizen.

29 Then right away those who should have examined him left him alone: and the chief captain also was worried, after he knew that he was a Romiyah citizen because he had bound him unlawfully.

30 On the next yom because he desired to know the emet reason why he was accused by the unbelieving Yahudim, he unbound and released him and commanded the chief kohanim and all their Sanhedrin to appear and brought Shaul down and set him before them.

23 And Shaul, intently beholding the Sanhedrin, said, Men and Yisraelite brothers, I have lived in all tov conscience before אֱלֹהִים until this yom.

2 And the Kohen HaGadol Chananyah commanded them that stood by him to hit him on the mouth.

3 Then said Shaul to him, אף אף shall hit you, you whited wall: for you sit to judge me by the Torah and then command me to be hit contrary to the Torah.

4 And they that stood by said, Do you even revile Ahloha's Kohen HaGadol?

5 Then said Shaul, I did not know brothers, that he was the Kohen HaGadol: for it is written, You shall not speak evil of the ruler of your people.

6 But when Shaul perceived that the one part were Tzadukim and the other Prushim, he cried out in the Sanhedrin, Men and brothers, I am a Prush, the son of a Prush: because of my tikvah in the resurrection of the dead – the mee-chayai hamaytiim – I am being questioned.

7 And when he had said this, there arose a dissension between the Prushim and the Tzadukim: and the multitude was divided.

8 For the Tzadukim say that there is no resurrection, or heavenly malachim and shedim: but the Prushim confess both.

9 And there arose a great tumult: and the Sophrim who were of the Prushim's viewpoint arose, saying, We find no evil in this man: but if a ruach, or a heavenly malach has spoken to him, let us not fight against Ahloha.

10 And when there arose a great dissension, the chief captain, fearing lest Shaul might have been pulled to pieces by them, commanded the soldiers to go down and to take him by force from among them and to bring him into the headquarters.

11 And the lyla following אף אף stood by him and said, Be of tov ruach, Shaul: for as you have testified of Me in Yahrushalayim, so must you bear witness in Romiyah.

12 And when it was daylight, certain of the Yahudim banded together and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Shaul.

13 And there were more than forty who had made this conspiracy.

14 And they came to the chief kohanim and zechanim and said, We have bound ourselves under a great curse, that we will eat nothing until we have killed Shaul.

15 Now therefore you with the Sanhedrin tell the chief captain so that he brings him down to you tomorrow and pretend as if you are seeking more information from him: and we, whenever he comes near, are ready to kill him.

16 And when Shaul's nephew heard of their lying in wait, he went and entered into the headquarters and told Shaul.

17 Then Shaul called one of the centurions to him and said, Bring this young man to the chief captain: for he has something to tell him.

18 So he took him and brought him to the chief captain and said, Shaul the prisoner called me to him and asked me to bring this young man to you, who has something to tell you.

19 Then the chief captain took him by the hand and went with him aside privately and asked him, What is that you have to tell me?

20 And he said, The unbelieving Yahudim have agreed to ask you that you would bring down Shaul tomorrow into the Sanhedrin, as though they would inquire something of him more fully.

21 But do not yield to them: for they lie in wait for him more than forty men who, have bound themselves with an oath, that they will neither eat nor drink until they have killed him: and now they are ready, looking for the promise from you.

22 So the chief captain then let the young man depart and said, See that you tell no man that you have showed these things to me.

23 And he called to him two centurions, saying, Make ready two hundred soldiers to go to Caesarea and seventy horsemen and two hundred spearmen, at three in the boker;

24 And provide them beasts that they may set Shaul on them and bring him safely to Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias sends greetings to the most excellent Governor Felix.

27 This man was taken by the unbelieving Yahudim and would have been killed by them: then I came with an army and rescued him, having understood that he was a citizen of Romiyah.

28 And when I wanted to know the reason why they accused him, I brought him out into their Sanhedrin:

29 Whom I perceived to be accused of questions about their Torah, but to have nothing laid to his charge worthy of death, or even of prison.

30 And when it was told to me how the unbelieving Yahudim lay in wait for the man, I sent right away to you and gave commandment to his accusers also to speak before you exactly what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Shaul and brought him by lyla to Antipatris.

32 On the next yom they left the horsemen to go with him and returned to the headquarters:

33 Who, when they came to Caesarea and delivered the letter to the governor, presented Shaul also before him.

34 And when the governor had read the letter, he asked what province he was from. And then he understood that he was of Cilikia;

35 I will listen to you, when your accusers have also come, he said. And he commanded him to be kept in Herod's Praetorium.

24 And after five yamim Chananyah the Kohen HaGadol descended with the zechanim and with a certain orator named Tertullus, who informed the governor against Shaul.

2 And when he was called out, Tertullus began to accuse him, saying, Seeing that by you we enjoy great shalom and that very worthy deeds are done to this nation by your care,

3 We accept it always and in all places, most noble Felix, with all hodu.

4 But, that I not weary you with long explanations, I ask you that you would listen to us in your kindness just a few of our words.

5 For we have found this man a pestilent fellow and a mover of sedition among all the Yahudim throughout the olam and a ringleader of the sect of the Natsarim:

6 Who also has gone about to profane the Beit HaMikdash: whom we took and would have judged according to our Torah.

7 But the chief captain Lysias came upon us and with great violence took him away out of our hands,

8 Commanding his accusers to come to you: so that by examining him yourself you will have the da'at of all these things, of which we accuse him.

9 And the unbelieving Yahudim also agreed, saying that these things were so.

10 Then Shaul, after the governor had motioned to him to speak, answered, Knowing that you have been for many years a shophet to this nation, I gladly defend myself:

11 So that you may understand, about twelve yamim ago I went up to Yahrushalayim to worship.

12 And they neither found me in the Beit HaMikdash disputing with any man, nor stirring up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things of which they now accuse me.

14 But this I confess to you, that after the Derech which they call heresy, so I worship the Ahloha of my ahvot, believing all things which are written in the Torah and in the Neviim:

15 Having tikvah toward Ahloha, which they themselves also believe, that there shall be a resurrection of the dead, both of the tzadikim and the unjust.

16 It is for this reason that I labor, to always have a conscience void of offence toward Ahloha and toward men.

17 Now after many years I came to bring assistance to my nation and terumah offerings.

18 At which time certain Yahudim from Asia Minor found me cleansed in the Beit HaMikdash, neither with a multitude, nor with tumult.

19 Who should be here before you and object, if they had something against me.

20 Or, else let those here say, if they have found any evil doing in me, while I stood before the Sanhedrin,

21 Except it be for this one declaration, that I shouted standing among them, It is regarding the resurrection of the dead that I am called into questioning by you this yom.

22 And when Felix heard these things, having more exact da'at of the Derech, he deferred and said, When Lysias the chief captain shall come down, I will decide your matter.

23 And he commanded a captain to keep Shaul and to let him have liberty and that he should not forbid any of his acquaintances to attend to, or visit him.

24 And after certain yamim, when Felix came with his isha Drusilla, who was a female Yahudi, he sent for Shaul and heard him concerning the emunah in The Moshiach.

25 And as he reasoned of tzedakah, self-control and the mishpat to come, Felix trembled and answered, Go your derech for now; when I have some time, I will call for you.

26 He hoped also that money should have been given to him by Shaul, that he might free him: therefore he sent for him often and communed with him.

27 But after two years Porcius Festus succeeded Felix: and Felix, willing to do the unbelieving Yahudim a favor, left Shaul in prison.

25 Now when Festus had come into the province, after three yamim he ascended from Caesarea to Yahrushalayim.

2 Then the Kohen HaGadol and the leaders of the Yahudim informed him against Shaul and begged him,

3 Asking a favor from him, that he would send him to Yahrushalayim, laying wait in the derech to kill him.

4 But Festus answered, that Shaul should be kept at Caesarea and that he himself would depart there shortly.

5 Let them therefore, said he, which among you are able, go down with me and accuse this man, if there be any wickedness in him.

6 And when he had stayed among them more than ten yamim, he went down to Caesarea; and the next yom sitting on the mishpat seat commanded Shaul to be brought out.

7 And when he had come, the unbelieving Yahudim who came down from Yahrushalayim stood around

and laid many and grievous complaints against Shaul, which they could not prove.

8 When he answered for himself he said, Neither against the Torah of the Yahudim, neither against the Beit HaMikdash, nor yet against Kaiser, have I offended in any thing at all.

9 But Festus, willing to do the unbelieving Yahudim a favor, answered Shaul and said, Will you go up to Yahrushalayim and there be judged of these things before me?

10 Then said Shaul, I stand at Kaiser's mishpat seat, where I ought to be judged: to the Yahudim have I done no wrong, as you very well know.

11 For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things of which these accuse me, no man may deliver me to them. I appeal to Kaiser.

12 Then Festus, when he had conferred with the Sanhedrin, answered, Have you appealed to Kaiser? To Kaiser shall you go.

13 And after certain yamim Melech Agrippa and Bernice came to Caesarea to greet Festus.

14 And when they had been there many yamim, Festus declared Shaul's cause to the melech, saying, There is a certain man left in prison by Felix:

15 About whom, when I was at Yahrushalayim, the chief kohanim and the zechanim of the Yahudim informed me, desiring to have mishpat against him.

16 To whom I answered, It is not the manner of the Romayim to deliver any man to die, before the one accused has an opportunity to answer the accusers face to face and have a chance to answer for himself concerning the crime laid against him.

17 Therefore, when they were come here, without any delay on the next yom I sat on the mishpat seat and commanded the man to be brought out.

18 Against whom when the accusers stood up, they brought none of the accusations about such things as I thought:

19 But had certain issues against him about their own worship and about someone named *סופראז*, who was dead, whom Shaul affirmed to be alive.

20 And because I was uncertain about these matters, I asked him whether he would go to Yahrushalayim and there be judged on these matters.

21 But when Shaul had appealed to be kept for a hearing before Augustus, I commanded him to be kept until I might send him to Kaiser.

22 Then Agrippa said to Festus, I would also like to hear the man myself. Tomorrow, he said, you shall hear him.

23 And the next yom, when Agrippa had come and Bernice, with great show and had entered into the place of hearing, with the commanders and important men of the city, at Festus's commandment Shaul was brought out.

24 And Festus said, Melech Agrippa and all men who are here present with us, you see this man, about whom all the multitude of the Yahudim have dealt with me, both at Yahrushalayim and also here, screaming that he should not live any longer.

25 But when I found that he had committed nothing worthy of death and that he himself had appealed to Augustus, I have determined to send him.

26 Of whom I have no certain charges to write to my master. Therefore I have brought him out before you and especially before you, O melech Agrippa, so that, after your examination, I might have something to charge him with.

27 For it seems to me unreasonable to send a prisoner and not signify the crimes brought against him.

26 Then Agrippa said to Shaul, You are permitted

to speak for yourself. Then Shaul stretched out his hand and answered for himself:

2 I think of myself as favored, Melech Agrippa because I shall answer for myself this yom before you touching all the things that I am accused of by the unbelieving Yahudim:

3 Especially because I know you to be expert in all customs and questions which are among the Yahudim: therefore I ask you to listen to me patiently.

4 My manner of chayim from my youth, which was from the start known by my own nation of Yisrael at Yahrushalayim, is known by all the Yahudim;

5 Who knew me from the beginning, if they would testify, that after the strictest sect of our observance I lived as a Prush with their excellent teaching.

6 And now I stand and am judged for the tikvah of the promise made by אֱלֹהִים to our ahvot:

7 To which promise our twelve tribes, diligently praying to Ahloha yom and lyla, have tikvah to come. For which tikvah's sake, Melech Agrippa, I am accused by the unbelieving Yahudim.

8 Why should it be thought a thing incredible with you, that אֱלֹהִים should raise the dead?

9 I truly thought to myself, that I should do many things contrary to the Name of אֱלֹהִים of Natzeret.

10 Which things I also did in Yahrushalayim: and many of the Yisraelite kidushim did I lock in prison, having received authority from the chief kohanim; and when they were put to death, I gave my voice against them.

11 And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly mad at them, I persecuted them even to foreign cities.

12 While doing this, as I went to Dameshek with authority and commission from the chief kohanim,
13 At midday, O Melech, I saw on the road an ohr from the shamayim, greater than the brightness of the shemesh, shining all around me and on those who journeyed with me.

14 And when we all were fallen to the ground, I heard a voice speaking to me and saying in Ivrit, Shaul, Shaul, why do you persecute Me? It is hard for you to offer against Me this worthless resistance.

15 And I said, Who are You, Master? And He said, I AM Yahushua whom you persecute.

16 But rise and stand upon your feet: for I have appeared to you for this purpose, to make you an eved and a witness both of these things which you have seen and of those things which I will reveal to you;

17 Delivering you from the people, and from the goyim, to whom I now send you,

18 To open their eyes and to turn them from darkness to ohr and from the power of s.a.tan to אלהים, that they may receive forgiveness of sins and an inheritance among them who are kadosh by emunah that is in Me.

19 Therefore, O Melech Agrippa, I was not disobedient to the heavenly vision:

20 But showed it first to them of Dameshek and at Yahrushalayim and throughout all the borders of Yahudah and then to the goyim, that they should make teshuvah and turn to אלהים and do mitzvoth meet for teshuvah.

21 For these reasons the unbelieving Yahudim caught me in the Beit HaMikdash and went about to kill me.

22 Having therefore obtained help from אלהים, I continue to this yom, witnessing both to small and

great, saying no other things than those, which the neviim and Moshe Rabainu said, would come:

23 That The Moshiach should suffer and that He should be the first that should rise from the dead and should show Ohr to the people and to the goyim.

24 And as he was speaking for himself, Festus said with a loud voice, Shaul, you are beside yourself; much learning has made you meshugas.

25 But he said, I am not meshugas, most noble Festus; but speak out The Words of emet and common sense.

26 For the melech knows of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from you; for this thing was not done in a corner.

27 Melech Agrippa, do you believe the neviim? I know that you believe.

28 Then Agrippa said to Shaul, You almost are persuading me to be a Notsri.

29 And Shaul said, I would to Ahloha, that not only you, but also all that hear me today, might become fully as I am, except for these chains.

30 And when he had spoken all this, the melech rose up and the governor and Bernice and they that sat with them:

31 And when they had left, they talked between themselves, saying, This man does nothing worthy of death, or of prison.

32 Then said Agrippa to Festus; This man could have been set free, if he had not appealed to Kaiser.

27 And when it was determined that we should sail into Italy, they delivered Shaul and certain other prisoners to one named Julius, a captain of the Augustan regimen.

2 And entering into a ship from Adramyttium, we launched, meaning to sail by the borders of Asia Minor; with Aristarchos, a Makedonian of Tesloniqyah, being with us.

3 And the next yom we landed at Tzidon. And Julius courteously treated Shaul and gave him liberty to go to his chaverim to refresh himself.

4 And when we had launched from there, we sailed under Cyprus because the winds were contrary.

5 And when we had sailed over the sea of Cilikia and Pamphylia, we came to Mura, a city of Lucia.

6 And there the captain found a ship from Alexandria sailing into Italy; and he put us on board.

7 And when we had sailed slowly many yamim and barely were come opposite Cnidus, the wind did not allow us to proceed, we sailed close to Crete, off Salmone;

8 And, hardly passing it, came to a place which is called The Fair Havens; near the city of Lasea.

9 Now we remained there a long time, even until the Yom Kippur fast was past, and since it had become dangerous for anyone to sail, Shaul admonished them,

10 And said to them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the cargo and ship, but also of our chayim.

11 Nevertheless the captain believed the navigator and the owner of the ship, more than those things that were spoken by Shaul.

12 And because the harbor was not suited to winter in, most advised to depart from there also, if by any means they might get to Phoenicia and spend the winter there; which is a harbor of Crete, facing southwest and northwest.

13 And when the south wind blew softly, supposing that they had obtained their purpose, leaving there, they sailed close by Crete.

14 But not long after there arose against us a hurricane, called Euroclydon.

15 And when the ship was caught and could not hold up against the wind, we yielded control of it.

16 And passing under a certain island that is called Clauda, we could hardly retain the ship's lifeboat:

17 Which when they had taken it up, we girded up and prepared the ship and, feared lest we should fall into the downward rapids, we pulled down the sail and drifted.

18 And we being exceedingly tossed with the hurricane, the next yom they began to throw our belongings into the sea;

19 And the third yom we cast out with our own hands the rigging of the ship.

20 And when neither shemesh nor cochavim in many yamim appeared and the hurricane beat on us, all tikvah that we should be saved was then lost.

21 But after a long abstinence from food Shaul stood out in the midst of them and said, Sirs, you should have listened to me and not have sailed from Crete, only to have experienced this harm and loss.

22 And now I exhort you to be of tov courage: for there shall be no loss of any man's chayim among you, but only of the ship.

23 For there stood by me this lyla a Heavenly Malach of אֱלֹהִים, whose I am and whom I serve,

24 Saying, Fear not, Shaul; you must be brought before Kaiser: and, look, אֱלֹהִים has given you all them that sail with you.

25 Therefore, sirs, be of tov courage: for I believe אֱלֹהִים, that it shall be even as it was told to me.

26 But first we must run aground upon a certain island.

27 But when the fourteenth lyla was come, as we were driven up and down in the Adriatic Sea, about

midnight the sailors determined that they had drawn near to some country;

28 And taking sounding measurements, they found it twenty fathoms: and when they had gone a little further, they sounded again and found it fifteen fathoms.

29 Then fearing lest we should run aground, they dropped four anchors out of the stern and made tefillah for the yom to come.

30 And as the sailors were about to flee out of the ship, when they had let down the lifeboat into the sea, under pretense as though they were casting out anchors to fasten the ship,

31 Shaul said to the captain and to the soldiers, If these people do not stay in the ship, they cannot survive.

32 Then the soldiers cut off the ropes of the lifeboat and let it fall off.

33 And while the yom was dawning, Shaul sought them all to take food, saying, This yom is the fourteenth yom that you have stayed and continued fasting, having taken nothing.

34 Therefore I beg you to take some food: for this is for your health: for there shall not a hair fall from the head of any of you.

35 And when he had spoken, he took lechem and gave hodu to אֲרָאֵל in the presence of them all: and when he had broken it, he began to eat.

36 Then were they all of tov courage and they also took some food.

37 And we were in the ship a total of two hundred seventy six beings.

38 And when they had eaten enough, they lightened the ship and cast out the wheat into the sea.

39 And when it was yom, they did not recognize the land: but they discovered a certain bay with a shore,

into which they planned, if it were possible, to run the ship.

40 And when they had cut off the anchors, they threw them into the sea and loosed the rudder ropes and hoisted up the main sail to the wind and made it to shore.

41 And falling into a place where two seas met, they ran the ship aground; and the front stuck fast and remained unmovable, but the back of it was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim away and escape.

43 But the captain, willing to save Shaul, kept them from their purpose; and commanded that those who could swim should cast themselves first into the sea and go to land:

44 And the rest, some on boards and some on broken pieces of the ship. And so it came to pass, that they all escaped safely to land.

28 And having come to safety, then they learned that the island was called Melita.

2 And the barbarians who lived there showed us much kindness: for they lit a fire and received each one of us because of the falling rain and because of the cold.

3 And when Shaul had gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat and bit his hand.

4 And when the barbarians saw the creature hanging on his hand, they said among themselves, No doubt this man is a murderer, who, though he has escaped the sea, yet mishpat does not allow him to have his chayim.

5 And he shook off the viper into the fire and felt no harm.

6 But they looked to see when he would swell up, or die suddenly: but after they had looked a great while and saw no harm come to him, they changed their minds and said that he was a mighty Ahloha.

7 In the same area were lands belonging to the chief of the island, whose name was Publius; who received us and lodged us at his home for three yamim most courteously.

8 And it came to pass, that The Abba of Publius lay sick of a fever and of a bowel pain: to whom Shaul entered in and made tefillah and laid his hands on him and healed him.

9 So when this was done, others also, who had diseases in the island, came and were healed:

10 Who also honored us with many honors; and when we departed, they gave us such basic things as were necessary.

11 And after three chodashem we departed in a ship from Alexandria, which had wintered on the island, whose carved figurehead was Castor and Pollux.

12 And landing at Syracuse, we stayed there three yamim.

13 And from there we got hold of a compass and came to Rhegium: and after one yom the south wind blew and we came the next yom to Puteoli:

14 Where we found Yisraelite brothers and were invited to stay with them for seven yamim: and so we went toward Romiyah.

15 And from there, when the Yisraelite brothers heard of us, they came to meet us as far as Appiiforum and the Three Taverns: who when Shaul saw, he gave hodu to אַיִן אֵל and took courage.

16 And when we came to Romiyah, the captain delivered the prisoners to the captain of the guard: but Shaul was allowed to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three yamim Shaul called the rulers of the Yahudim together: and when they had come together, he said to them, Men and Yisraelite brothers, though I have committed nothing against the Yahudim, or the Torah of our ahvot, yet was I delivered as a prisoner from Yahrushalayim into the hands of the Romayim.

18 Who, when they had examined me, would have let me go because there was no reason for death to be brought against me.

19 But when the unbelieving Yahudim spoke against it, I was obliged to appeal to Kaiser; not that I had anything to accuse my nation of.

20 For this cause therefore have I called for you, to see you and to speak with you: because it is for the tikvah of Yisrael that I am bound with these chains.

21 And they said to him, We neither received letters out of the province of Yahudah concerning you, neither did any of the Yisraelite brothers that came here show, or speak any lashon hara against you.

22 But we desire to hear from you what you think: for as concerning this sect, we know that everywhere it is spoken against.

23 And when they had appointed him a yom, there came many to him into his lodging; to whom he expounded and testified about the malchut of אֱלֹהִים, persuading them concerning אֱלֹהִים, both out of the Torah of Moshe and out of the Neviim, from boker until evening.

24 And some believed the things that were spoken and some believed not.

25 And when they agreed not among themselves, they departed, after Shaul had spoken one final word, Well did The Ruach Hakodesh speak by Yeshayahu the navi to our ahvot,

26 Saying, Go to this people and say, Hearing you shall hear and shall not understand; and seeing you shall see and not perceive:

27 For the lev of this people is grown hardened and their ears are dull of hearing and their eyes have they closed; lest they should see with their eyes and hear with their ears and understand with their lev and should make teshuvah and I should then heal them.

28 Be it known therefore to you, that the *וּמְרִאָז* of *אִיִּז* is being sent to the goyim, and that they will listen to it.

29 And when he had said these words, the Yahudim departed and had great reasoning and arguing among themselves.

30 And Shaul dwelt two full years in his own rented bayit at his own expense and received all that came in to him,

31 Proclaiming the malchut of *אִיִּז* and teaching those things about *וּמְרִאָז* Ha Moshiach: with all confidence, no man forbidding him. Ahmein. X

James-Yaakov

To The Believing Remnant Of Yisrael

- 1 Yaakov, an eved of אֱלֹהִים and The Master אֱלֹהִים Ha Moshiach to the twelve tribes who are scattered abroad among the goyim in the galut: Shalom.
- 2 My Yisraelite brothers, count it all simcha when you fall into diverse trials;
- 3 Knowing this, that the trying of your emunah produces patience.
- 4 But let patience be a perfect work, that you may be perfect and complete, wanting nothing.
- 5 If any of you lack chochmah, let him ask of אֱלֹהִים who gives to all men liberally, without reproach; and it shall be given to him.
- 6 But let him ask in emunah, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed.
- 7 For let not that man think that he shall receive anything from The Master אֱלֹהִים.
- 8 A double minded man is unstable in all his derachot.
- 9 Let the brother of low degree gilah in that he is exalted:
- 10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.
- 11 For the shemesh is no sooner risen with a burning heat, so that it withers the grass and the flower falls and the pretty appearance of it perishes: so also shall the rich man fade away in the course of his chayim.
- 12 Blessed is the man that endures trials: for when he is tried, he shall receive the keter of chayim that אֱלֹהִים has promised to those that love Him.

13 Let no man say when he is tested, I am tempted by אִיִּזְרָאֵל; for אִיִּזְרָאֵל cannot be tempted with evil, neither does He tempt any man:

14 But every man is tempted, when he is drawn away by his own desires and is taken away.

15 Then when desire has conceived, it births sin: and sin, when it is spread, brings forth death.

16 Do not go astray, my beloved Yisraelite brothers.

17 Every tov gift and every perfect gift is from above and comes down from The Abba of Lights, in whom there is no changing, nor shadows that turn.

18 Of His own will He brought us forth with the Torah of emet, that we should be the bikkurim of His recreation.

19 So then, my beloved Yisraelite brothers, let every man be swift to hear, slow to speak and slow to anger:

20 For the wrath of man does not bring about the tzedakah of אִיִּזְרָאֵל.

21 Therefore lay aside all filthiness and the multitude of evils and receive with meekness the engrafted Torah, which is able to save your beings.

22 But be doers of the Torah, and not hearers only deceiving yourselves.

23 For if any be a hearer of the Torah and not a doer, he is like a man beholding his natural face in a mirror:

24 For he sees himself and goes away and immediately forgets what type of man he was.

25 But whoever looks into the perfect Torah of freedom and continues in it, he will not be a forgetful hearer, but a doer of the mitzvot; this man shall be blessed in his mitzvot.

26 If any man among you seems to be an eved of The Master and controls not his tongue, he deceives his own lev and this man's service is in vain.

27 Pure and undefiled service to Abba אֲבִיָּא is this:
to visit the fatherless and widows in their affliction
and to keep himself unspotted from the olam hazeh.

2 My Yisraelite brothers, have not the emunah in
our Master מוֹשִׁיָּח Ha Moshiach, The Master of
tifereth, with partiality.

2 For if there comes into your synagogue a man
with a gold ring, in costly apparel and there comes
in also a poor man in soiled clothing;

3 And you show chen to him that wears the beautiful
clothing and say to him, Sit here in a tov place; and
say to the poor, Stand over there, or sit here under
my footstool:

4 Are you not then being partial among yourselves
and have become shophtim with evil thoughts?

5 Shema carefully, my beloved Yisraelite brothers,
Has not אֲבִיָּא chosen the poor of this olam rich in
emunah and heirs of the malchut which He has
promised to them that love Him?

6 But you have despised the poor. Is it not rich men
that oppress you and drag you before their bema of
mishpat?

7 Do they not blaspheme that worthy Name by
which you are called?

8 If you fulfill the royal Torah according to The
Katuv, You shall love your neighbor as yourself; you
will do well:

9 But if you show partiality among men, you commit
sin and are convicted by the Torah as
transgressors.

10 For whosoever shall keep the entire Torah and
yet offend in one point, he is guilty of all.

11 For He that said, Do not commit adultery, said
also, Do not kill. Now even if you commit no
adultery, yet if you kill, you have become a
transgressor of the Torah.

12 So act and do, as those that shall be judged by the Torah of liberty.

13 For He shall have mishpat without rachamim to him that has showed no rachamim; for you exalt yourselves by desiring rachamim instead of mishpat.

14 What does it profit, my Yisraelite brothers, if a man says he has emunah and has not mitzvoth? Can emunah save him?

15 If a brother, or sister is naked and destitute of daily food,

16 And one of you says to them, Depart in shalom, may you be warm and filled; but you give them not those things that are needful to the gooff; what use is it?

17 Even so emunah, if it has not mitzvoth, is dead, being alone.

18 Yes, a man may say, You have emunah and I have mitzvoth: show me your emunah without your mitzvoth and I will show you my emunah by my mitzvoth.

19 You believe that there is Ahloha Echad; you do well: the shedim also believe and tremble.

20 But will you know, O vain ish, that emunah without mitzvoth is dead?

21 Was not Avraham our abba made tzadik by mitzvoth, when he had offered Yitzchak his son upon the altar?

22 Do you see how emunah worked with his mitzvoth and by mitzvoth was his emunah made perfect?

23 And The Katuv was fulfilled which said, Avraham believed אֱמָנָה and it was counted to him for tzedakah: and he was called the chaver of אֱמָנָה.

24 You see then how that by mitzvoth a man is made tzadik and not by emunah only.

25 Likewise also was not Rachav the harlot made tzadik by mitzvot, when she had received the spies and had sent them out another derech?

26 For as the gooff without the ruach is dead, so emunah without mitzvot is dead also.

3 My Yisraelite brothers, not many should be rabbis-morim, knowing that we shall receive a stronger mishpat.

2 For in many things we offend all people. If any man offend not in speech, the same is a perfect man and able also to bridle the whole gooff.

3 Behold, we put bits in the horses' mouths, so that they may obey us; and we turn their whole gooff.

4 Behold also the ships, which though they be so great and are driven by fierce winds, yet they are turned around with a very small rudder, in any way that the captain desires.

5 Even so the tongue is a little member and yet boasts great things. Behold, how great a matter a little fire ignites!

6 And the tongue is a fire and the sinful olam a forest: so is the tongue among our members, it can defile the whole gooff and sets on fire the course of our Yisraelite race that rolls on like a wheel; and it burns on with the fire of Gei-Hinnom.

7 For every kind of beast and of birds and of serpents and of things in the sea, is tamed and has been tamed by mankind:

8 But the tongue can no man tame; it is unruly, evil and full of deadly poison.

9 With it we bless Ahloha, even our Abba; and with it we curse men, who are made after the image of The Master אלהים.

10 Out of the same mouth proceeds brachot and cursing. My Yisraelite brothers, these things should not be so!

11 Does a fountain send forth at the same place sweet mayim and bitter?

12 Can the fig eytz, my Yisraelite brothers, bear olive berries? Or, a vine, figs? So likewise saltwater cannot be made sweet.

13 Who is a wise man and endued with training among you? Let him show a tov lifestyle with his mitzvoth in meekness of chochmah.

14 But if you have bitter envy and self-seeking in your levavot, boast not and lie not against the emet.

15 This chochmah descends not from above, but is earthly, sensual and from s.a.tan.

16 For where envy and strife is, there is confusion and every evil work.

17 But the chochmah that is from above is first perfect, then full of shalom, gentle and ready to obey, full of rachamim and tov fruits, without partiality and without hypocrisy.

18 And those that make shalom sow the fruit of tzedakah in shalom.

4 From where do wars and fighting among you come? Do they not come from your desires that war in your members?

2 You desire and have not: you kill and desire to have and cannot obtain: you strive and fight; yet you have not because you ask not.

3 You ask and receive not because you ask wickedly, that you may satisfy your lusts.

4 You adulterers and adulteresses, know you not that chavurah with worldly things is enmity with אֱלֹהִים? Whoever therefore wants to be a chaver of worldly things is the enemy of אֱלֹהִים.

5 Do you think that The Katuv said in vain, The human ruach that dwells in us is being provoked to envy?

6 But He gives more chen. Therefore He said, אִי־אֵזֶז resists the proud, but gives chen to the humble.

7 Submit yourselves fully therefore to אִי־אֵזֶז. Resist s.a.tan and he will flee from you.

8 Draw near to אִי־אֵזֶז and He will draw near to you. Cleanse your hands, you sinners; and purify your levavot, you double minded.

9 Lament and mourn and weep: let your laughter be turned to mourning and your simcha to heaviness.

10 Humble yourselves in the sight of The Master אִי־אֵזֶז and He shall lift you up.

11 Speak not evil one of another, Yisraelite brothers. He that speaks evil of his brother and judges his brother, speaks evil of the Torah and judges the Torah: But if you judge the Torah, you are not a doer of the Torah, but a judge of it.

12 There is one Lawgiver and Shophet, who is able to save and to destroy: who are you to judge your neighbor?

13 Come now, you that say, Today, or tomorrow we will go into such a city and continue there a year and buy and sell and prosper:

14 You do not know what shall be tomorrow. For what is your chayim? It is even a vapor that appears for a little time and then vanishes away.

15 For what you should say is, The Master אִי־אֵזֶז willing, we shall have chayim and do this, or that.

16 But now you gilah in your boastings: all such pride is evil.

17 Therefore to him that knows to do tov and does it not, to him it is sin.

5 Come now, you rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted and your garments are moth-eaten.

3 Your gold and silver is tarnished; and their rust shall be a witness against you and shall eat your flesh, as it was fire. You have stored up treasure together for the yamim acharonim.

4 Behold, the wages of the laborers who have reaped your fields, that you hold back by fraud, cries: and the cries of those who have reaped have entered into the ears of The Master אֱלֹהֵינוּ Tzevaot.

5 You have lived in pleasure on the earth and been in luxury; you have nourished your levavot, as in a yom of slaughter.

6 You have condemned and killed the tzadik man; and he does not resist you.

7 Be patient therefore, Yisraelite brothers, to the coming of The Master אֱלֹהֵינוּ. Behold, the farmer waits for the precious fruit of the earth and has great patience for it, until it receives the early and latter-rain.

8 You also be patient; establish your levavot: for the coming of The Master draws near.

9 Grumble not one against another, Yisraelite brothers, lest you be condemned: behold, the Shophet stands before the door.

10 Take, my Yisraelite brothers, the neviim, who have spoken in the Name of The Master אֱלֹהֵינוּ, as our example of suffering, affliction and of patience.

11 Behold, we count them blessed who endure. You have heard of the patience of Iyov and have seen the purpose of The Master אֱלֹהֵינוּ; that The Master אֱלֹהֵינוּ is full of pity and full of tender rachamim.

12 But above all things, my Yisraelite brothers, swear not, neither by the shamayim, neither by the olam, neither by any other oath: but let your yes be yes; and your no be no; lest you fall into condemnation.

13 Is any among you afflicted? Let him make tefillah. Is any in tov mood? Let him sing from The Tehillim.

14 Is any sick among you? Let him call for the shamashim of the kehilla; and let them make tefillah over him, anointing him with oil in the Name of אֱלֹהֵינוּ:

15 And the tefillah of emunah shall save the sick and אֱלֹהֵינוּ shall raise him up; and if he has committed sins, they shall be forgiven him.

16 Confess your faults one to another and make tefillah one for another, that you may be healed. The effectual fervent tefillot of a tzadik man is powerful accomplishing much.

17 Eliyahu was a man subject to many emotions as we are and he made tefillah earnestly that it would not rain: and it rained not on the earth for three years and six chodashem.

18 And he made tefillah again and the shamayim gave rain and the earth brought forth her fruit.

19 Yisraelite brothers, if any of you does stray from the emet and one of you helps him make full teshuvah;

20 Let him know, that he who turns the sinner from the error of his derech, shall save a being from death and shall even wipe out a multitude of sins.

Ahmein. X

Hebrews-Ivrim

To The Believing Remnant Of Yisrael

1 Ahloha, who at various times and in different derachot spoke in times past to the ahvot of Yisrael by the neviim,

2 Has in these yamim acharonim spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the olamim;

3 Who being the brightness of His tifereth and the express image of His Person and upholding all things by The Word of His Power, when He had by Himself purged our sins, sat down as the Right Hand of the Majesty on High;

4 Being made so much better than the heavenly malachim, as He has inherited a more excellent Name than them.

5 For to which of the heavenly malachim said He at any time, You are My Son, this yom have I brought You forth? And again, I will be to Him an Abba and He shall be to Me a Son?

6 And again, when He brings in the first brought-forth into the olam, He says: And let all the heavenly malachim of Ahloha worship Him.

7 And of the heavenly malachim He says, Who makes His heavenly malachim ruachim and His avadim a flame of fire.

8 But to The Son He says, Your kesay, O Ahloha, is le-olam-va-ed: a scepter of tzedakah is the scepter of Your malchut.

9 You have loved tzedakah and hated iniquity; therefore Ahloha, even Your Ahloha, has anointed You with the oil of gilah above Your fellows.

10 And, You, אֱלֹהִים, in the beginning have laid the foundation of the earth; and the shamayim are the works of Your hands:

11 They shall perish; but You remain; and they all shall grow old as does a garment;

12 And like a mantle You shall fold them up and they shall be changed: but You are the same and Your years shall not fail.

13 But to which of the heavenly malachim said He at any time, Sit on My right hand, until I make Your enemies Your footstool?

14 Are they not all serving ruachim, sent forth to serve those who shall be heirs of salvation?

2 Therefore we have to give the more earnest attention to the things which we have heard, lest at any time we should let them slip.

2 For if The Word spoken by heavenly malachim was firm and every transgression and act of disobedience received a correct reward;

3 How shall we escape, if we neglect so great a salvation; which at first began to be spoken by The Master Himself and was confirmed to us by them that heard Him;

4 אֱלֹהִים also bearing them witness, both with signs and wonders and with different nisim and gifts of The Ruach Hakodesh, according to His own will!

5 For it is not to the heavenly malachim that He has subjected the olam haba, of which we speak.

6 But The Katuv testifies, saying, What is man, that You are mindful of him? Or, the ben adam, that You visited him?

7 You made him a little lower than the heavenly malachim; You crowned him with tifereth and kavod and did set him over the works of Your hands:

8 You have put all things in subjection under His feet. For in that He put all in subjection under Him,

He left nothing that is not put under Him. But now we see not yet all things put under Him.

9 But we see $\omega\text{f}\text{אז}$, who was made a little lower than the heavenly malachim for the suffering of death, crowned with tifereth and kavod; because He tasted death for every man, apart from Abba Ahloha of course.

10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to tifereth, to make the Sar of their salvation perfect through sufferings.

11 For both He that sets-apart and those who are being set apart are all echad: for which reason He is not ashamed to call them Yisraelite brothers,

12 Saying, I will declare Your Name to My Yisraelite brothers, in the midst of the kehilla will I sing tehilla to You.

13 And again, I will put My trust in Him. And again, Behold I and the children that $\text{אז}\text{אז}$ has given Me.

14 Since the children share in flesh and dahm, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, s.a.tan;

15 And deliver them who through fear of death were all their lifetime subject to avdooth.

16 For truly He took not on Himself the nature of heavenly malachim; but He took on Himself the offspring-zera of Avraham.

17 So in every way it behooved Him to be made like His Yisraelite brothers, so that He might be full of rachamim as a faithful Kohen HaGadol in things pertaining to $\text{אז}\text{אז}$, to make keporah for the sins of the people.

18 For in that He Himself has suffered being tried, He is able to help them that are tried.

3 Therefore, kadosh Yisraelite brothers, partakers of the heavenly calling, consider The Sholiach and The Kohen HaGadol of our confession, The Moshiach *משיח*;

2 Who was faithful to Him that appointed Him, as also Moshe was faithful in all his bayit.

3 For this Man was counted worthy of more tifereth than Moshe, seeing that He who has built the bayit has more kavod than the bayit.

4 For every bayit is built by some man; but He that built all things is Ahloha.

5 And Moshe truly was faithful in all his bayit, as an eved, for a testimony of those things that were to be spoken later;

6 But The Moshiach as a Son over His own bayit; whose bayit we are, if we hold fast the confidence and the gilah of our tikvah firm to the end.

7 Therefore as The Ruach Hakodesh says, Today if you will hear His voice,

8 Harden not your levavot, as in the rebellion, in the yom of trials in the wilderness:

9 When your ahvot tried Me, proved Me and saw My works forty years.

10 Therefore I was grieved with that generation and said, They do always go wayward in their levavot; and they have not known My halachot.

11 So I swore in My wrath, They shall not enter into My rest.

12 Shema, Yisraelite brothers, lest there be in any of you an evil lev of unbelief, in departing from the living Ahloha.

13 But exhort one another daily, while it is called today; lest any of you become hardened through the deceitfulness of sin.

14 For we are made partakers of The Moshiach, if we hold onto the beginning of our confidence firm to the end;

15 While it is said, today if you will hear His voice, harden not your levavot, as in the rebellion.

16 For some, when they had heard, did rebel: was it not those that came out of Mitzrayim with Moshe? Although not all of them.

17 But with whom was He grieved for forty years? Was it not with them that had sinned, whose bodies fell in the wilderness?

18 And to whom did He swear that they should not enter into His rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

4 Let us therefore fear, while the promise of entering into His rest remains, lest any of you should seem to come short of it.

2 For to us was The Besorah proclaimed, as well as to them: but The Word proclaimed did not profit them, since it was not mixed with emunah in them that heard it.

3 For we who have believed do enter into the rest, as He said, As I have sworn in My wrath, they shall not enter into My rest: for behold the works were finished from the foundation of the olam.

4 For He spoke in a certain place of The Shabbath in this manner: And Ahloha did rest on the seventh yom from all His works.

5 And in this place again, They shall not enter into My rest.

6 Seeing therefore it stands that some will surely enter into it and they to whom it was first proclaimed entered not because of unbelief:

7 Again, after so long a time; He appointed another yom as it is written above, for Dawid said, Today if you will hear His voice, harden not your levavot.

8 For if **אֱלֹהִים** son of Nun had given them rest, then would He not afterward have spoken of another yom.

9 There remains therefore a Shabbat-keeping duty to all the people of Ahloha.

10 For the one that is entered into His rest, he also has ceased from his own works, as **אֱלֹהִים** did from His.

11 Let us labor therefore to enter into that future Shabbat, lest any man fall after the same example of unbelief.

12 For The Word of **אֱלֹהִים** is quick and powerful and sharper than any two-edged sword, piercing even to the dividing between the nephesh and the ruach man and between the joints and marrow and bone and is a discerner of the emet thoughts and intents of the lev.

13 Neither is there any creature that is not manifest in His sight: but all things are naked and open before the eyes of Him to whom we have to answer.

14 Seeing then that we have a great Kohen HaGadol, that is passed into the shamayim, **אֱלֹהִים** The Son of **אֱלֹהִים**, let us hold fast our confession.

15 For we have not a Kohen HaGadol who cannot be touched with the feeling of our weaknesses; but He was in all points tried like we are, yet He was without sin.

16 Let us therefore come boldly to the kesay of chen, that we may obtain rachamim and find chen to help in our time of need.

5 For every Kohen HaGadol taken from among men is appointed for men in things pertaining to

אֶת־אֶת־אֶת, that he may offer both gifts and sacrifices for sins:

2 He is the one who can humble himself and have rachamim on the ignorant who go astray; for that he himself also is surrounded with weaknesses.

3 And because of these he is obliged, to sacrifice for the people and also for himself, on account of his own sins.

4 And no man takes this kavod to himself, but he that is called of אֶת־אֶת־אֶת, as was Aharon.

5 So also The Moshiach esteemed not Himself to be made a Kohen HaGadol; but He that said to Him, You are My Son, today have I brought You forth.

6 As He says also in another place, You are a Kohen le-olam-va-ed, based on The Dabar-The Word Malki-Tzedek.

7 Who in the yamim of His flesh, when He had offered up tefillot and supplications with strong crying and tears to Him that was able to save Him from death and was heard;

8 Though He was The Son, yet He learned obedience by the things that He suffered;

9 And He grew to be perfect and He became The Author of eternal salvation to all them that obey Him;

10 Called of אֶת־אֶת־אֶת, a Kohen HaGadol based on The Dabar-The Word Malki-Tzedek.

11 About whom we have many things to say, but some are hard to explain, seeing you are dull of hearing.

12 For when by this time you ought to be morim, you have the need that someone teach you again the first principles of the primary writings of אֶת־אֶת־אֶת; and have become those that need milk and not strong meat.

13 For everyone that uses milk is unskilled in The Word of Tzedakah: for he is a baby.

14 But strong meat belongs to them that are mature, even those who by reason of using The Word, have their senses exercised to discern both tov and evil.

6 Therefore leaving the elementary principles of the teaching of The Moshiach, let us go on to perfection; not laying again the foundation of teshuvah from past evil works and of emunah towards אֱלֹהִים,

2 Of the teachings of mikvot and of laying on of hands and of our resurrection from the dead and of eternal mishpat.

3 And this will we do, if The Master אֱלֹהִים permits.

4 For it is impossible for those who were once immersed in mikvah, and have tasted of the heavenly gift and were made partakers of The Ruach Hakodesh,

5 And have tasted the tov Word of אֱלֹהִים and the powers of the olam haba,

6 And should they fall away, to renew them again to teshuvah; seeing they impale by themselves The Son of אֱלֹהִים again and put Him to an open shame.

7 For the earth which drinks in the rain that comes upon it and brings forth plants fit for them by whom it is tilled, receives brachot from Ahloha:

8 But that which bears thorns and thistles is rejected and is near to cursing; whose end is to be burned.

9 But, beloved, we expect better things from you and things that accompany salvation; that's why we speak like this.

10 For אֱלֹהִים is not unrighteous to forget your work and labor of ahava, which you have showed toward His Name, in that you have served the Yisraelite kidushim and still do serve.

11 And we desire that every one of you show the same eagerness to the full assurance of your tikvah to the end:

12 That you be not lazy in The Malchut, but followers of them who through emunah and patience will inherit the promises.

13 For when אֱלֹהִים made a promise to Avraham because He could swear by no one greater, He swore by Himself,

14 Saying, Surely in brachot I will bless you and multiplying I will multiply you.

15 And so, after he had patiently endured, he obtained the promise.

16 For men truly swear by the greater than themselves: and in every dispute among them, the emet settlement is by the oath.

17 In like manner אֱלֹהִים, willing more abundantly to show to the heirs of promise that His promise was unchangeable, sealed it by an oath:

18 That by two immutable things, the promise and the tikvah, in which it was impossible for אֱלֹהִים to lie, we might have a strong encouragement, we who have fled for refuge to lay hold upon the tikvah set before us:

19 Which tikvah we have as an anchor of our being, both sure and firm and that tikvah enters within the veil;

20 There מֹשֶׁה has previously entered in for our sakes, made The Kohen HaGadol le-olam-va-ed , based on The Dabar-The Word Malki-Tzedek.

7 For this Malki-Tzedek, melech of Wholeness, kohen of El-Elyon, who met Avraham returning from the slaughter of the melechim and blessed him;
2 To whom also Avraham gave a ma'aser; first being by interpretation Melech of Tzedakah and after that

also Melech of Healing and Wholeness, that is, Melech of Shalom;

3 Without abba, without emma, without records in any list or genealogy, without a start of yamim, nor any end of chayim; but this One was like The Son of אָבְרָהָם; who is the One that abides in His kohanut-priesthood in ongoing victory.

4 Now consider how great this One was, to whom even our abba Avraham gave the ma'aser and firstfruits of the best.

5 And truly they that are of the sons of Lewi, who receive the office of the kohanim, have a mitzvah to take the ma'aser from the people according to the Torah, that is, from their Yisraelite brothers, even though they come out of the loins of Avraham:

6 But the One not recorded in their family's genealogy, received the ma'aser from Avraham and blessed him that had the promises.

7 And The Dabar is correct; the lesser one is blessed by the Greater One.

8 And here mortal men receive the ma'aser; but there The One received them, of whom The Katuv is a witness that He lives continually.

9 And one might say, that through Avraham even Lewi, who received the ma'aser, gave ma'aser.

10 For he was yet in the loins of his abba Avraham, when Malki-Tzedek met him.

11 If therefore perfection were by the Lewitical kohanut – for under it the people received the Torah – what further need was there that another Kohen should arise, based upon My Dabar-My Word Malki-Tzedek and not be called based on My Words to Aharon?

12 For the kohanut being transferred, there is made of necessity an adjustment also in the Torah.

13 For He of whom these things are spoken of pertains to another tribe, of which no man ever served at the altar.

14 For it is evident that our Master sprang out of Yahudah; of which tribe Moshe said nothing concerning the kohanut.

15 And it is yet clearer: that after the likeness and image of Malki-Tzedek there arises another Kohen,
16 Who is not appointed by the Torah of a carnal mitzvah given to flesh and dahm, but by The Power of an endless chayim.

17 For He testifies, You are a Kohen le-olam-va-ed, based on The Dabar-The Word Malki-Tzedek.

18 For there is truly a setting-aside of the former mitzvah because of its weakness and unprofitableness.

19 For the Torah healed nothing, but the bringing in of a better tikvah did; through which we draw near to אֱלֹהִים.

20 And He confirmed it to us by an oath:

21 For those kohanim were made without any oath; but this One with an oath, by Him that said to Him, The Master אֱלֹהִים has sworn and will not relent, You are a Kohen le-olam-va-ed; based on The Dabar-The Word Malki-Tzedek:

22 By that oath אֱלֹהִים was made a guarantor of a better brit.

23 And they truly were many kohanim because they were not allowed to continue in the land by reason of their death:

24 But this One, le-olam-va-ed, has a continuous kohanut, that will not depart from us.

25 Therefore He is able also to save them fully, that come to אֱלֹהִים through Him, seeing He lives le-olam-va-ed to make intercession for them.

26 For such a Kohen HaGadol is fully fit for us, who is kadosh, harmless, undefiled, pure, separate from sinners and exalted higher than the shamayim;

27 Who need not daily, as those Kohanim Gedolim, to offer up sacrifices, first for his own sins and then for the people's: for this He did once, when He offered up Himself.

28 For the Torah makes men Kohanim Gedolim, who have human weakness; but The Dabar-Word of the oath, which was after the Torah, appointed The Son, The Perfect One, le-olam-va-ed.

8 Now of the things that we have spoken this is the summary: We have such a Kohen HaGadol, who is set as the Right Hand of the kesay of the Majesty in the shamayim;

2 An attendant of the Kadosh-Place and of the emet Tent of Meeting, which אֶלֶּל pitched and not man.

3 For every Kohen HaGadol is appointed to offer gifts and sacrifices: So it was also necessary that this Man have something to offer.

4 For if He were on earth, He would not be a kohen, seeing that there are kohanim that offer gifts according to the Torah:

5 Who serve as the example and shadow of heavenly things, as Moshe was admonished by Ahloha when he was about to make the Tent of Meeting: for, See, He said, that you make all things according to the pattern showed to you on the har.

6 But now אֶלֶּל Ha Moshiach has obtained a greater service, by which He also is the Mediator of a more advantageous brit, which was given as Torah based upon more advantageous promises.

7 For if that first brit people had been faultless, then should no place have been sought for the second.

8 For finding fault with them, He says, Behold, the yamim come, says The Master אֶלֶּל, when I will

make a Brit Chadasha with Beit Yisrael and with Beit Yahudah:

9 Not according to the brit that I made with their ahvot in the yom when I took them by the hand to lead them out of the land of Mitzrayim; because they continued not in My brit and I regarded them not, says The Master אֱלֹהִים.

10 For this is the brit that I will make with Beit Yisrael after those yamim, says The Master אֱלֹהִים; I will put My Torah into their mind and write it on their levavot: and I will be their Ahloha and they shall be My People-Ami:

11 And they shall not teach every man his fellow Yisraelite citizen, and every man his Yisraelite brother, saying, Know The Master אֱלֹהִים for kol Yisrael shall know Me, from the least to the greatest of them.

12 For I will forgive their unrighteousness and their sins and their Torah-less-ness will I remember no more.

13 In that He says, a new kohanut, He has made the first old. Now that which decays and becomes old is near disappearing.

9 Then truly the first kohanut also had regulations of worship and an earthly Kadosh-Place.

2 For there was a Tent of Meeting made; the first area, where the menorah and the shulchan and the Lechem of the Panayim was; which is called the Makom Kadosh.

3 And after the second veil, the area of the Tent of Meeting which is called the Kadosh HaKedoshim;

4 Which had the golden censer, and the Ark of the Testimony covered on all sides with gold, in which was the golden pot that had manna and Aharon's rod that budded and the tablets of the testimony;

5 And over it the cheruvim of tifereth shadowing the rachamim seat; of which we won't now speak in detail.

6 Now when these things were prepared, the kohanim went always into the Makom Kadosh of the Tent of Meeting, performing the services.

7 But into the Kadosh HaKedoshim went the Kohen HaGadol alone once every year, with dahm, which he offered for himself and for the sins of the people:
8 The Ruach Hakodesh therefore signifying, that the derech into the Makom Kadosh was not yet made manifest for believers, while the first Tent of Meeting was still standing:

9 Which was a parable for the time then present, in which were offered both gifts and sacrifices, that could not make the one that did the service perfect, regarding his conscience;

10 Which stood only in food offerings and drink offerings and different washings and flesh-related regulations, imposed on the kohanim until the time of reformation and restoration.

11 But Moshiach has now become a Kohen HaGadol of tov things to come, by a greater and more perfect Tent of Meeting, not made with hands, that is to say, not of this creation;

12 Neither by the dahm of goats and calves, but by His own dahm He entered in once into the Kadosh HaKedoshim, having obtained eternal geulah for us.

13 For if the dahm of bulls and of goats and the ashes of a red heifer sprinkling the defiled, sets-apart the flesh:

14 How much more shall the dahm of Moshiach, who through the eternal Ruach offered Himself without blemish to Ahloha, purify your conscience from dead works to serve the living Ahloha?

15 And for this cause He is the Mediator of the Brit Chadasha, by means of His death, for the geulah of

the sins that were done in the first brit, so that those who are called, might receive the promise of eternal inheritance.

16 For where a will is presented it shows the death of its maker.

17 For a will is in force only after men are dead: otherwise it is useless while its maker lives.

18 For this reason, not even the first will was dedicated without dahm.

19 For when Moshe had spoken every precept to all the people according to the Torah, he took the dahm of calves, with mayim and scarlet wool and hyssop and sprinkled both the scroll and all the people,

20 Saying, This is the dahm of the will which אִתְּךָ has commanded for you.

21 In like manner later, he sprinkled with dahm both the Tent of Meeting and all the vessels of the service.

22 And almost all things are by the Torah purged with dahm; and without the shedding of dahm there is no forgiveness.

23 It was therefore necessary that the images of the heavenly things should be purified with these; although the heavenly objects serve to host a better sacrifice than these.

24 For The Moshiach is not entered into the Kadosh-Place made with hands, which is an image of the emet one; but into the shamayim itself, now to appear in the presence of אֱלֹהֵינוּ for us:

25 For He does not need to offer Himself often, as the Kohen HaGadol who enters into the Kadosh HaKedoshim every year with dahm that is not His own;

26 For then He would have to suffer often from the foundation of the olam: but now once at the end of the olam hazeh, He has appeared to abolish sin by the sacrifice of Himself.

27 And as it is appointed to men once to die, but after this the mishpat:

28 So Moshiach was once offered to bear the sins of many; and to those that look for Him shall He appear the second time for our deliverance, this time not carrying our sins.

10 For the Torah having a shadow of tov things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually, make those who draw near perfect.

2 Otherwise would they not have ceased to be offered? Because then the worshippers once cleansed, should have had no more awareness of their sins.

3 But in those sacrifices there is a yearly reminder of sins.

4 For it is impossible that the dahm of bulls and goats can take away sins.

5 Therefore when He comes into the olam hazeh, He says, Sacrifice and offering You did not desire, but a gooff You have prepared for Me:

6 In burnt offerings and sacrifices for sin You have had no pleasure.

7 Then said I, Behold, I come: in the volume of the scroll and chapter, it is written of Me, to do Your will,

O אָפֶּנְדֶּה.

8 In the above quote when He said, Sacrifice and offering and burnt offerings and offering for sin You did not desire, neither do You have pleasure in them; which are offered according to the Torah;

9 Then He said, Behold, I come to do Your will, O אָפֶּנְדֶּה. He takes away the first sacrificial system, that He may establish the second.

10 By that desire we are now kadosh through the offering of the gooff of *וּפָאָרְחָה* Ha Moshiach once for all.

11 And every kohen stands daily serving and offering the same sacrifices, which can never take away sins:

12 But this Man, after He had offered one sacrifice for sins le-olam-va-ed, sat down as the right Hand of *אֱלֹהִים*;

13 Waiting from then on until all His enemies are made His footstool.

14 For by one offering He has perfected le-olam-va-ed them that are being set apart.

15 And The Ruach Hakodesh also is a witness for us: for after that He had said before,

16 This is the brit that I will make with them after those yamim, says The Master *אֱלֹהִים*, I will put My Torot into their levavot and in their minds will I write them;

17 And their sins and Torah-less-ness will I remember no more.

18 Now where forgiveness of these is, there is no more offering for sin.

19 Having therefore, Yisraelite brothers, boldness to enter into the Makom Kadosh by the dahm of *וּפָאָרְחָה*,

20 By a new and living derech, which He has set apart for us, through the veil, that is to say, His flesh;

21 And having a Kohen HaGadol over the Beit HaMikdash of *אֱלֹהִים*;

22 Let us draw near with a emet lev in full assurance of emunah, having our levavot sprinkled from an evil conscience and our bodies washed with pure mayim.

23 Let us hold fast the confession of our emunah without wavering; (for He is faithful that promised;)

24 And let us care for one another to stir up ahava and tov mitzvot:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the Yom approaching.

26 For if we sin willfully after that we have received the da'at of the emet, there remains no more sacrifice for sins,

27 But a certain fearful anticipation of mishpat and fire, which shall devour His enemies.

28 He that despised Moshe's Torah died without rachamim under two, or three witnesses:

29 Of how much worse punishment, do you think, he shall deserve, who has trampled under foot The Son of אֱלֹהִים and has counted the dahm of the brit, by which he was made kadosh as a common thing and has insulted The Ruach of chen?

30 For we know Him that has said, Vengeance belongs to Me, I will repay, says The Master אֱלֹהִים. And again, אֱלֹהִים shall judge His people.

31 It is a fearful thing to fall into the hands of the living Ahloha.

32 But remember the former yamim, in which, after you were immersed in mikvah, you endured great fights and sufferings;

33 On one hand you were exposed to reproaches and pressures; and on the other hand you became sharers with those who were so treated.

34 And you had pity on those who were prisoners and you allowed the seizure of your property cheerfully, for you yourselves know that you have a better and more enduring possession in the shamayim.

35 Do not lose your confidence, which has great reward.

36 For you have need of patience, that, after you have done the will of אֱלֹהִים, you will receive the promise.

37 In yet a little while, He that shall come will come and will not tarry.

38 But the just shall live by My emunah: but if anyone draws back, My being shall have no pleasure in him.

39 But we are not of those who draw back to perdition; but of them that believe to the saving of the being.

11 Now emunah is the substance of things now hoped for, as it was the substance of things which have already come to pass, as it is the evidence of things not yet seen.

2 For by it zichnai –Yisrael obtained a tov report.

3 Through emunah we understand that the olamim were framed by The Word of Ahloha, so that things that are seen were made by the invisible.

4 By emunah Hevel offered to אֱלֹהִים a more excellent sacrifice than Qayin, by which he obtained witness that he was tzadik, אֱלֹהִים testifying of his gifts: and by it he being dead yet speaks.

5 By emunah Chanok was translated that he should not see death; and was not found because אֱלֹהִים had translated him: for before his translation he had this testimony; that he pleased אֱלֹהִים.

6 But without emunah it is impossible to please Him: for he that comes to אֱלֹהִים must believe that He is and that He is a rewarder of those that diligently seek Him.

7 By emunah Noach, being warned by אֱלֹהִים of things not seen as yet, moved with fear, made an ark to save his bayit; by it he condemned the olam and became heir of the tzedakah that is by emunah.

8 By emunah Avraham, when he was called to go out into a place that he would later receive as an inheritance, obeyed; and he went out, not knowing where he was going.

9 By emunah he sojourned in the land of promise, as in a strange country, dwelling in tents with Yitzchak and Yaakov, the heirs with him of the same promise:

10 For he looked for a city that has foundations, whose Builder and Maker is אֱלֹהִים.

11 Through emunah also Sarah herself received strength to conceive offspring and was delivered of a child when she was past age because she deemed Him faithful who had promised.

12 Therefore sprang forth one, from him almost dead; and then later others, as many as the cochavim of the sky in multitude and as the sand which is by the sea shore innumerable.

13 These all died in emunah, not having received the heavenly promised land, but having seen it far off and were persuaded of it and embraced it and confessed that they were gerim and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from where they came out, they might have had the opportunity to return.

16 But now they desire a better country, that is, a heavenly one: therefore אֱלֹהִים is not ashamed to be called their Ahloha: for He has prepared for them a city.

17 By emunah Avraham, when he was tried, offered up Yitzchak: and he that had received the promises offered up his only brought-forth son,

18 Of whom it was said, That in Yitzchak shall your zera be called:

19 Accounting that אֱלֹהִים was able to raise him up, even from the dead; from where also he received him in a figure.

20 By emunah Yitzchak blessed Yaakov and Esav concerning things to come.

21 By emunah Yaakov, when he was dying, blessed both the sons of Yoseph; and worshipped, leaning upon the top of his staff.

22 By emunah Yoseph, when he died, made mention of the exodus of B'nai Yisrael; and gave them a commandment concerning his bones.

23 By emunah Moshe, when he was born, was hidden three chodashem by his parents because they saw he was a beautiful child; and they were not afraid of the melech's commandment.

24 By emunah Moshe, when he was grown, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of אֱלֹהִים, than to enjoy the pleasures of sin for a short while;

26 Esteeming the reproach of The Moshiach as greater riches than the treasures in Mitzrayim: for he looked forward to receive the reward.

27 By emunah he forsook Mitzrayim, not fearing the wrath of the melech: for he endured, as seeing Him who is invisible.

28 Through emunah he kept the Pesach and the sprinkling of dahm, lest He that destroyed the bachorim should touch them.

29 By emunah they passed through the Yam Suf on dry land: which the Mitzrites attempting to do were drowned.

30 By emunah the walls of Yericho fell down, after they were circled around for seven yamim.

31 By emunah the harlot Rachav did not perish with them that believed not, when she had received the spies with shalom.

32 And what more shall I say? For the time would fail me to tell of Gidyon and of Baraq and of Shimshon and of Yiftach; of Dawid also and Shmuel and of the neviim:

33 Who through emunah subdued malchutim, worked tzedakah, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in fight, routed the armies of the foreigners.

35 Women received their dead raised to chayim again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trials of cruel mockings and scourgings, yes and also chains and imprisonment:

37 They were stoned, they were sawn apart, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom this olam was not worthy; they wandered in deserts and in mountains and in dens and caves of the earth).

39 And these all, having obtained a tov report through emunah, received not the promise:

40 אִיִּים having provided for us too; so that they without us should not be made perfect.

12 Therefore seeing that we also are surrounded with so great a cloud of Yisraelite witnesses, let us lay aside every weight and the sin that does so easily beset us and let us run with patience the race that is set before us,

2 Looking to אֱלֹהֵינוּ the Author and Finisher of our emunah; who for the simcha that was set before Him endured the execution eytz, despising the

shame and has sat down as the right hand of the
kesay of אֲבָא.

3 For consider Him that suffered such opposition
from those sinners against Himself, from those who
opposed their own beings, so that you do not
become discouraged, nor your being become
remiss.

4 Ye have not yet resisted to dahm, striving against
sin.

5 And you have forgotten the exhortation that
speaks to you as to children, My son, despise not
the chastening of The Master אֲבָא, nor grow weak
when you are rebuked by Him:

6 For whom The Master אֲבָא loves He chastens
and scourges every son whom He receives.

7 If you endure discipline, אֲבָא deals with you as
with sons; for what son does The Abba not
discipline?

8 But if you are without discipline, by which we all
are trained, then are you gerim and not sons.

9 Furthermore we have had ahvot of our flesh who
corrected us and we gave them respect: shall we
not much rather be subject to The Abba of Ruachim
and live?

10 For they truly for a few yamim disciplined us after
their own binah; but He for our profit, that we might
be partakers of His kadosh nature.

11 Now no discipline for the present seems to be
fun, but sorrowful: nevertheless afterwards, it yields
fruits of shalom to those who are trained by that
discipline.

12 Therefore lift up the hands that hang down and
the feeble knees;

13 And make straight paths for your feet, lest that
which is lame be turned out of the derech; but let it
rather be healed.

14 Follow shalom with all men and set apartness-kedushah, without which no man shall see אֱלֹהִים:
15 Taking heed lest any man fall short of the chen of אֱלֹהִים; lest any root of bitterness spring up to harm you and by which many be defiled;
16 Lest there be any fornicator, or profane person, as Esav, who for one morsel of meat sold his bechora.
17 For you know how that afterwards, when he would have inherited the bracha, he was rejected: for he had no chance of recovering it, though he sought it carefully with tears.
18 For you have not come to the har that might be touched and that burned with fire, nor to blackness and darkness and tempest,
19 And the sound of a shofar and the voice of words; which voice they that heard begged that The Word should not be spoken to them anymore:
20 For they could not endure what was commanded and if so much as a beast touched the har, it was to be stoned, or thrust through with a spear:
21 And so terrible was the sight that Moshe said, I exceedingly fear and quake:
22 But you have come to Har Tzion and to the city of the living Ahloha, the heavenly Yahrushalayim and to an innumerable multitude of heavenly malachim,
23 To the gathering and kehilla of the bachorim, that is enrolled in the shamayim and to אֱלֹהִים the Shophet of all and to the ruachim of tzadikim made perfect,
24 And to מוֹשֶׁה the Mediator of the Brit Chadasha and to the dahm of sprinkling, that speaks better things than that of Hevel.
25 See that you refuse Him not that speaks. For if they escaped not who refused him that spoke on

earth, how much more shall we not escape, if we turn away from Him that speaks from the shamayim:

26 Whose voice then shook the earth: but now He has promised, saying, Yet once more I shake not the earth only, but also the shamayim.

27 And this Word, Yet once more, signifies the removing of those things that are shaken, the things that have been made, so that those things that cannot be shaken may remain.

28 Therefore receiving a malchut that cannot be moved, let us have chen, by which we may serve אֱלֹהִים acceptably with reverence and fear:

29 For our Ahloha is a consuming fire.

13 Let Yisraelite brotherly ahava continue.

2 Be not forgetful to entertain gerim: for in that manner some have entertained heavenly malachim unaware.

3 Remember them that are in prison, as in prison with them; and them who suffer adversity, for you also are human.

4 Marriage is honorable in all situations and the bed undefiled: but whoremongers and adulterers אֱלֹהִים will judge.

5 Let your behavior be without greed; and be content with such things as you have: for The Master אֱלֹהִים Himself has said, I will never leave you, nor forsake you.

6 So that we may boldly say, אֱלֹהִים is my Helper and I will not fear what man shall do to me.

7 Remember those who lead you, who have spoken to you The Word of אֱלֹהִים: whose outcome follow, imitate their mitzvot and emunah.

8 הוֹשִׁיָּע Ha Moshiach the same yesterday and today and le-olam-va-ed.

9 Be not carried about with different and strange doctrines. For it is a tov thing that the lev is

established with chen; not with foods, which has not profited those that have been occupied with that.

10 We have an altar, from which they have no right to eat, who serve the earthly Tent of Meeting.

11 For the bodies of those beasts, whose dahm is brought into the Kadosh-Place by the Kohen HaGadol for sin, are burned outside the camp.

12 Therefore *וְעַתָּה* also, that He might set apart the people of Yisrael with His own dahm, suffered outside the gate.

13 Let us go forth therefore to Him outside the camp, bearing His reproach.

14 For we have no lasting city here, but we seek the one to come.

15 By Him therefore let us offer the sacrifice of tehilla to *יְהוָה* continually, that is, the fruit of our lips giving hodu to His Name.

16 But to do tov and to share don't forget: for with such sacrifices *יְהוָה* is well pleased.

17 Shema to your spiritual leaders and obey them: for they watch for your beings, as those that must give account to *יְהוָה*, that they may do it with simcha and not with grief: for that is unprofitable for you.

18 Make tefillot for us: for we trust we have a tov conscience, in all things willing to live honestly.

19 But I ask you exceedingly to do this, that I may be restored to you sooner.

20 Now the Ahloha of shalom, that brought again from the dead our Master *יְהוָה*, that Great Roei of the sheep, through the dahm of the everlasting brit,

21 Make you perfect in every tov mitzvah to do His will, working in you that which is well pleasing in His sight, through *יְהוָה* Ha Moshiach; to whom be tifereth le-olam-va-ed. Ahmein.

22 And I beg you, Yisraelite brothers, allow for this Word of exhortation: for I have written a letter to you with just a few words.

23 Know that our brother Timtheous has been set free; if he comes shortly, I will see you with him.

24 Salute all your spiritual leaders and all the Yisraelite kidushim. The Yisraelites of Italy salute you.

25 Chen be with you all. Ahmein. X

First Peter-Kefa Aleph

To The Believing Remnant Of Yisrael

- 1 Shimon Kefa, a sholiach of *owfayz* Ha Moshiach, to the pilgrims of the galut in Pontos, Galut-YAH, Kappadokia, Asia and Bithunia,
- 2 Chosen according to the foreknowledge of Abba *ayayz* and set apart by The Ruach, for obedience and sprinkling of the dahm of *owfayz* Ha Moshiach: chen to you and shalom be multiplied.
- 3 Blessed be the Ahloha and Abba of our Master *owfayz* Ha Moshiach, who according to His abundant rachamim has begotten us again to a living tikvah through the resurrection of *owfayz* Ha Moshiach from the dead,
- 4 To an inheritance incorruptible and undefiled that does not fade away, reserved in the shamayim for you,
- 5 Who are kept by The Power of *ayayz* through emunah for salvation and deliverance ready to be revealed in the yamim acharonim.
- 6 In this you greatly gilah, though now for a little while, if need be, you have been burdened by various trials,
- 7 That the testing of your emunah, being much more precious than gold that perishes, though it is tested by fire, may be found to tehilla, kavod and tifereth at the revelation of *owfayz* Ha Moshiach,
- 8 Whom having not seen, you love. Though now you do not see Him, yet believing, you gilah with simcha unspeakable and full of tifereth,
- 9 Receiving the end result of your emunah – the salvation of your beings.

10 Of this salvation the neviim have inquired and searched carefully, who prophesied of the chen that would come to you,

11 By searching to know when, or in what time frame, The Ruach of Moshiach that was in them was indicating concerning Moshiach, when it testified beforehand of the sufferings of The Moshiach and the esteem that would follow.

12 To them it was revealed that they weren't really serving themselves, but were ministering to us the things which now have been reported to you through those who have proclaimed The Besorah to you by The Ruach Hakodesh sent from the shamayim; things which heavenly malachim desire to look into.

13 Therefore prepare the loins of your mind, be sober and rest your tikvah fully upon the chen that is to be brought to you at the revelation of אֲנִי הָאֵלֹהִים Ha Moshiach;

14 As obedient children, not conforming yourselves to the former lusts, as in your ignorance;

15 But as He who called you is kadosh, you also be kadosh in all your conduct,

16 Because it is written, Be kadosh, for I AM kadosh.

17 And if you call on Abba, who without partiality judges according to each one's mitzvoth, conduct yourselves throughout the time of your sojourning in fear;

18 Knowing that you were not redeemed with corruptible things, like silver, or gold, from your futile spiritual conduct received by tradition from your ahvot,

19 But with the precious dahm of Moshiach, as of a Lamb without blemish and without spot.

20 He indeed was foreordained before the foundation of the olam, but was manifest in these last times for you;

21 Who through Him believe in אֱלֹהִים, who raised Him from the dead and gave Him tifereth, so that your emunah and tikvah are in אֱלֹהִים.

22 Since you have cleansed your beings in obeying the emet through The Ruach in sincere ahava of the Yisraelite brothers, love one another fervently with a clean lev,

23 Having been born again, not of corruptible zera but incorruptible, through The Word of אֱלֹהִים which lives and abides le-olam-va-ed,

24 Because all flesh is as grass and all the tifereth of man as the flower of the grass. The grass withers and its flower falls away,

25 But The Word of אֱלֹהִים endures le-olam-va-ed. Now this is The Word that by The Besorah was proclaimed to you.

2 Having laid aside all evil and all deceit and hypocrisies and envies and all lashon hara,

2 As newborn babes, desire the sincere milk of The Word that you may grow by it:

3 If so be that you have tasted that The Master אֱלֹהִים is tov.

4 To whom coming, as to a living Stone, disallowed indeed by men, but chosen of אֱלֹהִים and precious,

5 You also, as lively stones, are built up as a spiritual bayit, a kadosh kohanut, to offer up spiritual sacrifices, acceptable to אֱלֹהִים by oֹמֵר אֱלֹהִים Ha Moshiach.

6 Therefore also it is contained in The Katuv, Behold, I lay in Tzion a chief Corner Stone, elect, precious: and he that believes on Him shall not be put to shame or disgrace.

7 To you therefore who believe He is precious: but to those who are disobedient, the Stone that the builders disallowed, the same is made The Rosh Pina,

8 And a Stone of scandal and a Rock of offence, even to them who stumble at The Word, being disobedient: to which they also were appointed.

9 But you are a chosen generation, a royal kohanut, a kadosh nation, and a peculiar people; that you should show forth the tehillot of Him who has called you out of darkness into His marvelous Ohr:

10 Who in times past were Lo-Ami-Not a People but are now the people of אֱלֹהִים: who were Lo-Ruchamah – No-Mercy, but now have obtained rachamim.

11 Dearly beloved, I beg you as strangers and sojourners in the olam hazeh, abstain from fleshly lusts, which war against the being;

12 Having your behavior honest among the goyim: that, when they speak against you as evildoers, they may by your mitzvoth, which they shall behold, esteem אֱלֹהִים in a future yom of personal visitation.

13 Submit yourselves to every ordinance of man for אֱלֹהִים's sake: whether it is to the melech, as supreme;

14 Or, to governors, as to those that are sent by Him for the punishment of evildoers and for the tehilla of those that do well.

15 For so is the will of אֱלֹהִים, that with well doing you may put to silence the ignorance of foolish men:

16 As free and not using your liberty for a cloak of evil, but as the avadim of אֱלֹהִים.

17 Honor all men. Love the brotherhood. Fear אֱלֹהִים. Honor The Melech.

18 Avadim, be subject to your human masters with all fear; not only to the tov and gentle, but also to the crooked ones.

19 For this is emet chen, if because of a tov conscience to אֱלֹהִים anyone endures grief, or suffering wrongfully.

20 For what tifereth is it, if, when you are beaten for your own faults, you shall take it patiently? But if, when you do well and still suffer for it and you take it patiently, this is acceptable with אֱלֹהִים.

21 For even to this were you called: because Moshiach also suffered for us, leaving us an example, that you should follow His steps:

22 Who did no sin, neither was deceit found in His mouth:

23 Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judges righteously:

24 Who His own self carried our sins in His own gooff on the eytz that we, being dead to sins, should live to tzedakah: by whose stripes you were healed.

25 Because you were as sheep going astray; but now have made teshuvah to The Shepherd and Guardian of your beings.

3 Likewise, wives, be in subjection to your own husbands; that, if any obey not The Word, they also may without The Word be won by the behavior of the wives;

2 While they behold your pure behavior coupled with your fear of אֱלֹהִים.

3 Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man of the lev, that which is not corruptible, even the ornament of a meek and quiet ruach, which is in the sight of אֱלֹהִים of great price.

5 For after this manner in the former times the kadosh women also, who trusted in אֱלֹהִים, adorned

themselves, being in proper relationship to their own husbands:

6 Even as Sarah obeyed Avraham in all things, calling him master: whose daughters you are, as long as you do well and obey like her and are not frightened by them with any fear.

7 In like manner, you husbands, dwell with them according to da'at, giving esteem to the isha, as to the weaker vessel and as being heirs together of the chen of chayim; that your tefillot be not hindered.

8 Finally, let all be of an echad mind, having rachamim on each another, ahava as Yisraelite brothers, be tender of lev, be courteous:

9 Not rendering evil for evil, or railing for railing: on the contrary, brachot; knowing that you are called to this, that you shall inherit the great bracha.

10 For he that will love chayim and see tov yamim, let him refrain his tongue from lashon hara and his lips that they speak no deceit:

11 Let him make teshuvah from evil and do tov; let him seek shalom and pursue it.

12 For the eyes of The Master אֱלֹהִים are over the tzadik and His ears are open to their tefillot: but the face of The Master אֱלֹהִים is against them that do evil.

13 And who is he that will harm you, if you are followers of that which is tov?

14 But if you suffer for tzedakah's sake, favored are you: and be not afraid of their terror threats, neither be troubled;

15 But set apart The Master אֱלֹהִים in your levavot: and be ready always to give an answer to every man that asks you for a reason for the tikvah that is in you with meekness and fear:

16 Having a tov conscience; that, when they speak lashon hara about you, as evildoers, they may be

ashamed that falsely accuse your tov behavior in Moshiach.

17 For it is better, if the will of אֱלֹהִים be so, that you suffer for well doing, rather than for evil doing.

18 For Moshiach also has once suffered for sins, the tzadik for the unjust, that He might bring us to אֱלֹהִים, being put to death in the flesh, but quickened by The Ruach:

19 Through which He also went and proclaimed to the ruachim in prison;

20 Who before that time were disobedient, when the patience of אֱלֹהִים waited in the yamim of Noach, while the tayvah was being prepared, when few, that is, eight beings were saved through the mayim.

21 Whose emet likeness and reality also saves us, even mikvah, not the putting away of the dirt of the flesh, but the answer of a tov conscience towards אֱלֹהִים, by the resurrection of מוֹשִׁיָּאחַ Ha Moshiach:

22 Who has gone into the shamayim and is as the right Hand of אֱלֹהִים; heavenly malachim and authorities and powers being made subject to Him.

4 Since then Moshiach has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that has suffered in the flesh has ceased from sin;

2 That he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of אֱלֹהִים.

3 For in past times in our chayim it sufficed us to have done the will of the goyim, when we walked in indecencies, lusts, drunkenness, orgies, wild parties and detestable idolatries:

4 They think it strange that you do not associate with them in that same excess of loose living, even speaking lashon hara about you:

5 They shall give an account to Him that is ready to judge the living and the dead.

6 For this reason was The Besorah proclaimed also to them that are dead, that they might be judged as men in the flesh, but live according to אֱלֹהִים in The Ruach.

7 But the end of all things is at hand: be therefore sober and be attentive in tefillah.

8 And above all things have fervent ahava among yourselves: for ahava shall cover a multitude of sins.

9 Be like mishpacha one to another without grumbling.

10 As every man has received a gift, even so serve the same gift to another, as tov stewards of the manifold chen of אֱלֹהִים.

11 If any man speaks, let him speak the Words of אֱלֹהִים; if any man serve, let him do it with the ability which אֱלֹהִים gives: that in all things אֱלֹהִים may be esteemed through שׂוֹמְרֵי אֱלֹהִים Ha Moshiach, to whom be tehilla and the rule in Yisrael le-olam-va-ed. Ahmein.

12 Beloved, think it not strange concerning the fiery trials which are to test you, as though some strange thing has happened to you:

13 But gilah, in the fact that you share Moshiach's sufferings; that, when His tifereth shall be revealed, you may gilah also with exceeding simcha.

14 If you are reproached for the Name of Moshiach, happy are you; for The Ruach of tifereth and of אֱלֹהִים rests upon you: on their part He is evil spoken of, but on your part He is praised.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any man suffer as a Natzar in Yisrael, let him not be ashamed; but let him esteem אֱלֹהִים in this matter.

17 For the time has come that Yom HaDin must begin in Beit אֱלֹהִים: and if it first begins with us, what shall be the end of them that obey not The Besorah of אֱלֹהִים?

18 And if the tzadikim barely are saved, where shall the wicked and the sinner appear?

19 So then let those that suffer according to the will of אֱלֹהִים commit the keeping of their beings to Him in well doing, as to a faithful Creator.

5 Therefore the zechanim who are among you I exhort, who am also a zachan and a witness of the sufferings of Moshiach and also a partaker of the tifereth that shall be revealed:

2 Feed the flock of אֱלֹהִים which is among you, taking the oversight of it, not by compulsion, but willingly; not for greed, or dirty gain, but of a willing mind;

3 Neither as being masters over those trusted to you, but by being examples to the flock.

4 And when the Roei-HaGadol shall appear, you shall receive a keter of tifereth that fades not away.

5 Likewise, you younger Yisraelites, submit to the shamashim. Yes, all of you are to be subject one to another and be clothed with humility: for אֱלֹהִים resists the proud and gives chen to the humble.

6 Humble yourselves therefore under the mighty Hand of אֱלֹהִים, that He may exalt you in due time:

7 Casting all your anxiety upon Him; for He cares for you.

8 Be sober, be vigilant; because your enemy s.a.tan, as a roaring lion, walks around on earth, seeking whom he can devour:

9 Resist him steadfast in the emunah, knowing that the same afflictions are experienced in your Yisraelite brothers that are all over the olam.

10 But may the Ahloha of all chen, who has called us to His eternal tifereth by Moshiach $\omega\omega\text{ף}\text{ף}\text{ף}$, after you have suffered a while, make you perfect, establish, strengthen and settle you.

11 To Him be tifereth and rule over kol Yisrael le-olam-va-ed. Ahmein.

12 By Sila, a faithful brother to you, as I count him to be, I have written briefly, exhorting and testifying that this is the emet chen of $\text{ף}\text{ף}\text{ף}$ by which you stand.

13 The chosen Yisraelite kehilla that is at Bavel, elected together with you, salutes you; and so does Moshe-Marcus my son.

14 Greet one another with a kiss of ahava. Shalom be with you all that are in Moshiach $\omega\omega\text{ף}\text{ף}\text{ף}$. Ahmein.

X

Second Peter-Kefa Bet

To The Believing Remnant Of Yisrael

- 1 Shimon Kefa, an eved and a sholiach of *אֱלֹהֵינוּ* Ha Moshiach, to them that have obtained like precious emunah with us through the tzedakah of *אֱלֹהֵינוּ* and our Savior *אֱלֹהֵינוּ* Ha Moshiach:
- 2 Chen and shalom be multiplied to you through the da'at of *אֱלֹהֵינוּ* and of *אֱלֹהֵינוּ* our Master,
- 3 According as His divine Power has given to us all things that pertain to chayim and Shabbat-guarding piety, through the da'at of Him that has called us to tifereth and Power:
- 4 By these are given to us exceedingly great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the olam hazeh through lust.
- 5 And beside this, giving all diligence, add to your emunah Power; and to Power da'at;
- 6 And to da'at temperance; and to temperance patience; and to patience Shabbat-guarding piety;
- 7 And to Shabbat-guarding piety, brotherly kindness; and to brotherly kindness, ahava.
- 8 For if these things be in you and abound, they shall cause that you shall neither be inactive nor unfruitful in the da'at of our Master *אֱלֹהֵינוּ* Ha Moshiach.
- 9 But he that lacks these things is blind and cannot see far off, and has forgotten that he was purged from his old sins.
- 10 For this reason, Yisraelite brothers, give diligence to make your calling and election sure: for if you do these things, you shall never fall:

11 For in this manner an entrance shall be provided for you abundantly into the everlasting malchut of our Master and Savior *ֹוֹףֶֿאֶֿנֶֿ* Ha Moshiach.

12 And so I will not be negligent to put you always in remembrance of these things, though you know them and are established in the present emet.

13 Yes, I think it is right, as long as I am in this earthly tent, to stir you up by a reminder;

14 Knowing that shortly I must put off my earthly tent, even as our Master *ֹוֹףֶֿאֶֿנֶֿ* Ha Moshiach has showed me.

15 Moreover, I will endeavor that you may be able after my death to have these things always as a reminder.

16 For we have not followed cunningly devised fables, when we made known to you The Power and coming of our Master *ֹוֹףֶֿאֶֿנֶֿ* Ha Moshiach, but were eyewitnesses of His majesty.

17 For He received from Abba *ֶֿאֶֿנֶֿ* kavod and tifereth, when there came a voice to Him from the excellent tifereth, This is My beloved Son, in whom I AM well pleased.

18 And this voice that came from the shamayim we heard, when we were with Him in the Har-Kadosh.

19 We have also a more sure Word of prophecy; to which you do well that you take heed, as to an Ohr that shines in a dark place, until the yom dawns and the Yom Cochav rises in your levavot:

20 Knowing this first that no prophesy of the Keetvay HaKadosh is of any private interpretation.

21 For prophecy came not in ancient times by the will of man: but kadosh men of *ֶֿאֶֿנֶֿ* spoke as they were moved by The Ruach Hakodesh.

2 But there were false neviim also among the people, even as there shall be false morim among you, who privately shall bring in damnable heresies,

even denying The Master that bought them, and bring upon themselves swift destruction.

2 And many shall follow their paths of destruction; because of them the halacha of Emet shall be evil spoken of.

3 And through greed shall they with fabricated words make merchandise of you: whose mishpat now is from a long time and lingers not and their damnation does not slumber.

4 For if אףאז spared not the heavenly malachim that sinned, but expelled them down to The Tartaros, and delivered them into chains of darkness, to be reserved for mishpat;

5 And spared not the ancient olam, but saved Noach one of eight people, a proclaimer of tzedakah, bringing in the flood upon the olam of the wicked;

6 And turning the cities of Sedom and Amora into ashes condemned them with an overthrow, making them an example to those that after should live wickedly;

7 And delivered just Lot, oppressed with the filthy behavior of the wicked:

8 (For that tzadik dwelling among them, in seeing and hearing, tortured his tzadik being from yom to yom with their anti-Torah deeds):

9 The Master אףאז knows how to deliver The Shabbat-guarding pious ones out of trials and to reserve the unjust until Yom HaDin to be punished:

10 But mostly those that walk after the flesh in the lust of uncleanness and despise government.

Presumptuous are they, self-willed, they are not afraid to speak evil of the honored ones.

11 Whereas heavenly malachim, which are greater in power and might, bring not a slanderous accusation against them before אףאז.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to indulge in the daytime. Spots they are and blemishes, boasting themselves with their own deceptions while they celebrate their moeds with you;

14 Having eyes full of adultery, that cannot cease from sin; enticing unstable beings, having a lev of greed they have exercised covetous practices; children under a curse:

15 Who have forsaken the tzadik derech and have gone astray, following the derech of Bilam the son of Be'or, who loved the wages of unrighteousness;

16 But was rebuked for his Torah-less-ness: the dumb donkey speaking with a man's voice forbade the madness of the navi.

17 These are wells without mayim, clouds that are carried with a tempest; to whom the mist of darkness is reserved le-olam-va-ed.

18 For when they speak arrogant nonsense, they entice through the lusts of the flesh, through many indecencies, those that had indeed escaped from them who live in error.

19 While they promise them liberty, they themselves are the avadim of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the olam hazeh through the da'at of The Master and Savior וּמְשִׁיחַ Ha Moshiach and if they are again entangled in it and overcome, the latter-end is worse with them than the beginning.

21 For it had been better for them not to have known the halacha of tzedakah, than, after they

have known it, to turn from the kadosh mitzvot delivered to them.

22 But it is happened to them according to the mishle emet, The dog has returned to its own vomit again; and the pig that was washed to her rolling in the mud.

3 This second letter, beloved, I now write to you; in both letters I have stirred up your sincere minds by way of a reminder:

2 That you may remember the words which were spoken before by the kadosh neviim and by the directions from us the shlichim of The Master and Savior:

3 Knowing this first; that there shall come in the yamim acharonim scoffers, walking after their own lusts,

4 And saying, Where is the promise of His coming? For since the ahvot fell asleep, all things continue as they were from the beresheeth of creation.

5 For they willingly are ignorant of this fact, that by The Word of אֱלֹהִים the shamayim were of old and the earth standing out of the mayim and in the mayim:

6 Through which the olam that then was, being overflowed with mayim, perished:

7 But the shamayim and the earth, which are now, by the same Word are kept in store, reserved for the fire at the Yom HaDin and destruction of wicked men.

8 But, beloved, be not ignorant of this one thing, that one yom is with Master אֱלֹהִים as a thousand years and a thousand years as one yom.

9 The Master אֱלֹהִים is not slack concerning His promise, as some men count slackness; but is

longsuffering towards us, not willing that any should perish, but that all should come to teshuvah.

10 But the yom of The Master אָרְאֵר will come as a thief in the lyla; in which the shamayim shall pass away with a great noise-shofar and the elements shall melt with fervent heat, the earth also and the works that are in it shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons should you be in all kadosh conduct and Shabbat-guarding piety,

12 Looking for and earnestly desiring the coming of the Yom אָרְאֵר, in which the shamayim being on fire shall be dissolved and the elements shall melt with fervent heat!

13 Nevertheless we, according to His promise, look for renewed shamayim and a renewed olam, where tzedakah dwells.

14 So then, beloved, seeing that you look for such things, be diligent that you may be found by Him in shalom, without spot and blameless.

15 And consider the long patience of our Master as salvation; even as our beloved brother Shaul also according to the chochmah given to him has written to you;

16 As also in all his letters, speaking in them of these things; in which some things are hard to understand, which they that are unlearned and unstable twist, as they do also the other Keetvay HaKadosh, to their own destruction.

17 You then, beloved ones, seeing you know these things beforehand, beware lest you also, being led away with the delusion of Torah-less-ness, fall from your own steadfastness.

18 But grow in chen and in the da'at of our Master and Savior אֱלֹהֵינוּ Ha Moshiach. To Him be tifereth both now and le-olam-va-ed. Ahmein. X

First John-Yochanan Alef

To The Believing Remnant Of Yisrael

- 1 He who was from Beresheeth, whom we have heard, whom we have seen with our eyes, whom we have looked upon and our hands have handled, we declare to you that He is the Torah of chayim.
- 2 And the chayim was manifested and we have seen and bear witness to and declare to you that eternal chayim, that was with Abba and was manifested to us.
- 3 We announce to you that which we have seen and heard; that we declare to you, that you also may have chavurah with us; and truly our chavurah is with Abba and with His Son $\omega\psi\chi\lambda\zeta$ Ha Moshiach.
- 4 And these things we write to you that your simcha may be full.
- 5 This is the message which we have heard from Him and declare to you, that $\aleph\lambda\zeta$ is Ohr and in Him is no darkness at all.
- 6 If we say that we have chavurah with Him and walk in darkness, we lie and do not practice the emet.
- 7 But if we walk in The Ohr as He is in The Ohr, we have chavurah with one another, and the dahm of $\omega\psi\chi\lambda\zeta$ Ha Moshiach His Son cleanses us from all sin.
- 8 If we say that we have no sin, we deceive ourselves and the emet is not in us.
- 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
- 10 If we say that we have not sinned, we make Him a liar and His Word is not in us.

2 My little children of Yisrael, these things I write to you, so that you may not sin. But if anyone sins, we have an Intercessor with Abba, אָבִי Ha Moshiach Ha-Tzadik.

2 And He Himself is the keporah offering for our sins and not for ours only but also for the whole olam hazeh.

3 Now by this we know that we know Him, if we guard His mitzvoth.

4 He who says, I know Him and does not guard His mitzvoth, is a liar and the emet is not in him.

5 But whoever keeps His Word; truly the ahava of אָהָבָה is perfected in him. By this we know that we are in Him.

6 He who says he stays in Him, should himself also have his halacha just as He had His halacha.

7 Brothers, I write no new mitzvah to you, but an old mitzvah, which you have had, from Beresheeth. The old mitzvah is The Word that you have heard from Beresheeth.

8 Again, a renewed mitzvah I write to you, which thing is emet in Him and in you because the darkness is passing away and the emet of Ohr is already shining.

9 He who says he is in The Ohr and hates his brother, is in darkness until now.

10 He who loves his brother stays in The Ohr and there is no cause for stumbling in him.

11 But he who hates his brother is in darkness and has his halacha in darkness and does not know where he is going because the darkness has blinded his eyes.

12 I write to you, little children because your sins are forgiven for His Name's sake.

13 I write to you, ahvot, because you have known Him who is from Beresheeth. I write to you, young

men because you have overcome the wicked one. I write to you, little children because you have come to know Abba.

14 I have written to you, ahvot because you have known Him who is from Beresheeth. I have written to you, young men because you are strong and The Word of אֱלֹהִים stays in you and you have overcome the wicked one.

15 Do not love the olam hazeh, or the things in the olam hazeh. If anyone loves the olam hazeh, the ahava of Abba is not in him.

16 For all that is in the olam hazeh; the lust of the flesh, the lust of the eyes and the pride of chayim; is not of Abba but is of the olam hazeh.

17 And the olam hazeh is passing away and the lust of it; but he who does the will of אֱלֹהִים lives le-olam-va-ed.

18 Little children, it is the last hour; and as you have heard that the anti-Moshiach is coming, even now many anti-Moshiachs have come, by which we know that it is the final hour.

19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us.

20 But you have an anointing from the Kadosh-One and you know all things.

21 I have not written to you because you do not know the emet, but because you know it and know that no lie is of the emet.

22 Who is a liar but he who denies that מוֹשִׁיָּח is The Moshiach? He is an anti-Moshiach, whoever denies The Abba and The Son.

23 Whoever denies The Son does not have Abba either; but he who acknowledges The Son has Abba also.

24 As for you, let that stay in you which you have heard from Beresheeth. If what you heard from Beresheeth stays in you, you also will stay in The Son and in The Abba.

25 And this is the promise that He has promised us; eternal chayim.

26 These things I have written to you concerning those who try to deceive you.

27 But the anointing which you have received from Him stays in you and you do not need that anyone teach you differently; but as the same anointing teaches you concerning all emet things and is emet and is not a lie and just as it has taught you, then you will stay in Him.

28 And now, little children, stay in Him, so that when He appears, we may have confidence and not be ashamed before Him at His coming.

29 If you know that He is tzadik, you know that everyone who practices tzedakah is born of Him.

3 Behold what manner of ahava Abba has

bestowed on us, that we should be called b'nai אבא! Therefore the olam hazeh does not know us because it did not know Him.

2 Beloved, now we are b'nai אבא; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

3 And everyone who has this tikvah in Him purifies himself, just as He is pure.

4 Anyone who commits sin violates Torah, for sin is the transgression of the Torah.

5 And you know that He was manifested to take away our sins, and in Him there is no sin.

6 Whoever stays in Him does not sin. Whoever sins has neither seen Him nor known Him.

7 Little children, let no one deceive you. He who does tzedakah is tzadik, just as He is The Tzadik.

8 He who sins is of s.a.tan, for s.a.tan has sinned from Beresheeth. For this purpose The Son of אֱלֹהִים was manifested, that He might destroy the works of s.a.tan.

9 Whoever has been born of אֱלֹהִים does not sin, for His zera remains in him; and he cannot sin because he has been born of אֱלֹהִים.

10 In this the b'nai אֱלֹהִים and the children of s.a.tan are manifest: Whoever does not do tzedakah is not of אֱלֹהִים, nor is he who does not love his brother.

11 For this is the message that you heard from Beresheeth, that we should love one another,

12 Not as Qayin, who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's were tzadik.

13 Do not marvel, my Yisraelite brothers, if the olam hazeh hates you.

14 We know that we have passed from death to chayim because we have ahava for the Yisraelite brothers. He who does not love his brother stays in death.

15 Whoever hates his brother is a murderer and you know that no murderer has eternal chayim abiding in him.

16 By this we know ahava because He laid down His chayim for us. And we also ought to lay down our chayim for our Yisraelite brothers.

17 But whoever has this olam's necessities and sees his brother in need and shuts his lev from him, how does the ahava of אֱלֹהִים live in him?

18 My little children let us not love in word, or in tongue, but in mitzvoth and in emet.

19 And by this we know that we are of the emet and shall establish our levavot before Him.

20 For if our lev condemns us, אֱלֹהִים is greater than our lev and knows all things.

21 Beloved, if our lev does not condemn us, we have confidence towards אֱלֹהִים.

22 And whatever we ask we receive from Him because we guard His mitzvoth and do those things that are pleasing in His sight.

23 And this is His great mitzvah: that we should believe on the Name of His Son אֱלֹהִים Ha Moshiach and love one another, as He gave us that mitzvah.

24 Now he who keeps His mitzvoth stays in Him and He in him. And by this we know that He stays in us, by The Ruach that He has given us.

4 Beloved Yisrael, do not believe every ruach, but test all the ruachim, whether they are of אֱלֹהִים; because many false neviim have gone out into the olam hazeh.

2 By this shall you know The Ruach of אֱלֹהִים: Every ruach that confesses that אֱלֹהִים Ha Moshiach has come in the flesh is from אֱלֹהִים,

3 And every ruach that does not confess that אֱלֹהִים Ha Moshiach has come in the flesh is not from אֱלֹהִים. And this is the ruach of the anti-Moshiach, which you have heard was coming and is now already in the olam hazeh.

4 You are of אֱלֹהִים, little children and have overcome them, because He who is in you is greater than he who is in the olam hazeh.

5 They are from the olam hazeh. Therefore they speak as from the olam hazeh and the olam hazeh hears them.

6 We are from אֱלֹהִים. He who knows אֱלֹהִים hears us; he who is not from אֱלֹהִים does not hear us. By this we know The Ruach of Emet and the ruach of error.

7 Beloved, let us love one another, for ahava is from אהבה; and everyone who has ahava is born from אהבה and knows אהבה.

8 He who does not have ahava does not know אהבה, for אהבה is Ahava.

9 In this the ahava of אהבה was manifested toward us; that אהבה has sent His only begotten Son into the olam hazeh, that we might live through Him.

10 In this is found that ahava, not that we loved אהבה, but that He loved us and sent His Son to be the keporah for our sins.

11 Beloved, if אהבה so loved us; we also should love one another.

12 No one has seen אהבה at any time. If we love one another, אהבה stays in us and His ahava has been perfected in us.

13 By this we know that we stay in Him and He in us because He has given to us from His Ruach.

14 And we have seen and testify that The Abba has sent The Son as Savior of the olam hazeh.

15 Whoever confesses that משיח is The Son of אהבה, אהבה stays in him and he in אהבה.

16 And we have known and believed the ahava that אהבה has for us. אהבה is Ahava and he who stays in ahava, stays in אהבה and אהבה in him.

17 Ahava has been perfected among us in this: that we may have boldness in the Yom HaDin; because as He is, so are we in the olam hazeh.

18 There is no fear in ahava; but perfect ahava casts out fear because fear involves punishment. But he who fears punishment has not been made perfect in ahava.

19 We love Him because He first loved us.

20 If someone says, I love אהבה and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love אהבה whom he has not seen?

21 And this mitzvah we have from Him: that he who loves אֱלֹהִים must love his Yisraelite brother also.

5 Everyone who believes that מוֹשִׁיָּח is The Moshiach is begotten of אֱלֹהִים: and every one that loves Him who begot, loves Him also who is begotten of Him.

2 By this we know that we love the b'nai אֱלֹהִים, when we love אֱלֹהִים and guard His mitzvot.

3 For this is the ahava of אֱלֹהִים, that we guard His mitzvot: and His mitzvot are not heavy and hard.

4 For whoever is born of אֱלֹהִים overcomes the olam hazeh: and this is the victory that overcomes the olam hazeh, even our emunah.

5 Who is he who overcomes the olam hazeh, but he that believes that מוֹשִׁיָּח is The Son of אֱלֹהִים?

6 This is He that came by mayim and dahm, even מוֹשִׁיָּח Ha Moshiach; not by mayim only, but by mayim and dahm.

7 And it is the very Ruach that bears witness of this; because The Ruach is Emet.

8 The Ruach and the mayim and the dahm: and these agree as Echad.

9 If we receive the witness of men, the witness of אֱלֹהִים is greater: for this is the witness of אֱלֹהִים that He has testified concerning His Son.

10 He that believes on The Son of אֱלֹהִים has the witness in himself: he that believes not אֱלֹהִים has made Him a liar; because he believes not the witness that אֱלֹהִים gave of His Son.

11 And this is the witness, that אֱלֹהִים has given to us eternal chayim and this chayim is in His Son.

12 He that has The Son has chayim; and he that has not The Son of אֱלֹהִים has not chayim.

13 These things have I written to you that believe on the Name of The Son of אֱלֹהִים; that you may know that you have eternal chayim and that you may believe on the Name of The Son of אֱלֹהִים.

14 And this is the confidence that we have in Him, that, if we ask anything according to His will, He hears us:

15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we desire from Him.

16 If any man sees his brother sin a sin, which is not to death, he shall ask and He shall give him chayim for them that sin not to death. There is a sin to death: I do not say that he shall make tefillah for it.

17 All unrighteousness is sin: and there is a sin that is not to death.

18 We know that whoever is born of אֱלֹהִים sins not; but he that is begotten of אֱלֹהִים guards himself and the wicked one touches him not.

19 And we know that we are of אֱלֹהִים and that the whole olam hazeh lies in the wicked one.

20 And we know that The Son of אֱלֹהִים has come and has given us binah, that we may know Him that is Emet and we are in Him that is Emet, even in His Son מוֹשִׁיָּח Ha Moshiach. He is the Ahloha-Emet and He is eternal chayim.

21 B'nai Yisrael, guard yourselves from idols. Ahmein. X

Second John-Yochanan Bet

To The Believing Remnant Of Yisrael

- 1 The zachen to the chosen elect lady Kuria and her children, whom I love in the emet; and not I only, but also all they that have known the emet;
- 2 For the emet's sake, which dwells in us and shall be with us le-olam-va-ed.
- 3 Chen be with you, rachamim and shalom, from Abba and from The Master 𐤀𐤓𐤓𐤁𐤀 Ha Moshiach, The Son of Abba, in emet and ahava.
- 4 I rejoiced greatly because I found your children having their halacha in emet, as we have received the same commandment from The Abba.
- 5 And now I beseech you, lady, not as though I wrote a new commandment to you, but that which we had from Beresheeth, that we love one another.
- 6 And this is ahava, that we have our halacha after His mitzvoth. This is The Mitzvah, as you have heard from Beresheeth, that you should have your halacha in it.
- 7 For many deceivers have entered into the olam hazeh, who confess not that 𐤀𐤓𐤓𐤁𐤀 Ha Moshiach has come in the flesh. This is a deceiver and an anti-Moshiach.
- 8 Shomer yourselves, that we lose not those things for which we have worked and attained, but that we receive a full reward.
- 9 Everyone committing Torah violation, by not staying in the teaching of Moshiach, has not Ahloha.

He that stays in the teaching of Moshiach has both
The Abba and The Son.

10 If anyone comes to you and brings not this
teaching, receive him not into your bayit, neither
offer him shalom:

11 For he that greets him even with a shalom, is a
partaker of his wicked works.

12 Having many things to write to you, I would not
write with paper and ink: but I trust to come to you
and speak panayim-el-panayim, that our simcha
may be full.

13 The children of your elect sister greet you.
Ahmein. X

Third John-Yochanan

Gimel

To The Believing Remnant Of Yisrael

- 1 The zachen to the beloved Gaios, whom I love in the emet.
- 2 Beloved, I wish above all things that you may prosper and be in health, even as your chayim prospers.
- 3 For I rejoiced greatly, when the Yisraelite brothers came and testified of the emet that is in you even as you have your halacha in the emet.
- 4 I have no greater simcha than to hear that my children have their halacha in emet.
- 5 Beloved, do faithfully whatever you do for the Yisraelite brothers, and also for the gerim;
- 6 Who have borne witness of your ahava before the kehilla: who if you send them forward worthy of Ahloha, then you shall do tov:
- 7 Because for His Name's sake they went forth, taking nothing from the goyim.
- 8 Therefore we should receive such men, that we might be their fellow helpers for the emet.
- 9 I wrote to the Yisraelite kehilla: but Diotrephes, who loves to be in the first position among them, receives us not.
- 10 So, if I come, I will remember his deeds which he does, gossiping against us with lashon hara: and not content with that, neither does he himself receive the Yisraelite brothers and forbids them that would and casts them out of the kehilla.

11 Beloved, follow not that which is evil, but that which is tov. He that does tov is of אֱלֹהִים: but he that does evil has not seen אֱלֹהִים.

12 Demetrios has a tov report among all men and about the emet itself: yes and we also bear record of him; and you know that our witness is emet.

13 I have many things to write, but I will not with ink and pen write to you:

14 But I trust I shall shortly see you and we shall speak panayim-el-panayim. Shalom be to you. Our chaverim greet you. Greet the chaverim by name. Ahmein. X

Jude-Yahudah

To The Believing Remnant Of Yisrael

1 Yahudah, the eved of **אֱלֹהֵינוּ** Ha Moshiach and brother of Yaakov, to them that are kadosh by Abba **אֱלֹהֵינוּ** and preserved in **אֱלֹהֵינוּ** Ha Moshiach and called:

2 Rachamim to you and shalom and ahava, be multiplied.

3 Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write to you and exhort you that you should earnestly contend for the emunah which was once for all time delivered to the Yisraelite kidushim.

4 For there are certain men who slipped in secretly, who were before of old ordained to this condemnation, wicked men, turning the unmerited chen of our Ahloha into indecency and denying the only Master Ahloha and our Master **אֱלֹהֵינוּ** Ha Moshiach.

5 I will therefore put you in remembrance, though you once knew this, how that The Master **אֱלֹהֵינוּ**, having saved the people out of the land of Mitzrayim, afterward destroyed them that believed not.

6 And the heavenly malachim who kept not their first dwelling, but left their own dwelling, He has reserved in everlasting chains under darkness for the mishpat of the great Yom Ha Din.

7 Even as Sedom and Amora and the cities around them in like manner, giving themselves over to fornication and going after strange flesh, are set forth as an example, suffering the mishpat of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, reject authority and speak evil of His tifereth.

9 Yet Micha-El the chief malach, when contending with s.a.tan about the gooff of Moshe, did not bring against him a railing accusation, but said, The Master אֱלֹהִים rebuke you.

10 But these speak evil of those things that they do not know: but what they know naturally, as unreasoning beasts, in those things they corrupt themselves.

11 Woe to them! For they have gone in the derech of Qayin and ran with greed after the delusion of Bilam for a reward and perished in the rebellion of Korach.

12 These are rocky reefs in your moadeem of ahava to אֱלֹהִים, when they feast with you, feeding themselves without fear: clouds they are without mayim, carried about by the winds; eytzim whose fruit decays, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering cochavim, for whom is reserved the blackness of darkness le-olam-va-ed.

14 And Chanok also, the seventh from Ahdahm, prophesied of these, saying, Behold, The Master אֱלֹהִים comes with ten thousands of His Yisraelite kidushim,

15 To execute mishpat upon all and to convict all that are wicked among them of all their wicked deeds, which they have wickedly committed and of all their harsh words which wicked sinners have spoken against Him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaks proud words, being respecters of persons in order to seek gain.

17 But, beloved, remember the words which were spoken before by the shlichim of our Master-YAH, אֱלֹהֵינוּ Ha Moshiach;

18 How that they told you there would be mockers in the yamim acharonim, who would walk after their own wicked lusts.

19 These are those who cause divisions, sensual, having not The Ruach.

20 But you, beloved, build yourselves up in your most kadosh emunah, making tefillot in The Ruach Hakodesh,

21 Shomer yourselves in the ahava of Ahloha, looking for the rachamim of our Master-YAH אֱלֹהֵינוּ Ha Moshiach to eternal chayim.

22 And have rachamim on some who doubt, making a difference:

23 And others save with fear, pulling them out of the fire; hating even a garment defiled by the things of the flesh.

24 Now to Him that is able to keep you from falling and to present you blameless before the presence of His esteem with exceeding simcha,

25 To the only Ahloha our Savior, through אֱלֹהֵינוּ Ha Moshiach our Master-YAH be tifereth and majesty, authority and Power, both now and le-olam-va-ed. Ahmein. X

Romans-Romiyah

To The Believing Remnant Of Yisrael

- 1 Shaul, an eved of **אֱלֹהֵינוּ** Ha Moshiach, called to be a sholiach, set apart to The Besorah of **אֱלֹהֵינוּ**,
- 2 Which He had promised before by His neviim in the Keetvay HaKadosh,
- 3 Regarding His Son **אֱלֹהֵינוּ** Ha Moshiach our Savior, who was born of the zera of Dawid in the flesh;
- 4 And declared to be The Son of **אֱלֹהֵינוּ** with Power, according to The Ruach of set apartness, by His resurrection from the dead:
- 5 By whom we have received unmerited chen and the calling of a sholiach, for obedience to the emunah that bears His Name among all goyim.
- 6 Among whom are you also the called of **אֱלֹהֵינוּ** Ha Moshiach:
- 7 To all that be in Romiyah, beloved of **אֱלֹהֵינוּ**, called to be Yisraelite kidushim: unmerited chen to you and shalom from **אֱלֹהֵינוּ** our Abba and the Savior **אֱלֹהֵינוּ** Ha Moshiach.
- 8 First, I thank my Ahloha through **אֱלֹהֵינוּ** Ha Moshiach for you all, that your emunah is spoken of throughout the whole olam.
- 9 For **אֱלֹהֵינוּ** is my witness, whom I serve with my ruach in The Besorah of His Son, that without ceasing I make mention of you always in my tefillot;
- 10 Making requests, if at all possible that I might have a prosperous journey by the will of **אֱלֹהֵינוּ** to come to you.
- 11 For I long to see you, that I may impart to you some spiritual gift, so that you may be established;

12 That is, that I may be comforted together with you by the mutual emunah both yours and mine.

13 Now I would not have you ignorant, Yisraelite brothers, that many times I purposed to come to you, but was previously hindered, that I might have some fruit among you also, even as among other goyim.

14 I am a debtor both to the Greeks and to the foreigners; both to the wise and to the unwise.

15 So, as much as in me is, I am ready to proclaim The Besorah to you that are at Romiyah also.

16 For I am not ashamed of The Besorah of Moshiach: for it is The Power of אֱלֹהִים for salvation to every one that believes; to the Yahudi first and also to the Greek and Aramean.

17 For by The Besorah is the tzedakah of אֱלֹהִים revealed from emunah to emunah: as it is written, The tzadik shall live by emunah.

18 For the wrath of אֱלֹהִים is revealed from the shamayim against all wickedness and all unrighteousness of men, who suppress the emet in unrighteousness;

19 Because that which could be known about אֱלֹהִים is manifest in them; for אֱלֹהִים has showed it to them.

20 For the invisible things coming from Him from the creation of the olam hazeh are clearly seen, being understood by the things of creation, even His eternal Power and divine nature; so that they are without excuse:

21 Because that, when they knew אֱלֹהִים, they esteemed Him not as Ahloha, neither did they show hodu; but became vain in their imaginations and their foolish lev became darkened.

22 Claiming themselves to be wise, they became fools,

23 And changed the tifereth of the incorruptible Ahloha into an image made like corruptible man,

such as birds and four footed beasts and other creeping things.

24 Therefore אִיִּזְרָאֵל also gave them up to uncleanness through the lusts of their own levavot, to dishonor their own bodies between themselves:
25 Who changed the emet of אִיִּזְרָאֵל into a lie, and worshipped and served the creation more than The Creator, baruch shemoh.

26 For this cause אִיִּזְרָאֵל gave them up to vile affections: for even their women did change the natural sexual relations into that which is against nature:

27 And likewise also the men, leaving the natural sexual relationship with the woman, burned in their lust one toward another; men with men committing shameful acts and receiving back in their own selves repayment for their error.

28 And even as they did not like to retain אִיִּזְרָאֵל in their da'at, אִיִּזְרָאֵל released them to a wasted mind, to do those things that are improper;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, fighting, deceit, evil thinking; whisperers,

30 Backbiters, haters of אִיִּזְרָאֵל, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without binah, or discernment, brit breakers, cold and without ahava, unforgiving, ruthless:

32 Who knowing the mishpat of אִיִּזְרָאֵל, that those who commit such things are worthy of death, not only do the same, but also take pleasure in others that do them.

2 Therefore you are inexcusable, O man, whoever you are who judges: for in your mishpat of another,

you condemn yourself; because you who judge do the same things.

2 But we are sure that the mishpat of אֱלֹהִים is according to emet against those who commit such things.

3 And do you really think, O man, that judges them who do such things and do the same, that you shall escape the mishpat of אֱלֹהִים ?

4 Or, do you stand against the riches of His rachamim and tolerance and patience; by not knowing that the rachamim of אֱלֹהִים can lead you to teshuvah?

5 But after your hardness and unrepentant lev you are storing up for yourself great wrath against the yom of His wrath and the revelation of the tzadik mishpat of אֱלֹהִים;

6 Who will render to every man according to his mitzvot:

7 To them who by continuing patiently in well doing seek for tifereth, kavod, immortality and eternal chayim:

8 But to those that are contentious against the emet and do not obey the emet, but actually obey unrighteousness, will come indignation and wrath,

9 Tribulation and anguish, upon every being that does evil, upon the Yahudi first and also upon the Greek and Aramean;

10 But tifereth, kavod and shalom, to every man that does tov mitzvot, to the Yahudi first and also to the Greek and Aramean:

11 For there is no partiality with אֱלֹהִים.

12 For as many as have sinned without Torah da'at shall also perish without Torah da'at: and as many as have sinned with Torah da'at shall be judged by that Torah da'at;

13 For not the hearers of Torah da'at are just before אֱלֹהִים, but the doers of the Torah shall be tzadikim.

14 For when the goyim, which have not Torah da'at, do by nature the things contained in the Torah, these, having not the Torah da'at, have an inbred Torah for themselves:

15 Which shows the work of the Torah written on their levavot, their conscience also bearing witness and their thoughts will either accuse, or else excuse one another.

16 In the Yom when אֱלֹהִים shall judge the secrets of men by סוֹפְרֵי אֱלֹהִים Ha Moshiach according to my Besorah.

17 See, you are called a Yahudi, who trusts in the Torah and makes your boast in your Ahloha,

18 And knows His will and approves of the excellent things, that are being instructed in the Torah;

19 And are confident that you yourself are a guide to the spiritually blind, an ohr to those who are in darkness,

20 An instructor of the foolish, a rabbi of babies, who see themselves as the pattern of da'at and the emet that is in the Torah.

21 You therefore who teaches another, don't you also teach yourself? You that proclaim that a man should not steal, do you steal?

22 You that say a man should not commit adultery, do you commit adultery? You that hate idolatry, do you rob temples?

23 You that make your boast in the Torah, through breaking the Torah do you dishonor אֱלֹהִים?

24 For the Name of אֱלֹהִים is blasphemed among the goyim through you, as it is written.

25 For brit-milah truly profits, if you keep the Torah: but if you are a breaker of the Torah, your brit-milah has been made akrobustia.

26 Therefore if the akrobustia keeps the tzedakah of the Torah, shall not his akrobustia be again counted as brit-milah?

27 And shall not the akrobustia by nature, if they completely perform the Torah, judge you, even though you follow the letter and the brit-milah, but still transgress the Torah?

28 For he is not a Yahudi, which is one outwardly; neither is that brit-milah, which is outward in the flesh:

29 But he is a Yahudi, who is one inwardly; and brit-milah is that of the lev, in The Ruach and not in the letter; whose tehilla is not from men, but from אֱלֹהִים.

3 What advantage then has the Yahudi? Or, what profit is there in brit-milah?

2 Much in every way: primarily because they were the first to be entrusted with the Words of אֱלֹהִים and the first to believe in His Word.

3 For what if some did not believe? Shall their unbelief nullify emunah in אֱלֹהִים ?

4 By no means: yes, let אֱלֹהִים be emet, but every man a liar; as it is written, That You might be proven tzadik by Your Words and triumph when You judge.

5 But if our unrighteousness establishes the tzedakah of אֱלֹהִים, what shall we say? Is אֱלֹהִים unrighteous when He inflicts wrath? I speak as a man.

6 By no means: for then how shall He judge the olam hazeh?

7 For if the emet of אֱלֹהִים has increased through my lying nature for His tifereth; why am I still judged as a sinner?

8 And not rather as some slander us by reports and as some affirm that we say, Let us do evil, that some tov may come . Their condemnation for this is le-olam-va-ed.

9 What then? Are we better than them? No, in no way: for we have proven before that the Yahudim, Greeks and Arameans, are all under sin;

10 As it is written, There is not one tzadik, no, not one:

11 There is none that understands, there is none that seeks after Ahloha.

12 They are all gone out of the halacha; they have all together become worthless; there is none that does tov, no, not one.

13 Their throat is an open tomb; with their languages they have spoken deceit; the poison of asps is under their lips:

14 Whose mouths are full of cursing and bitterness:

15 Their feet are swift to shed dahm:

16 Destruction and misery are in their halachot:

17 And the halacha of shalom have they not known:

18 There is no fear of Ahloha before their eyes.

19 Now we know that what things the Torah says, it says to those who are living by Torah: that every mouth may be stopped and all of the olam hazeh may become guilty before אֱלֹהִים.

20 Therefore by the Miqsat Maaseh Ha-Torah alone, without full heartfelt emunah, there shall no flesh be justified in His sight: for by the Torah comes the da'at of sin.

21 But now the tzedakah of אֱלֹהִים apart from the Torah is manifested, being witnessed by the Torah and the neviim;

22 Even the tzedakah of אֱלֹהִים which is by emunah on מוֹשִׁיָּח Ha Moshiach to all and upon all them that believe: for there is no difference:

23 For all have sinned and come short of the tifereth of אֱלֹהִים;

24 Being justified freely by His unmerited chen through the geulah that is in Moshiach מוֹשִׁיָּח:

25 Whom אֱלֹהִים has set forth to be a keporah through emunah in His dahm, to declare His tzedakah for the remission of sins that are past.

26 To declare, I say, at this time His tzedakah: that He might be tzadik and the justifier of anyone who believes on אֱלֹהִים.

27 Where is man's boasting then? It is worthless. By what Torah is man made tzadik? By Miqsat Maaseh Ha-Torah alone? No: but by the full Torah of emunah.

28 Therefore we conclude that a man is made a tzadik by full emunah apart from the limited Miqsat Maaseh Ha-Torah.

29 Is He the Ahloha of the Yahudim only? Is He not also the Ahloha of the goyim? Yes, of course, of the goyim also:

30 Since it is Ahloha-Echad, who shall justify the brit-milah by emunah and the akrobustia through emunah.

31 Do we then make void the Torah through personal emunah? By no means: actually we establish the full Torah.

4 What shall we say then about Avraham our abba, who lived in the flesh, before Ahloha called him?

2 For if Avraham were justified by mitzvoth alone, he has something to boast about; but not before אֱלֹהִים.

3 For what says The Katuv? Avraham believed אֱלֹהִים and it was counted to him for tzedakah.

4 Now to him that performs mitzvoth alone is the reward not given as unmerited chen, but as a debt.

5 But to him that works not, but believes on Him that makes tzadik the unrighteous, his emunah is counted as tzedakah.

17 As it is written, I have made you an abba of many goyim, before Him whom he believed, even אֱלֹהִים, who makes alive the dead and calls those things which are not as though they were.

18 Who against tikvah believed in tikvah, that he might become The Abba of many goyim; according to that which was spoken, so shall your zera be.

19 And being not weak in emunah, he considered not his own gooff almost dead, when he was about one hundred years old, neither the deadness of Sarah's womb:

20 He did not doubt the promise of אֱלֹהִים through any unbelief; but was strong in emunah, giving tifereth to אֱלֹהִים;

21 And being fully persuaded that, what He had promised, He was able also to perform.

22 And therefore it was imputed to him for tzedakah.

23 Now it was not written for his sake alone, that it was imputed to him alone;

24 But for us also, to whom it shall be imputed, if we believe on Him that raised up מָשִׁיחַ our Savior from the dead;

25 Who was delivered for our willful transgressions and was raised again for our justification.

5 Therefore being justified by emunah, we have shalom with אֱלֹהִים through our Savior מָשִׁיחַ Ha Moshiach:

2 By whom also we have access by this emunah into this unmerited chen in which we stand and rejoice in the tikvah of the tifereth of אֱלֹהִים.

3 And not only so, but we tifereth in tribulations also: knowing that tribulation works patience;

4 And patience, experience; and experience, tikvah:

5 And tikvah makes us bold; because the ahava of אֱלֹהִים is shed abroad in our levavot by The Ruach Hakodesh that is given to us.

6 For when we were yet without strength, in due time Moshiach died for the unrighteous.

7 Hardly for a wicked man will one die: yet maybe for a tov man some would even dare to die.

8 But אֱלֹהִים manifested His ahava towards us, in that, while we were yet sinners, Moshiach died for us.

9 Much more then, being made tzadik by His dahm, we shall be saved from wrath through Him.

10 For if, when we were enemies, we were restored to אֱלֹהִים by the death of His Son, much more, being restored, shall we be saved by His chayim.

11 And not only this, but we also simcha in אֱלֹהִים through our Savior מֹשִׁיחַ Ha Moshiach, by whom we have now received the keporah.

12 Therefore, as by one man sin entered into the olam hazeh and death by sin; and so death passed upon all men, for all have sinned:

13 For before the Torah sin was in the olam hazeh: but sin is not imputed when there is no Torah.

14 Nevertheless, death reigned from Ahdahm to Moshe, even over all those that had not sinned after the sin of Ahdahm's transgression, who is the type of Him that was to come.

15 But the gift is not like the fall of man. For if through the fall of one man many died, how much more through the unmerited chen of אֱלֹהִים and His gift of unmerited chen, which also came by one Man, מֹשִׁיחַ Ha Moshiach, is increased for many more.

16 And the fall of man is not as great as is the gift: for the mishpat of one led to the condemnation of many, but the free gift of forgiveness from many offences, resulted in the justification of many more.

17 For if by one man's offence death reigned by one; much more they who receive overflowing

unmerited chen and the gift of tzedakah shall reign in chayim by One, $\sigma\omega\tau\acute{\alpha}\nu\zeta$ Ha Moshiach.

18 Therefore as by the offence of one mishpat came upon all men to condemnation; even so by the tzedakah of One, the free gift came upon all men for justification and victory to chayim.

19 For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made tzadik.

20 Moreover the Torah entered, so that trespasses would officially increase. But where sin increased, unmerited chen did much more abundantly increase:

21 So that as sin has reigned to death, even so might unmerited chen reign through tzedakah to eternal chayim by $\sigma\omega\tau\acute{\alpha}\nu\zeta$ Ha Moshiach our Savior.

6 What shall we say then? Shall we continue in sin, so that unmerited chen may increase more than sin?

2 Let it not be! How shall we, that are dead to sin, live any longer in it?

3 Know you not, that as many of us as were immersed into $\sigma\omega\tau\acute{\alpha}\nu\zeta$ Ha Moshiach were immersed into His death?

4 Therefore we are buried with Him by mikvah into death: that like our Moshiach who was raised up from the dead by the tifereth of Abba, even so we also should have our halacha in a new chayim.

5 For if we have been planted together in the likeness of His death, we shall be also raised in the likeness of His resurrection:

6 Knowing this, that our old man has been impaled with Him, that the gooff of sin might be destroyed, that from now on we should not serve sin.

7 For he that is dead is freed from serving sin.

8 Now if we are dead with Moshiach, we believe that we shall also live with Him:

9 Knowing that Moshiach being raised from the dead dies no more; death has no more dominion over Him.

10 For in that He died, He died to sin once: but in that He lives, He lives to אִיִּי.

11 In like manner consider yourself also to be dead indeed to sin, but alive to אִיִּי through אֲנִיִּי Ha Moshiach our Savior.

12 Let not sin therefore have rule in your mortal gooff, that you should obey it in its hurtful desires.

13 Neither yield your members as instruments of unrighteousness to sin: but yield yourselves to אִיִּי, as those that are alive from the dead and your members as instruments of tzedakah to אִיִּי.

14 For sin shall not have dominion over you: for you are not under the law of sin, but under unmerited chen.

15 What then? Shall we sin again because we are free from the law of sin, but under unmerited chen? Let it not be.

16 Know you not, that to whom you yield yourselves avadim to obey, His avadim you become; whether of sin to death, or of Torah obedience to tzedakah?

17 But אִיִּי be given hodu that you were the avadim of sin, but you have obeyed from the lev that form of instruction that was delivered to you.

18 Being then made free from sin, you became the avadim of tzedakah.

19 I speak like a man does because of the limitations of your comprehension in the flesh: for as you have yielded your gooff's members as avadim to uncleanness and to Torah-less-ness; even so now yield your gooff's members as avadim to tzedakah and set apartness.

20 For when you were the avadim of sin, you were free from tzedakah.

21 What fruit did you have then in those things that you are now ashamed of ? For the end of those things is death.

22 But now being made free from sin, having become avadim to אֱלֹהִים, you have your fruit to set apartness, with the end result being everlasting chayim.

23 For the wages of sin is death, but the gift of אֱלֹהִים is eternal chayim through מוֹשִׁיָּאֵל Ha Moshiach our Master.

7 Know you not, Yisraelite brothers, for I speak to them that know the Torah, how that the Torah has dominion over a man as long as he lives?

2 For the woman who has a husband is bound by the Torah to her husband so long as he lives; but if the husband is dead, she is loosed from the Torah of her husband.

3 So then if, while her husband lives, she is married to another man, she shall be called an adulteress: but if her husband is dead, she is free from the Torah of her husband; so that she is not an adulteress, though she gets married to another man.

4 So you see, my Yisraelite brothers, you also have become dead to the Torah of your husband by the gooff of Moshiach; that you should be married to another, even to Him who is raised from the dead, that we should bring forth fruit to אֱלֹהִים.

5 For when we were in the flesh, the passions of sins, through the Torah, did work in our members to bring forth fruit to death.

6 But now we are delivered from the Torah of our husband, being dead to what we were held by; that

we should serve in newness of Ruach and not in the oldness of the letter.

7 What shall we say then? Is the Torah a sinful, or sin-causing instrument? Let it not be! No, I had not known about sin, except by the Torah: for I had not known lust, except the Torah had said, You shall not covet.

8 But sin, by means of the commandment, provoked in me all manner of desire. For without the Torah sin was dead.

9 For I was alive without the full Torah once: but when the mitzvoth came, sin revived and I died.

10 And the mitzvoth, which were ordained to bring chayim, I found to bring death.

11 For sin, taking opportunity by the mitzvoth, deceived me and by it killed me.

12 Therefore the Torah is kadosh and the mitzvoth are kadosh and just and tov.

13 Then was that which is tov made into death for me? Let it not be! But sin, that it might appear to be sin, worked death in me by that which is tov; so that sin by the mitzvoth might become exceedingly sinful.

14 For we know that the Torah is full of The Ruach: but I am of the flesh, sold under sin.

15 For I do not know what is going on: for what I purpose to do in obeying Torah, that I do not do; but what I hate in the olam hazeh, that I wind up doing.

16 If then I do that which I do not want to do, I consent to the Torah that it is tov.

17 Now then it is no more I that do sinful deeds, but sin that dwells in my flesh.

18 For I know that in me, that is, in my flesh, dwells no tov thing: for the choice and desire to do the right thing is present with me; but how to perform that which is tov evades me.

19 For the tov that I should do I do not: but the evil that I desire not, that I wind up doing.

20 Now if I do what I should not do, it is no more I that do it, but sin that dwells in me.

21 I find then an interesting Torah, that, when I would do tov by the Torah, evil is still present with me.

22 For I delight in the Torah of אֱלֹהִים after the inward man:

23 But I see another torah in my members, warring against the Torah of my mind, and bringing me into captivity to the torah of sin, which is in my members.

24 O wretched man that I am! Who shall deliver me from the gooff of death?

25 Hodu be to אֱלֹהִים through מוֹשִׁיָּח Ha Moshiach our Savior. So then with the mind I myself serve the Torah of אֱלֹהִים, but with the flesh the torah of sin.

8 There is therefore now no condemnation to those who are in Moshiach מוֹשִׁיָּח, who have their halacha even in the flesh, after The Ruach of מוֹשִׁיָּח.

2 For the Torah of The Ruach of chayim in Moshiach מוֹשִׁיָּח has made me free from the torah of sin and death.

3 For what the Torah could not do because it was powerless regarding man's weak flesh, אֱלֹהִים sending His own Son, in the likeness of that same sinful flesh and for sin, condemned man's sinful flesh, by means of His own flesh:

4 That the tzedakah of the Torah might be fulfilled in us, who have their halacha not after the flesh, but after The Ruach.

5 For they that are after the flesh do mind the things of the flesh; but they that are after The Ruach the things of The Ruach.

6 For to be carnally minded is death; but to be spiritually minded is chayim and shalom.

7 Because the carnal mind is enmity against אֱלֹהִים: for it is not subject to the Torah of אֱלֹהִים, neither indeed can be.

8 So then they that are in the flesh cannot please אֱלֹהִים.

9 But you are not in the flesh, but in The Ruach, if in fact The Ruach of אֱלֹהִים dwells in you. Now if any man does not have The Ruach of Moshiach, he is none of His.

10 And if Moshiach be in you, the gooff is dead because of sin; but the ruach is alive because of tzedakah.

11 But if The Ruach of Him that raised up מֵתִים from the dead lives in you, He that raised up Moshiach from the dead shall also bring chayim to your mortal bodies by His Ruach that dwells in you.

12 Therefore, Yisraelite brothers, we are debtors, not to the flesh, to live after the flesh and its torah.

13 For if you live after the flesh, you shall die: but if you allow The Ruach to mortify the deeds and desires of your gooff, you shall live.

14 For as many as are led by The Ruach of אֱלֹהִים, they are the b'nai אֱלֹהִים.

15 For you have not received The Ruach of bondage again to fear, but you have received The Ruach of adoption, by which we cry, Abba, Abba.

16 The Ruach itself bears witness with our ruach, that we are b'nai אֱלֹהִים:

17 And if children, then heirs; heirs of אֱלֹהִים and joint-heirs with Moshiach; so that since we suffer with Him, we will also be esteemed together.

18 For I'm sure that the sufferings of this present time are not worthy to be compared with the tifereth that shall be revealed in us.

19 For the intense expectation of all of the creation waits for the manifestation of the b'nai אֱלֹהִים.

20 For creation was made subject to vanity, not willingly, or originally, but by reason of Him who has subjected creation to wait in tikvah,

21 Because the creation itself also shall be delivered from the bondage of corruption into the beautiful liberty of the b'nai אֱלֹהִים.

22 For we know that all of creation groans and travails in pain together until now.

23 And not only creation, but we ourselves, who have the bikkurim of The Ruach, even we ourselves groan within ourselves, waiting for the adoption, specifically, the geulah of our gooff.

24 For we are saved by tikvah: but tikvah that is seen is not tikvah: for what a man actually sees, he does not need to have tikvah for!

25 But if we have tikvah for what we do not yet see, then with patience we willingly wait for it.

26 Likewise The Ruach also helps our weaknesses: for we know not how we should make tefillah as we should: but The Ruach makes tefillah for us with groaning that cannot be described.

27 And He that searches the levavot knows what is the mind of The Ruach because The Ruach makes tefillah for the Yisraelite kidushim according to the will of אֱלֹהִים.

28 And we know that all things work together for tov to them that love אֱלֹהִים, to those who are the called according to His purpose.

29 For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Bachor among many Yisraelite brothers.

30 Moreover whom He did predestine, those He also called: and whom He called, those He also

justified: and whom He justified, those He also esteemed.

31 What shall we say then to these things? If אֱלֹהִים is for us, who can be against us?

32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

33 Can anyone bring any charge against אֱלֹהִים's chosen people Yisrael? It is אֱלֹהִים that makes us tzadikim.

34 Who is the only One that could condemn His chosen people? It is The Moshiach who died, yes. But instead of condemning us, He has risen, to the right Hand of אֱלֹהִים and He now makes intercession for us.

35 Who then shall separate us from the ahava of Moshiach? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For Your sake we are killed all yom long; we are counted as sheep for the slaughter.

37 No, in all these things we are more than conquerors through Him that loved us.

38 For I am persuaded, that neither death, nor chayim, nor heavenly malachim, nor principalities, nor powers, nor things present, nor things to come;

39 Nor height, nor depth, nor any other creation, shall be able to separate us from the ahava of אֱלֹהִים, which is in Moshiach מוֹשִׁיָאֵנוּ our Savior.

9 I say the emet in Moshiach, I lie not, my conscience also bearing me witness in The Ruach HaKodesh;

2 That I have great heaviness and continual sorrow in my lev.

3 For if it were possible I myself would wish to be banished from Moshiach for my Yisraelite brothers, my kinsmen according to the flesh:

4 Who are Yisraelites; to whom pertains the adoption and the tifereth and the britot and the giving of the Torah and the worship and the promises;

5 Who are the ahvot, from whom Moshiach came in the flesh, who is the Ahloha over all, אֱלֹהִים the Blessed One le-olam-va-ed.

6 Not as though The Word of אֱלֹהִים has failed in Yisrael. For they are not all still Yisrael, who are from Yisrael:

7 Neither because they are the zera of Avraham, are they all b'nai Yisrael: but, In Yitzchak shall your zera be called.

8 That is, those who are children of the flesh, these are not the b'nai אֱלֹהִים: but the b'nai-brit are counted as the zera.

9 For this is The Word of promise, At this time will I come and Sarah shall have a son.

10 And not only this; but when Rivkah also had conceived by one, even by our abba Yitzchak;

11 For the children being not yet born, neither having done any tov, or evil, that the purpose of אֱלֹהִים according to choice might stand, not of works, but of Him that does the calling;

12 It was said to her, The older boy shall serve the younger.

13 As it is written, Yaakov have I loved, but Esav have I hated.

14 What shall we say then? Is there unrighteousness with אֱלֹהִים ? Let it not be!

15 For He says to Moshe, I will have chen on whom I will have chen and I will have rachamim on whom I will have rachamim.

16 So then it is not within reach of him that wishes, nor of him that strives in the flesh to be Yisrael, but of אֱלֹהִים that shows rachamim.

17 For The Katuv says to Pharaoh, Even for this same purpose have I raised you up, that I might show My Power in you and that My Name might be declared throughout all the earth.

18 Therefore He has rachamim on whom He will have rachamim and He hardens the levavot of those He does not choose.

19 You might say then to me, Why does He find fault with some that He does not choose? For who has resisted His will?

20 No but, O man, who are you that replies and talks back to אֱלֹהִים ? Shall the thing formed say to Him that formed it, Why have you made me this way?

21 Does not the potter have Power over the clay, from the same lump to make one vessel to kavod and another without kavod?

22 What if אֱלֹהִים, willing to show His wrath and to make His Power known, endured with much patience the vessels of wrath prepared for destruction:

23 And that He might make known the riches of His tifereth on the vessels of rachamim, that He had prepared beforehand for tifereth,

24 Even us, whom He has called, not of the Yahudim only, but also of the goyim?

25 As He says also in Husha, I will call them My People-Ami, who were not My People-Lo-Ami; and will call her Ruchamah, who were Lo-Ruchamah.

26 And it shall come to pass, that in the place where it was said to them, Ye are not My People-Lo Ami; there shall they be called children of the living Ahloha.

27 Yeshayahu also cries on behalf of Yisrael,
Though the number of b'nai Yisrael be as the sand
of the sea; only a remnant shall be saved:

28 For He will finish the work and cut it short in
tzedakah: because a short work will The Master
אֱלֹהִים make upon the earth.

29 And as Yeshayahu said before, Except The
Master אֱלֹהִים Tzevaot had left us a surviving
remnant, we would have been as Sedom and been
made like Amora.

30 What shall we say then? That the goyim, who
followed not after the Torah of tzedakah, have
attained tzedakah, even the tzedakah that comes by
emunah.

31 But Yisrael, which followed after the Torah of
tzedakah, has not attained the goal of the Torah of
tzedakah.

32 Why not? Because they sought it not by emunah
but as it were by Miqsat Maaseh Ha-Torah alone.

For they stumbled at that Stumbling Stone;

33 As it is written, See, I lay in Tzion a Stumbling
Stone and Rock of Offense: and whoever believes
on Him shall not be ashamed.

10 Yisraelite brothers, my lev's desire and tefillah
to אֱלֹהִים for Yisrael is, that they might be saved.

2 For I bear them record that they have a zeal for
אֱלֹהִים, but not according to da'at.

3 For they being ignorant of אֱלֹהִים's tzedakah, go
about to establish their own tzedakah, have not
submitted themselves to the tzedakah of אֱלֹהִים.

4 For Moshiach is the actual goal of the Torah for an
eternal tzadik standing to everyone that believes.

5 For Moshe describes the tzedakah that comes
from the Torah: That the man who does those things
shall live by them.

6 But the tzedakah that is of emunah speaks in this manner; Say not in your lev, Who shall ascend into the shamayim? That is, to bring The Moshiach down from above:

7 Or, Who shall descend into the deep? That is, to bring up The Moshiach again from the dead.

8 But what does Torah actually say? The Word is near you, even in your mouth and in your lev: that is, The Word of emunah, which we proclaim;

9 That if you shall confess with your mouth The Master *אדני* and shall believe in your lev that *אדני* has raised Him from the dead, you shall be saved.

10 For with the lev man believes to tzedakah; and with the mouth confession is made to and concerning *אדני*.

11 For The Katuv says, Whoever believes on Him shall not be ashamed or disgraced.

12 For there is no difference between the Yahudi and the Greek or the Aramean: for the same Master *אדני* is over all and is rich in rachamim to all that call upon Him.

13 For whoever shall call upon the Name of The Master *אדני* shall be saved.

14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a proclaimer?

15 And how shall they proclaim, except they be sent? As it is written, How beautiful are the feet of them that proclaim The Besorah of Shalom and bring Besorot of tov things!

16 But they have not all obeyed The Besorah. For Yeshayahu says, *אדני*, who has believed our report?

17 So then, emunah comes by hearing and hearing by The Word of *אדני*.

18 But I say, Have they not heard? Yes truly, their sound went into all the earth and their words to the ends of the olam hazeh.

19 But I say, Did not Yisrael know? First Moshe says, I will provoke you to zeal by them that are not a people at all, a Lo-Ami and by this foolish nation I will anger you.

20 But Yeshayahu is very bold and says, I was found by them that sought Me not; I was made manifest to them that asked not after Me.

21 But to Yisrael He says, All yom long I have stretched forth My hands to a disobedient and quarrelsome people.

11 I say then, did אֱלֹהִים cast away His people? By no means. For I also am a Yisraelite, of the zera of Avraham, of the tribe of Benyamin.

2 אֱלֹהִים has not cast away His people whom He knew and chose beforehand. Don't you know what The Katuv says of Eliyahu? How he even pleads with אֱלֹהִים against Yisrael, saying,

3 אֱלֹהִים, they have killed Your neviim and overthrown Your altars; and I am left alone and they seek my chayim.

4 But what says The Word of אֱלֹהִים to him? I have reserved for Myself seven thousand men, who have not bowed the knee to the image of Ba'al.

5 Even so then at this present time also there is a remnant according to His election by unmerited chen.

6 And if by unmerited chen, then is it no more by mitzvoth: otherwise unmerited chen is not unmerited chen. But if it is by mitzvoth, then is it no more unmerited chen: unless work is not work.

7 What then? Yisrael has not obtained that which they sought for; but the chosen remnant has obtained it and the rest were blinded.

8 According as it is written, אָרָרָם has given them the ruach of slumber, eyes that they should not see and ears that they should not hear; to this yom.

9 And Dawid says, Let their shulchan be made a snare and a trap and a scandal and a reward to them:

10 Let their eyes become darkened, that they may not see and be hunchbacked always.

11 I say then, have they stumbled that they should fall le-olam-va-ed? Let it not be: but rather through their fall salvation has gone out to the goyim, for to provoke them to zeal.

12 Now if their temporal fall brought riches to the olam hazeh and the diminishing of their believing numbers brought riches to the goyim; how much more the fullness of their return from blindness?

13 For I speak to you goyim because I am the sholiach to the goyim, I magnify my work by explaining this.

14 If by any means I may provoke to emulation those who are of my flesh and might save some of them.

15 For if their temporal setting aside be the reconciling of the olam hazeh, what shall the receiving of them back be, but chayim from the dead?

16 For if the bikkurim are kadosh, the lump is also kadosh: and if the root is kadosh, so are the branches-Netsarim.

17 And if some of the branches were broken off and you, being a wild olive eytz, were grafted in among them and with them you partake of the Root and fatness of the olive eytz;

18 Boast not against the cultivated branches. But if you boast, you better remember that you do not bear the Root, but the Root bears you.

19 You will say then, The cultivated branches were broken off, that I might be grafted in.

20 Emet; because of unbelief they were broken off and you stand by emunah. Be not arrogant, but fear:

21 For if אֱלֹהִים spared not the cultivated branches, shomer, He may not spare you either.

22 See therefore the chesed and severity of אֱלֹהִים: on those who fell, severity; but towards you, chesed, if you continue in His chesed: otherwise you also shall be cut off.

23 And they also, if they abide not still in their unbelief, shall be grafted in: for אֱלֹהִים is able to graft them in again.

24 For if you were cut out of the olive eytz which is uncultivated and were grafted contrary to nature into a tov olive eytz: how much more shall these, who are the cultivated branches, be grafted into their own olive eytz as well?

25 For I would not, Yisraelite brothers, that you should be ignorant of this mysterious secret, lest you should be wise in your own pride and conceit; that partial blindness has happened to Yisrael, until the fullness of the goyim—the melo hagoyim—comes in.

26 And so kol Yisrael shall be saved: as it is written, There shall come out of Tzion the Deliverer and shall turn away wickedness from Yaakov:

27 For this is My brit with them, when I shall take away their sins.

28 As concerning The Besorah, they are enemies for your sakes: but as far as being the chosen people, they are beloved for the sake of the ahvot.

29 For the gifts and calling of אֱלֹהִים are without teshuvah.

30 For as you in times past have not believed אֱלֹהִים, yet have now obtained rachamim through their unbelief:

31 Even so have these also now not believed, that through your rachamim they also may re-obtain rachamim.

32 For אֱלֹהִים has put kol Yisrael in various forms of unbelief, that He might have rachamim upon kol Yisrael.

33 O the depth of the riches both of the chochmah and da'at of אֱלֹהִים ! How unsearchable are His mishpatim and His halachot past finding out!

34 For who has really known the mind of The Master אֱלֹהִים ? Or, who has been His advisor?

35 Or, who has first given anything to Him, in order to receive something back from Him?

36 For from Him and through Him and to Him, are all things: to whom be tifereth le-olam-va-ed.

Ahmein.

12 I beg you therefore, Yisraelite brothers, by the rachamim of אֱלֹהִים, that you present your bodies a living sacrifice, kadosh, acceptable to אֱלֹהִים, which is your act of reasonable worship.

2 And be not conformed to this olam hazeh: but be transformed by the ongoing renewing of your mind, that you may discern what is that tov, acceptable and even the perfect, will of אֱלֹהִים.

3 For I say, through the unmerited chen given to me, to every man that is among you, not to think of himself more highly than he should; but to think soberly, as אֱלֹהִים has dealt to every man the measure of emunah.

4 For as we have many members in the one gooff of Yisrael and all members have not the same role:

5 So we, being many, are one gooff of Yisrael in The Moshiach and each one members one of another.

6 Having then gifts differing according to the unmerited chen that is given to us, whether prophecy, let us prophesy according to the measure of emunah;

7 Or, some service, let us serve: or he that teaches, let him teach;

8 Or, he that exhorts, let him exhort: he that gives, let him do it with simplicity; he that oversees, with diligence; he that shows rachamim, with simcha.

9 Let ahava be without deceit in full sincerity.

Despise that which is evil; cleave to that which is tov.

10 Be kind and tender to one another with brotherly ahava; in kavod preferring another over yourself;

11 Not idle in your duty; fervent in ruach; serving your אף אף;

12 Having gilah in tikvah; be patient in tribulation; continue steadfast in tefillah;

13 Distributing to the necessity of the Yisraelite kidushim; be given to hospitality.

14 Bless them who persecute you: bless and do not curse.

15 Gilah with them that do gilah and weep with those that weep.

16 Be of the same mind one towards another. Mind not prideful things and position, but associate with the humble. Be not wise in your own estimation.

17 Repay to no man evil for evil. Do things honestly and right in the sight of all men.

18 If it is possible, on your part, live in shalom with all men.

19 Dearly beloved, revenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine; and repayment, says אף אף.

20 Therefore if your enemy is hungry, feed him. If he is thirsty, give him drink: for in so doing you shall heap coals of fire on His head.

21 Be not overcome by evil, but overcome evil with tov.

13 Let every Yisraelite be subject to civil

governing powers. For there is no power but from אֲפִיקָרִים: the civil powers that exist are ordained of אֲפִיקָרִים.

2 Whoever therefore resists the civil power, resists the ordained institution of אֲפִיקָרִים: and they that resist, shall receive mishpat on themselves.

3 For civil shophtim are not a menace to tov mitzvot, but to cause men to fear doing evil. Will you then not be afraid of the authorities? Do that which is tov and you shall have tehilla from the same authorities:

4 For he is the eved of אֲפִיקָרִים to you for tov. But if you do that which is evil, then be afraid; for he bears not the sword in vain: for he is the eved of אֲפִיקָרִים, an instrument to execute wrath upon the one that does evil.

5 Therefore we must be subject, not only for fear of wrath, but also because of our conscience.

6 For this cause pay taxes also: for they are אֲפִיקָרִים's instruments, attending continually upon this very thing.

7 Render therefore to all their dues: tax to whom tax is due; custom to whom custom; reverence to whom reverence is due; kavod to whom kavod is due.

8 Owe no man anything, but to love one another: for he that loves another has fulfilled the Torah.

9 For this, you shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, you shall not covet; and if there is any other mitzvah, it is briefly comprehended in this saying, namely; ahavta re'echa camocha – you shall love your neighbor as yourself.

10 Ahava seeks no evil to its neighbor: therefore ahava is the completion of the Torah of chayim.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we first came to believe.

12 The lyla is far spent, the Yom is at hand: let us therefore cast off the deeds of darkness and let us put on the Tallit of Ohr.

13 Let us have an honest halacha, as in the yom; not in wild parties and drunkenness, not in sexual immorality and indecencies, not in fighting, or envying.

14 But put on *אור* Ha Moshiach and make no provision for the flesh, to fulfill its lust.

14 Him that is weak in the emunah receive, but not criticizing his thoughts.

2 For one believes that he may eat all things: another, who is weak, eats only vegetables.

3 Let not him that eats meat despise him that eats no meat; and let not him who does not eat meat judge him that eats meat: for *אור* has received kol Yisrael.

4 Who are you that judges another man's eved? To his own Master *אור* he stands, or falls. Yes, he shall be held up too: for *אור* is able to make him stand.

5 One man esteems one yom above another: another esteems every yom alike. Let every man be fully persuaded in his own mind.

6 He that regards the yom of eating, regards it to *אור*; and he that regards not the yom, to *אור* he does not regard it. He that eats, eats to *אור*, for he gives hodu; and he that eats not, before *אור* he eats not and neither gives *אור* hodu.

7 For no Yisraelite man lives for himself and no Yisraelite man dies for himself.

8 For whether we live, we live for אֱלֹהִים; and whether we die, we die for אֱלֹהִים: whether we live, or whether we die, we belong to and for אֱלֹהִים.

9 For this purpose Moshiach both died and rose and was revived, so that He might be The Master אֱלֹהִים both of the dead and the living.

10 But why do you judge your Yisraelite brother? Or, why do you despise your Yisraelite brother over these secondary issues? For we shall all stand before the bema seat of our Moshiach.

11 For it is written, As I live, says The Master אֱלֹהִים, every knee shall bow to Me and every tongue shall confess to The Master אֱלֹהִים.

12 So then each one of us shall give an account of himself to אֱלֹהִים.

13 Let us not therefore judge one another anymore: but rather be mindful of this that no man put any unnecessary stumbling-block, or an occasion to fall before his Yisraelite brother's derech.

14 I know and am persuaded by the Savior מוֹשִׁיָאֵל, that there is nothing unclean of itself: but to him that esteems anything to be unclean, to him it is unclean.

15 But if your Yisraelite brother is grieved with your food choice, now you are no longer walking in ahava. Do not destroy him with your food choices, for whom Moshiach died.

16 Let not then your tov be evil spoken of:

17 For the malchut of אֱלֹהִים is not food and drink; but tzedakah and shalom and simcha in The Ruach Hakodesh.

18 For he who in these choices serves Moshiach is acceptable to אֱלֹהִים and approved of men.

19 Let us therefore follow after the things that make for shalom and things with which we may edify one another.

20 For food choices will not destroy the work of אֱלֹהִים. All things indeed are pure; but it is evil for that man who eats so as to cause stumbling.

21 It is tov neither to eat meat, nor to drink wine, or anything by which your Yisraelite brother stumbles, or is offended, or is made weak.

22 Have you a certain food emunah? Keep it to yourself before אֱלֹהִים. Favored is he that condemns not himself in that thing which he allows.

23 And he that doubts and eats violates his own emunah because he eats not with emunah: for whatever is not of emunah is sin.

15 We then that are strong ought to bear the weaknesses of the weak and not to please ourselves.

2 Let every one of us please his neighbor for his tov and edification.

3 For even Moshiach pleased not Himself; but, as it is written, The reproaches of them that reproached You fell on Me.

4 For all things that were written in the Tanach were written for our learning, that we through the patience and comfort of the Keetvay HaKadosh might have tikvah.

5 Now the Ahloha of patience and comfort, grant you the ability to regard one another with equal worth according to Moshiach אֱלֹהִים:

6 That you may with one mind and one mouth esteem אֱלֹהִים, even The Abba of our Savior אֱלֹהִים Ha Moshiach.

7 Therefore be friendly and bear one another's burdens, as Moshiach also brought us close to the tifereth of אֱלֹהִים.

8 Now I say that אֱלֹהִים Ha Moshiach was an Eved to Yisrael for the emet of אֱלֹהִים, to confirm the promises made to our ahvot:

9 And that the goyim might all esteem אֱלֹהִים for His rachamim; as it is written, For this cause I will confess You among the goyim and sing to Your Name.

10 And again He says, Gilah, you goyim, with His people.

11 And again, Hallel The Master אֱלֹהִים, all you goyim; and laud Him, all you people.

12 And again, Yeshayahu says, There shall be a Root of Yishai and He that shall rise to reign over the goyim; in Him shall the goyim trust.

13 Now the Ahloha of tikvah fill you with all simcha and shalom in believing, that you may abound in your tikvah, through The Power of The Ruach Hakodesh.

14 And I myself also am persuaded of you, my Yisraelite brothers, that you also are full of much tov, filled with all da'at, able also to admonish one another.

15 Nevertheless, Yisraelite brothers, I have written more boldly partially to remind you because of the unmerited chen that is given to me by אֱלֹהִים,

16 That I should be the eved of מֶלֶךְ הַמְּשִׁיחַ Ha Moshiach to the goyim, serving in The Besorah of אֱלֹהִים, that the terumah of the goyim might be acceptable, being set apart by The Ruach Hakodesh.

17 I have therefore a cause for boasting through מֶלֶךְ הַמְּשִׁיחַ Ha Moshiach in those things that pertain to אֱלֹהִים.

18 For I will not dare to speak of any of those things that Moshiach has not done through me, to make the goyim obedient, by word and demands,

19 Through mighty signs and wonders, by The Power of The Ruach of אֱלֹהִים; so that from Yahrushalayim and all around Illurikon, I have fully proclaimed The Besorah of Moshiach.

20 Yes, so have I strived to proclaim The Besorah, not where Moshiach was already named, lest I should build upon another man's foundation:

21 But as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more a place in these parts and having a great desire these many years to come to you;

24 Whenever I take my journey into Sepharad, I will come to you: for I trust to see you in my journey and that you will escort me there, after I have more, or less fully enjoyed my visit with you.

25 But now I go to Yahrushalayim to serve the Yisraelite kidushim.

26 For it has pleased them of Makedonia and Achayah to give a terumah for the poor Yisraelite kidushim who are at Yahrushalayim.

27 It has pleased them truly; and their debtors they are. For if the goyim have been made partakers of their spiritual things, their duty is also to attend to them in material things.

28 When therefore I have performed this and have sealed for them this fruit, I will return through you into Sepharad.

29 And I am sure that, when I come to you, I shall come in the fullness of the brachot of The Besorah of Moshiach.

30 Now I beg you, Yisraelite brothers, for the Savior אֱלֹהֵינוּ Ha Moshiach's sake and for the ahava of The Ruach, that you strive together with me in your tefillot to אֲרַחֵם for me;

31 That I may be delivered from them that do not believe in Messiah from Beit Yahudah; and that my

terumah which I have for Yahrushalayim may be accepted by the Yisraelite kidushim;
32 That I may come to you with simcha by the will of אֱלֹהֵינוּ and may be refreshed with you.
33 Now the Ahloha of shalom be with you all.
Ahmein.

16 I commend to you Phoebe our Yisraelite sister, who is an eved of the kehilla that is at Cenchrea:
2 That you receive her in אֱלֹהֵינוּ, as becomes Yisraelite kidushim and that you assist her in whatever business she has need of: for she has been a great help to many and to myself also.
3 Greet Priscilla and Aquilas my helpers in Moshiach *וְעִמָּנוּ*:
4 Who have for my chayim laid down their own necks: for whom not only I give hodu, but also all the kehillot of the Yisraelite goyim.
5 Likewise greet the kehilla that is in their bayit. Greet my well beloved Epainetos, who is the bikkurim of Achayah to The Moshiach.
6 Greet Miryam, who worked very hard for us.
7 Greet Andronikos and Yunia, my relatives and my fellow prisoners, who are of note among the shlichim, who also were in Moshiach before me.
8 Greet Amplias my beloved in אֱלֹהֵינוּ.
9 Greet Urbanos, our helper in The Moshiach and Stachus my beloved.
10 Greet Apelles approved in The Moshiach. Greet those who are of Aristobulos' bayit.
11 Greet Herodion my relative. Greet them that are of the bayit of Narkissus, who are in אֱלֹהֵינוּ.
12 Greet Truphanyah and Truphosa, who labor in אֱלֹהֵינוּ. Greet the beloved Persis, who labored much in אֱלֹהֵינוּ.
13 Greet Rufus chosen in אֱלֹהֵינוּ and his eema and mine.

14 Greet Asugritos, Phlegon, Hermas, Patrobas, Hermes and the Yisraelite brothers, who are with them.

15 Greet Philologos and Yulia, Nereus and his sister and Olumpas and all the Yisraelite kidushim that are with them.

16 Greet one another with a kadosh kiss. The Yisraelite kehellot of The Moshiach greet you.

17 Now I beg you, Yisraelite brothers, mark those who cause divisions and stumbling contrary to the Torah that you have learned; and avoid them.

18 For they that are such serve not our Savior $\omega\psi\chi\alpha\zeta$ Ha Moshiach, but their own belly; and by tov words and convincing speeches deceive the levavot of the simple.

19 For your obedience is reported to all men. I am glad therefore on your behalf: but yet I would have you wise to that which is tov, but simple concerning evil.

20 And the Ahloha of shalom shall bruise s.a.tan under your feet shortly. The unmerited chen of our Savior $\omega\psi\chi\alpha\zeta$ Ha Moshiach be with you.

21 Timtheous my fellow worker and Lucius and Yason and Sosipater, my relatives, greet you.

22 I Tertius, who wrote this letter, greet you in $\alpha\beta\gamma\delta$.

23 Gaios my host and the whole kehilla, greets you. Erastos the treasurer of the city greets you and Quartus a Yisraelite brother.

24 The unmerited chen of our Savior $\omega\psi\chi\alpha\zeta$ Ha Moshiach be with you all.

25 Now to Him that is able to establish you according to my Besorah and the proclaiming of $\omega\psi\chi\alpha\zeta$ Ha Moshiach, according to the revelation of the sod, which was kept hidden since the olam hazeh began;

26 But now is made manifest, by the Keetvay HaKadosh of the neviim, according to the

commandment of the everlasting Ahloha, made known to all goyim for the obedience of the emunah:

27 To אֱלֹהִים the only wise One, be tifereth through
אֱמִנָה Ha Moshiach le-olam-va-ed. Ahmein. X

First Corinthians- Qorintyah Alef

To The Believing Remnant Of Yisrael

- 1 Shaul, called to be a sholiach of Yahusha Ha Moshiach through the will of אֱלֹהִים and Sosthenes our Yisraelite brother,
- 2 To the Yisraelite kehilla of אֱלֹהִים which is at Qorintyah, to them that are kadosh in The Moshiach מֶלֶךְ אֱלֹהִים, called to be Yisraelite kidushim, with all that in every place call upon the Name of מֶלֶךְ אֱלֹהִים Ha Moshiach our Master, both theirs and ours:
- 3 Unmerited chen to you and shalom, from אֱלֹהִים our Abba and from The Master מֶלֶךְ אֱלֹהִים Ha Moshiach.
- 4 I thank my Ahloha always on your behalf, for the unmerited chen of אֱלֹהִים which is given to you by מֶלֶךְ אֱלֹהִים Ha Moshiach;
- 5 That in everything you are enriched by Him, in all words and in all da'at;
- 6 Even as the witness of Moshiach was confirmed in you:
- 7 So that you were not lacking any gift; while waiting for the coming of our Master מֶלֶךְ אֱלֹהִים Ha Moshiach:
- 8 Who shall also strengthen you until the end, that you may be blameless in the yom of our Master מֶלֶךְ אֱלֹהִים Ha Moshiach.
- 9 אֱלֹהִים is faithful, by whom you were called to the chavurah of His Son מֶלֶךְ אֱלֹהִים Ha Moshiach our Master.
- 10 Now I appeal to you, Yisraelite brothers, by the Name of our Master מֶלֶךְ אֱלֹהִים Ha Moshiach that you all speak as echad and that there be no divisions

among you; but that you be perfectly joined together in the same mind and in the same opinion.

11 For it has been declared to me about you, my Yisraelite brothers, by those who are of beit Chloe, that there are contentions and disputes among you.

12 Now this I say because some among you say, I am of Shaul; and I am of Apollos; and I am of Kefa; and I am of Moshiach.

13 Is Moshiach divided? Was Shaul impaled for you? Or, were you immersed in the name of Shaul?

14 I thank אֱלֹהֵינוּ that I immersed none of you, but Crispos and Gaios;

15 So that no one should say that I had immersed in my own name.

16 And I immersed also the bayit of Tzephanyah: but besides them, I do not know whether I immersed anyone else.

17 For Moshiach sent me not to mikvah, but to proclaim The Besorah: not with chochmah of words, lest the offering of Moshiach should be made of no effect.

18 For the proclaiming of the execution stake is to them that are perishing foolishness; but to us who are being saved it is The Power of אֱלֹהֵינוּ.

19 For it is written, I will destroy the chochmah of the wise and will bring to nothing the binah of the clever

20 Where is the wise? Where is the Sopher? Where is the debater of the olam hazeh? Has not אֱלֹהֵינוּ made foolish the chochmah of the olam hazeh?

21 For after that in the chochmah of אֱלֹהֵינוּ the olam hazeh by worldly chochmah knew not אֱלֹהֵינוּ, it pleased אֱלֹהֵינוּ by the simplicity of proclaiming to save them that believe.

22 For the Yahudim require an ot and the Greeks seek after chochmah:

23 But we proclaim The Moshiach impaled, to the Yahudim a scandal and to the Greeks foolishness;

24 But to those who are called, both Yahudim and Greeks, The Moshiach is The Power of אֱלֹהִים and the chochmah of אֱלֹהִים.

25 For the foolishness of אֱלֹהִים is wiser than men; and the weakness of אֱלֹהִים is stronger than men.

26 For you see your calling, my Yisraelite brothers, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But אֱלֹהִים has chosen the foolish things of the olam hazeh to embarrass the wise; and אֱלֹהִים has chosen the weak things of the olam hazeh to embarrass the things that are mighty;

28 And Ahloha has chosen those from humble mishpachot of the olam hazeh, those who are despised, those אֱלֹהִים has chosen, yes and the ones who are not, to bring to nothing those that are something:

29 That no flesh should boast in His presence.

30 But of Him are you in Moshiach מוֹשִׁיָּאֵל, who is from אֱלֹהִים and has been made to us chochmah and tzedakah and set apartness and geulah:

31 That, as it is written, He that boasts, let him boast in אֱלֹהִים.

2 And I, Yisraelite brothers, when I came to you, came not with excellence of speech, or of chochmah, declaring to you the witness of אֱלֹהִים.

2 For I determined not to know anything among you, except מוֹשִׁיָּאֵל Ha Moshiach and Him impaled.

3 And I was with you in weakness and in fear and in much trembling.

4 And my speech and my proclaiming was not with enticing words of man's chochmah, but in a demonstration of The Ruach and of Power:

5 That your emunah should not stand in the chochmah of men, but in The Power of אֱלֹהִים.

6 Yet we speak chochmah among those that are mature: yet not the chochmah of the olam hazeh, or of the rulers of the olam hazeh, that comes to nothing:

7 But we speak the chochmah of אֱלֹהִים in a sod, even the hidden chochmah, that אֱלֹהִים has ordained before the olam hazeh to our tifereth:

8 Which none of the rulers of the olam hazeh knew: for had they known it, they would not have impaled The Master of Tifereth.

9 But as it is written, Eye has not seen, nor ear heard, neither has it entered into the lev of man, the things which Ahloha has prepared for them that love Him.

10 But אֱלֹהִים has revealed them to us by His Ruach: for The Ruach searches all things, yes, the deep things of אֱלֹהִים.

11 For who knows the things of a man, except the ruach of man, which is in him? Even so the things of Ahloha no man knows, but The Ruach of Ahloha.

12 Now we have received, not the ruach of the olam hazeh, but The Ruach, which is from Ahloha; that we might know all the things that are freely given to us by אֱלֹהִים.

13 Which things also we speak, not in the words which man's chochmah teaches, but which The Ruach Hakodesh teaches; comparing spiritual matters with spiritual matters.

14 But the natural material man receives not the things of The Ruach of אֱלֹהִים: for they are foolishness to him: neither can he know them because they need spiritual discernment.

15 But he that is spiritual judges all things, yet he himself is judged by no man.

16 For who has known the mind of The Master אֱלֹהִים, that he may give Him Torah lessons? But we have the mind of Moshiach.

3 And I, Yisraelite brothers, could not speak to you as spiritual ones, but as to worldly ones, even as to babies in Moshiach.

2 I have fed you with milk and not with meat: for before now you were not able to bear it, neither now are you able.

3 For you are still worldly: since there is among you ongoing envying and strife and divisions, are you not worldly and walking as natural men?

4 For while one says, I am of Shaul; and another, I am of Apollos; are you not still worldly?

5 Who then is Shaul and who is Apollos, but avadim through whom you believed, even as The Master אֱלֹהִים gave to every man?

6 I have planted, Apollos gave mayim; but אֱלֹהִים gave the increased growth.

7 So then neither is he that plants anything, neither he that gives mayim anything; but אֱלֹהִים who gives the increase.

8 Now he that plants and he that gives mayim are echad: and every man shall receive his own reward according to his own labor.

9 For we are Yisraelite laborers together with אֱלֹהִים: you are אֱלֹהִים's field, you are אֱלֹהִים's sukkah.

10 According to the unmerited chen of אֱלֹהִים which is given to me, as a wise master builder, I have laid the foundation and another builds on it. But let every man take heed how he builds on it.

11 For another foundation can no man lay than that which has been laid, which is מוֹשִׁיָּח Ha Moshiach.

12 Now if any man builds upon this foundation gold, silver, precious stones, wood, hay and straw;

13 Every man's mitzvot shall be made manifest: for The Ohr of Yom HaDin shall declare it because it shall be revealed by fire; and the fire shall try every man's mitzvot of what sort it is.

14 If any man's mitzvot remain which he has built on, he shall receive a reward.

15 If any man's mitzvot shall be burned, he shall suffer loss: but he himself shall be saved; as one who has been saved by a fire.

16 Know you not that you are the Beit HaMikdash of אֱלֹהִים and that The Ruach of אֱלֹהִים dwells in you?

17 If any man defiles the Beit HaMikdash of אֱלֹהִים, him shall אֱלֹהִים destroy; for the Beit HaMikdash of אֱלֹהִים is kadosh, which you are.

18 Let no man deceive himself. If any man among Yisrael seems to be wise in the olam hazeh, let him become a natural fool, that he may be spiritually wise.

19 For the chochmah of the olam hazeh is foolishness with אֱלֹהִים. For it is written, He catches the wise in their own craftiness.

20 And again, The Master אֱלֹהִים knows the thoughts of the naturally wise, that they are worthless.

21 Therefore let no man boast in other men. For all things are yours;

22 Whether Shaul, or Apollos, or Kefa, or the olam hazeh, or chayim, or death, or the olam haba; all things are yours;

23 And you are Moshiach's; and Moshiach is אֱלֹהִים's.

4 Let a man regard all of us, as simple avadim of Moshiach and caretakers of the sods of אֱלֹהִים.

2 Moreover it is required in caretakers that a man is found faithful.

3 But with me it is a very small thing that I should be judged by you, or of man's mishpat: yes, I do not even judge myself.

4 For I do not know of any matter against myself; yet I am not declared tzadik by that: but He that judges me is The Master אֱלֹהִים.

5 Therefore judge nothing before the time, until מִשְׁפָּט comes, who both will bring to light the hidden things of darkness and will make manifest the thoughts of the levavot: and then shall every man have tehilla from The Master אֱלֹהִים.

6 And these things, my Yisraelite brothers, I have in an explainable picture applied to myself and to Apollos for your sakes; that you might learn by us not to think of any man above that which is written, that not one of you be puffed up in favor of one against another.

7 For who makes you to differ from each other? And what do you have that you did not first receive? Now if you did receive it, why do you boast, as if you had not received it?

8 Now you are full, now you are rich, you have reigned as melechim apart from us: and I wished indeed that you did reign, that we also might reign with you.

9 For I think that אֱלֹהִים has set forth the shlichim to be last in all things, as if we were condemned to death: for we have become a spectacle to the olam hazeh and to the heavenly malachim and to all men.

10 We are fools for Moshiach's sake, but you are wise in Moshiach; we are weak, but you are strong; you are honorable, but we are despised.

11 Even to this present hour we both hunger and thirst and are scantily clad and beaten and have no permanent home;

12 And labor, working with our own hands: being cursed, we return brachot; being persecuted, we suffer:

13 Being defamed, we help: we are made as the filth of the olam hazeh and are the revilement of all men to this yom.

14 I write not these things to shame you, but as my beloved children I warn you.

15 For though you have ten thousand Torah teachers in The Moshiach, yet you do not have many spiritual ahvot: for in Moshiach **אנחנו** I have begotten you through The Besorah.

16 Therefore I appeal to you be imitators of me.

17 For this cause have I sent to you Timtheous, who is my beloved ben emunah, faithful in **אנחנו**, who shall bring you into remembrance of my halacha which is in Moshiach, as I teach everywhere in every Yisraelite kehilla.

18 Now some are puffed up, as though I were not coming to you.

19 But I will come to you shortly, if The Master **אנחנו** wills and will know, not the words of those who are puffed up, but The Power.

20 For the malchut of **אנחנו** is not in speech only, but in Power.

21 What do you desire? Shall I come to you with a rod of correction, or in ahava and in the ruach of meekness?

5 It is commonly reported that there is fornication among you and the kind of fornication not even mentioned among the pagan goyim, that one should have his abba's isha.

2 And you are boasting in this behavior, instead of mourning, so that he that has done this sin might be removed outside the camp.

3 For I truly, I remain absent in gooff, but present in
The Ruach, I have judged already, as though I were
present, concerning him that has done this sin,

4 In the Name of our Master *אֱלֹהֵינוּ* Ha Moshiach,
when you are gathered together, with my ruach,
with The Power of our Master *אֱלֹהֵינוּ* Ha Moshiach,
5 To deliver such a one to s.a.tan for the destruction
of the flesh, that his ruach may be saved in the Yom
of The Master *אֱלֹהֵינוּ*.

6 Your boasting is not tov. Don't you know that a
little chametz leavens the whole lump?

7 Clean out therefore the old chametz, that you may
be a new lump, as you are unleavened. For even
Moshiach our Pesach was sacrificed for us:

8 So then let us keep the moed, not with old
chametz, neither with the chametz of malice and
wickedness; but with the unleavened matzah of
sincerity and emet.

9 I wrote to you in a prior letter not to associate with
fornicators and immoral persons:

10 I did not mean with the fornicators out in the
olam hazeh, or with the covetous, or swindlers, or
with idolaters; since you would literally have to leave
the olam hazeh.

11 But now I have written to you not to keep
company, or associate, with any man that is called a
Yisraelite brother who is a fornicator, or covetous, or
an idolater, or a reviler, or a drunkard, or a swindler;
with such a one do not even eat.

12 For what business do I have with judging those
that are in the olam hazeh? But you must judge
them that are in the Yisraelite kehilla.

13 But those that are in the olam hazeh *אֱלֹהֵינוּ*
judges. Therefore put that wicked person outside
the camp yourselves.

- 6 How dare any of you, having a matter against another Yisraelite, go to court before the unsaved and not before a Bet Din of the Yisraelite kidushim?
- 2 Do you not know that the Yisraelite kidushim shall judge the olam hazeh? And if you shall judge the entire olam hazeh, are you unworthy and unable to judge even the smallest matters?
- 3 Don't you know that we shall judge the fallen malachim? How much more things that pertain to this chayim?
- 4 If then you have mishpatim to render in things pertaining to this chayim, why then do you appoint as shophtim in the Bet Din those who are least esteemed in the Yisraelite kehilla.
- 5 I speak to your shame. Is it so, that there is not a wise man among you to sit on the Bet Din? Is there not even one that shall be able to judge between Yisraelite brothers?
- 6 But Yisraelite brother goes to court against Yisraelite brother and that before the unbelievers!
- 7 Now therefore you are all already at fault because you go to court one against another. Why do you not rather receive being wronged? Why do you not rather allow yourselves to be cheated?
- 8 No, you do wrong and cheat, even your Yisraelite brothers.
- 9 Know you not that the unrighteous shall not inherit the malchut of אֱלֹהִים ? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,
- 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the malchut of אֱלֹהִים.
- 11 And such were some of you: but you are washed, but you are kadosh, but you are declared

to be a tzadik in the Name of The Master *owfaaz* and by The Ruach of our Ahloha.

12 All things are permitted to me, but not all things profit: all things are permitted for me, but I will not be brought under the power of any.

13 Foods for the stomach and the stomach for foods: but *afaz* shall destroy both it and them. Now the gooff is not for fornication, but for *afaz*; and *afaz* for the gooff.

14 And *afaz* who has raised up *owfaaz*, will also raise us by His own Power.

15 Don't you know that your bodies are the members of Moshiach? Shall I then take the members of Moshiach and make them the members of a harlot? Let it never be!

16 What? Know you not that he who is joined to a harlot is one gooff? For the two, says He, shall become basar echad.

17 But he that is joined to *afaz* becomes one with Him in Ruach.

18 Flee fornication. Every sin that a man does is outside the gooff; but he that commits fornication sins against his own gooff.

19 Do you not know that your gooff is the Beit HaMikdash of The Ruach Hakodesh which is in you, which you have from *afaz* and you are not your own?

20 For you are bought with a price: therefore bring tifereth to *afaz* in your gooff and in your ruach, which are from Him.

7 Now concerning the matters of which you wrote to me: It is tov for a man not to touch a woman.

2 Nevertheless, to avoid fornication, Let every man have his own isha to be his; and let every isha have an association with only her own husband.

3 Let the husband render to the isha the ahava he owes her: and likewise also the isha to her husband.

4 The isha does not have full authority over her own gooff, without the husband: and likewise also the husband does not have full authority over his own gooff, without the isha.

5 Do not deprive one another, except it be with consent for a short time, that you may give yourselves to fasting and tefillot; and afterwards come together again, so that s.a.tan does not tempt you in the area of sexual self-control.

6 But I speak this as a concession, but it is not part of the Torah.

7 For I would prefer that all men were like myself in purity. But every man has his own proper gift from אֱלֹהִים, one after this manner and another after that.

8 I say therefore to the unmarried and the widows, It is tov for them if they remain single even as I am now.

9 But if they do not have the self-control, let them marry: for it is better to marry than to burn with passion.

10 And to the married I command, yet not I, but אֱלֹהִים, Let not the isha depart from her husband:

11 But if she departs let her remain unmarried, or be reconciled to her husband: and let not the husband divorce his isha.

12 But to the rest speak I, not אֱלֹהִים: If any Yisraelite brother has an isha that believes not and she is pleased to stay with him, let him not divorce her.

13 And the woman who has a husband that believes not, if he is pleased to stay with her, let her not leave him.

14 For the unbelieving husband is set apart by the isha and the unbelieving isha is set apart by the

husband: otherwise your children would be unclean; but now are they kadosh.

15 But if the unbelieving insists on departing, let him depart. A Yisraelite brother, or a sister is not under bondage in such cases: but אֱלֹהִים has called us to have shalom.

16 For who knows, O isha, whether you shall bring salvation to your husband? Or, who knows, O man, whether you shall bring salvation to your isha?

17 But as The Master אֱלֹהִים has distributed a purpose to every man, as אֱלֹהִים has called each one; so let him have his halacha. And this is what I ordain in all the kehellot of Yisrael.

18 Is any man called being brit milah? Let him not become as one not in brit-milah. Is any called in uncircumcision? Let him not be made brit-milah.

19 Brit-milah is nothing and uncircumcision is nothing, but the keeping of the Torah of אֱלֹהִים is everything.

20 Let every man remain in the same calling in which he was before he was called to salvation.

21 Were you called being an eved? It matters not: but even though you can be made free, choose rather to serve.

22 For he that was called in אֱלֹהִים, being an eved, is אֱלֹהִים's freeman: likewise also he that was called, being free, is Moshiach's eved.

23 Ye were bought with a price; do not be the avadim of men.

24 Yisraelite brothers, let every man, in whatever station of chayim he was called, remain in it serving אֱלֹהִים.

25 Now concerning virgins I have no Torah commandment from אֱלֹהִים: yet I give my mishpat, as one that has obtained the rachamim of אֱלֹהִים to be faithful.

26 I suppose therefore that this is tov due to the present distress and persecutions, I say, that it is tov for a man, or a woman to remain as a virgin.

27 Are you married to an isha? Seek not to be divorced. Are you divorced from an isha? Do not seek an isha.

28 But and if you marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such shall have pressure in the flesh: but I will spare you more details.

29 But this I say, Yisraelite brothers, the time is short: from now on, even those who have wives should act as though they had none;

30 And they that weep, as though they wept not; and they that have gilah, as though they have none; and they that buy, as though they did not possess anything.

31 And they that use the olam hazeh, as not misusing it, for the design of the olam hazeh passes away.

32 But I would have you without worldly cares. He that is unmarried cares for the things that belong to אִיִּשׁוּת, how he may please אֱלֹהִים:

33 But he that is married cares for the things that are of the olam hazeh, how he may please his isha.

34 There is a difference also between an isha and a virgin, or a single. The unmarried woman cares for the things of אִיִּשׁוּת, that she may be kadosh both in goff and in ruach: but she that is married cares for the things of the olam hazeh, how she may please her husband.

35 And this I speak for your own tov; not to place a restraint on you, but for that which is proper, so that you may serve אֱלֹהִים without distraction.

36 But if any man thinks that he behaves himself improperly toward his maiden, if she is past the

marriage age and his need requires marriage, let him do what he desires, he sins not: let them marry.

37 But he that stands steadfast in his lev, having no necessity for marriage, but has power over his own desire and has determined in his lev that he will keep his maiden single, also does well.

38 So then as for ahvot, he that gives her in marriage does well; but he that gives her not in marriage does even better.

39 The isha is married by the Torah as long as her husband lives; but if her husband is dead, she is at liberty to be married to whom she desires; of course, only to those of like emunah.

40 But she is happier if she remains unmarried, in my opinion: and I think also that I have The Ruach of אִיִּיִּי.

8 Now as regarding food offered to idols, we know that we all have da'at. Da'at puffs up, but ahava edifies.

2 And if any man think that he knows anything, he knows nothing yet as he should know.

3 But if any man love אִיִּיִּי, this person is known by Him.

4 As concerning therefore the eating of food that is offered in sacrifice to idols, we know that an idol is nothing in the olam hazeh and that there is no other Ahloha but the Echad of Yisrael.

5 For though there are many who are called Ahloha, or master, whether in the shamayim, or on earth, as there are many mighty ones and many masters,

6 But to us there is but One Ahloha, Abba, from whom are all things and we in Him; and One Master-YAH, אֱלֹהֵינוּ Ha Moshiach, through whom are all things and through whom we live.

7 However every man does not have that correct da'at: for some with a clear conscience being aware

of the idolatrous sacrifice, still eat things offered to idols and their conscience being weak becomes defiled.

8 But food commends us not to אֱלֹהִים: for neither, if we eat this kind of food, are we better in His sight; neither, if we do not eat this kind of food, are we worse in His sight.

9 But beware lest by any means this liberty of yours becomes a stumbling-block to those that are weak.

10 For if any believing man sees you who has a emet da'at of אֱלֹהִים sitting to eat in the idol's temple, shall not the conscience of him who is weak be encouraged to eat those things which are offered to idols?

11 And through your indifference shall the weak Yisraelite brother perish, for whom Moshiach died?

12 But when you sin in this manner against the Yisraelite brothers and wound their weak conscience, you sin against Moshiach Himself.

13 So, if meat causes my Yisraelite brother to stumble, I will eat no meat while the olam hazeh stands, lest I cause my Yisraelite brother to stumble.

9 Am I not a sholiach? Am I not a free man? Have I not seen אֱלֹהִים Ha Moshiach our Master? Are not you my work in אֱלֹהִים?

2 If I am not a sholiach to others, yet doubtless I am to you: for you are the seal of my sholiach's work in אֱלֹהִים.

3 My answer to them that do examine my credentials is this,

4 Have we not authority to eat and to drink?

5 Have we not authority to travel with a sister isha, or relative, just like the other shlichim and other Yisraelite brothers of The Master אֱלֹהִים and Kefa?

6 Or, is it only Bar-Nava and I alone, that have no authority to stop secular work?

7 What officer, or soldier goes into a war at any time at his own expenses? Who plants a vineyard and eats not of its fruit? Or, who feeds a flock and eats not from the milk of the flock?

8 Do I say these things, as a man would talk? Or, does not the Torah say the same thing also?

9 For it is written in the Torah of Moshe, You shall not muzzle the mouth of the ox that treads out the grain. Is אֱלֹהִים concerned only about the oxen?

10 Or, does He say it for all our sakes? Yes. For our sakes, no doubt, this is written: that he that plows should plow in tikvah; and that he that threshes should thresh in tikvah so that both can be partakers of His tikvah of harvest.

11 If we have sown to you the spiritual things, is it too much if we should reap your material things?

12 If others are partakers of this authority over you, what about us? But we have not used this authority; but we put up with all things, lest we should hinder The Besorah of The Moshiach.

13 Do you not know that those who serve the Kadosh-Place receive their provision from the things of The Set Apart Place? And those who serve at the altar have their share of the offerings from the altar?

14 Even so has אֱלֹהִים ordained that those who proclaim The Besorah should live from The Besorah.

15 But I have used none of these things: neither have I written that these compensations should be done to me: for it were better for me to die, than that any man should make my boasting worthless.

16 For though I proclaim The Besorah, I have nothing to boast about: for necessity is laid upon me; yes, woe to me, if I proclaim not The Besorah!

17 For if I do this thing voluntarily, then I have a reward: but if not voluntarily I am entrusted with mere management duties.

18 What is my reward then? Truly that, when I proclaim The Besorah, I may make The Besorah of Moshiach without cost, that I do not abuse my authority in The Besorah.

19 For though I am free from all men, yet have I made myself an eved to all, so that I might gain more beings.

20 And to the Yahudim I became as a Yahudi, that I might gain the Yahudim; to them that are under the Torah, as under the Torah, that I might gain them that are under the Torah;

21 To them that are without Torah, as without Torah, being not without Torah before אִתָּךְ, but guarded by the Torah for The Moshiach, that I might gain them that are without Torah.

22 To the weak I became as one who is weak, that I might gain the weak: I am made all things to all men, that I might by any means lead some to salvation.

23 And this I do for the sake of The Besorah that I might be a fellow partaker of it with you.

24 Don't you know that they who run in a race all run, but only one receives the prize? So when you run, run in such a way that you may obtain it.

25 And every man that competes for the prize controls himself in all things. Now they do it to obtain a corruptible keter; but we an incorruptible one.

26 So I run, not with uncertainty; so I fight, not as one that aimlessly beats the air:

27 But I conquer and subdue my gooff, so that when I have proclaimed to others, I myself should not become a castaway.

10 Moreover, Yisraelite brothers, I would not that you should be ignorant, how that all our ahvot were under the cloud and all passed through the sea;

2 And were all immersed into Moshe in the cloud and in the sea;

3 And did all eat the same spiritual food;

4 And did all drink the same spiritual drink: for they all drank of that spiritual Rock that followed them: and that Rock was and is Moshiach.

5 But with many of them אִיִּים was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither let us be idolaters, as were some of them; as it is written, The people sat down to eat and drink and rose up to play.

8 Neither let us commit fornication, as some of them committed and there fell in one yom twenty four thousand.

9 Neither let us test Moshiach, as some of them also tested and were destroyed by serpents.

10 Neither let us murmur, as some of them also murmured and were destroyed by the destroyer.

11 Now all these things happened to them for examples: and they are written as our warning, upon whom the end of the olam hazeh has come.

12 Therefore let him that thinks he stands take careful watch, lest he fall.

13 There has no trial come upon you but such as is common to all men: but אֱלֹהִים is faithful, who will not allow you to be tested above that which you are able to bear; but will with the trial also make a way of escape, that you may be able to bear it.

14 Therefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; you are the judge of what I say.

16 The kiddish cup of bracha which we bless, is it not the sharing of the dahm of The Moshiach? The

matzah which we break, is it not the sharing of the gooff of The Moshiach?

17 For we being many are one lechem and one gooff: for we are all partakers of that lechem echad.

18 Behold Yisrael whose observance is after the flesh: are not those who eat of the sacrifices partakers of the altar?

19 What then do I say? That the idol is anything, or that which is offered in sacrifice to idols is anything?

20 But I say, that the things that the goyim sacrifice, they sacrifice to shedim and not to Ahloha: and I would not that you should have chavurah with shedim.

21 You cannot drink the kiddish cup of אֱלֹהִים and the cup of shedim: you cannot be partakers of אֱלֹהִים's shulchan and the shulchan of shedim.

22 Do we provoke אֱלֹהִים to jealousy? Are we stronger than He is?

23 All things lawful in Torah are permitted for me, but all things are not profitable: all things lawful in Torah are permitted for me, but all things do not build up my emunah.

24 Let no man seek his own interests only, but every man another's well-being and welfare.

25 Whatever is sold in the meat market eat nothing; ask questions about the food for conscience sake:

26 For the earth is The Master אֱלֹהִים's and the fullness of it.

27 If any of them that believes not invites you to a moed and you desire to go; whatever is set before you eat nothing; ask questions about the food for conscience sake.

28 But if any man says to you, This is offered in sacrifice to idols, do not eat it for his sake that showed it and for conscience sake: for the earth is The Master אֱלֹהִים's and the fullness of it:

29 The conscience, of which I speak is not yours, but others: for why is my liberty judged by another man's conscience?

30 For if I by unmerited chesed be a partaker, why should evil be spoken against me for that thing for which I give hodu?

31 Therefore whether you eat, or drink, or whatever you do, do all to the tifereth of אֱלֹהִים.

32 Give no offence, neither to the Yahudim, nor to the goyim, nor to the Yisraelite kehilla of אֱלֹהִים:

33 Even as I please all men in all things, not seeking my own advantage, but the advantage of many, that they may be saved.

11 Be imitators of me, even as I also am of Moshiach.

2 Now I praise you, Yisraelite brothers, that you remember me in all things and keep the chukim and mishpatim, as I delivered them to you.

3 But I would have you to know, that the head of every man is Moshiach; and the head of the woman is the man; and the head of Moshiach is אֱלֹהִים.

4 Every man making tefillot, or prophesying, having his head veiled and hanging down, dishonors his head.

5 But every woman that makes tefillot, or prophesies with her head uncovered dishonors her head: for that is the same as if she were shaven.

6 For if the woman does not have a head covering, let her also be shorn: but if it is a shame for a woman to be shorn, or shaven, let her be covered.

7 For a man indeed ought not to veil his head, because he is the image and tifereth of אֱלֹהִים: but the woman is the tifereth of the man.

8 For the man is not from the woman; but the woman from the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have a symbol of authority on her head because of the unclean fallen shedim.

11 Nevertheless neither is the man independent of the woman, neither the woman independent of the man, in אףאז.

12 For as the woman is from the man, even so is the man also through the woman; but all things are from אףאז.

13 Shophet for yourselves: is it proper that a woman prays to אףאז uncovered?

14 Does not nature itself teach you, that, if a man has long hair, it is a shame to him?

15 But if a woman has long hair, it is a tifereth for her: for her hair is given to her as a covering.

16 But if any man seems to be contentious, we have no such custom of contention, neither the kehellot of אףאז.

17 Now in declaring this to you I do not commend you, since when you come together you have not made progress but have become worse.

18 For first of all, when you come together in the Yisraelite kehilla, I hear that there are divisions among you; and I partly believe it.

19 For there must be controversies and also heresies among you, that those who are approved may be made manifest among you.

20 When you come together therefore into one place as Yisrael, do not eat and drink inappropriately on the Yom of Shabbat, The Yom of our Master.

21 For in eating every one takes his own meal first: and one is hungry and another is drunk.

22 What's going on? Don't you have houses to eat and to drink in? Or, do you despise the Yisraelite

kehilla of אֱלֹהֵינוּ and shame those that have nothing? What shall I say to you? Shall I give tehilla to you for this? I will not give you tehilla.

23 For I have received from אֱלֹהֵינוּ that which also I delivered to you, that The Master אֱלֹהֵינוּ the same lyla in which He was betrayed took whole wheat unleavened lechem:

24 And when He had said the bracha, He broke it and said, Take, eat: this is My gooff, which is broken for you: this do in remembrance of Me.

25 After the same manner also He took the kiddush cup, after He had eaten, saying, This cup of geulah is the Brit Chadasha in My dahm: this do, as often as you drink it, in remembrance of Me.

26 For as often as you eat this whole wheat unleavened lechem and drink this cup, you do show אֱלֹהֵינוּ's death until He returns.

27 Therefore whosoever shall eat this whole wheat unleavened lechem and drink this cup of The Master אֱלֹהֵינוּ, unworthily, shall be guilty of the gooff and dahm of The Master אֱלֹהֵינוּ.

28 But let a man examine himself and so let him eat of that whole wheat unleavened lechem and drink of that cup.

29 For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the gooff of The Master אֱלֹהֵינוּ.

30 For this reason many are weak and sickly among you and many are dead.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are disciplined by אֱלֹהֵינוּ, that we should not be condemned with the olam hazeh.

33 Therefore, my Yisraelite brothers, when you come together to eat, wait one for the other.

34 And if any man is hungry, let him eat at home; so that when you come together it is not for condemnation. And the rest of the Pesach procedures I will set in order when I come.

12 Now concerning spiritual gifts, my Yisraelite brothers, I would not have you ignorant.

2 You know that you were goyim, carried away to and by those dumb idols, even as you were led.

3 Therefore I want you to understand, that no man speaking by The Ruach of אֱלֹהִים calls אֱלֹהִים a curse: and that no man can say that אֱלֹהִים is The Master אֱלֹהִים, but by The Ruach Hakodesh.

4 Now there are diversities of gifts, but the same Ruach.

5 And there are differences in callings, but the same Master אֱלֹהִים.

6 And there are diversities of powers and manifestations, but it is the same Ahloha who works all and through all.

7 But the manifestation of The Ruach is given to every man to profit himself and all others.

8 For to one is given by The Ruach The Word of chochmah; to another The Word of da'at by the same Ruach;

9 To another emunah by the same Ruach; to another the gifts of healing by the same Ruach;

10 To another the working of nisim; to another prophecy; to another the discerning of the emet Ruach; to another diverse kinds of languages; to another the interpretation of diverse languages:

11 But all these are done by that one and the same Ruach, dividing to every man individually as He will.

12 For as the gooff of Yisrael is one and has many members and all the members of that one gooff, being many, are still one gooff: so also is Moshiach.

13 For by one Ruach are we all immersed into one gooff, whether we be Yahudim, or Greeks, or Arameans, whether we be avadim, or free; and have been all made to drink from The Ruach Echad.

14 For the gooff is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the gooff; is it therefore not of the gooff?

16 And if the ear shall say, Because I am not the eye, I am not of the gooff; is it therefore not of the gooff?

17 If the whole gooff was an eye, where would the hearing be? If the whole gooff were for hearing, what part would the smelling come from?

18 But now has Ahloha set the members every one of them in the gooff, as it has pleased Him.

19 And if they were all the same member, where would the gooff be?

20 But now there are indeed many members, yet just one gooff.

21 And the eye cannot say to the hand, I have no need of you: nor can the head say to the feet, I have no need of you.

22 No, rather those members of the gooff, which seem to be weakest, are the most necessary:

23 And those members of the gooff, which we think to be less respected, upon these we present greater respect; and our uncomely parts we dress up with greater care.

24 For our nicer looking parts have no need for special attention: but Ahloha has blended the gooff together, having given more abundant respect to the parts that lack respect, or are inferior:

25 That there should be no discord, or division in the gooff; but that the members should have the same ahava one for another.

26 And whether one member suffers, all the members suffer with it; or if one member is honored, all the members gilah with it.

27 Now you are the gooff of The Moshiach and members individually.

28 And אִתְּכֶם has set some in the Yisraelite kehilla, first shlichim, secondarily neviim, thirdly morim, after that nisim, then gifts of healings, helpers, leaders and diverse languages.

29 Are all shlichim? Are all neviim? Are all morim? Are all workers of nisim?

30 Do all have the gifts of healings? Do all speak with diverse languages? Do all interpret?

31 But seek earnestly the best gifts: and yet I will show you a more excellent halacha.

13 Though I speak with the diverse languages of men and of heavenly malachim, and have not ahava, I am become as sounding brass, or a clanging cymbal.

2 And though I have the gift of prophecy and understand all sods and all da'at; and though I have all emunah, so that I could remove mountains and have not ahava, I am nothing.

3 And though I distribute all my material things to feed the poor and give my gooff to boasting, but have not ahava, it profits me nothing.

4 Ahava suffers long and is kind; ahava envies not; ahava does not boast, is not puffed up,

5 Does not behave itself indecently, seeks not its own advantage, is not easily provoked or offended, thinks no evil, stores up no grievances;

6 Has no gilah in Torah-less-ness, but has simcha in the emet;

7 Bears all things, believes all things, has tikvah for all tov things, endures all things.

8 Ahava never fails or comes to an end: but whether there are prophecies, they shall fail; whether there be diverse languages, they shall cease; whether there be da'at, it shall vanish away.

9 For we know in part and we prophesy in part.

10 But when that which is Perfect has come, then that which is in part shall be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see in a mirror, dimly; but then panayim-el-panayim: now I know in part; but then shall I know Him, even as also He has known me.

13 And now abides these three – emunah, tikvah, ahava; but the greatest of these gifts of The Ruach is ahava.

14 Follow after ahava and desire spiritual gifts, but specifically that you may prophesy.

2 For he that speaks in an unknown language speaks not to men, but to Ahloha: for no man understands him; but in The Ruach, he speaks sods.

3 But he that prophesies speaks to men to edification and encouragement and comfort.

4 He that speaks in an unknown language edifies himself; but he that prophesies edifies the Yisraelite kehilla.

5 I would that you all spoke with diverse languages, but rather that you prophesied: for greater is he that prophesies than he that speaks with diverse languages, unless the same one interpret, that the Yisraelite kehilla may receive edifying.

6 Now, Yisraelite brothers, if I come to you speaking with diverse languages, what shall I profit you, except I shall speak to you either by revelation, or by da'at, or by prophesying, or by teaching?

7 And even lifeless instruments that give musical sounds, whether flute, or harp, except they give a distinct sound, how shall it be known what is played on the flute, or harp?

8 For if the shofar gives out an uncertain sound, who shall prepare himself for the battle?

9 So likewise, unless you utter by the tongue words that are easy to be understood, how shall it be known what is spoken? For you shall be speaking into the air.

10 There are, undoubtedly, so many kinds of voices and sounds in the olam hazeh and none of them is without significance.

11 Therefore if I know not the meaning of the voice, I shall be to him that speaks a foreigner and he that speaks shall be a foreigner to me.

12 So since, you are zealous for spiritual gifts, seek gifts that will allow you to excel in the edifying of the entire Yisraelite kehilla.

13 Therefore let him that speaks in an unknown language make tefillah that he may also be given the interpretation.

14 For if I make tefillah in an unknown language, my Ruach makes tefillah, but my binah is unfruitful.

15 What then shall I do? I will make tefillah with The Ruach and I will make tefillah with binah also: I will sing with The Ruach and I will sing with binah also.

16 Or, else when you shall bless with The Ruach, how shall he that is in a place of not being learned say, Ahmein, when you give hodu, seeing he does not understand what you are saying?

17 For you truly do well to give hodu in The Ruach, but the others are not edified.

18 I thank my Ahloha; I speak with diverse languages more than all of you combined:

19 Yet in the Yisraelite kehilla I had rather speak five words with my binah, that by my voice I might teach

others also, than ten thousand words in an unknown language.

20 Yisraelite brothers, be not children in binah: but in evil and Torah breaking, that's where you can be children, but in binah be men.

21 In the Torah it is written, With men of other diverse languages and other lips will I speak to this people; and yet for all that will they not hear Me, says The Master אף אף.

22 So diverse languages are for an ot, not to them that believe, but to them that believe not: but prophesying serves not for unbelievers, but for those who believe.

23 If therefore the whole Yisraelite kehilla comes together into one place and all speak with diverse languages and there comes in a visitor, or those that are unlearned in the gifts, or even unbelievers, will they not say that you are meshugoyim?

24 But if all prophesy and there comes in a visitor, one that believes not, or one who is unlearned, he will be convinced by all the words and he will be set right by all the words:

25 And the secrets of his lev will be openly revealed; and so falling down on his face he will worship Ahloha and report that Ahloha is truly among you.

26 How is it then, Yisraelite brothers? When you come together, each one of you has a mizmor, has a different doctrine, has a language, has a revelation and has an interpretation. Let all things be done to build up the people of Yisrael.

27 If any man speaks in an unknown language, let two, or at most three take their turns and let someone interpret.

28 But if there is no interpreter, let him keep silent in the Yisraelite kehilla; and let him speak to himself and to His Ahloha.

29 Let the neviim speak two, or three in their turns and let the others discern their words.

30 If anything is simultaneously revealed to another that sits by, let the first hold his silence and not interrupt.

31 For you may all prophesy one by one in your turn, that all may learn and all may be comforted.

32 And the ruachim of the neviim are subject to the neviim.

33 For Ahloha is not the author of confusion, but of shalom, as He is in all kehellot of the Yisraelite kidushim.

34 Let your women keep silent in the kehellot: for it is not permitted for them to speak; but they are commanded to be under obedience, as also says the Torah.

35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak out in the Yisraelite kehilla.

36 What? Came The Word of אֱלֹהִים out from you only? Or, came it to you only?

37 If any man thinks himself to be a navi, or a spiritual being, let him acknowledge that the things that I write to you are in fact from the Torah of אֱלֹהִים.

38 But if any man is ignorant, let him be ignorant.

39 So, Yisraelite brothers, seek to prophesy and also forbid not to speak with diverse languages.

40 Of course let all things be done decently and in order.

15 Moreover, Yisraelite brothers, I declare to you The Besorah which I proclaimed to you, which also you have received and in which you stand;

2 By which also you are saved, if you keep in memory what I proclaimed to you, unless you have believed in vain.

3 For I delivered to you first of all that which I also received, how that Moshiach died for our sins according to the Keetvay HaKadosh;

4 And that He was buried and that He rose again the third yom according to the Keetvay HaKadosh:

5 And that He was seen of Kefa, then of the twelve:

6 After that, more than five hundred Yisraelite brothers saw Him at once; of whom a great many remain alive, but some are dead.

7 After that, He was seen by Yaakov; then of all the shlichim.

8 And last of all He was seen by me also, ignorant and imperfectly trained as I was.

9 For I am the least of the shlichim, that am not even fit to be called a sholiach because I persecuted the Yisraelite kehilla of Ahloha.

10 But by the unmerited chen of אֱלֹהִים today I am what I am: and His unmerited chen that was showered upon me was not in vain; but I labored even more abundantly than them: yet not I, but the unmerited chen of אֱלֹהִים which was in me.

11 Therefore whether it was I, or they; so we proclaimed and so you believed.

12 Now if Moshiach is proclaimed that He rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, then is Moshiach not risen:

14 And if Moshiach has not risen, then is our proclaiming in vain and your emunah is also in vain.

15 Yes and worse than that we are found to be false witnesses of אֱלֹהִים; because we have testified about אֱלֹהִים that He raised up Moshiach: whom He did not raise up, if it be that the dead rise not.

16 For if the dead rise not, then Moshiach is not raised:

17 And if Moshiach is not raised, your emunah is in vain; you are still in your sins.

18 Then those also who died with emunah in Moshiach have perished.

19 If for this chayim only we have tikvah in Moshiach, we are of all men most miserable.

20 But now is Moshiach risen from the dead and become The Bikkur of those that died in emunah.

21 For since by man came death, by Man came also the resurrection of the dead.

22 For as in Ahdahm all die, even so in Moshiach shall all be made alive.

23 But every man in his own order: Moshiach The Bikkur; afterwards they that are Moshiach's at His coming.

24 Then comes the end of the olam hazeh, when He shall have delivered up the malchut to אֱלֹהִים, even Abba; when He shall have put down all rule and all authority and power.

25 For He must reign, until He has put all enemies under His feet.

26 The last enemy that shall be destroyed is death.

27 For He has put all things under His feet. But when He says, all things are put under Him, it is clear that the One who did put all things under Him, Abba Himself, is excluded.

28 And when all things shall be subdued under Him, then shall The Son also Himself be subject to Abba that put all things under Him, so that אֱלֹהִים may be all in all.

29 Otherwise what shall they do who are immersed for the dead, if the dead rise not at all? Why are they then immersed for the dead?

30 And why do we stand in jeopardy every hour?

31 I affirm by my boasting over you that I have in Moshiach אֱלֹהִים our Master, I die daily.

32 If after the manner of men I have fought with beasts at Ephsiyah, what advantage is it to me, if the dead rise not? Let us eat and drink; for tomorrow we die.

33 Be not deceived: evil company corrupts tov manners and habits.

34 Awake to tzedakah and sin not; for some have not the da'at of Ahloha: I speak this to your shame.

35 But someone will say, How are the dead raised up? And with what gooff do they come?

36 You fool, that which you sow is not made alive, except it die:

37 And that which you sow, you sow not the gooff that shall be, but the bare grain, that it may by chance result in wheat, barley, or even some other grain:

38 But Ahloha gives it a gooff as it has pleased Him and to every zera its own gooff.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes and another of birds.

40 There are also heavenly bodies and earthly bodies: but the tifereth of the heavenly is one kind and the tifereth of the earthly is another kind.

41 There is one tifereth of the shemesh and another tifereth of the yarayach and another tifereth of the cochavim: for one cochav differs from another cochav in tifereth.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonor; it is raised in tifereth: it is sown in weakness; it is raised in Power:

44 It is sown a natural gooff; it is raised a spiritual gooff. There is a natural gooff and there is a spiritual gooff.

45 And so it is written, The first man Ahdahm was made a living being; the last Ahdahm was made a chayim giving Ruach.

46 But the spiritual Ahdahm was not first, but the natural Ahdahm; and afterwards the spiritual One.

47 The first man is of the earth, earthy: the second [Son of] Man is The Master אֱלֹהִים from the shamayim.

48 As is the earthy, so also are those that are earthy: and as is the heavenly, so also are those that are heavenly.

49 And as we have borne the image of the earthy one, we shall also bear the image of the Heavenly One.

50 Now this I say, Yisraelite brothers, that flesh and dahm cannot inherit the malchut of אֱלֹהִים; neither does corruption inherit incorruption.

51 Behold, I show you a sod; We shall not all die, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last shofar: for the shofar shall sound and the dead shall be raised incorruptible and we shall be changed.

53 For this corruptible must put on incorruption and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is your sting? O Sheol, where is your victory?

56 The sting of death is sin; and the strength of sin is the Torah violations.

57 But hodu be to אֱלֹהִים, who gives us the victory through our Master מוֹשִׁיָּאֵל Ha Moshiach.

58 Therefore, my beloved Yisraelite brothers, be steadfast, unmovable, always abounding in the

mitzvoth and assignments of The Master אֱלֹהֵינוּ, for you must know that your labor is not in vain in Him.

16 Now concerning the collection for the

Yisraelite kidushim, as I have given orders to all the Yisraelite kehellot of Galutyah, the same applies to you.

2 On every one of The Shabbats each one of you should set apart the maaser, according to the things that He has prospered you with, so that there be no collections when I come after Shabbat.

3 And when I come, whoever you shall approve by your letters, them will I send to bring your liberal gift to Yahrushalayim.

4 And if it is right that I go also, they shall go with me.

5 Now I will come to you, when I shall pass through Makedonia: for I do pass through Makedonia.

6 And it may be that I will remain and spend the winter with you, that you may bring me on my journey wherever I go.

7 For I will not see you now on the derech; but I trust to stay a while with you, if אֱלֹהֵינוּ permits.

8 But I will stay at Ephsiyah until Shavuot.

9 For a great and effective door has opened to me, but there are many adversaries.

10 Now if Timtheous comes, see that he may be with you without worry: for he works the mitzvoth of The Master אֱלֹהֵינוּ, as I also do.

11 Let no man therefore despise him: but send him forth in shalom, that he may come to me: for I am waiting for him with my other Yisraelite brothers.

12 As touching our Yisraelite brother Apollos, I greatly desired him to come to you with the Yisraelite brothers: but his desire was not to come at this time; but he will come when he shall have a convenient time.

13 Watch, stand fast in the emunah, be like men and be strong.

14 Let all your mitzvot be done with ahava.

15 I appeal to you, Yisraelite brothers, you know the bayit of Tzephanyah, how they are the bikkurim from Achayah and that they have fully dedicated themselves to the service of the Yisraelite kidushim,

16 Submit yourselves to them and to everyone that helps us and labors with us.

17 I am in simcha about the coming of Tzephanyah and Fortunatos and Achaicos: for that which was lacking on your part they have supplied.

18 For they have refreshed my ruach and yours: therefore recognize them that are like that.

19 The kehillot of Asia Minor greet you. Aquilas and Priscilla greet you warmly in The Master, with the Yisraelite kehilla that is in their bayit.

20 All the Yisraelite brothers greet you. Greet one another with a kadosh kiss.

21 The salutation of Shaul with my own hand.

22 If any man love not The Master וְיָשׁוּעַ Ha Moshiach, let that become a curse. Maranatha-Mah-Aaron-Atah; - Oh Master come-Boh!

23 The unmerited chen of our Master וְיָשׁוּעַ Ha Moshiach be with you.

24 My ahava be with you all in Moshiach וְיָשׁוּעַ . Ahmein. X

Qorintyah Bet–Second Corinthians

To The Believing Remnant Of Yisrael

1 Shaul, a sholiach of **אֱלֹהִים** Ha Moshiach by the will of **אֱלֹהִים** and Timtheous our brother, to the Yisraelite congregation of **אֱלֹהִים** which is at Qorintyah, with all the Yisraelite kidushim that are in all Achayah:

2 Unmerited favor be to you and shalom from **אֱלֹהִים** our Abba and from the Master **אֱלֹהִים** Ha Moshiach.

3 Blessed be **אֱלֹהִים**, even The Abba of our Master **אֱלֹהִים** Ha Moshiach, The Abba of all rachamim and the Eloha of all comfort;

4 Who comforts us in all our tribulation that we may be able to comfort those who are in any trouble, by the comfort with which we ourselves are comforted by Eloha.

5 For as the sufferings of Moshiach abound in us, so our comforts also abound by Moshiach.

6 And whether we are afflicted, it is for your comfort and salvation, being worked out in enduring the same sufferings, which we also suffer: or if we are comforted, it is for your comfort and salvation.

7 And our tikvah for you is steadfast, knowing, that as you are partakers of the sufferings, so shall you be also of the comforts.

8 For we would not, Yisraelite brothers, have you ignorant of our trouble that came to us in Asia Minor, that we were weighed down, beyond our strength, so that we despaired even of our chayim:

9 But we were even ready to die, that we should not trust in ourselves, but in **אֱלֹהִים** who raises the dead:

10 Who delivered us from so great a death and does deliver: in whom we trust that He will yet deliver us;

11 You also helping together by making tefillah for us that for the gift bestowed upon us by the means of many persons, hodu may be given to many on our behalf.

12 For our gilah is this, the testimony of our conscience, in simplicity, sincerity and cleanliness, not with fleshly wisdom, but by the unmerited favor of אֱלֹהִים, we have had our behavior in the olam hazeh and even more so to you.

13 For we write no other things to you, than what you read, or acknowledge; and I trust you shall acknowledge even to the end;

14 As also you have understood us in part, that we are also your gilah, even as you also are our gilah in the Yom of the Master מֶלֶךְ אֱלֹהִים.

15 And in this confidence I desired and intended to come to you before, that you might have a double benefit;

16 And to pass by you into Makedonia and to come again out of Makedonia to you and by you to be brought on my way toward the province of Yahudah.

17 When I was therefore considering this, did I do so lightly? Or, the things that I plan, do I plan according to the flesh; that with me there should be the confusion of yes, yes and no, no? 18 But as אֱלֹהִים is emet, our word toward you was not even yes and no. 19 For The Son of אֱלֹהִים, מֶלֶךְ אֱלֹהִים Ha Moshiach, who was proclaimed among you by us, even by me and Sila and Timotheous, was not yes and no, but in Him was yes.

20 For all the promises of אֱלֹהִים in Him are yes and in Him ahmein, to the tifereth of אֱלֹהִים through us.

21 Now He who establishes us with you as echad in Moshiach and has anointed us all, is אֱלֹהִים;

22 Who has also sealed us and given the pledge of the Ruach in our levavot.

23 Moreover I call אָרְאֵז for a record upon my being, that to spare you I decided not to come yet to Qorintyah.

2 Not that we have rule over your emunah, but are helpers of your simcha: for by emunah you stand.

2 But I determined this within myself that I would not come again to you in sadness.

2 For if I make you sorrowful, who is he then that makes me have simcha, but the same ones who are made sorrowful by me?

3 And I wrote this same to you, lest, when I came, I should have sorrow from the ones I ought to gilah with; having confidence in you all, that my simcha is your simcha as well.

4 For out of much affliction and anguish of lev I wrote to you with many tears; not that you should be made sad, but that you might know the abundant ahava which I have for you.

5 But if anyone has caused grief, he has not made me sad only, but to a certain degree all of you: therefore the news will not be a shock to you.

6 The rebuke of many persons is sufficient for such a man.

7 So that from now on you should forgive him and comfort him, lest perhaps such a one should be swallowed up with excessive sorrow.

8 Therefore I appeal to you that you would confirm your ahava toward him.

9 For that is why I wrote to you, that I might know by your words to me, whether you are obedient in all things.

10 To whom you forgive anything, I forgive also: for anything I have forgiven, to whomever I forgave it, it

is for your sakes that I forgave it in the presence of The Moshiach;

11 Lest s.a.tan should get an advantage over us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to proclaim The Besorah of Moshiach and a door was opened to me by אֱלֹהִים,

13 I had no rest in my ruach, because I did not find Teitus my Yisraelite brother: therefore I left them and I went from there into Makedonia.

14 Now thanks be to אֱלֹהִים, who always causes us to triumph in The Moshiach and makes manifest the fragrance of His chochmah through us in every place.

15 For we are to אֱלֹהִים a sweet fragrance of Moshiach, in them that are being saved and in them that are perishing:

16 To the one we are the fragrance of death to death; and to the other the fragrance of chayim to chayim. And who is worthy for these things?

17 For we are not as many, who corrupt The Word of אֱלֹהִים: but as men of sincerity, according to the emet, in the sight of אֱלֹהִים, we speak through Moshiach.

3 Do we begin again to commend ourselves? Or, do we need, as some others, letters of recommendation to you, or letters of recommendation from you?

2 You are our letter written on our levavot, known and read by all men:

3 For you are known to be the letter of The Moshiach served by us, written not with ink, but with the Ruach of the living Eloha; not in tablets of stone, but on fleshy tablets of the living lev.

4 And this is the trust we have through Moshiach towards אֱלֹהֵינוּ:

5 Not that we are sufficient in ourselves to think anything of ourselves; but our sufficiency is from אֱלֹהֵינוּ;

6 Who also has made us worthy avadim of the Brit Chadasha; not of the letter, but of the Ruach: for the letter kills, but the Ruach gives chayim.

7 But if the administration of death, written and engraved in stones, was full of so much tifereth, that b'nai Yisrael could not behold the face of Moshe for the tifereth of his countenance; which tifereth was not lasting:

8 Why then should not the administration of the Ruach be with even more tifereth?

9 For if the administration of condemnation was with tifereth, much more does the administration of tzedakah exceed in tifereth.

10 For even that which was made in tifereth had no tifereth in this respect, by reason of the tifereth that exceeds it.

11 For if that which was not lasting was with tifereth, how much more that which remains is full of tifereth.

12 Seeing then that we have such tikvah, we speak and conduct ourselves bravely:

13 And not as Moshe, who put a veil over his face that b'nai Yisrael should not look on the tifereth that was not lasting:

14 But their minds were blinded: for until this yom there remains the same veil not taken away in the reading of the Tanach; which veil is removed by Moshiach.

15 But even to this yom, when Torah is read, the veil is upon their lev.

16 Nevertheless, whenever a man makes teshuvah to the Master אֱלֹהֵינוּ, the veil shall be taken away by the Ruach Hakodesh.

17 Now the Master אֱלֹהִים is that same Ruach: and where the Ruach of the Master אֱלֹהִים is, there is freedom.

18 But we all, with an open face seeing ourselves in a mirror see the tifereth of the Master אֱלֹהִים and are changed into the same likeness from tifereth to tifereth, even by the Ruach of the Master אֱלֹהִים.

4 Therefore we are not weary of this service, just as we are not weary of the rachamim we have received and so we don't lose lev;

2 But have renounced the hidden things of shame, not practicing cunning, nor handling The Word of אֱלֹהִים deceitfully; but by the manifestation of the emet commending ourselves to every man's conscience in the sight of Eloha.

3 But if our Besorah is hid, it is hid to them that are lost and perishing:

4 In whom the sar-ruler of this olam has blinded the minds of those who believe not, lest The Light of the tifereth filled Besorah of Moshiach, who is the image and likeness of אֱלֹהִים, should shine on them.

5 For we proclaim not ourselves, but The Moshiach מוֹשִׁיָּאֵל the Master; and ourselves your avadim for מוֹשִׁיָּאֵל's sake.

6 For אֱלֹהִים, who commanded The Light to shine out of darkness, has shone in our levavot, to give The Light of the chochmah of the tifereth of אֱלֹהִים in the face of מוֹשִׁיָּאֵל Ha Moshiach.

7 But we have this treasure in earthen vessels, that the excellency of the power may be from אֱלֹהִים and not from us.

8 We are distressed on every side, yet not overwhelmed; we are perplexed, but not conquered;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in our bodies the death of the Master *owfayz*, so that the chayim also of *owfayz* might be made manifest in our bodies.

11 For we who live are always delivered to death for *owfayz*'s sake, that the chayim also of *owfayz* might be made manifest in our mortal bodies.

12 So then death is close to us, but chayim is in you.

13 We all have the same Ruach of emunah, as it is written, I believed and therefore have I spoken; we also believe and therefore we also speak;

14 Knowing that He who raised up the Master *owfayz* shall raise us up also by *owfayz* and shall present us with you.

15 For all things are for your sakes that the abundant unmerited favor might through the hodu of many overflow to the tifereth of *ayayz*.

16 For this reason we faint not; but though our outward man perish, yet the inward man is renewed yom by yom.

17 For our light and tiny afflictions, which is just for a moment, prepares for us a far greater and limitless tifereth, le-olam-va-ed;

18 We look not and gilah not at the things, that are seen, but at the things that are not seen: for the things that are seen are temporal; but the things that are not seen are le-olam-va-ed.

5 For we know that if our earthly bayit of this tent were destroyed, we still have a building of Eloha, a bayit not made with hands, eternal in the shamayim.

2 For in this we groan, earnestly desiring to be clothed with our bayit, which is from the shamayim:

3 So that then, unlike now, we will not be found naked.

4 For we that are in this tent do groan, because of its weight: not because we are willing to leave it, but

rather to add to it and put on the other body, so that mortality might be swallowed by chayim.

5 Now He that has prepared us for the same purpose is Eloha, who also has given to us the pledge of His Ruach.

6 Therefore we are always confident, knowing that, while we are at home in the body, we are absent from אֱלֹהִים:

7 For we have our halacha by emunah, not by sight:

8 This is why we are confident, I say, willing rather to be absent from the body and to be present with אֱלֹהִים.

9 Therefore we labor, that, whether present, or absent from home, we may be pleasing to Him.

10 For we must all appear before the bema seat of Moshiach; that every one may receive the things done with his body, according to what he has done, whether it be tov, or bad.

11 Knowing therefore the fear of אֱלֹהִים, we persuade and win men; so that we are understood by אֱלֹהִים; and I trust also by you in your consciences.

12 For we commend not ourselves again to you, but we give you an occasion to boast about us, that you may have something to answer them who take pride in appearance and not in lev.

13 For if we are wrong, we answer to Eloha: or if we are tzadikim, it is for your sake.

14 For the ahava of Moshiach compels us; because we have judged this to be emet, that if One died for all, then all were dead:

15 And that He died for all, that those who live should not from now on live for themselves, but for Him who died for them and rose again.

16 And from now on we know no man after the body: yes, though we have known Moshiach after

the body, yet now we don't know Him any longer in this way.

17 Therefore if any man is in Moshiach, he is a renewed creation: old things have passed away; behold, all things have become renewed.

18 And all things are of אֱלֹהִים, who has restored us to Himself by מוֹשִׁיָּח Ha Moshiach and has given to us the service of restoration and renewal;

19 Definitely then אֱלֹהִים was in Moshiach, restoring the olam to Himself, not counting their trespasses against them; and has committed to us The Word of restoration.

20 Now then we are ambassadors for The Moshiach, as though Eloha is asking you through us: we beg you on Moshiach's behalf, be restored to אֱלֹהִים.

21 For He has made Him to be the sin sacrifice for us, who knew no sin; that we might be made the tzedakah of אֱלֹהִים in Him.

6 We then, as workers together with Him, appeal to you also that you receive not the unmerited favor of אֱלֹהִים in vain.

2 For He said, I have heard you in an accepted time and in the yom of salvation have I helped you: behold, now is the accepted time; behold, now is the yom of salvation.

3 Giving no offence in anything that the service of restoration is not blamed:

4But in all things showing ourselves to be the avadim of Eloha, in much patience, in afflictions, in hardships, in distresses,

5 In scourgings, in imprisonments, in tumults, in labors, in vigils, in fastings;

6 In clean Torah living, in da'at, in longsuffering, in chesed, in the Ruach Hakodesh, in sincere ahava,

7 In The Word of emet, in the power of Eloha, in the armor of tzedakah on the right hand and on the left,

8 In honor and dishonor, in evil report and tov report: as deceivers and yet being emet;

9 In unknown and yet well known; in dying and, behold, we live; in chastening and yet not killed;

10 As sad, yet always in gilah; in poverty, yet making many rich; as having nothing and yet possessing all things.

11 Oy Qorintyahim, we have told you everything, our lev is exposed.

12 You are not constrained by us, but you are restrained by your own levavot.

13 Now repay me the same way; I speak to my children; also become increased in your ahava for me.

14 Do not unite together in marriage with unbelievers: for what fellowship has tzedakah with Torah-less-ness? And what mingling has Light with darkness?

15 And what accord, or brit has Moshiach with s.a.tan? Or, what portion has he that believes with an unbeliever?

16 And what union has the Beit HaMikdash of אֱלֹהִים with idols? For you are the Beit HaMikdash of the living Eloha; as אֱלֹהִים has said, I will dwell in them and walk in them; and I will be their Eloha and they shall be My Ami-people.

17 Therefore come out from among them and be kadosh, says the Master אֱלֹהִים and touch not the unclean things; and I will receive you,

18 And will be an Abba to you and you shall be My sons and daughters, says the Master אֱלֹהִים the Almighty.

7 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness

of the flesh and ruach, perfecting our set-apartness in the fear of אֱלֹהִים.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak this not to condemn you: for I have said before, that you are in our levavot to die and live with you.

4 Great is my boldness of speech towards you, great is my boasting about you: I am filled with comfort, I am exceedingly in simcha in all our tribulation.

5 For, when we were come into Makedonia, our flesh had no rest, but we were troubled on every side; around us fighting and disputes, within were fears and pressure.

6 Nevertheless Eloha, that comforts those that are cast down, comforted us by the coming of Teitus;

7 And not by his coming only, but by the comfort with which he was comforted by you, when he told us of your longing desire, your mourning, your zeal towards me; so that I had even more simcha.

8 For though I made you sorry with a letter, I do not regret it, though I did regret it before: for I perceive that the same letter has made you sad, though it was only for a little while.

9 Now I have gilah, not that you were made sorry, but that you sorrowed leading you to full teshuvah: for you were made sorry according to the things of אֱלֹהִים, that you might not be damaged by us in any way.

10 For sorrow according to the things of אֱלֹהִים leads to teshuvah and to salvation that never needs to be repented of: but the sorrow of the olam hazeh works death.

11 For look; the very thing that was distressing you, that you sorrowed over according to the things of אֱלֹהִים, that has resulted from your great effort, yes in

your apology, yes in your anger over your sin, yes in your fear of Eloha, yes in your ahava, desire, zeal and righting of all wrongs! In all things you have proven yourselves to be clear in this matter.

12 So, although I wrote to you, I did not write for the cause of him who had done the wrong, nor for the cause of the one that suffered the wrong, but that our care for you in the sight of Eloha might appear to be evident to you.

13 Therefore we were comforted in your comfort: yes and exceedingly with even more simcha because of the simcha of Teitus, because his ruach was refreshed by all of you.

14 For if I boasted anything to him about you, I am not ashamed; but as we spoke all things to you in emet, even so our boasting, which I made before Teitus, was truthful.

15 And his deep ahava is more abundant toward you, while he remembers your obedience, how with respect and awe you received him.

16 I gilah therefore that I have confidence in you in all things.

8 Moreover, Yisraelite brothers, we want you to know the unmerited favor of אִיִּצְחָק bestowed on the Yisraelite congregations of Makedonia;

2 How that even in great trial of affliction, the plenty of their simcha despite their deep poverty overflowed into their rich liberality.

3 For to their credit and power, yes I bear witness, that even beyond their ability they were willing to give of themselves;

4 Begging us with much urgency that we would receive the gift, so they could take part in the service of this mitzvah to the Yisraelite kidushim.

5 And this they did, not only as we expected, but first they gave themselves to אִתָּנוּ and then to us by the will of אִתָּנוּ.

6 So that we desired Teitus, that as he had begun, so he would also finish with you the same unmerited favor as well.

7 Therefore, as you excel in all things, in emunah and clean speech and in Torah da'at and in all diligence and in your ahava for us, see that you excel in the unmerited favor of giving also.

8 I speak not by Torah commandment, but about the sincerity of others, to prove the sincerity of your ahava.

9 For you know the unmerited favor of our Master אֱלֹהֵינוּ Ha Moshiach, that, though He was rich, yet for your sake He became poor, that through His poverty you might be made spiritually rich.

10 And with this background I give my advice: for this is for your advantage, who have begun before in your own desire about a year ago, to now do.

11 Now therefore perform the actual mitzvah; that as there was a readiness to perform the mitzvah, so there may be a performance of it also from that which you have.

12 For if there is a willing mind, then every man can give according to what a man has and not according to what he has not and then his gift is acceptable.

13 This advice is not intended to relieve other men, for you to be burdened:

14 But that there may be equality, that now at this time your plenty may be a supply for their needs, so that their plenty also may be a supply for your needs: that there may be equality:

15 As it is written, He that had gathered much had nothing extra; and he that had gathered little had no lack.

16 But hodu be to אִיִּזְרָאֵל, who put the same care for you into the lev of Teitus.

17 For indeed he accepted our appeal; but being more eager to receive it, on his own accord he went to see you.

18 And we have sent with him the brother, whose tehilla is in The Besorah throughout all the Yisraelite congregations;

19 And not only that, but he was also chosen by the Yisraelite congregations to travel with us with this financial relief, which is administered by us to the tifereth of the same Master and to also encourage you to do likewise:

20 We are therefore careful in the collection and distribution, that no man should blame us in this plenty that is administered by us:

21 For we are careful to do the honest things, not only in the sight of אִיִּזְרָאֵל, but also in the sight of men.

22 And we have sent with them our brother, whom we have often proved diligent in many things, but now much more diligent, because of the great trust which he has in you.

23 If anyone asks about Teitus, he is my partner and fellow helper concerning you: or if anyone asks about our Yisraelite brothers, they are the shlichim of the Yisraelite congregations and the very tifereth of Moshiach.

24 Therefore show them and all the Yisraelite congregations, the proof of your ahava and of our boasting on your behalf, by the performance of your intentions.

9 For as touching the service to the Yisraelite

kidushim, it is not necessary for me to write to you:

2 For I know the eagerness of your mind, for which I boast of you to them of Makedonia, that Achayah

was ready to give a year ago; and your zeal has provoked very many.

3 Yet have I sent the Yisraelite brothers to you, lest our boasting of you should be worthless in this matter; that, as I said, you should be ready:

4 Perhaps if some from Makedonia come with me and find you unprepared (we speak, not you) you would then be ashamed about our confident boasting.

5 Therefore I thought it necessary to ask the Yisraelite brothers, that they would go before me to you and make up beforehand your gift, about which you gave notice before, that the gift might be ready, as a bracha for you and not as an act of extortion.

6 But this I say, He who sows sparingly shall also reap sparingly; and he who sows bountifully shall reap also bountifully.

7 Every man according as he purposed in his lev, so let him give; not grudgingly, or of necessity: for Eloha loves a cheerful giver.

8 And Eloha is able to make all unmerited favor abound towards you; that you, always having all sufficiency in all things, may abound to every tov mitzvah:

9 As it is written, He has dispersed liberally; He has given to the poor: His tzedakah remains le-olam-va-ed.

10 Now He that gives zera to the sower including lechem for food, shall supply and multiply your zera sown and increase the fruits of your tzedakah;

11 Being enriched in every way in all liberality, which causes us to give and perfect our hodu to Eloha.

12 For the administration of this service not only supplies the needs of the Yisraelite kidushim, but it causes an overflowing of hodu by many Yisraelites to Eloha;

13 Through the actual evidence of this service they give tifereth to אֱלֹהִים for your confession and subjection to The Besorah of Moshiach and for your liberal distribution to them and to all men;

14 And by their tefillot for you, who long after you for the great unmerited favor of אֱלֹהִים in you.

15 Hodu also be to אֱלֹהִים for His incomparable gift.

10 Now I Shaul myself appeal to you by the meekness and gentleness of Moshiach, who in presence am lowly when among you, but being absent still have confidence towards you:

2 But I appeal to you, not to be troubled when I arrive, since I think I will have to be bold and brave against some, who think that we walk according to the flesh.

3 For though we are walking in the flesh, we do not war according to the flesh:

4 For the weapons of our warfare are not carnal, but mighty through our Eloha to the pulling down of strongholds;

5 Casting down imaginations and every high human matter that exalts itself against the da'at of אֱלֹהִים, taking captive every thought to be obedient to Moshiach;

6 And we are ready to revenge all disobedience among some, when your obedience is complete.

7 Do you look on things after the outward appearance? If any man trusts that he belongs to Moshiach, let him rethink and understand, that, as he belongs to Moshiach, even so we belong to Moshiach.

8 For even if I should boast more of our authority, that אֱלֹהִים has given us, not for your destruction but for your edification, I should not be ashamed:

9 I am hesitant so that I may not terrify you by my letter.

10 For his letters, they say, are weighty and powerful; but his bodily presence is weak and his speech is weak.

11 Let the ones who think this understand, that, such as we are in word by letter when we are absent, so will we be also in action when we are present.

12 For we dare not count, or compare ourselves with those who are proud of, or who commend, themselves, for they measure themselves by themselves and comparing themselves among themselves, are not wise.

13 But we will not boast of things outside our limits, but according to the limits of the authority that אֱלֹהִים has distributed to us, the limit needed to reach out even to you.

14 For we stretch not ourselves beyond our limits of authority, as if we did not ever reach you: for we have come all the way to you also by proclaiming The Besorah of Moshiach:

15 Not boasting of things beyond our limited measure, that is, of other men's labors; but having tikvah, that as your emunah is increased, we also shall be increased by you, according to our limits among you,

16 And so we shall proclaim The Besorah in the regions beyond you, so as not to boast in another man's limited authority, or what others have accomplished.

17 But he that boasts, let him boast about אֱלֹהִים.

18 For not he that praises himself is approved, but whom the Master אֱלֹהִים praises.

11 I would that you could bear with me a little in my folly: and indeed you are bearing with me.

2 For I am zealous over you with the zeal of אֱלֹהִים: for I have given you in marriage to one Husband,

that I may present you as an innocent virgin to Moshiach.

3 But I fear, lest by any means, as the serpent beguiled Chavah through his tricks, so your minds should also be corrupted away from the simplicity that is in Moshiach.

4 For when someone comes and proclaims another *רואי ארז*, whom we have not proclaimed, or if you receive another ruach, which you have not before received, or another Besorah, which you have not before accepted, sometimes you still put up with it!

5 For I suppose I am not inferior to the most distinguished shlichim.

6 But though I may be unskilled in speech, yet not in da'at; for we have been fully transparent and open among you in all things.

7 Have I committed an offence in humbling myself that you might be exalted, because I have proclaimed to you The Besorah of *ארז* without pay?

8 I took from other Yisraelite congregations, taking some assistance from them, to do you tov service.

9 And when I was present with you and was in lack, I was a burden to no man: for that which was lacking for me the Yisraelite brothers who came from Makedonia supplied: and in all things I have kept myself from being burdensome to you and so will I continue to keep myself.

10 As the emet of Moshiach is in me, no man shall stop me from this boasting in the regions of Achayah.

11 Why? Because I don't love you? *ארז* knows I do.

12 But what I do, that I will do, that I may cut off any opportunity from those who desire opportunity; that in whatever they boast, they may not be found equal to us.

13 For such are false shlichim, deceitful workers, transforming themselves into the shlichim of The Moshiach.

14 And no marvel; for s.a.tan himself is transformed into a malach of light.

15 Therefore it is no great thing if s.a.tan's avadim also become transformed into the avadim of tzedakah; whose end shall be according to their deeds.

16 I say again, Let no man think me to be a fool; if otherwise, yet still as a fool then receive me, that I may boast myself a little.

17 That which I speak here, I speak it not according to אִי אִי, but as it were foolishly, in this confidence of boasting.

18 Seeing that many boast after the flesh, I will boast also.

19 For you listen to and put up with fools, despite you yourselves being wise.

20 For you allow them to dominate you, even if a man brings you into bondage, or if a man devours you, or if a man takes from you, or if a man exalts himself, or if a man hits you in the face.

21 I speak this as concerning reproach, as though we have been weak. But in things that others are bold – I speak foolishly – I am bold also.

22 Are they Ivrim? So am I. Are they Yisraelites? So am I. Are they the zera of Avraham? So am I!

23 Are they avadim of Moshiach? – I speak as a fool – I am even more than them; in labors more abundant, in beatings above my limit, in prison more frequently, in near-death experiences more often.

24 From the unbelieving Yahudim five times I received thirty-nine stripes.

25 Three times was I beaten with rods, once was I stoned, three times I was shipwrecked, a lyla and a yom I have been in the deep;

26 In many journeys, often, in perils of mayim, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false so called brothers;

27 In toils and hardships, in making tefillot often, in hunger and thirst, in much fasting, in cold and in nakedness.

28 Besides those things that are outside attacks and pressures, that which comes upon me daily, the care and well being of all the Yisraelite congregations.

29 Who is sick, that I do not feel their pain? Who stumbles in their halacha and does not have my inward sympathy?

30 If I must boast, I will boast of the things that concern my own sufferings and weaknesses.

31 The Eloha and Abba of our Master אֱלֹהֵינוּ Ha Moshiach, who is blessed le-olam-va-ed, knows that I do not lie.

32 In Dameshek the governor under Aretas the melech guarded the city of Dameshek with a guard, who desired to apprehend me:

33 And through a window in a basket was I let down by the wall and escaped from his hands.

12 To boast is indeed useless for me. I prefer to relate visions and revelations of אֱלֹהֵינוּ .

2 I knew a man in Moshiach about fourteen years ago – whether in the body, I cannot tell; or whether out of the body, I cannot tell: אֱלֹהֵינוּ knows – such a one was caught up to the third shamayim.

3 And I knew such a man – whether in the body, or out of the body, I cannot tell: אֱלֹהֵינוּ knows;

4 How he was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter.

5 In such a one will I boast: yet about myself I will not boast anymore, except in my weaknesses.

6 For though I would desire to boast more, I shall not be a fool; for I speak the emet: but now I will stop, lest any man should think of me above that which he sees me to be, or that he hears me to be.

7 And lest I should be exalted above measure through the abundance of the revelations I have received, there was given to me a thorn in the flesh, a malach of s.a.tan to buffet me, lest I should exalt myself.

8 For this thing I sought אף אף אף three times, that it might depart from me.

9 And He said to me, My unmerited favor is sufficient for you: for My strength is made perfect in your weakness. With great gilah therefore will I rather boast in my weaknesses, so that the power of Moshiach may rest upon me.

10 Therefore I take pleasure in my weaknesses, in reproaches, in necessities, in persecutions, in distresses for Moshiach's sake: for when I am physically weak, then am I spiritually strong.

11 I have become a fool in boasting; you have compelled me: for I should have been commended by you: for in nothing am I behind the most distinguished of the shlichim, though I be nothing.

12 Truly the signs of a sholiach were done among you in all patience, in signs and wonders and mighty mitzvoth.

13 For in what manner were you inferior to other Yisraelite congregations, except that I myself was not burdensome to you? Forgive me this wrong!

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek nothing from you but just yourselves: for children should not provide for the parents, but the parents for the children.

15 And I will very willingly pay my expenses and give all of myself for your beings; yet the more I love you, the less I am loved. 0

16 But so be it, I did not burden you: nevertheless, as a shrewd man, I caught you with your guile.

17 Did I make any financial gain from you, by any of them whom I sent to you?

18 I urged Teitus to go to you and with him I sent a brother. Did Teitus make a gain of you? Did not we have the same Ruach-led halacha? Was not our halacha in the same steps?

19 Again, do you think that we still need to keep defending and apologizing to you? We speak before אף אף in The Moshiach: but we do all things, dearly beloved, for you to be built up.

20 For I fear, lest, when I come, I shall not find you the way I would like and that I shall act among you as you would not like: lest there be strife, jealousy, anger, contention, slander, gossip, boasting and tumults:

21 And perhaps, when I come again, my Eloha will humble me, as I shall bewail many who have sinned already and have not made teshuvah of the uncleanness and fornication and indecency that they have committed.

13 This is the third time I am coming to you. In the mouth of two, or three witnesses shall every word be established.

2 I told you before and say again before I come, as if I were present, as on my second visit; I write to those who keep sinning until now and have not made teshuvah and to all others, that, if I come again, I will not spare, though I am absent now:

3 Since you seek a proof of Moshiach speaking through me, who has never been powerless among you, but powerful among you:

4 For though He was impaled through weakness, yet He lives by the power of אֱלֹהִים. For we also are weak in Him, but we shall live with Him by the power of אֱלֹהִים towards you.

5 Examine yourselves, whether you be in the emunah; test yourselves. Don't you know yourself, that אֱלֹהִים Ha Moshiach is in you, unless you are rejects?

6 But I trust that you shall know that we are not rejected.

7 Now I make tefillah to אֱלֹהִים that you do no evil; not so that we should appear approved, but that you should do that which is honest, though we may appear to be rejects before you.

8 For we can do nothing against the emet, but for the emet.

9 For we are in simcha, when we are weak and you are strong: and this also we wish, even your mature perfection.

10 Therefore I write these things being absent, lest being present I should use harshness, according to the power, that אֱלֹהִים has given to me for your edification and not destruction.

11 Finally, Yisraelite brothers, farewell. Be perfect, be of tov comfort, be echad, live in shalom; and the Eloha of ahava and shalom shall be with you.

12 Greet one another with a kadosh kiss.

13 All the Yisraelite kidushim greet you.

14 The unmerited favor of the Master אֱלֹהִים Ha Moshiach, the ahava of אֱלֹהִים and the chavurah of the Ruach Hakodesh, be with you all. Ahmein. X

Galatians-Galutyah

To The Believing Remnant Of Yisrael

1 Shaul, a sholiach, not of men, neither by man, but by *אֱלֹהִים* Ha Moshiach and Abba *אֱבָרָה*, who raised Him from the dead;

2 And all the Yisraelite brothers, who are with me, to the Yisraelite kehellot of Galutyah:

3 Unmerited chen to you and shalom from Abba *אֱבָרָה* and from our Master *אֱלֹהִים* Ha Moshiach,

4 Who gave Himself for our sins, that He might deliver us from the evil olam hazeh, according to the will of *אֱבָרָה* our Abba:

5 To whom be tifereth le-olam-va-ed. Ahmein.

6 I am shocked that you are so soon removed from Him that called you to the unmerited chen of Moshiach to another version of The Besorah:

7 Which is not another; but there are some that trouble you and do pervert The Besorah of Moshiach.

8 But though we, or a malach from the shamayim, proclaim any other Besorah to you than that which we have proclaimed to you, let him be cursed.

9 As we said before, so I repeat, if any man proclaims any other Besorah to you than the one you have received, let him be cursed.

10 For do I now persuade men, or *אֱנִי* ? Or, do I seek to please men? For if I still sought to please men, I should not be the eved of Moshiach.

11 But I certify to you, my Yisraelite brothers, that The Besorah, which was proclaimed by me, is not received from man.

12 For I neither received it from man, neither was I taught it from men, but through the revelation of **אֱלֹהִים** Ha Moshiach.

13 For you have heard of my former halacha in the past in Judaism, how that I intensely and continually persecuted the Yisraelite kehellot of **אֱלֹהִים** and tried to destroy them:

14 And I progressed in Judaism above many of my equals in my own nation; above all I was especially zealous of the teachings of my ahvot.

15 But when it pleased **אֱלֹהִים**, who chose me from my birth and called me by His unmerited chen,

16 To reveal His Son in me, that I might proclaim Him among the heathen; immediately I conferred not with flesh and dahm:

17 Neither did I go to Yahrushalayim to them who were shlichim before me; but I went into Arabia and returned again to Dameshek.

18 Then after three years I went up to Yahrushalayim to see Kefa and stayed with him fifteen yamim.

19 But the other shlichim I did not see, other than Yaakov The Master's brother.

20 Now the things that I write to you, behold, before **אֱלֹהִים**, I do not lie.

21 Afterwards I came into the regions of Aram and Cilikia;

22 And was not known personally by sight by any of the Yisraelite kehellot in the province of Yahudah who were in Moshiach:

23 But they had heard only, that he who had persecuted us in times past now proclaims the emunah that he once destroyed.

24 And they esteemed **אֱלֹהִים** because of me.

2 Then fourteen years after that I went up again to Yahrushalayim with Bar-Nava and took Teitus with me also.

2 And I went up by sod-revelation and communicated to them concerning The Besorah that I proclaim among the goyim, but privately to them who were of tov reputation, lest by any means I should labor, or had labored, in vain.

3 But neither Teitus, who was with me, being an Aramean, was compelled to be made brit-milah immediately:

4 And because of false Yisraelite brothers who sneaked in and who came in to secretly spy out our liberty that we have in The Moshiach $\omega\omega\text{f}\text{אז}$, that they might bring us into avdooth:

5 To whom we gave no place by yielding in submission to them, no, not even for an hour; that the emet of The Besorah might remain among you.

6 But of those who were considered to be somewhat important-whatever they were, it makes no difference to me: $\text{אז}\text{אז}$ accepts no man's person – for those who seemed to be somewhat important added nothing additional, or new to me:

7 But on the contrary, when they saw that The Besorah of the akrobustia was committed to me, as was The Besorah of the brit-milah to Kefa;

8 For He that worked vigorously in Kefa for his calling as a sholiach to the brit-milah, the same One was mighty in me toward the goyim:

9 And when Yaakov, Kefa and Yochanan, who seemed to be pillars, perceived the unmerited chen that was given to me, they gave to me and Bar-Nava the right hand of chavurah; that we should go to the goyim and they to the brit-milah.

10 Only they desired that we should remember the poor; the same mitzvah which I also was eager to do.

11 But when Kefa had come to Antioch, I withstood him to his face because he was at fault.

12 For before certain men came from Yaakov, he did eat with the peoples: but when they had come, he withdrew and separated himself, fearing them that were from the Yahudim in Yahrushalayim.

13 And the other Yahudim joined with him in his hypocrisy; so that even Bar-Nava was led astray with their hypocrisy.

14 But when I saw that they walked not uprightly according to the emet of The Besorah, I said to Kefa in front of them all, If you, being a Yahudi in The Ohr, live like the Arameans in the darkness, and not as do the Yahudim, why do you compel the peoples in darkness to live as do the Yahudim in The Ohr?

15 For we who are from the Yahudim by nature, are not from the peoples; the sinners,

16 Knowing that a man is not ever declared right by the Miqsat Maaseh Ha-Torah, but by the full emunah in אֱמוּנָה Ha Moshiach; even we who have believed in אֱמוּנָה Ha Moshiach, that we might be declared tzadik by the full emunah in Moshiach and not by the Miqsat Maaseh Ha-Torah: for by limited Miqsat Maaseh Ha-Torah shall no flesh can ever be declared tzadik.

17 But if, while we seek to be declared tzadik by Moshiach, we ourselves also are found to be sinners, is therefore Moshiach now an Eved of the sin in our lives? Let it never be!

18 For if I build again the things that I destroyed, I make myself a transgressor.

19 For I died by the hands of Torah that I might live to אֱמוּנָה .

20 I am impaled with Moshiach: nevertheless I live; yet not I, but Moshiach lives in me: and the chayim which I now live in the flesh I live by the emunah of The Son of אֱלֹהִים, who loved me and gave Himself for me.

21 I do not frustrate the unmerited chen of אֱלֹהִים: for if becoming a tzadik came by the limited Miqsat Maaseh Ha-Torah, then Moshiach has died in vain.

3 O foolish Galutyah people, who has put you under a spell, that you should not obey the emet, since אֱלֹהִים Ha Moshiach has been clearly set forth, before your eyes as impaled among you?

2 This only would I learn from you: Did you receive The Ruach Hakodesh by the Miqsat Maaseh Ha-Torah, or by your full obedience to emunah?

3 Are you so foolish? Having begun your halacha in The Ruach Hakodesh, are you now made perfect by the flesh and its settling for Miqsat Maaseh Ha-Torah?

4 Have you suffered so many things for nothing? If it is yet for nothing.

5 He that supplies you with The Ruach Hakodesh and works great nisim among you, does He do it by the Miqsat Maaseh Ha-Torah, or by your hearing and emunah?

6 Even as Avraham believed אֱלֹהִים and it was counted to him for tzedakah.

7 Know therefore that those who are of the emunah, the same are b'nai Avraham.

8 And the Katuv, foreseeing that אֱלֹהִים would justify the heathen through emunah, proclaimed before The Besorah to Avraham, saying, In you shall all goyim be blessed-mixed.

9 So then they that are of emunah are blessed with faithful believing Avraham.

10 For as many as are followers of the Miqsat Maaseh Ha-Torah are under the curse: for it is written, Cursed is every one that continues not in all the things that are written in the Scroll of The Torah to do them.

11 But that no man is declared a tzadik by the limited Miqsat Maaseh Ha-Torah in the sight of אֱלֹהִים, is evident: for, the tzadik shall live by the full emunah.

12 And the Torah is not made by man's emunah: but, the man that does all that is written in it, shall also live in them.

13 Moshiach has redeemed us from the curse of the Torah, being made a curse for us: for it is written, Cursed is every one that hangs on an eytz:

14 That the bracha upon Avraham might come upon the goyim through אֱלֹהִים Ha Moshiach; that we might receive the promise of The Ruach Hakodesh through emunah.

15 Yisraelite brothers, I speak after the manner of men; Even if a brit is a man's brit, yet still if it is confirmed, no man sets it aside, or adds to it.

16 Now to Avraham and his zera were the promises made. He said not and to your zera, as in many; but as of One and to your Zera, which is Moshiach.

17 And this I say, that the Brit, that was confirmed by אֱלֹהִים through Moshiach, the Torah, that came four hundred and thirty years later, cannot nullify the Avrahamic brit, so that it should make the promise of no effect.

18 For if the inheritance is from the Torah, it is no more by The Word of promise: but אֱלֹהִים gave it to Avraham by promise.

19 What purpose then does the Torah serve? It was added because of transgressions, until the Zera should come to whom the promise was made; and

heavenly malachim through the hands of a Mediator ordained it.

20 Now a Mediator does not represent one party, but אֱחָאֵד is Echad.

21 Is the Torah then against the promises of אֱחָאֵד? Let it never be! For if there had been a Torah given that could have given us chayim, then truly tzedakah would have been by the Torah.

22 But the Katuv has concluded all under sin, that the promise by emunah of מוֹשִׁיָּח Ha Moshiach might be given to them that believe.

23 But before the Netsarim emunah came; the Torah was guiding and guarding us, while we were confined from the emunah about to be revealed.

24 Therefore the Torah was the pathfinder for us going forward to the derech of Moshiach, that by trusting emunah in Him we may be declared tzadik.

25 But after the Netsarim emunah has come we are no longer under schoolmasters.

26 For you are all בְּנֵי אֱחָאֵד by emunah in The Moshiach מוֹשִׁיָּח.

27 For as many of you as have been immersed into Moshiach have put on Moshiach.

28 There is neither Yahudi nor Aramean nor Greek, there is neither eved nor free and there is neither male nor female: for you are kol Yisrael echad in The Moshiach מוֹשִׁיָּח.

29 And if you are Moshiach's, then are you Avraham's zera, and heirs according to the promise.

4 Now I say, That the heir, as long as he is a child, differs nothing from an eved, even though he is master over all of them;

2 But is under guardians and stewards of the bayit until the time that has been set by his abba.

3 Even so, when we were children, we were in avdooth under the elements of the olam hazeh:

4 But when the fullness of the time had come, אֱלֹהִים sent forth His Son, made of a woman, made under the promises of the Torah,

5 To redeem those who were under the promise of Torah, that we might receive the adoption as sons.

6 And because you are sons, אֱלֹהִים has sent forth The Ruach Hakodesh of His own Son into your levavot, crying, Abba, Abba.

7 So then you are no longer an eved, but a son; and if a son, then an heir of אֱלֹהִים through Moshiach.

8 Back then, when you knew not אֱלֹהִים, you did service to those who by nature are not אֱלֹהִים our Ahloha.

9 But now, after that you have known אֱלֹהִים, or rather are known by אֱלֹהִים, how do you return again back to the weak and poor elementary matters, to which you desire again to be in avdooth?

10 You shomer your own yamim and chodashem and times and years.

11 I am concerned about you, lest I have labored among you for nothing.

12 Yisraelite brothers, put yourself in my place, just as once I put myself in your place. You have not offended me at all.

13 You know how through weakness of the flesh I proclaimed The Besorah to you before.

14 And in my trial that was in my flesh you did not despise, or reject me; but received me as a malach of Ahloha, even as Moshiach מוֹשִׁיָּאֵלֹהִים.

15 Where then are the brachot and rachamim you had towards me? For I bear you record, that, if it had been possible, you would have plucked out your own eyes and have given them to me.

16 Have I therefore become your enemy because I tell you the emet?

17 They do not desire tov for you, but they desire to dominate you and exclude you from Yisrael that your desire may be to serve them.

18 But it is tov to always desire pleasant things and not only when I am present with you.

19 My little children, of whom I am again in birth pains until The Moshiach be formed in you again,

20 I desire to be present with you now and to change my tone; but now I stand in doubt of you.

21 Tell me, you that desire to be under the Miqsat Maaseh Ha-Torah; do you not listen to the entire Torah?

22 For it is written, that Avraham had two sons, the one by a female eved, the other by a free woman.

23 But he who was from the female eved was born after the flesh; but he from the free woman was by promise.

24 Which things are allegories: for these are the two britot; the one from Har Senai, that brings forth avdooth, which is Hagar.

25 For this Hagar is Har Senai in Arabia and corresponds to Yahrushalayim that now exists and is in avdooth with her children.

26 But the Yahrushalayim that is above is free, which is the eema of us all.

27 For it is written, Gilah, you barren that did not bear; break forth and shout for simcha, you that did not have labor: for the barren and deserted one has many more children than she who has had a husband.

28 Now we, Yisraelite brothers, are like Yitzchak was; we are the children of promise.

29 But as it was then, he that was born after the flesh persecuted him that was born after The Ruach Hakodesh, even so, it is now.

30 Nevertheless what does The Katuv tell us to do? Cast out the female eved and her son: for the son of

the female eved shall not be heir with the son of the free woman.

31 So then, Yisraelite brothers, we are not children of the female eved, but of the free woman.

5 Stand fast therefore in the liberty in which

Moshiach has made us free and be not harnessed again under the yoke of avdooth.

2 Behold, I Shaul say to you, that if you become brit-milah, Moshiach shall profit you nothing.

3 For I testify again to every man that is brit-milah, that he is a debtor to do the whole Torah.

4 Moshiach has become of no effect to you, whoever of you are declared to be a tzadik by the Torah; you are fallen from unmerited chen.

5 For we through The Ruach Hakodesh wait for the tikvah of tzedakah by emunah.

6 For in $\sigma\omega\upsilon\acute{\alpha}\nu$ Ha Moshiach neither brit-milah is anything, nor akrobustia; But emunah which works by ahava.

7 You did run well before; who did hinder you that you should not obey the emet?

8 This persuasion comes not of Him that has called you.

9 A little chametz leavens the whole lump.

10 I have confidence in you through $\acute{\alpha}\rho\iota\sigma\tau\acute{o}\varsigma$, that you will not think any differently: but he that troubles you shall bear his mishpat, whoever he is.

11 And I, Yisraelite brothers, if I yet proclaim brit-milah, why do I suffer persecution? Then is the scandal of the execution stake ceased.

12 I desire that they who trouble you were even cut off.

13 For, Yisraelite brothers, you have been called to liberty; only use not liberty as an occasion for the flesh, but by ahava serve one another.

14 For all the Torah is fulfilled in one word, even in this; You shall love your neighbor as yourself.

15 But if you bite and devour one another, take heed that you are not consumed by each other.

16 This I say then, have your halacha in The Ruach Hakodesh and you shall not fulfill the desires of the flesh.

17 For the flesh craves what is harmful to The Ruach Hakodesh and The Ruach Hakodesh opposes the desires of the flesh: and these two are contrary to one another: so that you cannot do whatever you please.

18 But if The Ruach Hakodesh leads you, you are not under those systems that pervert the Torah.

19 Now the works of the flesh are well known, among which are these; Adultery, fornication, uncleanness, indecency

20 Idolatry, witchcraft, hatred, quarrels, jealousies, rage, strife, selfish ambition, stubbornness, heresies,

21 Envy, murder, drunkenness, wild indecent parties and all such things: about which I warn you again as I have also done in times past, that those who practice such things as the derech of their chayim shall not inherit the malchut of אִשְׂרָאֵל.

22 But the fruit of The Ruach Hakodesh is ahava, simcha, shalom, patience, chesed, rachamim, trust worthiness,

23 Gentleness, self-control: there is no emet Torah that is against this kind of tov fruit.

24 And they that are Moshiach's have controlled the flesh with its affections and desires.

25 If we live in The Ruach Hakodesh, let us also have our halacha in The Ruach Hakodesh.

26 Let us not desire worthless tifereth, provoking, or ridiculing one another, or envying one another.

6 Yisraelite brothers, if a man is overtaken in a trespass, you who are the spiritual ones restore him in the ruach of gentleness; while guarding yourself, lest you also be tempted.

2 Bear one another's burdens and so complete in practice the Torah of The Moshiach.

3 For if a man thinks himself to be something, when he is nothing, he deceives himself.

4 But let every man examine his own mitzvoth and then shall he have gilah in himself alone and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in The Word share with him that teaches in all tov things.

7 Be not deceived; Ahloha is not mocked: for whatever a man sows, that shall he also reap.

8 For he that sows to his flesh shall from the flesh reap corruption; but he that sows into The Ruach Hakodesh shall from The Ruach Hakodesh reap everlasting chayim.

9 And let us not be weary in doing well: for in due season we shall reap, if we do not grow weary.

10 So then, as we have the opportunity, let us do tov to all men, especially to those who are of the household of believing Yisrael.

11 You see how large a letter I have written to you with my own handwriting.

12 Those who desire to make a nice show of your flesh, they compel you to be brit-milah; in order to avoid suffering persecution for the execution stake of Moshiach.

13 For those who are brit-milah do not keep the Torah; but desire to have you become brit-milah, that they may boast over your flesh.

14 But אַף־אָז forbid that I should boast, except in the execution stake of our Master אַף־אָז Ha Moshiach,

through whom the olam hazeh is impaled to me and I am impaled to the olam hazeh.

15 For in The Moshiach $\omega\text{f}\text{אז}$ neither brit-milah, nor akrobustia, has strength to save, but only a renewed creation.

16 And as many as have their halacha according to this mishpat, shalom be upon them and rachamim, be upon The Emet Yisrael of $\text{אז}\text{אז}$.

17 From now on let no man trouble me: for I bear in my gooff the marks of The Master $\omega\text{f}\text{אז}$.

18 Yisraelite brothers, the unmerited chen of our Master $\omega\text{f}\text{אז}$ Ha Moshiach be with your ruach. Ahmein. X

Ephesians-Ephsiyah

To The Believing Remnant Of Yisrael

1 Shaul, a sholiach of **אָפּוּסְטָאָל** Ha Moshiach by the will of **אָבְרָהָם**, to the Yisraelite kidushim which are at Ephsiyah and to the faithful Yisraelites in Moshiach **אָפּוּסְטָאָל**:

2 Unmerited chen be to you and shalom, from **אָבְרָהָם** our Abba and from The Master **אָפּוּסְטָאָל** Ha Moshiach.

3 Blessed be the Ahloha and Abba of our Master **אָפּוּסְטָאָל** Ha Moshiach, who has blessed us with all spiritual brachot in the shamayim in Moshiach:

4 Even as He has chosen us in Him before the foundation of the olam, that we should be kadosh and without spot before Him in ahava:

5 Having predestinated us for the adoption of children by **אָפּוּסְטָאָל** Ha Moshiach to Himself, according to the tov pleasure of His will,

6 To the tehilla of the tifereth of His unmerited chen, by which He has made us accepted in the Beloved.

7 In whom we have geulah through His dahm, the forgiveness of sins, according to the riches of His unmerited chen;

8 Which He has abounded toward us in all chochmah and binah;

9 Having made known to us the sod of His will, according to His tov pleasure which He has purposed in Himself:

10 That in the administration of the fullness of times He might gather together in one all things in Moshiach, both which are in the shamayim and which are on the earth; even in Him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who works all things after the counsel of His own will:

12 That we should be the tehilla of His tifereth, who were the first to trust in The Moshiach.

13 In whom you also trusted, after you heard The Word of emet, The Besorah of your אֱמוּנָה : in whom also, after you believed, were then sealed with The Ruach Hakodesh of promise,

14 Who is the pledge from אֱמוּנָה of our future inheritance until the geulah of the purchased possession, our bodies, to the tehilla of His tifereth.

15 Therefore, after I heard of your emunah in The Master אֱמוּנָה and your ahava to all the Yisraelite kidushim,

16 I do not stop to give hodu for you, making mention of you in my tefillot;

17 That the Ahloha of our Master אֱמוּנָה Ha Moshiach, The Abba of tifereth, may give to you The Ruach of chochmah and revelation in the da'at of Him:

18 So that the eyes of your lev being enlightened; to know what is the tikvah of His calling and what are the riches of the tifereth of His inheritance in the Yisraelite kidushim,

19 And what is the exceeding greatness of His Power to us, who believe, according to the working of His mighty Power,

20 Which He worked in Moshiach, when He raised Him from the dead and seated Him as His own right hand in the shamayim,

21 Far above all principality and Power and might and dominion and every name that is named, not only in the olam hazeh, but also in the olam haba:

22 And has put all things under His feet and gave Him to be the head over all things in the Yisraelite kehilla,

23 Which is His gooff, the complete extension of Him who fills all in all.

2 And you has He made alive, who were dead in trespasses and sins;

2 In which in times past you walked according to the course of this olam, according to the sar of the power of the air, the ruach that now operates in Torah-breaking children:

3 Among whom also we all used to have our conduct in times past in the lusts of our flesh, fulfilling the desires of our flesh and of the mind; and were by nature the children of wrath, even as were others.

4 But אֱלֹהִים, who is rich in rachamim, for His great ahava through which He loved us,

5 Even when we were dead in our sins, has made us alive together with Moshiach – by unmerited chen you are saved –

6 And has raised us up together and made us sit together in the heavenly places in Moshiach מֹשִׁיָּאֵל:

7 That in the olam haba He might show the exceeding riches of His unmerited chen in chesed toward us through Moshiach מֹשִׁיָּאֵל.

8 For by unmerited chen are you saved through emunah; and that not of yourselves: it is the gift of אֱלֹהִים:

9 Not by our mitzvoth, lest any man should boast.

10 For we are His masterpiece, recreated in The Moshiach מֹשִׁיָּאֵל to tov mitzvoth, which אֱלֹהִים has ordained beforehand that we should perform as our halacha.

11 Therefore remember, that you being in times past goyim in the flesh, who are called The

Uncircumcision by those called the Brit-Milah in the flesh made by hands;

12 That at that time you were without Moshiach, being excluded, aliens from the Commonwealth of Yisrael, as gerim from the britot of promise, having no tikvah and without Ahloha in the olam hazeh:

13 But now in Moshiach օַּוְיָאָז you who sometimes were far off are made near by the dahm of Moshiach.

14 For He is our shalom, who has made both echad, and has broken down the middle wall of partition between us;

15 Having abolished in His flesh the enmity, even the law of commandments contained in human dogma; for to make in Himself from the two one renewed man, so making shalom;

16 And that He might reconcile both to אֵלֵינוּ in one gooff by the execution stake, having slain the enmity through it:

17 And came and proclaimed shalom to you who were far off, and to them that were near.

18 For through Him we both have access by one Ruach to Abba.

19 Now therefore you are no more gerim and foreigners, but fellow citizens with the Yisraelite kidushim, forming the household of אֵלֵינוּ ; Beit Yisrael.

20 Beit Yisrael is built upon the foundation of the shlichim and neviim, օַּוְיָאָז Ha Moshiach Himself being the Rosh Pina;

21 In whom all the bayit being joined together grows into a kadosh Beit HaMikdash in אֵלֵינוּ :

22 In whom you also are being built together as the Beit HaMikdash of Ahloha through The Ruach.

3 For this cause I Shaul, am the prisoner of օַּוְיָאָז Ha Moshiach for the goyim,

2 If you have heard of the administration of the unmerited chen of אֵימָנָה which is given to me for you:

3 How that by revelation He made known to me the sod; as I wrote before in few words,

4 So that, when you read this, you may understand my da'at into the sod of The Moshiach;

5 Which in other olamim was not made known to the sons of men, as it is now revealed to His kadosh shlichim and neviim by the Ruach;

6 That the goyim should be fellow heirs, united in shalom in the same gooff and partakers of His promise in Moshiach by The Besorah:

7 Of which I was made an eved, according to the gift of the unmerited chen of אֵימָנָה given to me by the working of His Power.

8 To me, who am the least of all Yisraelite kidushim, is this unmerited chen given, that I should proclaim among the goyim the unsearchable riches of Moshiach;

9 And that all men would see what is the purpose of the administration of this sod, which from the beginning of the olam has been hidden in אֵימָנָה, who created all things by אֵימָנָה Ha Moshiach:

10 For the intent that now through the one reunited Yisraelite kehilla, principalities and authorities in the shamayim might learn the manifold chochmah of אֵימָנָה,

11 According to the eternal purpose that He purposed in Moshiach אֵימָנָה our Master:

12 In whom we have boldness and access with confidence by the emunah in Him.

13 So I desire that you faint not at my tribulations for you, which is your tifereth.

14 For this cause I bow my knees to The Abba of our Master אֵימָנָה Ha Moshiach,

15 Of whom the whole mishpacha in the shamayim
and on the earth is named,
16 That He would grant you, according to the riches
of His tifereth, to be strengthened with might by His
Ruach in your inner man;
17 That Moshiach may dwell in your levavot by
emunah; that you, being rooted and grounded in
ahava,
18 May be able to comprehend with all the Yisraelite
kidushim what is the width and length and depth
and height;
19 To know the ahava of Moshiach, which passes
human da'at; that you might be filled with all the
fullness of אֱלֹהִים.
20 Now to Him that is able to do exceedingly
abundantly above all that we ask, or think,
according to The Power that is at work in us,
21 To Him be tifereth in the Yisraelite kehilla through
Moshiach
Yahusha throughout all olamim, le-olam-va-ed.
Ahmein.

4 I therefore, the prisoner of אֱלֹהִים, beg of you
that your halacha is worthy of the rank to which you
are called,
2 With all humility and meekness, with patience,
bearing with one another in ahava;
3 Being eager to guard the unity of The Ruach in
the bond of shalom.
4 There is one gooff and one Ruach, even as you
are called in one tikvah of your calling;
5 One Master אֱלֹהִים, one emunah, one mikvah,
6 One Ahloha and Abba of us all, who is above us
all and through us all and in you all.
7 But to every one of us is given unmerited chen
according to the measure of the gift of The
Moshiach.

8 That is why it says, When He ascended up on high, He led captivity captive, and gave spiritual gifts to men.

9 Now that He ascended, what is it but that He also descended first into the lower parts of the earth?

10 He that descended is the same One also that ascended far above all the shamayim, that He might fill all things.

11 And He gave some, shlichim; and some, neviim; and some, proclaimers; and some, roehim and morim;

12 For the purpose of perfecting of the Yisraelite kidushim, for the mitzvoth of service, for the rebuilding of the gooff of Moshiach:

13 Until we all come into the unity of national emunah and the full da'at of The Son of אֱלֹהִים, into a mature and perfect man, according to the same measure and the same stature of the fullness that Moshiach Himself has:

14 That we should no longer be children, tossed around by waves and carried away with every wind of teaching, by the tricks of men and human cleverness, used by those who lie in wait to deceive you;

15 But speaking the emet in ahava, that we may progress and grow through Him, who is the Head of kol Yisrael, even The Moshiach:

16 From whom the whole gooff joined and knit together by what every joint supplies, according to the working of every member doing its share, causing growth for the gooff, building itself up in ahava.

17 This I say therefore and testify in אֱלֹהִים, that from now on you conduct your halacha not as other goyim walk, in the vanity of their mind,

18 Having their binah darkened, being alienated from the chayim of Ahloha through the ignorance that is in them because of the blindness of their lev:

19 Who being past feeling have given themselves over to indecency, to perform all uncleanness with greediness.

20 But you have not learned your chayim in Moshiach that way;

21 If you have heard about Him and have been taught by Him, as the emet is in $\text{owf}\aleph\aleph$.

22 That you put off concerning the former way of chayim the old man, which is degenerated with deceitful lusts;

23 And be renewed in the ruach of your mind;

24 And that you put on the renewed man, which after Ahloha is recreated in tzedakah and real set apartness.

25 Therefore put away lying and speak every man the emet with his neighbor: for we are members one of another.

26 Be angry, but sin not: let not the shemesh go down upon your wrath:

27 Do not give s.a.tan a chance, or opening.

28 Let him that stole steal no more: but rather let him labor, working with his hands the thing that is tov, that he may have something to give to him that needs.

29 Let no lashon hara proceed out of your mouth, but that, which is tov and useful for edification, that it may impart brachot to the hearers.

30 And grieve not The Ruach Hakodesh of $\aleph\aleph\aleph$, by whom you are sealed for Yom HaGeulah.

31 Let all bitterness and wrath and anger and loud yelling and lashon hara, be put away from you, along with all malice:

32 And be kind towards one another, tenderhearted, forgiving one another, even as אֱלֹהִים for Moshiach's sake has already forgiven you.

5 Be therefore followers of אֱלֹהִים, as dear children;

2 And have a halacha of ahava, as Moshiach also has loved us and has given Himself for us an offering and a sacrifice to אֱלֹהִים for a sweet smelling fragrance.

3 But fornication and all uncleanness, or greed for gain, let it not be even once named among you, as is fitting for kidushim in Yisrael;

4 Neither cursing, nor foolish talking, nor insults, not even flattery, since none of these are necessary: but rather the giving of hodu.

5 For this you know, that no fornicator, no unclean person, no covetous man, no one who is an idolater, has any inheritance in the malchut of Moshiach and of אֱלֹהִים.

6 Let no man deceive you with meaningless words: for because of these things comes the wrath of אֱלֹהִים upon the children of disobedience.

7 Be not partakers with them.

8 For you were once darkness, but now are you in The Ohr of אֱלֹהִים: have your halacha as children of Ohr:

9 For the fruits of Ohr are found in chesed and tzedakah and emet;

10 Learn to discern what is acceptable to אֱלֹהִים.

11 And have no chavurah with the unfruitful deeds of darkness, but rather condemn them.

12 For it is a shame to even speak of those things that are done by them in secret.

13 But all things that are under condemnation are made manifest by The Ohr: for whatever is manifested is manifested by Ohr.

14 Therefore He said, Awake you that sleep and arise from the dead and Moshiach shall give you Ohr.

15 See then that your halacha is detailed and alert, not as fools, but as wise,

16 Taking advantage of the time and opportunity you are given because the yamim are evil.

17 Therefore be not unwise, but understand what the will of אֱלֹהִים is.

18 And be not drunk with wine, in which there is excess; but be filled with The Ruach;

19 Speaking to yourselves with the Tehillim and shirim of tehilla and spiritual shirim, singing and making melody in your lev to The Master אֱלֹהִים;

20 Giving hodu always for all things to Abba אֱלֹהִים in the Name of our Master אֱלֹהִים Ha Moshiach;

21 Submit yourselves one to another in the fear of אֱלֹהִים.

22 Wives, submit yourselves to your own husbands, as you would to אֱלֹהִים.

23 For the husband is the head of the isha, even as Moshiach is the Head of the Yisraelite kehilla: and He is the Savior of the gooff.

24 Therefore as the Yisraelite kehilla is subject to Moshiach, so let the wives be to their own husbands in everything.

25 Husbands, love your wives, even as Moshiach also loved the Yisraelite kehilla and gave Himself for it;

26 That He might set it apart and cleanse it with the washing of mayim by The Word,

27 That He might present it to Himself a beautiful Yisraelite kehilla, not having spots, or wrinkles, or any such thing; but that it should be kadosh and without blame.

28 Like this, men should love their wives even as their own bodies. He that loves his isha loves himself.

29 For no man ever yet hated his own flesh; but nourishes and cherishes it, even as אֱלֹהִים the Yisraelite kehilla:

30 For we are members of His gooff, of His flesh and of His bones.

31 For this cause shall a man leave his abba and eema and shall be joined to his isha and any two shall be basar-echad.

32 This is a great sod: but I speak concerning The Moshiach and the Yisraelite kehilla.

33 However let every one of you as an individual so love his isha even as himself; and the isha see that she respects her husband.

6 Children, obey your parents in The Master: for this is right before אֱלֹהִים .

2 Honor your abba and eema-which is the first commandment with promise,

3 That it may be well with you and you may live long on the land.

4 Parents, provoke not your children to anger: but bring them up in the Torah and admonitions of The Master.

5 Avadim, be obedient to them that are your masters according to the flesh, with fear and trembling, in sincerity of lev, as to Moshiach;

6 Not with eye-service, as hypocrites; but as the avadim of The Moshiach, doing the will of אֱלֹהִים from the lev;

7 With a tov will doing service for men, as if to אֱלֹהִים and not to men:

8 Knowing that whatever tov thing any man does, the same shall he receive from אֱלֹהִים , whether he be an eved, or free.

9 And, you masters, do the same things to them, refrain from threatening them: knowing that your own Master אֱלֹהִים also is in the shamayim; neither is there any partiality with Him.

10 Finally, my Yisraelite brothers, be strong in אֱלֹהִים and in The Power of His might.

11 Put on the whole armor of Ahloha, that you may be able to stand against the strategies of s.a.tan.

12 Because we wrestle not against flesh and dahm, but against principalities, against authorities, against the rulers of the darkness of this olam, against spiritual wickedness in high places.

13 Therefore take up the whole armor of Ahloha, that you may be able to withstand in the evil yom and having done all, to stand, stand even more.

14 Stand therefore, having your loins wrapped around with emet and having on the breastplate of tzedakah;

15 And your feet fitted with the preparation of The Besorah of shalom;

16 Above all, taking the shield of emunah, with which you shall be able to quench all the fiery arrows of the wicked one.

17 And take the helmet of salvation and the sword of The Ruach, which is The Word of אֱלֹהִים:

18 Making tefillot always with all intercession and supplication in The Ruach and watching in The Ruach with all endurance and petitions for all the Yisraelite kidushim;

19 And for me, that words may be given to me, that I may open my mouth boldly, to make known the sod of The Besorah,

20 For which I am an envoy in prison: that in prison I may speak boldly, as I should speak.

21 But that you also may know my affairs and how I am doing, Tuchikos, a beloved Yisraelite brother

and faithful eved in The Master, shall make known to you all things:

22 Whom I have sent to you for the same purpose, that you might know our affairs and that he might comfort your levavot.

23 Shalom be to the Yisraelite brothers and ahava with emunah, from Abba אֲבָאָא and The Master מוֹשִׁיָּאָח Ha Moshiach.

24 Unmerited chen be with all those who love our Master מוֹשִׁיָּאָח Ha Moshiach in sincerity. Ahmein. X

Philippians-Phylypsiyah

To The Believing Remnant Of Yisrael

- 1 Shaul and Timtheous, the avadim of *אֱלֹהֵינוּ* Ha Moshiach, to all the Yisraelite kidushim in Moshiach *אֱלֹהֵינוּ* who are at Phylypsiyah, with the teaching overseers and shamashim:
- 2 Unmerited chen be to you and shalom, from *אֱלֹהֵינוּ* our Abba and from The Master *אֱלֹהֵינוּ* Ha Moshiach.
- 3 I give hodu to my Ahloha upon every remembrance of you,
- 4 Always in every one of my tefillot for you I make my request with simcha,
- 5 For your chavurah in The Besorah from the first yom until now;
- 6 Being confident of this very thing, that He who has begun a tov work in you will complete it until the Yom of *אֱלֹהֵינוּ* Ha Moshiach:
- 7 Even as it is right for me to think this of all of you because I have you in my lev; because both in my imprisonment and in the defense and confirmation of The Besorah, you all are partakers of my unmerited chen.
- 8 For *אֱלֹהֵינוּ* is my witness, how greatly I long after you all with the affections of *אֱלֹהֵינוּ* Ha Moshiach.
- 9 And this is my tefillah, that your ahava may abound more and more in chochmah and in all discernment;
- 10 That you may choose and discern the things that are excellent; that you may be sincere and without offence until the Yom of The Moshiach;

11 Being filled with the fruits of tzedakah, which are by *אֱלֹהֵינוּ* Ha Moshiach, to the tifereth and tehilla of *אֱלֹהֵינוּ*.

12 But I desire that you should understand, Yisraelite brothers, that the things that happened to me have turned out for the advancement of The Besorah;

13 So that the reasons for my imprisonment in Moshiach are manifest to all the palace and to Kaiser's court and also in all other places;

14 And many of the Yisraelite brothers in The Master are growing more confident by my imprisonment and are much more bold to speak The Word without fear.

15 Some indeed proclaim Moshiach because of envy and strife; and some also in tov will and ahava:

16 The former proclaim Moshiach for selfish ambition, not sincerely, thinking they are adding pressure and stress to my imprisonment:

17 But the latter out of ahava, knowing that I am set for the defense of The Besorah.

18 What then? In every way, whether in pretence, or in emet, Moshiach is proclaimed; and in that I have gilah, yes and will have more gilah.

19 For I know that this shall turn into my deliverance through your tefillot and the gift of The Ruach of *אֱלֹהֵינוּ* Ha Moshiach,

20 According to my intense longing and my tikvah, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Moshiach shall be magnified in my gooff, whether it be by chayim, or by my death.

21 For to me to live is The Moshiach and to die is gain.

22 But if I live in the gooff, this is the ongoing fruit of my labor: yet what I shall choose I do not know.

23 For I am torn between two desires, having a desire to depart and to be with Moshiach; which is far better:

24 Nevertheless to remain in the gooff is more needful for you.

25 And having this confidence, I know that I shall stay here for now and continue with you for your progress and simcha in believing;

26 That your gilah may be more abundant in וְיָשׁוּב Ha Moshiach for me by my coming to you again.

27 Only let your behavior be worthy of The Besorah of Moshiach: that whether I come and see you, or whether I am absent, I may hear of your affairs, that you stand fast in one ruach, with one mind excelling as echad for the emunah of The Besorah;

28 And in nothing be terrified by your adversaries: whose personal conduct is the ot of their future destruction, but your conduct speaks of salvation, from וְיָשׁוּב .

29 For to you it is given on Moshiach's behalf, not only to believe on Him, but also to suffer for His sake;

30 Having the same trials that you saw in me and now hear to be in me.

- 2** If therefore you have received any encouragement in Moshiach, or any comfort, or ahava, or any chavurah of The Ruach, or any affection, or rachamim,
- 2 Complete my simcha, that you are likeminded, having the same ahava, being in echad accord and in echad mind.
- 3 Let nothing be done through strife, or pride, or conceit; but in lowliness of mind let each esteem the other better than themselves.
- 4 A Yisraelite should look not only on his own things, but every man also on the things of others.

5 Let this mind be in you, which was and is also in Moshiach *משיח*:

6 Who, being in the very form of Ahloha, thought it not presumptuous, or blasphemous – that He is the equal of *אֵלֵּיִם*:

7 But made Himself of no reputation and took upon Himself the form of an eved and was made in the likeness of the sons of men:

8 And being found fashioned as a man, He humbled Himself and became obedient to death, even the death of the execution stake.

9 Therefore *אֵלֵּיִם* also has highly exalted Him and given Him The Name which is above every name:

10 That at The Name of *משיח* every knee should bow, of things in the shamayim and things on earth and things under the earth;

11 And that every tongue should confess that *משיח* Ha Moshiach is The Master *אֵלֵּיִם*, to the tifereth of Ahloha His Abba.

12 Therefore, my beloved, as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is *אֵלֵּיִם* who works in you both to will and to do of His tov pleasure.

14 Do all things without murmurings and disputes:

15 So that you may be the blameless and harmless, sons of *אֵלֵּיִם*, without spot, in the midst of a crooked and perverse generation, among whom you shine as lights in the olam hazeh;

16 For you are to them The Ohr of chayim, that I may gilah in the Yom of Moshiach, that I have not run randomly, neither labored in vain.

17 Yes and if my dahm is offered in the sacrifice and service for your emunah, I have simcha and gilah with you all.

18 For the same reason also do you simcha and gilah with me.

19 But I trust in The Master *וַיֵּשֶׁב* to send Timtheous shortly to you, that I also may be of tov comfort, when I know your condition.

20 For I have no others like myself, who will genuinely care for your condition.

21 For all seek their own agendas and not the things that are *וַיֵּשֶׁב* Ha Moshiach's.

22 But you know his record, that, as a son with an abba, he has served with me in The Besorah.

23 Therefore I plan to send him shortly, as soon as I see how it goes with me.

24 But I trust in *וַיֵּשֶׁב* that I also myself shall come shortly.

25 Yet I thought it necessary to send to you Epaphroditos, my Yisraelite brother and chaver in labor and fellow soldier, your sholiach, who also attended to my needs.

26 For he longed for you and was full of heaviness because you had heard that he had been sick.

27 For indeed he was sick even close to death: but *וַיֵּשֶׁב* had rachamim on him; and not on him only, but on me also, so that I should not have sorrow upon sorrow.

28 I sent him to you even more eagerly, so that when you see him again, you may gilah, that I might be less sorrowful.

29 Receive him therefore in The Master with all simcha; and hold him in high regard:

30 Because for the work of Moshiach he was near death, not regarding his chayim, to supply to me what you could not.

3 Finally, my Yisraelite brothers, gilah in our Master. To write the same things to you over and

over again, to me is not a bother, but it is safe for you.

2 Beware of dogs, beware of evil workers, beware of the mutilation.

3 For we are the brit-milah, who worship אֱלֹהִים in The Ruach and gilah in Moshiach מוֹשִׁיָּאֵךְ and have no confidence in the flesh.

4 Though I too could have confidence in the flesh. If any other man thinks of trusting in the flesh, I could even more so:

5 I was made brit-milah the eighth yom, of the race of Am-Yisrael, of the tribe of Benyamin, an Ivri, son of an Ivri; regarding Torah, a Prush;

6 Concerning zeal, persecuting the Renewed Yisraelite kehilla; regarding the right conduct that is in the Torah, blameless.

7 But what things were once gains for me; I counted lost for Moshiach.

8 Yes doubtless and I count all things to be lost for the better excellence of the chochmah of The Moshiach מוֹשִׁיָּאֵךְ my Master: for whom I have suffered the loss of all things and do count them as garbage, that I may gain more of Moshiach,

9 And be found in Him, not having my own tzedakah, which is from the Torah, but that which is through the emunah of Moshiach, the tzedakah that is from אֱלֹהִים by emunah:

10 That I may know Him and The Power of His resurrection and the chavurah of His sufferings, being made conformable even to a death like His;

11 That by any means necessary I might attain to the resurrection of the dead.

12 Not as though I had already attained it, or was already perfected: but I follow after, so that I may apprehend the reasons why I was also apprehended by Moshiach מוֹשִׁיָּאֵךְ.

13 Yisraelite brothers, I count not myself to have apprehended: but this one thing I do, forgetting those things that are behind me, I reach and strive for those things that are yet before me,

14 I press on toward the goal for the prize of victory of the high calling of אֱלֹהִים in Moshiach מוֹשִׁיָּח.

15 Let us therefore, as many as are mature, have this mind: and if in anything you think differently, אֱלֹהִים shall reveal even this to you.

16 Nevertheless, in the main issues we have all already attained maturity, so let us have our halacha by the same rule, let us mind the same thing.

17 Yisraelite brothers, be imitators together of me and mark those who have that same halacha just as you have us as an example.

18 For many have wrong halacha, of whom I have told you often and now tell you even with weeping, that they are the enemies of the execution stake of Moshiach:

19 Whose end is destruction, whose Ahloha is their belly and whose tifereth is in their shameful conduct, who mind earthly things.

20 For our labor and behavior is from the shamayim; from where we also look and eagerly wait for the return of the Savior, The Master מוֹשִׁיָּח Ha Moshiach:

21 Who shall change our poor lowly gooff, that it may be refashioned just like His new esteemed gooff, according to His own working by which He is able to subdue all things under His control.

4 Therefore, my Yisraelite brothers dearly beloved and longed for, my simcha and keter, stand fast in The Master, my dearly beloved.

2 I beseech Euodia and beseech Suntuche, that they be of the same mind in The Master.

3 And I ask you also, emet chaverim, help those women who labored with me in The Besorah, with Qlemes also and with others of my fellow laborers, whose names are in the Scroll of Chayim.

4 Gilah in *owfayz* always: and again I say, Gilah.

5 Let your moderation and humility be known to all men. The Master is at hand.

6 Be anxious for nothing; but in every thing by tefillah and supplication with hodu let your requests be made known to *ayayz*.

7 And the shalom of *ayayz*, which passes all binah, shall keep your levavot and minds through Moshiach *owfayz*.

8 Finally, Yisraelite brothers, whatever things are emet, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of tov report; if there be any virtue and if there be any tehilla, think on these things.

9 Those things, which you have both learned and received and heard and seen in me, do: and the Ahloha of shalom shall be with you.

10 But I had gilah in *ayayz* greatly, that now recently your care and concern for me has been revived again; though you were concerned in the past, but you lacked the means.

11 Not that I speak in respect of want: for I have learned, in whatever state I am in to be content.

12 I know what it is to be poor and I know what it is to be rich: I have gone through and experienced many things, both to be full and to be hungry, to have plenty and be in want.

13 I have the strength to do all things through Moshiach who strengthens me.

14 Yet you have done well, that you did share during my affliction.

15 Now you in Phylpsiyah should know, that in the beginning of The Besorah in the goyim, when I departed from Makedonia, no Yisraelite kehilla communicated with me regarding giving and receiving assistance, but you alone.

16 For even in Tesloniqyah you sent again and again to meet my needs.

17 Not because I desire a gift: but I desire spiritual fruit that may multiply in your account.

18 But I have all and abound: I am full, having received from Epaphroditos the things that were sent from you, as an odor of a sweet-smelling sacrifice, acceptable and well pleasing to אָהֲרָן.

19 But my Ahloha shall supply all your needs according to His riches by the tifereth of Moshiach אָהֲרָן.

20 Now to אָהֲרָן our Abba be tifereth le-olam-va-ed. Ahmein.

21 Greet every kadosh one in Moshiach אָהֲרָן.

The Yisraelite brothers who are with me greet you.

22 All the Yisraelite kidushim greet you, most of all those that believe in Kaiser's bayit.

23 The unmerited chen of our Master אָהֲרָן Ha Moshiach be with you all. Ahmein. X

Colossians-Qolesayah

To The Believing Remnant Of Yisrael

- 1 Shaul, a sholiach of **אָבָא** Ha Moshiach by the will of **אָבָא** and Timtheous our Yisraelite brother,
- 2 To the Yisraelite kidushim and faithful Yisraelite brothers in Moshiach who are at Qolesayah:
Unmerited chen be to you and shalom, from **אָבָא** our Abba and The Master **אָבָא** Ha Moshiach.
- 3 We give hodu to **אָבָא** The Abba of our Master **אָבָא** Ha Moshiach, making tefillot always for you,
- 4 Since we heard of your emunah in Moshiach **אָבָא** and of the ahava which you have to all the Yisraelite kidushim,
- 5 For the tikvah that is laid up for you in the shamayim, of which you heard before in The Word of the emet of The Besorah;
- 6 Which has come to you, as it has in all the olam; and brings forth fruit, as it does also in you, since the yom that you heard of it and knew the unmerited chen of **אָבָא** in emet:
- 7 As you also learned of Epaphras our dear fellow eved, who is for you also a faithful eved of Moshiach;
- 8 Who also declared to us your ahava in The Ruach.
- 9 For this cause we also, since the yom we heard of it, do not cease to make tefillot for you and to desire that you might be filled with the da'at of His will in all chochmah and spiritual binah;
- 10 That you might have a halacha worthy of The Master fully pleasing, being fruitful in every tov mitzvah and increasing in the da'at of Ahloha;

11 Strengthened with all koach, according to His beautiful Power, to all patience and endurance with simcha;

12 Giving hodu to Abba, who has made us fit to be partakers of the inheritance of the Yisraelite kidushim in ohr:

13 Who has delivered us from the power of darkness and has translated us into the malchut of His dear Son:

14 In whom we have geulah through His dahm, even the forgiveness of sins:

15 Who is the image of the invisible Ahloha, the Bachor of all creation:

16 For by Him were all things created, that are in the shamayim and that are on earth, visible and invisible, whether they are thrones, or dominions, or principalities, or powers: all things were created by Him and for Him:

17 And He is before all things and by Him all things consist.

18 And He is the Head of the gooff, the kehilla of Yisrael: The Beginning, The Bachor from the dead; that in all things He might be the first.

19 For it pleased Abba that in Him should all fullness dwell;

20 And, having made shalom through the dahm of His execution stake, through Him to restore all things to Himself; whether they be things on earth, or things in the shamayim.

21 And you, that were sometimes alienated and enemies in your mind by wicked works, yet now has He restored.

22 In the gooff of His flesh through death, to present you kadosh and blameless and without reproach in His sight:

23 If you continue in the emunah grounded and settled and be not moved away from the tikvah of

The Besorah, about which you have heard and which was proclaimed to every creature that is under the shamayim; by which I Shaul have been made an eved;

24 Who now have simcha in my sufferings for you, that now fills up that which is lacking in the afflictions of The Moshiach in my own flesh for His gooff's sake, which is the kehilla of Yisrael:

25 Of which I am made an eved, according to the administration of Ahloha's gift, which is given to me for you, to fulfill The Word of אִתְּךָ;

26 Even the sod that has been hidden from olamim and from generations, but now is revealed to His Yisraelite kidushim:

27 To whom אִתְּךָ would make known what are the riches of the tifereth of this sod among all the goyim; which is Moshiach in you, the tikvah of tifereth:

28 Whom we proclaim, warning every man and teaching every man in all chochmah; that we may present every man mature in Moshiach אִתְּךָ:

29 For which I also labor, striving according to His working, which works in me with His Power.

2 For I want you to know what a great struggle I have for you and for those at Laodikeia and for as many as have not seen my face in the flesh;

2 That their levavot might be in full shalom, being knit together in ahava, to all the riches of the full assurance of binah, to the acknowledgement of the sod of Abba אִתְּךָ and of The Moshiach;

3 In whom are hidden all the treasures of chochmah and da'at.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I am absent in the flesh, yet am I with you in The Ruach, having simcha and beholding

your orderliness and the firmness of your emunah in Moshiach.

6 As you have therefore received Moshiach אֱלֹהֵינוּ The Master, so have your halacha in Him:

7 Rooted and built up in Him, established in the emunah, as you have been taught, abounding in the emunah with hodu.

8 Beware lest any man devour you through philosophy and vain deceit, after the traditions of men, after the elementary matters of the olam hazeh and not after Moshiach.

9 For in Him dwells all the fullness of El-Elyon in bodily form.

10 And you are complete in Him, who is the Head of all principality and Power:

11 In whom also you are made brit-milah with the brit-milah made without hands, in putting off the goff of the sins of the flesh by the brit-milah of The Moshiach:

12 Buried with Him in mikvah, by which also you are risen with Him through emunah in the operation of אֱלֹהֵינוּ , who has raised Him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, has He made alive together with Him, having forgiven you all your trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His execution stake;

15 And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

16 Let no individual man therefore judge you in meat, or in drink, or in respect of a moed, or in the chodesh, or in The Shabbat yamim:

17 Which are shadows of things to come; except the Yisraelite goff of Moshiach.

18 Let no man beguile you of your reward in a false humility and in the worshipping of heavenly malachim, spiritually standing on things that he has not seen, empty-headed things, created by his fleshly mind,

19 And not holding to the Head, from which all the gooff knit together by joints and ligaments receives nourishment and grows with the increase of Ahloha.

20 Therefore if you are dead with The Moshiach from the elements of the olam hazeh, why, as though living in the olam hazeh, are you subject to ordinances,

21 Touch not; taste not; handle not;

22 Which all are to perish with man's using; after the commandments and teachings of men?

23 Whose rules have a show of chochmah in positive attitude, human-will worship, or self-humiliation of the gooff type worship and neglecting of the gooff type worship; but these have no eternal value, except for the satisfying and parading of the flesh.

3 If you then are risen with Moshiach, seek those things which are above, where Moshiach sits as the right Hand of אֱלֹהִים.

2 Set your affection on things above, not on things on the earth.

3 For you are dead and your chayim is hidden with Moshiach in אֱלֹהִים.

4 When Moshiach, who is our chayim, shall appear, then shall you also appear with Him in tifereth.

5 Put to death therefore your bodily members which are upon the earth; fornication, uncleanness, perverted affections, evil desire and covetousness, which is idolatry:

6 Because of these the wrath of אֱלֹהִים comes upon the deeds of disobedience:

7 In which you also had your halacha in the past, when you lived in them.

8 But now you also put off all these; anger, wrath, malice, blasphemy and filthy speech out of your mouth.

9 Lie not one to another, seeing that you have put off the old man with his wicked deeds;

10 And have put on the renewed man, which is renewed in da'at after the image of Him that created him:

11 Where there is neither Greek, or Yahudi, brit-milah, or uncircumcision, foreigner, or Scythian, bond, or free: but Moshiach is all and in kol Yisrael.

12 Put on therefore, as the chosen people of אֱלֹהִים, kadosh and beloved, rachamim, chesed, humbleness of mind, meekness and endurance;

13 Bearing one another and forgiving one another, if any man has a quarrel against anyone else: even as The Moshiach forgave you, so also do you.

14 And above all these things put on ahava, which is the bond of perfection.

15 And let the shalom of Moshiach rule in your levavot, to which also you are called in one gooff; and be full of hodu.

16 Let The Word of The Moshiach dwell in you richly in all chochmah; teaching and admonishing one another in the Tehillim and with Ruach-filled shirim, singing with unmerited chen in your levavot to The Master.

17 And whatever you do in word, or mitzvah, do all in the Name of The Master אֱלֹהִים, giving hodu to Abba אֱלֹהִים through Him.

18 Wives, submit yourselves to your own husbands, as it is fit in The Master.

19 Husbands, love your wives and be not bitter against them.

20 Children, obey your parents in all things: for this is well pleasing to אֱלֹהִים.

21 Ahvot, provoke not your children to anger, lest they be discouraged.

22 Avadim, obey in all things your masters according to the flesh; not with eye-service, as men pleasers; but in sincerity of lev, fearing The Master אֱלֹהִים:

23 And whatever you do, do it heartily, as to אֱלֹהִים and not to men;

24 Knowing that from The Master אֱלֹהִים you shall receive the reward of the inheritance: for you serve מוֹשִׁיָּח Ha Moshiach.

25 But he that does wrong shall receive for the wrong that he has done: and there is no partiality of persons.

4 Human masters, give to your avadim that which is just and fair; knowing that you also have The Master אֱלֹהִים in the shamayim.

2 Continue in the tefillot, and watch in the same with hodu;

3 Offer tefillah also for us, that Ahloha would open to us a door for The Word, to speak the sod of Moshiach, for which I am also in prison:

4 That I may make things clear, as I should speak.

5 Have your halacha in chochmah towards those that are outside the emunah, redeeming the time.

6 Let your speech be always with unmerited chen, seasoned with salt, that you may know how you should answer every man.

7 All my affairs shall Tuchikos tell you, who is a beloved Yisraelite brother and a faithful eved in The Master:

8 Whom I have sent to you for the same purpose, that he might know your affairs and bring shalom to your levavot;

9 With Onesimos, a faithful and beloved Yisraelite brother, who is one of you. They shall make known to you all things that are done here.

10 Aristarchus my fellow prisoner salutes you and Moshe-Marcus, the nephew of Bar-Nava, about whom you received my instructions: if he comes to you, receive him;

11 And Yeshua, who is called Yustus, who is a Yahudi. These only are my fellow workers for the malchut of אֱלֹהִים, who have been a comfort to me.

12 Epaphras, who is one of you, an eved of Moshiach, salutes you, always laboring fervently for you in tefillot, that you may stand perfect and complete in all the will of אֱלֹהִים.

13 For I bear him record, that he has a great zeal for you and for those that are in Laodikeia and for those in Hierapolis.

14 Luka, the beloved physician and Demas, greet you.

15 Salute the Yisraelite brothers who are in Laodekeia and Numpha and the remnant kehilla that meets in his bayit.

16 And when this letter is read among you, make sure that it is read also in the kehilla of the Laodikeians; and that you also read the letter from Laodikeia.

17 And say to Archippos, Take heed to the calling, which you have received in The Master, that you complete it.

18 This greeting is with my own hand – Shaul. Remember my imprisonment. Unmerited chen be with you. Ahmein. X

First Thessalonians- Tesloniqyah Alef

To The Believing Remnant Of Yisrael

- 1 Shaul and Sila and Timtheous, to the Yisraelite kehilla of Tesloniqyah which is in Abba אָפּאָבאָ and in the Master אָפּאָבאָ Ha Moshiach: unmerited chen be to you and shalom, from אָפּאָבאָ our Abba and The Master אָפּאָבאָ Ha Moshiach.
- 2 We give hodu to אָפּאָבאָ always for you all, making mention of you in our tefillot;
- 3 Remembering without ceasing your mitzvoth in the emunah and labor of ahava and patience of tikvah in our Master אָפּאָבאָ Ha Moshiach, in the sight of אָפּאָבאָ our Abba;
- 4 Knowing, beloved Yisraelite brothers, your choosing by אָפּאָבאָ.
- 5 For our Besorah came not to you in Spoken Word only, but also in Power and in The Ruach Hakodesh, and in much assurance; as you know what manner of men we were among you for your sake.
- 6 And you became followers of us and of The Master, having received The Word in much tribulation, with the simcha of The Ruach Hakodesh:
- 7 So that you were examples to all that believe in Makedonia and Achayah.
- 8 For from you sounded forth The Word of The Master not only in Makedonia and Achayah, but also in every place, so that your emunah towards אָפּאָבאָ is spread abroad; so that we do not need to speak anything more about you.

9 For they themselves relate to us what manner of entry we first had with you and how you made teshuvah towards אֱלֹהִים from idols to serve the living and emet Ahloha;

10 And to wait for His Son from the shamayim, whom He raised from the dead, even מֵוֹתָיִם, who delivers us from the wrath to come.

2 For you yourselves, Yisraelite brothers, know our entrance in and among you, that it was not a waste of time:

2 But even after we had suffered and were shamefully treated before, as you know, at Philippi, we were bold in our Ahloha to speak to you The Besorah of אֱלֹהִים in much struggle.

3 For our appeal was not by deceit, nor by uncleanness, nor by guile:

4 But as we were allowed by אֱלֹהִים to be put in trust with The Besorah, even so we speak; not as pleasing men, but אֱלֹהִים, who tries our levavot.

5 For neither at any time did we use flattering words to make you believe, as you know, nor under a secret desire based upon greed; אֱלֹהִים is my witness:

6 We sought not support, either from you, or from others, when we could have been burdensome to you, as the shlichim of Moshiach.

7 But we were gentle among you, even as a nursing eema nurses her children:

8 So having this affectionate desire towards you, we were willing to have imparted to you, not The Besorah of אֱלֹהִים only, but also our own beings because you were dear to us.

9 For you remember, Yisraelite brothers, our labor and toil: for laboring lyla and yom when with you because we would not be burdensome to any of you, we proclaimed to you The Besorah of Ahloha.

10 You are witnesses, along with אֱלֹהִים also, how kadosh and justly and without blame we behaved ourselves among you that believe:

11 As you know how we exhorted and comforted and oversaw each one of you, as an abba does with his children,

12 That you would have your halacha worthy of אֱלֹהִים, who has called you to His malchut and tifereth.

13 For this cause also we give hodu to אֱלֹהִים without ceasing because, when you received The Word of אֱלֹהִים which you heard from us, you received it not as The Word of men, but as it is in emet, The Word of אֱלֹהִים, that also works in you that believe.

14 For you, Yisraelite brothers, became followers of the kehellot of אֱלֹהִים which in Yahudah are in Moshiach מוֹשִׁיָּאֵל: For you also have suffered similar things from your own countrymen, even as they have from the unbelieving Yahudim in the land of Yahudah:

15 Who both killed The Master מוֹשִׁיָּאֵל, and their own neviim and have persecuted us; and they please not Ahloha and are against all men:

16 Forbidding us to speak to the goyim so that they might be saved, to fill up their sins all the way: for His wrath has come upon them to the uttermost.

17 But we, Yisraelite brothers, being taken from you for a short time in presence, not in lev, tried even more earnestly to see your face with great desire.

18 Therefore we would have come to you, even I Shaul, again; but s.a.tan hindered us.

19 For what is our tikvah, or simcha, or keter of gilah? All of you are; now and even then in the presence of our Master מוֹשִׁיָּאֵל Ha Moshiach at His coming.

20 For you are our tifereth and simcha.

3 So when we could no longer stand it, we thought it tov to be left alone at Athens;

2 And sent Timtheous, our Yisraelite brother and eved of אֱלֹהֵינוּ and our fellow-laborer in The Besorah of Moshiach, to establish you and to encourage you concerning your emunah:

3 That no man should be moved by these afflictions: for you yourselves know that we are appointed to this.

4 For truly, when we were with you, we told you before that we would suffer tribulation; even as it came to pass, as you know.

5 For this cause, when I could no longer stand it, I sent to know about your emunah, lest by some means the tempter had tempted you and our labor among you be in vain.

6 But now when Timtheous came from you back to us and brought us the tov update of your emunah and ahava and that you have tov memories of us all the time, desiring greatly to see us again, as we also to see you again:

7 Therefore, Yisraelite brothers, we were comforted over you in all our tribulation and distress by your emunah:

8 For now we live, if you stand fast in The Master.

9 For what hodu can we render to אֱלֹהֵינוּ again for you, for all the simcha in which we rejoiced for your sakes before our Ahloha;

10 In maariv and shacrit with many tefillot, so that we might see your face and might complete that which is lacking in your emunah?

11 Now אֱלֹהֵינוּ Himself our Abba and our Master *אֱלֹהֵינוּ* Ha Moshiach, direct our derech back to you.

12 And אֱלֹהֵינוּ make you increase and abound in ahava one toward another and towards kol Yisrael, even as we do to you:

13 To establish your levavot blameless in set apartness before אֱלֹהֵינוּ, our Abba, at the coming of our Master מוֹשִׁיָּאֵחַ Ha Moshiach with all His Yisraelite kidushim.

4 Furthermore we beg you, Yisraelite brothers and exhort you by The Master מוֹשִׁיָּאֵחַ, that as you have received from us how you ought to have your halacha in pleasing אֱלֹהֵינוּ, so you should excel more and more.

2 For you know what commands we gave you by The Master מוֹשִׁיָּאֵחַ.

3 For this is the will of אֱלֹהֵינוּ, even your set apartness that you should abstain from fornication:

4 That every one of you should know how to possess his own goff as a vessel in set apartness and kavod;

5 Not in the lust of passions, even as the goyim who know not אֱלֹהֵינוּ:

6 That no man take advantage, or defraud his brother in Yisrael in any matter: because אֱלֹהֵינוּ is the revenger of all such behavior, as we also have warned you and testified.

7 For אֱלֹהֵינוּ has not called us to unclean behavior, but to set apartness.

8 Therefore he that despises another Yisraelite, despises not man, but אֱלֹהֵינוּ Himself, who has also given us His Ruach Hakodesh.

9 But as touching brotherly ahava you need not that I write to you again: for your innermost beings are taught by אֱלֹהֵינוּ to love one another.

10 And indeed you do love all the Yisraelite brothers who are in all of Makedonia: but we beg you, Yisraelite brothers that you increase in this even more;

11 And that you study to be quiet and to do your own business and to work with your own hands, as we commanded you;

12 That you may have your halacha honestly towards them that are outside the emunah and that you may lack nothing.

13 But I would not have you to be ignorant, Yisraelite brothers, concerning those who are dead, that you sorrow not, even as unbelievers who have no tikvah.

14 For if we believe that *אֱלֹהִים* died and rose again, even them also who have died believing in *אֱלֹהִים* will Ahloha bring with Him.

15 For this we say to you by The Word of *אֱלֹהִים*, that we who are alive and remain until the coming of The Master shall not be resurrected before those who are already dead in the emunah.

16 For The Master Himself shall descend from the shamayim with a shout, with the voice of the chief heavenly malach, and with His shofar and with the tekiyah-ge-dolah of *אֱלֹהִים*: and the dead in Moshiach shall rise first:

17 Then we who are alive and remain at His return shall be caught up together with them onto the clouds, to meet The Master in the air: and so shall we ever be with The Master.

18 So then comfort one another with these Words.

5 But of the times and the moadem, Yisraelite brothers, you have no need that I write to you.

2 For you know perfectly that the Yom of *אֱלֹהִים* comes as a thief in the lyla.

3 For when they shall say, Shalom-ve betachon; then sudden destruction comes upon them, as labor pains upon a woman in labor; and they shall not escape.

4 But you, Yisraelite brothers, are not in darkness,
that the yom should overtake you as a thief.

5 You are all the children of Ohr and the children of
the Yom: we are not of the lyla, or of the darkness.

6 Therefore let us not sleep, as do others; but let us
watch and be sober.

7 For they that sleep, sleep in the lyla; and they that
get drunk, get drunk in the lyla.

8 But let us, who are of the Yom, be sober, putting
on the breastplate of emunah and ahava; and as a
helmet, the tikvah of chayim.

9 For אֱלֹהִים has not appointed us to wrath, but to
obtain deliverance by our Master מוֹשִׁיָּאֵחַ Ha
Moshiach,

10 Who died for us, that, whether we are awake, or
dead, we should live together with Him.

11 Therefore comfort yourselves together and edify
one another, even as also you already do.

12 And we ask you, Yisraelite brothers, to know
them who labor among you and are over you in
אֱלֹהִים and who admonish you;

13 And to esteem them very highly in ahava for their
work's sake. And be at shalom among yourselves.

14 Now we exhort you, Yisraelite brothers, correct
them that are unruly, comfort those who lack
courage, support the weak, be patient toward all
men.

15 See that none repay evil for evil to any man; but
always follow that which is tov, both among
yourselves and to all men.

16 Gilah always.

17 Make tefillah without ceasing.

18 In all things give hodu: for this is the will of אֱלֹהִים
in Moshiach מוֹשִׁיָּאֵחַ for you.

19 Quench not The Ruach Hakodesh.

20 Do not reject prophecies.

21 Test them all; hold fast to what is tov.

22 Abstain from all forms of evil.

23 And may the very Ahloha of shalom separate you completely; so that your whole ruach, nephesh and gooff be preserved without blemish, until the coming of our Master אֱלֹהֵינוּ ha Moshiach.

24 Faithful is He that called you, who also will shomer all of His Word.

25 Yisraelite brothers, offer many tefillot for us.

26 Greet all the Yisraelite brothers with a kadosh kiss.

27 I charge you by The Master that this letter is read to all the kadosh Yisraelite brothers.

28 The unmerited chen of our Master אֱלֹהֵינוּ Ha Moshiach be with you. Ahmein. X

Second Thessalonians- Tesloniqyah Bet

To The Believing Remnant Of Yisrael

1 Shaul and Sila and Timtheous, to the kehilla of Tesloniqyah in אֱלֹהֵינוּ our Abba and The Master מֶלֶךְנוּ Ha Moshiach:

2 Chen to you and shalom, from אֱלֹהֵינוּ our Abba and The Master מֶלֶךְנוּ Ha Moshiach.

3 We are bound to give hodu to אֱלֹהֵינוּ always for you, Yisraelite brothers, as it is proper because your emunah grows exceedingly and the ahava of kol Yisrael towards each other abounds more and more;

4 So that we ourselves boast in you in the kehellot of אֱלֹהֵינוּ for your patience and emunah even in all your persecutions and tribulations that you endure:

5 Which is clear evidence of the tzadik mishpat of אֱלֹהֵינוּ yet to come to the olam hazeh, that you may be counted worthy of the malchut of אֱלֹהֵינוּ, for which you also now suffer:

6 Seeing it is a tzadik thing with אֱלֹהֵינוּ to repay tribulation to them that trouble you;

7 And to you who are undergoing tribulation rest with us, when The Master מֶלֶךְנוּ shall be revealed from the shamayim with His mighty heavenly malachim,

8 In flaming fire taking vengeance on them that know not אֱלֹהֵינוּ and that obey not The Besorah of our Master מֶלֶךְנוּ Ha Moshiach:

9 Who shall be punished with everlasting destruction away from the presence of אֱלֹהֵינוּ and from the tifereth of His Power;

10 When He shall come to be esteemed in His Yisraelite kidushim and to be admired by all those who believe in that Yom because our testimony among you was believed.

11 Therefore also we make tefillot always for you, that our Ahloha would count you worthy of this calling, to fulfill all the tov pleasure of His rachamim and the work of emunah with Power:

12 That the Name of our Master *אֱלֹהֵינוּ* Ha Moshiach may be lifted up in you and you in Him, according to the unmerited chen of our Ahloha and The Master *אֱלֹהֵינוּ* Ha Moshiach.

2 Now we urge you, Yisraelite brothers, by the coming of our Master *אֱלֹהֵינוּ* Ha Moshiach and by our gathering together to Him,

2 That you be not soon shaken in mind, or troubled, neither by any ruach, nor by man's word, nor by letter as from us, that the Yom of Moshiach's coming is at hand.

3 Let no man deceive you by any means: for that Yom shall not come, except there come a falling away first, and that man of sin will be revealed, the son of perdition;

4 Who opposes and exalts himself above all that is called Ahloha, or that is worshipped; so that he showing himself as Ahloha, sits in the Hekel of Ahloha, declaring himself to be Ahloha.

5 Remember, that, when I was still with you, I told you these things?

6 And now you know what withholds this; so that he might be revealed in his time.

7 For the sod of Torah-less-ness does already work: only he who now prevents it, will prevent it, until he be taken out of the way.

8 And then shall that Torah-less one be revealed, whom *אֱלֹהֵינוּ* shall consume with The Ruach of His

mouth and shall destroy with the brightness of His coming:

9 Even him, whose coming is after the working of s.a.tan with all unclean power and signs and lying wonders,

10 With all deceit and unrighteousness in those that are perishing; because they received not the ahava of the emet that they might be saved.

11 And for this reason אֱלֹהִים shall send them strong delusion, that they should believe THE LIE:

12 That they all might be damned who believed not the emet, but had pleasure in unrighteousness.

13 But we are bound to give hodu always to אֱלֹהִים for you, Yisraelite brothers beloved of The Master because אֱלֹהִים has from Beresheeth chosen you as bikkurim to be saved through the set apartness of The Ruach and emunah in the emet:

14 To which He called you by our Besorah, to obtain the tifereth of our Master מֶלֶךְ אֱלֹהִים Ha Moshiach.

15 Therefore, Yisraelite brothers, stand fast and hold on to the mitzvoth and the traditions that you have been taught, whether by word, or our letter.

16 Now our Master מֶלֶךְ אֱלֹהִים Ha Moshiach Himself and אֱלֹהִים, even our Abba, who have loved us and have given us everlasting comfort and tov tikvah through unmerited chen,

17 Comfort your levavot and establish you in every tov Word of the Keetvay HaKadosh and in mitzvoth.

3 Finally, Yisraelite brothers, make tefillot for us, that The Word of אֱלֹהִים may spread rapidly and be praised, even as it has with you:

2 And that we may be delivered from unreasonable and wicked men: for all men have not emunah.

3 But The Master אֱלֹהִים is faithful, who shall establish you and shomer you from evil.

4 And we have confidence in אִתְּכֶם about you, that you both do and will do the things that we command you.

5 And The Master direct your levavot into the ahava of אִתְּכֶם and into the patient waiting for Moshiach.

6 Now we command you, Yisraelite brothers, in the Name of our Master אֱלֹהֵינוּ Ha Moshiach that you withdraw yourselves from every Yisraelite brother that has his halacha disorderly and not after the tradition that he received from us.

7 For you know how you should follow us: for we ourselves behaved not disorderly among you;

8 Neither did we eat any man's lechem without paying for it; but worked with labor and toil lyla and yom, that we might not burden any of you:

9 Not because we have no power to do so, but to make ourselves an example for you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some who walk among you disorderly, not working at all, but are busybodies.

12 Now those that are like that we command and exhort by our Master אֱלֹהֵינוּ Ha Moshiach, that with shalom they should work and eat their own lechem.

13 But you, Yisraelite brothers, be not weary in well doing.

14 And if any man does not obey our word by this letter, note that man and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a Yisraelite brother.

16 Now the Ahloha of shalom Himself give you shalom always by all means. אִתְּכֶם be with you all.

17 The greeting of Shaul with my own hand, which is my mark in every letter: so I write.

18 The unmerited chen of our Master $\sigma\omega\acute{\iota}\alpha\acute{\iota}$ Ha
Moshiach be with you all. Ahmein. X

Philemon-Phileymon

To A Co-Laborer In Yisrael

- 1 Shaul, a prisoner of *אֱלֹהֵינוּ* Ha Moshiach and Timtheous our Yisraelite brother, to Phileymon our dearly beloved and fellow laborer,
- 2 And to our beloved Apphyah and Archippus our fellow soldier and to the kehilla in your bayit:
- 3 Chen to you and shalom, from *אֱלֹהֵינוּ* our Abba and The Master *אֱלֹהֵינוּ* Ha Moshiach.
- 4 I give hodu to my Ahloha, making mention of you always in my tefillot,
- 5 Hearing of your ahava and emunah, that you have toward The Master *אֱלֹהֵינוּ* and towards all the Yisraelite kidushim;
- 6 That the sharing of your emunah may work itself out by the acknowledging of every tov thing that is in you in Moshiach *אֱלֹהֵינוּ*.
- 7 For we have great simcha and consolation in your ahava because the affections of the Yisraelite kidushim are refreshed by you, brother.
- 8 Therefore, though I might have much boldness in The Moshiach to command you to do what is fitting,
- 9 Yet for ahava's sake I rather appeal to you, now being Shaul the aged and now also a prisoner of *אֱלֹהֵינוּ* Ha Moshiach.
- 10 I beg you for my ben emunah Onesimus, whom I have brought to emunah in my imprisonment:
- 11 Who in times past was to you unprofitable, but now he is profitable to you and to me:
- 12 Whom I have sent again: therefore receive him, that is, my own desire:

13 Whom I would have retained with me, so that in your place he has served me in the chains of The Besorah:

14 But without your feedback I did nothing; so that your mitzvah should not be as it were from necessity, but willingly.

15 For perhaps he therefore departed from you for a while, that you should receive him back le-olam-va-ed;

16 Not now as an eved, but above an eved, a beloved Yisraelite brother, especially to me, but how much more to you, both in the flesh and in The Master?

17 If you count me as your partner, receive him as you would me.

18 If he has wronged you, or owes you anything, put that on my account;

19 I Shaul have written this with my own hand, I will repay it: not to mention how you owe me indeed even your own chayim.

20 Yes, my Yisraelite brother, let me have simcha over you in אֶפְרָיִם: refresh my tender affections in אֶפְרָיִם.

21 Having confidence in your obedience I wrote to you, knowing that you will also do even more than I say.

22 At the same time prepare for me also a place to stay: for I trust that through your tefillot I shall be brought back to you.

23 Epaphras, my fellow prisoner in Moshiach אֶפְרָיִם greets you;

24 And also Moshe-Marcus, Aristarchos, Demas, Luka, my fellow laborers.

25 The chen of our Master אֶפְרָיִם Ha Moshiach be with your ruach. Ahmein. X

First Timothy-Timtheous

Alef

To A Shepherd of Yisrael

- 1 Shaul, a sholiach of **אֱלֹהֵינוּ** Ha Moshiach by the commandment of **אֱלֹהֵינוּ** our Savior and Master **אֱלֹהֵינוּ** Ha Moshiach our tikvah;
- 2 To Timtheous, my own ben emunah: Unmerited chen, rachamim and shalom, from **אֱלֹהֵינוּ** our Abba and **אֱלֹהֵינוּ** Ha Moshiach our Master.
- 3 As I asked you to stay at Ephsiyah, when I went into Makedonia, that you might command some that they teach no other teaching,
- 4 Neither give heed to bubbe mysehs-fables and endless genealogies, which cause disputes, rather than building up your emunah.
- 5 Now the goal of the above commandment is ahava out of a clean lev, a tov conscience and sincere emunah:
- 6 From which some having turned aside to foolish words;
- 7 Desiring to be teachers of the Torah; understanding neither what they say, nor what they affirm.
- 8 But we know that the Torah is tov, if a man uses it lawfully;
- 9 Knowing this, that the Torah is not made for a tzadik, but for the Torah-less and disobedient, for the wicked and for sinners, for Shabbat breakers, for wrong-doers, for profane, for murderers of ahvot and murderers of eemot, for killers,
- 10 For those who whore, for sodomites and lesbians, for kidnappers, for liars, for perjurers and if

there be any other thing that is contrary to sound Torah-keeping;

11 According to the beautiful Besorah of the blessed Ahloha, that was committed to my trust.

12 And I give hodu to Moshiach משיח our Master, who has empowered me, in that He counted me faithful, putting me into His service;

13 Even though before I was a blasphemer and a persecutor and insulter of believers: I obtained rachamim because I did it ignorantly in unbelief.

14 And the unmerited chen of our Master was exceedingly abundant to me with the emunah and ahava that is in Moshiach משיח .

15 This is a faithful saying and worthy of all acceptance: That Moshiach משיח came into the olam hazeh to save sinners; of whom I am the worst.

16 But for this cause I obtained rachamim, that in me first משיח Ha Moshiach might show forth all patience, as a pattern to those who will believe on Him to everlasting chayim after me.

17 Now to The Melech, Eternal, Immortal, Invisible, the only wise Ahloha, be kavod and tifereth le-olam-va-ed.

18 This charge I commit to you, my son Timtheous, according to the prophecies which went before upon you, that you by them might wage a tov campaign;

19 Holding your emunah, in a tov conscience; because those who have rejected this charge have had their emunah shipwrecked:

20 Among those are Humenaios and Alexander; whom I have delivered to s.a.tan that they may learn not to blaspheme.

2 I urge that, first of all, supplications, tefillot, intercessions and hodu, be made for all men;

2 For melechim and for all that are in authority; that we may lead a quiet and shalom-filled chayim in all Shabbat-guarding piety and seriousness.

3 For this is tov and acceptable in the sight of אֱלֹהֵינוּ our Savior;

4 Who will have all men to be saved and come to the da'at of the emet.

5 For there is Ahloha-Echad and One Mediator between Ahloha and men, The [Son of Man], מְשִׁיחַ Ha Moshiach;

6 Who gave Himself a ransom for all, to be proclaimed in due time.

7 Of which I am ordained as a proclaimer and a sholiach – I speak the emet in Moshiach and do not lie – a teacher of the goyim in the emunah and emet.

8 I desire therefore that men make tefillot everywhere, lifting up kadosh hands, without wrath, or doubting.

9 In like manner also, that women adorn themselves in modest apparel, with decency and sensitive chochmah; not with braided hair, or gold, or pearls, or costly outfits;

10 But that which becomes a woman professing Shabbat-guarding piety with tov mitzvot.

11 Let the woman learn in silence with all subjection.

12 But I do not allow a woman to teach, by usurping authority over the man, but to be in silence.

13 For Ahdahm was first formed, then Chavah.

14 And Ahdahm was not deceived, but the woman being deceived was in the transgression.

15 But she shall give brachot and chayim by the children she bears, if of course they continue in emunah, ahava and set apartness with sensible behavior.

3 This is a emet saying, if a man desires the office of a teaching-overseer, or shamesh, he desires a tov work.

2 A teaching overseeing shamesh then must be blameless, the husband by at least one-an echad isha, vigilant, sober, of tov behavior, given to hospitality, able to teach;

3 Not given to excessive wine, not a short-tempered brawler, not a lover of unjust gains; but patient and gentle;

4 One that oversees his own bayit well, having his children in subjection living in all purity;

5 For if a man knows not how to oversee his own bayit, how shall he take care of the kehilla of אִיִּיז ?

6 Not a new believer, lest being lifted up with pride he fall into the condemnation of s.a.tan.

7 Moreover he must have a tov report of those who remain outside Yisrael; lest he fall into the reproach and the snare of s.a.tan.

8 Likewise must the shamashim also be pure, not double-tongued, not given to much wine, not greedy for unjust gain;

9 Holding the divine sod of the emunah in a clean conscience.

10 And let these shamashim also first be tested and examined; then let them use the office of a shamesh, after having been found blameless.

11 Even so must their wives be of tov character, not slanderers, sober, faithful in all things.

12 Let the shamashim be the husbands by at least one-echad isha, overseeing their children and their own houses well.

13 For they that have used the office of a shamesh well, gain a tov standing and great increase with the emunah which is in Moshiach *וּמִיִּיז*.

14 These things I write to you, hoping to come to you shortly:

15 But if I delay, that you may know how you ought to behave yourself in Beit אֱלֹהִים , which is the Kehilla of The Living Ahloha, the pillar and foundation of the Torah of emet.

16 And truly great is the sod of our Shabbat-guarding piety and tzedakah: He was manifest in the flesh, declared right in The Ruach, seen by heavenly malachim, proclaimed among Beit Yisrael, in and from all the goyim, believed on in the olam hazeh, then received up into The Tifereth.

4 Now The Ruach speaks expressly, that in the yamim acharonim some shall depart from the emunah, giving heed to seducing ruachim and teachings of shedim;

2 Speaking lies in hypocrisy; having their conscience branded with a hot iron;

3 Forbidding to marry and commanding to abstain from foods, which אֱלֹהִים has created to be received with hodu by those who believe and know the emet.

4 For every creature of אֱלֹהִים is tov and nothing to be refused, if it be received with hodu:

5 If it has already been made kadosh by The Word of אֱלֹהִים and tefillah.

6 If then you teach these things to the Yisraelite brothers, you shall be a tov eved of מוֹשֶׁה Ha Moshiach, nourished up in the Words of emunah and of tov teaching, which you have followed closely.

7 But refuse profane old wives' fables; train yourself rather by Shabbat-guarding piety.

8 For bodily exercise profits some: but Shabbat-guarding piety is profitable for all things, having the promise of the chayim that now is and of the olam haba that is to come.

9 This is a faithful saying and worthy of all acceptance.

10 For therefore we both labor and suffer reproach because we trust in the living Ahloha, who is the Savior of all men, specifically of those that believe.

11 These things command and teach.

12 Let no man despise your youth; but be an example to the believers in Yisrael, in word, in behavior, in ahava, in ruach, in emunah, in purity.

13 Until I come, pay attention to reading Torah, to exhortation, to teaching.

14 Neglect not the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the shamashim.

15 Practice these things; give yourself fully to them; that your progress may appear to kol Yisrael.

16 Take heed to yourself and to your teachings; continue in them: for in doing this you shall both save yourself and those that hear you.

5 Rebuke not a shamesh, but treat him as an abba in the emunah; and the younger men as Yisraelite brothers;

2 The elderly women as eemot; the younger as sisters, with all purity.

3 Honor widows that are widows indeed.

4 But if any widow have children, or nephews, let them first learn to show Shabbat-guarding piety at home and let the children care for them and so repay their parents: for that is tov and acceptable before אֱלֹהִים .

5 And she that is a widow indeed and is all-alone, trusts in אֱלֹהִים and continues in supplications and tefillot both during maariv and shacrit.

6 But she that lives in pleasure is dead while she lives.

7 And these things command, that they may be blameless.

8 But if any does not provide for his own, especially for those of his own bayit, he has denied the emunah and is worse than an infidel.

9 Let not a widow be enrolled for community support under sixty years old, having been the isha of just one man,

10 Well spoken of for tov mitzvot; if she has brought up children, if she has housed non-Yisraelite gerim, if she has washed the feet of the Yisraelite kidushim, if she has relieved the afflicted, if she has diligently followed every tov mitzvah, then let her be added to the community support rolls.

11 But the younger widows refuse for community enrollment: for when they will begin to be headstrong against Moshiach, they will marry;

12 Having guilt because they have cast off their first emunah.

13 Also they learn to be idle, wandering about from bayit to bayit; and not only idle, but also become gossiping busybodies, speaking things that they should not.

14 I resolve therefore that the younger women marry, bear children and guide the bayit, giving no occasion to the adversary to speak disdainfully.

15 For some women have already turned aside after s.a.tan.

16 If any man, or woman that believes has widows in their homes, let them assist them and let not the kehilla be charged; so that the kehilla can relieve them that are truly widows.

17 Let the shamashim that oversee well be counted worthy of double kavod, especially those who labor in The Word and in Torah.

18 For the Katuv says, You shall not muzzle the ox that treads out the grain. And, The laborer is worthy of his reward.

19 Against a shamesh receive not an accusation, without two, or three witnesses.

20 Those who sin rebuke before all, so that others also may fear.

21 I adjure you before אֱלֹהֵינוּ and The Master אֱלֹהֵינוּ Ha Moshiach and the elect heavenly malachim, that you shomer these things without preferring one over another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be a partaker of other men's sins: keep yourself clean.

23 Drink mayim no longer, but use a little wine for your stomach's sake and your ongoing infirmities.

24 Some men's sins are obvious leading to mishpat; but those of others will be seen later.

25 Likewise also the tov mitzvoth of some are manifest now; and those who do not perform mitzvoth cannot be hidden.

6 Let those who are believing avadim under a yoke count their own masters worthy of all kavod, that the Name of אֱלֹהֵינוּ and His teaching be not blasphemed.

2 And those that have believing masters, let them not despise them because they are Yisraelite brothers; but rather do them service because they are faithful and beloved, partakers of the benefit of the masters. These things teach and exhort.

3 If any man teach otherwise and consent not to wholesome words, even The Words of our Master אֱלֹהֵינוּ Ha Moshiach and to the teaching which is according to Shabbat-guarding piety;

4 He is proud, knows nothing, but is sick, engaging in questions and verbal battles, from which comes envy, contention, strife, blasphemy, evil suspicions,
5 Worthless disputes of men of corrupt minds and destitute of the emet, supposing that serving אֱלֹהִים is a means to unjust wealth and is the same as Shabbat-guarding piety: from such withdraw yourself.

6 But Shabbat-guarding piety with contentment is the greatest gain.

7 For we brought nothing into the olam hazeh and it is certain we can carry nothing out of it.

8 And having food and clothing let us be content with these.

9 But they that will be rich fall into temptation and a trap and into many foolish and hurtful lusts, which plunge men into destruction and perdition.

10 For the love of money is the root of all evil: which some have longed after and have fallen from the emunah and pierced themselves through with many sorrows.

11 But you, O man of אֱלֹהִים, flee these things; and follow after tzedakah, Shabbat-guarding piety, emunah, ahava, patience and meekness.

12 Fight the tov fight of emunah, grab hold on eternal chayim, for which you are also called and have professed a tov profession before many witnesses.

13 I give you charge in the sight of אֱלֹהִים, who quickens all things and before Moshiach מוֹשִׁיָּאֵל, who before Pontius Pilate witnessed a tov confession;

14 That you keep this mitzvah without spot, blameless, until the appearing of our Master מוֹשִׁיָּאֵל Ha Moshiach:

15 Who in His own timing shall show, just who is the blessed and only Eternal Ruler, The Melech HaMelechim and Adon Adonim;

16 Who alone has immortality, dwelling in The Ohr that no man can approach; whom no man has seen, or can see: to whom be kavod and Power le-olam-va-ed. Ahmein.

17 Charge them that are rich in the olam hazeh, that they be not proud, nor trust in uncertain riches, but in the living Ahloha, who gives us richly all things to enjoy;

18 That they do tov, that they are rich in tov mitzvoth, ready to give tzedakah, willing to share their wealth;

19 Laying up in store for themselves a tov foundation for the olam haba, that they may grab hold of eternal chayim.

20 O Timtheous, guard that which is committed to your trust, avoiding profane and empty babblings and the contradictions of false so-called worldly da'at:

21 Who some professing have strayed from the emunah. Unmerited chen be with you. Ahmein. X

Second Timothy- Timtheous Bet

To A Shepherd of Yisrael

- 1 Shaul, a sholiach of *אדנינו* Ha Moshiach by the will of *אדנינו*, according to the promise of chayim, which is in *אדנינו* Ha Moshiach,
- 2 To Timtheous, my dearly beloved son: Unmerited chen, rachamim and shalom, from Abba *אדנינו* and *אדנינו* Ha Moshiach our Master.
- 3 I give hodu to *אדנינו*, whom I served from boyhood with a clear conscience, that without ceasing, I have remembered you in my tefillot during maariv and shacrit;
- 4 Greatly desiring to see you, being mindful of your tears, that I may be filled with simcha;
- 5 When I call to remembrance the sincere emunah that is in you, which dwelt first in your grandmother Lois and your eema Eunike; and I am persuaded in you also.
- 6 For this reason I remind you to stir up the gift of *אדנינו*, which is in you by the laying on of my hands.
- 7 For *אדנינו* has not given us The Ruach of fear; but of power and of ahava and of a sound mind.
- 8 Be not ashamed of the testimony of our Master, nor of me His eved: but be a partaker of the afflictions of The Besorah according to The Power of *אדנינו*;
- 9 Who has saved us and called us with a kadosh calling, not according to our man-made works, but according to His own purpose and chen, which was given to us in *אדנינו* Ha Moshiach even before the olam began,

10 But now has been made manifest by the appearing of our Savior **אֱלֹהֵינוּ** Ha Moshiach, who has abolished death and has revealed chayim and immortality through The Besorah:

11 To which I am appointed a proclaimer and a sholiach and a moreh to the goyim.

12 For which cause I also suffer these things: nevertheless I am not ashamed: for I know in whom I have believed and am persuaded that He is able to take care of me until that yom.

13 Hold fast to the form of sound words, which you have heard of me, in emunah and in the ahava that is in **אֱלֹהֵינוּ** Ha Moshiach.

14 That tov thing which was committed to you shomer by The Ruach Hakodesh who dwells in us.

15 This you know, that all those who are in Asia have turned away from me; including Phugellos and Hermogenes.

16 **אֱלֹהֵינוּ** give rachamim to the bayit of Onesiphoros; for he often refreshed me and was not ashamed of my imprisonment:

17 But, when he was in Romiyah, he searched me out very diligently and found me.

18 **אֱלֹהֵינוּ** grant to him that he may find rachamim in that yom: and in all the derachot he attended to me at Ephsiyah, you know very well.

2 You therefore, my son, be strong in the unmerited chen that is in **אֱלֹהֵינוּ** Ha Moshiach.

2 And the things that you have heard from me among many witnesses, the same commit to other faithful men, who shall be able to teach others also.

3 You therefore endure hardships, with us as a tov soldier of **אֱלֹהֵינוּ** Ha Moshiach.

4 No man that goes to battle entangles himself with the affairs of this chayim; so that he may please Him who has chosen him to be a soldier.

5 And if anyone competes in a contest, he cannot receive the keter, except he competes by the rules.

6 The farmer that labors must be the first one to eat of his fruits.

7 Consider what I say; and אֱלֹהִים give you da'at in all things.

8 Remember that מֹשֶׁה Ha Moshiach of the zera of Dawid was raised from the dead according to my Besorah:

9 For which I suffer trouble, as a criminal, even imprisonment; but The Word of אֱלֹהִים is not imprisoned.

10 Therefore I endure all things for the chosen people Yisrael, that they may also obtain the salvation that is in מֹשֶׁה Ha Moshiach with eternal tifereth.

11 It is a faithful saying: For if we are dead with Him, we shall also live with Him:

12 If we suffer, we shall also reign with Him: if we deny Him, He also will deny us:

13 If we believe not, yet He abides faithful: He cannot deny Himself.

14 Of these things put them in remembrance, charging them before אֱלֹהִים that they not engage in word battles – that is useless – since it subverts the hearers of The Word.

15 Study to show yourself approved before אֱלֹהִים, a workman that needs not to be ashamed, rightly dividing The Word of Emet.

16 But avoid profane and empty chatter: for they will increase to more wickedness.

17 And their word will eat through people like gangrene: Humenaios and Philetos are of this group;

18 Who concerning the emet have gone astray, saying that the resurrection is past already; and have overthrown the emunah of some.

19 Nevertheless the foundation of The Master אֱלֹהִים stands firm, having this seal; The Master אֱלֹהִים knows those who are His. And, Let everyone that names the Name of Moshiach depart from Torah breaking.

20 But in a great bayit there are not only vessels of gold and of silver, but also of wood and of earth; and some to kavod and some to no kavod.

21 If a man therefore cleanses himself from unclean matters, he shall be a vessel of kavod, kadosh and fit for The Master's use and prepared for every tov mitzvah.

22 Flee also youthful lusts: but follow tzedakah, emunah, ahava, shalom, with them that call on אֱלֹהִים out of a pure lev.

23 But foolish and unlearned questions avoid, knowing that they do breed arguments.

24 And the eved of אֱלֹהִים must not quarrel; but be gentle to all men, able to teach, patient,

25 In meekness instructing those that oppose him; so אֱלֹהִים somehow will give them teshuvah to their acknowledging of the emet;

26 And that they may come to their senses and leave the snare of s.a.tan, who has taken them captive to do his will.

3 This know also, that in the yamim ha-acharonim perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unclean,

3 Without natural affection, trucebreakers, false accusers, addicts to lust, fierce, despisers of those that are tov,

4 Traitors, hasty, proud and arrogant, lovers of pleasures more than lovers of אֱלֹהִים;

5 Having a form of a Shabbat-guarding pious lifestyle, but denying The Power of it: from such turn away.

6 For these are the people who creep into and infect entire houses away from emunah and lead captive women weighed down with sins, who are being led away with various lusts,

7 Always learning and never able to come to the da'at of the emet.

8 Now as Yannes and Yambres opposed Moshe, so do these also resist the emet: people of corrupt minds, far from the emunah.

9 But they shall go no further: for their folly shall be manifest to all men, as was that of those men.

10 But you have fully known my teaching, manner of chayim, purpose, emunah, endurance, ahava, patience,

11 The persecutions and afflictions, that came to me at Antioch, at Ikonion, at Lustra; which persecutions I endured: but out of them all אֱלֹהִים delivered me.

12 Yes and all that will live a Shabbat-guarding pious lifestyle in אֱלֹהִים Ha Moshiach shall suffer persecution.

13 But evil men and enchanters shall get worse and worse, deceiving and being deceived.

14 But you on the other hand continue in the things that you have learned and have been assured of, knowing from whom you have learned them;

15 And that from a child you have known the Keetvay HaKadosh, which are able to make you wise about your salvation through emunah which is in אֱלֹהִים Ha Moshiach.

16 All the Keetvay HaKadosh are given by the inspiration of אֱלֹהִים and are profitable for teaching, for reproof, for correction, as Torah in tzedakah:

17 That the man of אֱלֹהִים may be perfect, fully equipped for all tov mitzvot.

4 I charge you therefore before אֱלֹהֵינוּ and The Master מוֹשִׁיָּאֵךְ Ha Moshiach, who shall judge the living and the dead at His appearing and His malchut;

2 Proclaim The Word; be ready to do so during moadeem and at regular times; reprove, rebuke, exhort with all patience and teaching.

3 For the time will come when they will not endure sound teaching; but after their own lusts shall they add for themselves extra teachers, tickling the ears.

4 And they shall turn away their ears from the emet and shall be turned to made up stories.

5 But shomer yourself in all things, endure afflictions, do the work of a proclaimer, fulfill your service.

6 For I am now ready to be offered and the time of my departure is at hand.

7 I have fought a tov fight, I have finished my course and I have kept the emunah:

8 And now there is laid up for me the keter of tzedakah, which מוֹשִׁיָּאֵךְ, The Tzadik-Shophet, shall give me on that yom: and not to me only, but to all in Yisrael that also love His appearing.

9 Do your best to come shortly to me:

10 For Demas has forsaken me, having loved the olam hazeh and is departed to Thesloniqyah; Crescens to Galutyah, Teitus to Dalmatyah.

11 Only Luka is with me. Take Moshe-Markus and bring him with you: for he is profitable to me for the service.

12 And Tuchikos have I sent to Ephsiyah.

13 The scroll carrier that I left at Troas with Karpus, when you come, bring with you and also the scrolls, specifically the parchment scrolls.

14 Alexander the coppersmith did me much evil: אֱלֹהֵינוּ reward him according to his works:

15 You too be careful also, for he has greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: I make tefillah that it may not be laid to their charge.

17 Notwithstanding אִתִּי stood with me and strengthened me; that by me the proclaiming might be fully known and that all the goyim might hear: and I was delivered out of the mouth of the lion.

18 And אִתִּי shall deliver me from every evil work and will preserve me for His heavenly malchut; to Him be tifereth le-olam-va-ed.

19 Salute Prisca and Aqulas and the bayit of Onesiphoros.

20 Erastos stayed in Corintyah: but Trophimos have I left at Miletos sick.

21 Do your best to come before winter. Eubulos greets you and Pudes and Linos and Klaudia and all the Yisraelite brothers.

22 The Master אִתִּי Ha Moshiach be with your ruach. Unmerited chen be with you. Ahmein. X

Titus-Teitus

To A Shepherd of Yisrael

- 1 Shaul, an eved of אֱלֹהִים and a sholiach of אֱלֹהִים
Ha Moshiach, according to the emunah of אֱלֹהִים's
chosen ones, and the acknowledging of the emet
that is after a lifestyle of Shabbat-guarding piety;
- 2 In the expectation of eternal chayim, which
Ahloha, who cannot lie, promised before the olam
hazeh;
- 3 But has in a time that now is at hand, manifested
His Word through proclaiming, which has been
committed to me according to the commandment of
Ahloha our Savior;
- 4 To Teitus, my own ben emunah according to our
common emunah: Chen, rachamim and shalom,
from Abba אֱלֹהִים and The Master אֱלֹהִים Ha
Moshiach our Savior.
- 5 For this cause I left you in Crete, that you should
set in order the things that are not done and ordain
zechanim in every city, as I had appointed you:
- 6 If anyone is blameless, the husband by at least
one-echad isha, having believing children not
accused of loose living, or of being unruly.
- 7 For a Yisraelite overseer must be blameless, as a
spiritual manager of אֱלֹהִים not self-seeking, not
quick tempered, not excessive in the use of wine,
not a brawler, not greedy for filthy gain;
- 8 But kind to gerim, a lover of tov men, sober, a
tzadik, kadosh, self-controlled;
- 9 Holding fast to the trustworthy word as he has
been taught, that he may be able by sound teaching
to exhort the believers and rebuke the proud.

10 For there are many unruly men, big talkers and deceivers, especially those who are brit-milah and yet unbelievers:

11 Whose mouths must be stopped, who pervert entire houses of believers, teaching things they should not, for the sake of filthy gain.

12 One of their own, even a so called navi of their own, said, The Cretans are always liars, evil beasts, lazy gluttons.

13 This witness is emet. Therefore rebuke them sharply, so that the believers may be sound in the emunah;

14 Not giving heed to certain Yahudim fables and commandments of men, who hate the emet and turn others from the emet.

15 Unto the clean all things are clean: but to them that are defiled and unbelieving is nothing clean; but even their mind and conscience is defiled.

16 They profess that they know אֱלֹהִים ; but in mitzvoth they deny Him, being abominable and disobedient, condemning every tov mitzvah.

2 But you must speak the things that are proper for sound instruction:

2 Teach the older men to be sober, tahor, temperate, sound in emunah, in ahava and in patience.

3 Teach the older women likewise, that they be in their behavior as becomes set apartness, not false accusers, not an eved to much wine, teachers of tov things;

4 That they may teach the young women to be modest, to love their husbands and their children,

5 To be sensible, tahor, tov homemakers, obedient to their own husbands, that The Word of אֱלֹהִים is not reproached.

6 Likewise exhort children to be sensible and modest.

7 In all things showing yourself as a living pattern of tov mitzvot: in teaching, showing perfection, sincerity and seriousness.

8 Choose sound Words for teaching, so that they cannot be condemned; so that he who opposes us may be ashamed, having no evil thing to say about us.

9 Let avadim be obedient to their own masters, to please them well in all things; not talking back, or being contentious;

10 Not stealing but showing trustworthiness; so that they may embrace the teaching of אֱלֹהֵינוּ our Savior in all things.

11 For the unmerited chen of אֱלֹהֵינוּ that brings salvation has appeared to all men,

12 Teaching us to renounce wickedness and worldly lusts and to live sensibly, as tzadikim with a lifestyle of Shabbat-guarding piety, in the olam hazeh;

13 Looking for that blessed tikvah and the beautiful appearing of the great Ahloha and our Savior מוֹשִׁיָּאֵנוּ Ha Moshiach;

14 Who gave Himself for us, that He might save us from all Torah breaking and cleanse for Himself a renewed people, zealous of tov mitzvot.

15 These things speak and exhort and rebuke with all authority. Let no man despise you.

3 Remind the people of Yisrael to be subject to earthly rulers and governors, to be ready to do every tov mitzvah,

2 To speak no lashon hara of anyone, to not be quarrelsome, but gentle, showing meekness to all men.

3 For we ourselves also were once foolish, disobedient, deceived, serving various lusts and

pleasures, living in evil and envy, being hated and hating one another.

4 But after the chesed and ahava of אֱלֹהֵינוּ our Savior toward man appeared,

5 Not by works of tzedakah which we have done, but according to His rachamim He saved us, by the washing of regeneration and renewing work of The Ruach Hakodesh;

6 Which He shed on us abundantly through מוֹשִׁיָּנוּ Ha Moshiach our Savior;

7 That being declared a tzadik by His unmerited chen, we should be made heirs of the tikvah of eternal chayim.

8 This is a faithful saying and these things I will that you affirm constantly, that those who believe in אֱלֹהֵינוּ might be careful to maintain tov mitzvoth continually. These things are tov and profitable to men.

9 But avoid foolish endless questions and stories of genealogies and contentions and quarrels with the Sophrim; for they are unprofitable and vain.

10 A man that is divisive, or heretical after the first and second warning, just shun him;

11 Knowing that he that is like that is perverted and sins, being self-condemned.

12 When I shall send Artemas to you, or Tuchikus, be diligent to come to me to Nikopolis: for I have decided to spend the winter there.

13 Make sure that Zenas the Sopher and Apollos are given a tov farewell on their journey so that they lack nothing.

14 And let kol Yisrael also learn to maintain tov mitzvoth in urgent needs and times, that they be not unfruitful.

15 All that are with me greet you. Greet them that love us in the emunah. Chen be with you all.

Ahmein. X

Chazon – Revelation

To The Believing Remnant Of Yisrael In Asia
And Yisrael's Final Generation

1 The Chazon of $\omega\psi\chi\lambda\zeta$ Ha Moshiach, which $\aleph\tau$ gave to Him, to show to His avadim things which must shortly come to pass; and He sent and signified it by His heavenly malach to His eved Yochanan:

2 Who bore witness of The Word of $\aleph\tau$ and of the testimony of $\omega\psi\chi\lambda\zeta$ Ha Moshiach and of all things that he saw.

3 Blessed is he that reads and they that hear The Words of this prophecy and shomer those things that are written in it: for the time is at hand.

4 Yochanan to the seven Yisraelite congregations, which are in Asia: Unmerited favor be to you and shalom, from Him who is and who was and who is to come; and from the seven ruachim which are before His kesay;

5 And from $\omega\psi\chi\lambda\zeta$ Ha Moshiach, who is the Faithful Witness and the Bachor from the dead and the Sar of the melechim of the olam. Unto Him that loved us and washed us from our sins in His own dahm,

6 And has made us melechim and Kohanim to His Eloha and Abba; to Him be tifereth and dominion le-olam-va-ed. Ahmein.

7 See, He comes with clouds; and every eye shall see Him and those also who pierced Him: and all tribes of the olam shall wail because of Him. Even so. Ahmein.

8 I AM the Aleph and Tau, the Beginning and the End, says the Master $\aleph\tau$, who is and who was and who is to come, the Almighty-El Shaddai.

9 I Yochanan, who also am your Yisraelite brother and chaver in tribulation and in the malchut and endurance of **אֱלֹהֵינוּ** Ha Moshiach, was on the island that is called Patmos, for The Word of **אֱלֹהֵינוּ** and for the testimony of **אֱלֹהֵינוּ** Ha Moshiach.

10 I was in the Ruach on Yom **אֱלֹהֵינוּ**, and heard behind me a great voice, as of a shofar,

11 Saying, I AM Aleph and Tau, the First and the Last: and, What you see, write in a scroll and send it to the seven Yisraelite congregations which are in Asia; to Ephesos and to Smyrna and to Beth Togarmah and to Thyatira and to Sardis and to Philadelphia and to Laodikeia.

12 And I turned to see the voice that spoke with me.

And when I turned, I saw seven golden menorot;

13 And in the midst of the seven menorot one like The Ben Ahdahm, clothed with an ephod down to the feet and wrapped around the chest with a golden girdle.

14 His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire;

15 And His feet like fine brass, as if they burned in a furnace; and His voice as the sound of many streams of mayim.

16 And He had in His right hand seven cochavim: and out of His mouth went a sharp two-edged sword: and His face was as the shemesh shining in strength.

17 And when I saw Him, I fell at His feet as dead.

And He laid His right hand upon me, saying to me, Fear not; I AM The First and The Last:

18 I AM He that lives and was dead; and, see, I AM alive le-olam-va-ed. Ahmein; and have the keys of Sheol and of death.

19 Write the things that you have seen and the things that are and the things which shall be after this;

20 The mystery of the seven cochavim that you saw in My right hand and the seven golden menorot. The seven cochavim are the seven teaching overseers of the seven Yisraelite congregations: and the seven menorot that you saw are the seven Yisraelite congregations.

2 Unto the teaching overseer of the congregation of Ephsiyah write; These things says He that holds the seven cochavim in His right hand, who walks in the midst of the seven golden menorot;

2 I know your mitzvoth and your labor and your endurance and how you can't bear those who are evil: and you have tried them who say they are shlichim and are not and have found them to be liars:

3 And have borne and have endurance and for My Name's sake have labored and have not fainted.

4 Nevertheless I have something against you, because you have left your first ahava.

5 Remember therefore from where you are fallen and make teshuvah and do the first mitzvoth; or else I will come to you quickly and will remove your menorah out of its place, unless you make teshuvah.

6 But this you have, that you hate the wicked deeds of the Nikolites, which I also hate.

7 He that has an ear, let him hear what the Ruach says to the Yisraelite congregations; To him that overcomes I will give to eat of the eytz chayim, which is in the midst of the Gan Ayden of Eloha.

8 And to the teaching overseer of the Yisraelite congregation in Smyrna write; These things says the First and the Last, who was dead and is alive;

9 I know your mitzvot and tribulation and poverty, but you are rich – and I know the blasphemy of them who say they are Yahudim and are not, but are the synagogue of s.a.tan.

10 Fear none of those things that you shall suffer: see, s.a.tan shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be faithful to death and I will give you the keter chayim.

11 He that has an ear, let him hear what the Ruach says to the Yisraelite congregations; he that overcomes shall not be hurt by the second death.

12 And to the teaching overseer of the congregation in Beth Togarmah write; These things says He who has the sharp sword with two edges;

13 I know your mitzvot and where you dwell, even where s.a.tan's seat is: and you hold fast to My Name, and have not denied the emunah in Me, even in those days when Antipas was My faithful martyr, who was slain among you, where s.a.tan dwells.

14 But I have a few things against you, because you have there them that hold the teaching of Bilam, who taught Balaq to cast a stumbling block before the children of Yisrael, to eat things sacrificed to idols and to commit fornication.

15 So have you also those that hold the teaching of the Nikolites, which teaching I hate.

16 Make teshuvah; or else I will come to you quickly and will fight against them with the sword of My mouth.

17 He that has an ear, let him hear what the Ruach says to the Yisraelite congregations; To him that overcomes will I give to eat of the hidden manna and will give him a white stone and in the stone a renewed name written, which no man knows other than he that receives it.

18 And to the teaching overseer of the congregation in Thyatira write; These things says The Son of $\aleph\aleph\aleph$, who has eyes like a flame of fire and His feet are like fine brass;

19 I know your mitzvoth and ahava and service and emunah and your endurance and your mitzvoth; and the last to be more than the first.

20 But I have a few things against you, because you allow that woman Isavel, who called herself a neviyah, to teach and to seduce My avadim to commit fornication and to eat things sacrificed to idols.

21 And I gave her time to make teshuvah from her fornication; and she repented not.

22 See, I will cast her into a coffin, and them that commit adultery with her into Great Tribulation, unless they make teshuvah from their deeds.

23 And I will kill her children with death; and all the Yisraelite congregations shall know that I AM He who searches the minds and levavot: and I will give to every one of you according to your wicked deeds.

24 But to you I say and to the rest in Thyatira, as many as have not this teaching of uncleanness and who have not known the depths of s.a.tan, as they call them; I will put upon you no other burden.

25 But that which you have already hold fast until I come.

26 And he that overcomes and keeps My mitzvoth to the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to pieces: even as I received from My Abba.

28 And I will give him The Morning Cochav.

29 He that has an ear, let him hear what the Ruach says to the Yisraelite congregations.

3 And to the teaching overseer of the congregation in Sardis write; These things says He that has the seven ruachim of אַף־אֶז and the seven cochavim; I know your mitzvoth, that you have a name that you live and yet are dead.

2 Be watchful and strengthen the things that remain, that are ready to die: for I have not found your mitzvoth perfect before אַף־אֶז.

3 Remember therefore how you have received and heard and hold fast and make teshuvah. If therefore you shall not watch, I will come upon you as a thief and you shall not know what hour I will come upon you.

4 You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white: for they are worthy.

5 He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the Scroll of Chayim, but I will confess his name before My Abba and before His heavenly malachim.

6 He that has an ear, let him hear what the Ruach says to the Yisraelite congregations.

7 And to the teaching overseer of the congregation in Philadelphia write; These things says He that is kadosh, He that is emet, He that has the key of Dawid, He that opens and no man shuts; and shuts and no man opens;

8 I know your mitzvoth: see, I have set before you an open door and no man can shut it: for you have little strength, but have kept My Word and have not denied My Name.

9 See, I will make them of the synagogue of s.a.tan, who say they are Yahudim and are not, but do lie; see, I will make them to come and worship before your feet and to know that I have loved you.

10 Because you have kept The Word of My endurance, I also will shomer you in the hour of testing, which shall come upon all of the olam hazeh, to test them that dwell in the olam.

11 See, I come quickly: hold fast to what you have, that no man takes your keter.

12 Him that overcomes will I make a pillar in the Mishkan of My Eloha and he shall go out no more: and I will write upon him the Name of My Eloha and the name of the city of My Eloha, which is the Renewed Yahrushalayim, which comes down out of the shamayim from My Eloha: and I will write upon him My renewed Name.

13 He that has an ear, let him hear what the Ruach says to the Yisraelite congregations.

14 And to the teaching overseer of the congregation of the Laodikeia write; These things says The Ahmein, the only Faithful and Emet witness, the first cause of all the creation of אֱלֹהִים;

15 I know your mitzvoth that you are neither cold nor hot: I desire that you were cold, or hot.

16 So then because you are lukewarm and are neither cold, or hot, I will vomit you out of My mouth.

17 Because you say, I am rich and increased with goods and have need of nothing; and know not that you are wretched and miserable and poor and blind and naked:

18 I counsel you to buy from Me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, so that the shame of your nakedness does not appear; and anoint your eyes with ointment, that you may see.

19 As many as I love, I rebuke and chasten: be zealous therefore and make teshuvah.

20 See, I stand at the door and knock: if any man hears My voice and opens the door, I will come in to him and will dine with him and he with Me.

21 To him that overcomes will I grant to sit with Me in My kesay, even as I also overcame and have sat down with My Abba on His kesay.

22 He that has an ear, let him hear what the Ruach says to the Yisraelite congregations.

4 After this I looked and see, a door was opened in the shamayim: and the first voice which I heard was like a shofar talking with me; which said, Come up here and I will show you things that must be after this.

2 And immediately I was in the Ruach: and see, a kesay was set in the shamayim and One sat on the kesay.

3 And He who sat there looked like jasper and a ruby stone: and there was a rainbow around the kesay, in sight like an emerald.

4 And all around the kesay were twenty-four seats: and upon the seats I saw twenty-four zechanim sitting, clothed in white raiment; and they had on their heads ketarim of gold.

5 And out of the kesay came lightning and thundering and voices: and there were seven lamps of fire burning before the kesay, which are the seven ruachim of אִתְּאֵל.

6 And before the kesay there was a sea of glass like crystal: and in the midst of the kesay and all around the kesay, were four creatures full of eyes before and behind.

7 And the first creature was like a lion and the second creature like a calf and the third creature had a face as a man and the fourth creature was like a flying eagle.

9 And when those creatures give tifereth and honor and hodu to Him that sat on the kesay, who lives le-olam-va-ed,

8 And the four creatures each had six wings around him; and they were full of eyes within: and they rest not yom and lyla, saying, Kadosh, kadosh, kadosh, אֱלֹהִים El-Shaddai, who was and is and is to come.

9 And when those creatures give tifereth and honor and hodu to Him that sat on the kesay, who lives le-olam-va-ed,

10 The twenty-four zechanim fell down before Him that sat on the kesay and worshiped Him that lives le-olam-va-ed and cast their ketarim before the kesay, saying,

11 You are worthy, O אֱלֹהִים, to receive tifereth and honor and power: for You have created all things and for Your pleasure they are and were created.

5 And I saw in the right hand of Him that sat on the kesay a scroll written within and on the backside, sealed with seven seals.

2 And I saw a strong heavenly malach proclaiming with a loud voice, Who is worthy to open the scroll and to loose the seals of it?

3 And no man in the shamayim, or in the olam, or under the olam, was able to open the scroll, or to look at it.

4 And I wept much, because no man was found worthy to open and to read the scroll, neither to look at it.

5 And one of the zechanim said to me, Weep not: see, The Lion of the tribe of Yahudah, The Root of Dawid, has prevailed to open the scroll and to loose its seven seals.

6 And I looked and in the midst of the kesay and of the four creatures and in the midst of the zechanim, stood a Lamb as it had been slain, having seven

horns and seven eyes, which are the seven ruachim of אִרְבָּעָה sent forth into all the olam.

7 And He came and took the scroll out of the right hand of Him that sat upon the kesay.

8 And when He had taken the scroll, the four creatures and the twenty-four zechanim fell down before The Lamb, having each one of them harps and golden bowls full of spices, which are the tefillot of Yisraelite kidushim.

9 And they sang a renewed shir, saying, You are worthy to take the scroll and to open its seals: for You were slain and have redeemed us to אִרְבָּעָה by Your dahm out of every kindred and tongue and people and nation;

10 And have made us melechim and Kohanim to our Eloha: and we shall reign in the olam.

11 And I looked and I heard the voice of many heavenly malachim around the kesay and the creatures and the zechanim: and the number of them was ten thousand times ten thousand and thousands of thousands,

12 Saying with a loud voice, Worthy is The Lamb that was slain to receive power and riches and chochmah and strength and honor and tifereth and brachot.

13 And every creature which is in the shamayim and on the olam and under the olam and such as are in the sea and all that are in them, I heard saying, Blessing and honor and tifereth and power, be to Him that sits upon the kesay and to The Lamb le-olam-va-ed!

14 And the four creatures said, Ahmein. And the twenty-four zechanim fell down and worshipped Him that lives le-olam-va-ed.

6 And I saw when The Lamb opened one of the seals and I heard, as it were the noise of thunder

and one of the four creatures saying, Come and see.

2 And I saw and see, a white horse: and he that sat on him had a bow; and a keter was given to him: and he went forth conquering and to conquer.

3 And when He had opened the second seal, I heard the second creature say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat on it to take shalom from the olam and that they should kill one another: and there was given to him a great sword.

5 And when He had opened the third seal, I heard the third creature say, Come and see. And I looked and a black horse; and he that sat on it had a pair of balances in his hand.

6 And I heard a voice in the midst of the four creatures say, A measure of wheat for a penny and three measures of barley for a penny; and see that you hurt not the oil and the wine.

7 And when He had opened the fourth seal, I heard the voice of the fourth creature say, Come and see.

8 And I looked and saw a green horse: and his name that sat on it was Death, and Sheol followed with him. And power was given to them over the fourth part of the olam, to kill with sword and with hunger and with death and with the creatures of the olam.

9 And when He had opened the fifth seal, I saw under the altar the beings of those that were slain for The Word of אֱלֹהִים and for the testimony, which they held:

10 And they cried with a loud voice, saying, How long, O אֱלֹהִים, kadosh and emet, do You not judge and avenge our dahm on them that dwell on the olam?

11 And white robes were given to each one of them; and it was said to them, that they should rest yet for

a little while, until their fellow servants and their Yisraelite brothers, should also be killed as they were, was completed.

12 And I looked when He had opened the sixth seal and there was a great earthquake; and the shemesh became black as sackcloth of hair and the yarayach became as dahm;

13 And the cochavim of the shamayim fell to the olam, even as a fig eytz casts its unripe figs, when shaken by a strong wind.

14 And the shamayim departed as a scroll when it is rolled together; and every har and island were moved out of their places.

15 And the melechim of the olam and the great men and the rich men and the chief captains and the mighty men and every slave and every free man hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us and hide us from the face of Him that sits on the kesay and from the wrath of The Lamb:

17 For the great Yom of His wrath is still yet to come; and who shall be able to stand?

7 And after these things I saw four heavenly malachim standing on the four corners of the olam, holding the four winds of the olam, that the wind should not blow on the olam, nor on the sea, nor on any eytz.

2 And I saw another heavenly malach ascending from the east, having the seal of the living Eloha: and he cried with a loud voice to the four heavenly malachim, to whom it was given to hurt the olam and the sea,

3 Saying, Hurt not the olam, neither the sea, nor the eytzim, until we have sealed the avadim of our Eloha in their foreheads.

4 And I heard the number of those who were sealed: and there were sealed one hundred forty four thousand from all the tribes of the children of Yisrael.

5 Of the tribe of Yahudah were sealed twelve thousand. Of the tribe of Reuven were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Menasheh were sealed twelve thousand.

7 Of the tribe of Shimon were sealed twelve thousand. Of the tribe of Lewi were sealed twelve thousand. Of the tribe of Yissachar were sealed twelve thousand.

8 Of the tribe of Zevulon were sealed twelve thousand. Of the tribe of Yoseph were sealed twelve thousand. Of the tribe of Benyamin were sealed twelve thousand.

9 After this I looked and, a great multitude, which no man could number, of all nations and tribes and peoples and tongues stood before the kesay and before The Lamb, clothed with white robes and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our Eloha who sits upon the kesay and to The Lamb.

11 And all the heavenly malachim stood around the kesay and the zechanim and the four creatures and fell before the kesay on their faces and worshipped

אֱלֹהֵינוּ,

12 Saying, Ahmein! Blessing and tifereth and chochmah and hodu and honor and power and might, be to our Eloha le-olam-va-ed. Ahmein.

13 And one of the zechanim answered, saying to me, Who are these who are arrayed in white robes? And where did they come from?

14 And I said to him, Sir, you know. And he said to me, These are those who came out of the Great Tribulation and have washed their robes and made them white in the dahm of The Lamb.

15 Therefore are they before the kesay of אֱלֹהִים and serve Him yom and lyla in His Mishkan: and He that sits on the kesay shall dwell among them.

|16 They shall hunger no more, neither thirst any more; neither shall the shemesh light on them, nor any heat.

17 For The Lamb who is in the midst of the kesay shall feed them and shall lead them to living fountains of mayim: and אֱלֹהִים shall wipe away all tears from their eyes.

8 And when He had opened the seventh seal, there was silence in the shamayim for about half an hour.

2 And I saw the seven heavenly malachim who stood before אֱלֹהִים; and to them were given seven shofarim.

3 And another heavenly malach came and stood at the altar, having a golden censer; and there was given to him much incense, that he should offer it with the tefillot of all the Yisraelite kidushim upon the golden altar that was before the kesay.

4 And the smoke of the incense, which came with the tefillot of the Yisraelite kidushim, ascended up before אֱלֹהִים out of the heavenly malach's hand.

5 And the heavenly malach took the censer and filled it with fire of the altar and cast it onto the olam: and there were voices and thundering and lightning and an earthquake.

6 And the seven heavenly malachim who had the seven shofarim prepared themselves to sound.

7 The first heavenly malach sounded and there followed hail and fire mingled with dahm and they were cast upon the olam: and a third part of the eytzim were burned up and all the green grass was burned up.

8 And the second heavenly malach sounded and as it were a great har burning with fire was cast into the sea: and the third part of the sea became dahm;

9 And a third part of the creatures that were in the sea that had chayim, died; and a third part of the ships were destroyed.

10 And the third heavenly malach sounded and there fell a great cochav from the shamayim, burning as if it were a lamp and it fell upon a third of the rivers and upon the fountains of mayim;

11 And the name of the cochav is called Wormwood: and a third part of the mayim became wormwood; and many men died from the mayim, because they were made bitter.

12 And the fourth heavenly malach sounded and a third part of the shemesh was smitten and a third part of the yarayach and a third part of the cochavim; so that a third of them were darkened and a third part of both yom and lyla did not shine.

13 And I looked and listened to a heavenly malach flying through the midst of the shamayim, saying with a loud voice, Woe, woe, woe, to the inhabitants of the olam because of the other voices of the shofar of the three heavenly malachim, which are yet to sound!

9 And the fifth heavenly malach sounded and I saw a cochav fall from the shamayim to the olam: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the shemesh and the air were darkened because of the smoke of the pit.

3 And there came out of the smoke locusts upon the olam: and to them was given power, as the scorpions of the olam have power.

4 And it was commanded to them that they should not hurt the grass of the olam, neither any green thing, neither any eytz; but only those men who do not have the seal of אִתָּאֵל in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented for five chodashem: and their torment was as the torment of a scorpion, when he stings a man.

6 And in those days shall men seek death and shall not find it; and shall desire to die and death shall flee from them.

7 And the shapes of the locusts were like horses prepared to battle; and on their heads were as it were ketarim like gold and their faces were like the faces of men.

8 And they had hair like the hair of women and their teeth were like the teeth of lions.

9 And they had breastplates, like breastplates of iron; and the sound of their wings was like the sound of mirkavot of many horses running to battle.

10 And they had tails like scorpions and there were stings in their tails: and their power was to hurt men for five chodashem.

11 And they had a melech over them, who is the malach of the bottomless pit, whose name in Ivrit is Avaddon, but in the Greek tongue his name is Apolluon.

12 One woe is past; and, see, there come two more woes after this.

13 And the sixth heavenly malach sounded and I heard a voice from the four horns of the golden altar that is before אֲרָבָה,

14 Saying to the sixth heavenly malach who had the shofar, Loose the four heavenly malachim which are bound in the great River Euphrates.

15 And the four heavenly malachim were loosed, who were prepared for the hour and yom and chodesh and year, in which to slay a third of mankind.

16 And the number of the army of the horsemen were two hundred million and I heard the number of them.

17 And this is how I saw the horses in the vision and those that sat on them, having breastplates of fire and of jacinth and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three were the third part of mankind killed, by the fire and by the smoke and by the brimstone, that issued out of their mouths.

19 For their power is in their mouth and in their tails: for their tails were like serpents, having heads and with them they do their harm.

20 And the rest of the men who were not killed by these plagues still did not make teshuvah from the works of their hands, that they should not worship shedim and idols of gold and silver and brass and stone and of wood: which cannot see, hear, nor walk:

21 Neither did they make teshuvah from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

10 And I saw another mighty heavenly malach come down from the shamayim, clothed with a cloud: and a rainbow was upon his head and his

face was as it were the shemesh and his feet as pillars of fire:

2 And he had in his hand a little scroll open: and he set his right foot upon the sea and his left foot on the olam,

3 And cried with a loud voice, as when a lion roars: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from the shamayim saying to me, Seal up those things that the seven thunders uttered and do not write them.

5 And the heavenly malach whom I saw stood upon the sea and upon the olam lifted up his hand to the shamayim,

6 And swore by Him that lives le-olam-va-ed, who created the shamayim and the things that are in it and the olam and the things that are in it and the sea and the things that are in it, that time should no longer exist:

7 But in the days of the voice of the seventh heavenly malach, when he shall begin to sound, the mystery of אִי אֵל shall also be finished, as He has declared to His avadim the neviim.

8 And the voice which I heard from the shamayim spoke to me again and said, Go and take the little scroll that is open in the hand of the heavenly malach who stands upon the sea and upon the olam.

9 And I went to the heavenly malach and said to him, Give me the little scroll. And he said to me, Take it and eat it up; and it shall make your belly bitter, but it shall be in your mouth sweet as honey.

10 And I took the little scroll out of the heavenly malach's hand and ate it up; and it was in my mouth

sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said to me, You must prophesy again before many peoples and nations and tongues and melechim.

11 And there was given to me a reed like a rod: and the heavenly malach stood, saying, Rise and measure the Mishkan of אֶלֶּז and the altar and those that worship in it.

2 But the court that is outside the Beit HaMikdash leave out and do not measure it; for it is given to the nations: and the kadosh city shall they tread under foot forty two chodashem.

3 And I will give power to My two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth.

4 These are the two olive eytzim and the two menorot standing before the Eloha of the olam.

5 And if any man will hurt them, fire proceeds out of their mouth and devours their enemies: and if any man will hurt them, he must in like manner be killed.

6 These have power to shut the shamayim, that it rain not in the days of their prophecy: and have power over mayim to turn them to dahm, and to smite the olam with all kind of plagues, as often as they desire.

7 And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them and shall overcome them and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sedom and Mitzrayim, where also our Master was impaled.

9 And those of the peoples and tribes and tongues and nations shall see their dead bodies three and a

half days and shall not allow their dead bodies to be put in graves.

10 And they that dwell upon the land shall gilah over them and celebrate and shall send gifts to each other; because these two neviim tormented those that dwelt on the land.

11 And after three and a half days the Ruach of chayim from אִלְהִים entered into them and they stood upon their feet; and great fear fell upon those who saw them.

12 And they heard a great voice from the shamayim saying to them, Come up here. And they ascended up to the shamayim in a cloud; and their enemies saw them.

13 And the same hour there was a great earthquake and the tenth part of the city fell and in the earthquake seven thousand men were killed: and the remnant became afraid and gave tifereth to the Eloha of the shamayim.

14 The second woe is past; and see, the third woe comes quickly.

15 And the seventh heavenly malach sounded; and there were great voices in the shamayim, saying, The malchutim of the olam hazeh have become the malchutim of our Eloha and of His Moshiach; and He shall reign le-olam-va-ed.

16 And the twenty-four zechanim, who sat before אִלְהִים on their seats, fell upon their faces and worshipped אִלְהִים,

17 Saying, We give You hodu, O Master אִלְהִים El-Shaddai, who was and who is and who is coming; because You have taken Your great power and have reigned.

18 And the nations were angry and Your wrath has come and the time of the dead that they should be judged and that You should give rewards to Your avadim the neviim and to the Yisraelite kidushim

and to them that fear Your Name, small and great;
and should destroy them who destroy the land.

19 And the Mishkan of אֱלֹהִים was opened in the
shamayim and there was seen in His Mishkan the
Ark of the Testimony: and there was lightning and
voices and thundering and an earthquake and great
hail.

12 And there appeared a great wonder in the
shamayim; a woman clothed with the shemesh and
the yarayach under her feet, and upon her head a
keter of twelve cochavim:

2 And she being with child cried, labored in birth and
pained to deliver.

3 And there appeared another wonder in the
shamayim; and see a great red dragon, having
seven heads and ten horns and seven ketarim upon
his heads.

4 And his tail drew a third part of the cochavim of
the shamayim and did throw them to the olam: and
the dragon stood poised before the woman who
was ready to deliver, in order to devour her Child as
soon as it was born.

5 And she brought forth a male-Child, who was to
rule all nations with a rod of iron: and her Child was
caught up to אֱלֹהִים and to His kesay.

6 And the woman fled into the wilderness, where
she has a place prepared by אֱלֹהִים, that they should
feed her there a thousand two hundred sixty days.

7 And there was war in the shamayim: Micha-El and
his heavenly malachim fought against the dragon;
and the dragon fought with his heavenly malachim,

8 And the dragon prevailed not; neither was their
place found any more in the shamayim.

9 And the great dragon was expelled, that head
serpent, called The Akel Kartza and also called
s.a.tan, who deceives the entire olam hazeh: he

was expelled into the olam and his heavenly malachim were expelled with him.

10 And I heard a loud voice saying in the shamayim, Now has come deliverance and strength and the malchut of our Eloha and the power of His Moshiach: for the Akel Kartza, the accuser of our Yisraelite brothers is expelled, who accused and slandered them before our Eloha yom and lyla.

11 And they overcame him by the dahm of The Lamb and by The Word of their testimony; and they loved not their lives even to the death.

12 Therefore gilah, you shamayim and you that dwell in them. Woe to the inhabitants of the olam and of the sea! For s.a.tan has come down to you, having great wrath, because he knows that he has but a short time.

13 And when the dragon saw that he was expelled to the olam, he persecuted the woman who brought forth the Male-Child.

14 And to the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth mayim as a flood after the woman, that he might cause her to be carried away by the flood.

16 And the ground helped the woman and the land opened her mouth and swallowed up the flood, which the dragon cast out of his mouth.

17 And the dragon was angry with the woman and went to make war with the remnant of her zera, that shomer the mitzvoth of אִתְּךָ and have the testimony of אֱלֹהֵיךָ Ha Moshiach.

13 And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads

and ten horns and upon his horns ten ketarim and upon his heads the names of blasphemy.

2 And the beast which I saw was like a leopard and his feet were as the feet of a bear and his mouth as the mouth of a lion: and the dragon gave him his power and his seat and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all of the olam hazeh marveled after the beast.

4 And they worshipped the dragon who gave power to the beast: and they worshipped the beast, saying, Who is like the beast? Who is able to make war with him?

5 And there was given to him a mouth speaking great things and blasphemies; and power was given to him to continue forty-two chodashem.

6 And he opened his mouth in blasphemy against אֱלֹהֵינוּ, to blaspheme His Name and His Mishkan and them that dwell in the shamayim.

7 And it was given to him to make war with the Yisraelite kidushim and to overcome them: and power was given him over all tribes and tongues and nations.

8 And all that dwell in the olam shall worship him, whose names are not written in the Scroll of Life of The Lamb slain from the foundation of the olam.

9 If any man has an ear, let him hear.

10 He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword. Here is the endurance and the emunah of the Yisraelite kidushim.

11 And I looked and another beast came up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

12 And he exercises all the power of the first beast before him and causes the olam and those who

dwell in it to worship the first beast, whose deadly wound was healed.

13 And he does great wonders, so that he makes fire come down from the shamayim into the olam in the sight of men,

14 And deceives them that dwell in the olam by means of those nisim which he had power to do in the sight of the beast; saying to those that dwell in the olam, that they should make an image to the beast, who had the wound by a sword and did live.

15 And he had power to give chayim to the image of the beast, so that the image of the beast should both speak, and cause as many as would not worship the image of the beast to be killed.

16 And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy, or sell, except he that had the mark, or the name of the beast, even the multitudes who have his name.

18 Here is chochmah. Let him that has binah consider the multitude of the beast: for it is the multitude of a man; and his multitude is encoded in 'chi, xi, sigma.

14 And I looked and saw, a Lamb stood on Har Tzion and with Him one hundred forty four thousand Yisraelites, having His Name and His Abba's Name written in their foreheads.

2 And I heard a voice from the shamayim, as the voice of many mayim and as the voice of a great thunder: and I heard the voice of harpists playing with their harps:

3 And they sang as it were a renewed shir before the kesay and before the four creatures and the zechanim: and no man could learn that shir but the

hundred forty four thousand, who were redeemed from the olam.

4 These are those, who were not defiled with women; for they are virgins. These are those who follow The Lamb wherever He goes. These were redeemed from among men, being the Bikkurim-Netsarim to אִיִּי and to The Lamb.

5 And in their mouth was found no guile: for they are without fault before the kesay of אִיִּי.

6 And I saw another heavenly malach fly in the midst of the shamayim, having the everlasting Besorah to proclaim to them that dwell in the olam and to every nation and kindred and tongue and people,

7 Saying with a loud voice, Fear אִיִּי and give tifereth to Him; for the hour of His mishpat has come: and worship Him that made the shamayim and the olam and the sea and the fountains of mayim.

8 And there followed another heavenly malach, saying, Bavel is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third heavenly malach followed them, saying with a loud voice, If any man worships the beast and his image and receives his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of אִיִּי, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the kadosh heavenly malachim and in the presence of The Lamb:

11 And the smoke of their torment ascends up le-olam-va-ed: and they have no rest yom, or lyla, who worship the beast and his image and whoever receives the mark of his name.

12 Here is the endurance of the Yisraelite kidushim: here are those that shomer the mitzvoth of אִתְּךָ and the emunah of עִמָּךָ. 13 And I heard a voice from the shamayim saying to me, Write, Blessed are the dead who die in אִתְּךָ from this time forward: Yes, says the Ruach, that they may rest from their labors; and their mitzvoth do follow them. 14 And I looked and see a white cloud and upon the cloud One sat like The Ben Ahdahm, having on His head a golden keter and in His hand a sharp sickle. 15 And another heavenly malach came out of the Mishkan, crying with a loud voice to Him that sat on the cloud, Thrust in Your sickle and reap: for the time is come for You to reap; for the harvest of the olam is ripe. 16 And He that sat on the cloud thrust in His sickle into the olam; and the olam was reaped. 17 And another heavenly malach came out of the Mishkan that is in the shamayim, he also having a sharp sickle. 18 And another heavenly malach came out from the altar, who had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle and gather the clusters of the vine of the olam; for her grapes are fully ripe. 19 And the heavenly malach thrust in his sickle into the olam and gathered the vine of the olam and cast it into the great winepress of the wrath of אִתְּךָ. 20 And the winepress was trodden outside the city and dahm came out of the winepress, even to the horses' bridles, by the space of one thousand six hundred furlongs.

15 And I saw another ot in the shamayim, great and marvelous, seven heavenly malachim having the seven last plagues; for in them is filled up the wrath of אִתְּךָ.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast and over his image and over his mark and over the multitude of his name, standing on the sea of glass, having the harps of Eloha.

3 And they sing the shir of Moshe the eved of the Master אֱלֹהִים and the shir of The Lamb, saying, Great and marvelous are Your deeds, Master אֱלֹהִים El-Shaddai; tzadik and emet are Your halachot, O Melech of the Yisraelite kidushim.

4 Who shall not fear You, O Master אֱלֹהִים and glorify Your Name? For You alone are kadosh: for all nations shall come and worship before You; for Your mishpatim are made manifest.

5 And after that I looked and, see, the Mishkan of The Testimony in the shamayim was opened:

6 And the seven heavenly malachim came out of the Mishkan, having the seven plagues, clothed in pure and white linen and having their breasts wrapped with golden girdles.

7 And one of the four creatures gave to the seven heavenly malachim seven golden bowls full of the wrath of אֱלֹהִים, who lives le-olam-va-ed.

8 And the Mishkan was filled with smoke from the tifereth of אֱלֹהִים and from His power; and no man was able to enter into the Mishkan, until the seven plagues of the seven heavenly malachim were fulfilled.

16 And I heard a great voice out of the Mishkan saying to the seven heavenly malachim, Go your ways and pour out the bowls of the wrath of אֱלֹהִים upon the olam.

2 And the first went and poured out his bowl upon the olam; and there fell severe and malignant sores upon the men who had the mark of the beast and upon them who worshipped his image.

3 And the second heavenly malach poured out his bowl upon the sea; and it became as the dahm of a dead man: and every living being died in the sea.

4 And the third heavenly malach poured out his bowl upon the rivers and fountains of mayim; and they became dahm.

5 And I heard the heavenly malach of the mayim say, You are tzadik, O אֱלֹהִים, who is and was and who shall be, because You have judged well.

6 For they have shed the dahm of the Yisraelite kidushim and neviim and You have given them dahm to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Master אֱלֹהִים El-Shaddai, emet and tzadik are Your mishpatim.

8 And the fourth heavenly malach poured out his bowl upon the shemesh; and power was given to him to scorch men with fire.

9 And men were scorched with great heat and blasphemed the Name of אֱלֹהִים, who has power over these plagues: and they did not make teshuvah to give Him tifereth.

10 And the fifth heavenly malach poured out his bowl upon the kesay of the beast; and his malchut was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the Eloha of the shamayim because of their pains and their sores and did not make teshuvah from their deeds.

12 And the sixth heavenly malach poured out his bowl upon the great River Euphrates; and the mayim of it was dried up, so that the way of the melechim of the east might be prepared.

13 And I saw three unclean shedim like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet.

14 For they are the ruachim of shedim, working nisim, who go forth to the melechim of the olam and to the entire olam, to gather them to the battle of that great Yom אִיִּאז the Almighty.

15 See, I come as a thief. Blessed is he that watches and keeps his garments, lest he walk naked and they see his shame.

16 And He gathered them together into a place called in Ivrit, Har Meggido.

17 And the seventh heavenly malach poured out his bowl into the air; and there came a great voice out of the Mishkan of the shamayim, from the kesay, saying, It is done.

18 And there were voices and thunders and lightning and there was a great earthquake, such as was not since men were upon the olam, so mighty an earthquake and so great.

19 And the great city was divided into three parts and the cities of the nations fell: and great Bavel came to remembrance before אִיִּאז, to give to her the cup of the wine of the fierceness of His wrath.

20 And every island fled away and the mountains were not found.

21 And there fell upon men a great hail out of the shamayim, every stone about the weight of a talent: and men blasphemed אִיִּאז because of the plague of the hail; for the plague of it was exceedingly great.

17 And there came one of the seven heavenly malachim who had the seven bowls and talked with me, saying to me, Come here; I will show to you the mishpat of the great whore that sits upon many mayim:

2 With whom the melechim of the olam have committed fornication and the inhabitants of the

olam have been made drunk with the wine of her fornication.

3 So he carried me away in the Ruach into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hand full of the abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BAVEL - THE GREAT, THE EEMA OF HARLOTS AND ABOMINATIONS OF THE OLAM.

6 And I saw the woman drunk with the dahm of the Yisraelite kidushim and with the dahm of the martyrs of אֲנָשֵׁי דַּיָּקָה : and when I saw her, I wondered greatly.

7 And the heavenly malach said to me, Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and ten horns.

8 The beast that you saw was and is not; and shall ascend out of the bottomless pit and go into perdition: and they that dwell in the olam shall wonder, whose names were not written in the Scroll of Chayim from the foundation of the olam, when they see the beast that was and is not and yet is.

9 And here is the mind that has chochmah. The seven heads are the seven mountains, on which the woman sits.

10 And there are seven melechim: five are fallen and one is and the other has not yet come; and when he comes, he must continue a short space.

11 And the beast that was and is not, even he is the eighth and is of the seven and goes into destruction.

12 And the ten horns that you saw are ten melechim, who have received no malchut as yet;

but receive power as melechim in just one hour with the beast.

13 These have one mind and shall give their power and strength to the beast.

14 These shall make war with The Lamb and The Lamb shall overcome them: for He is Master of masters and Melech of melechim: and they that are with Him are called, the chosen and faithful people of Yisrael.

15 And he said to me, The mayim that you saw, where the whore sits, are peoples and multitudes and nations and tongues.

16 And the ten horns that you saw upon the beast, these shall hate the whore and shall make her desolate and naked and shall eat her flesh and burn her with fire.

17 For אִיִּזְרָאֵל has put in their levavot to fulfill His will and to agree and give their malchutim to the beast, until The Words of אִיִּזְרָאֵל shall be fulfilled. 18 And the woman that you saw is that great city, that reigns over the melechim of the olam.

18 And after these things I saw another heavenly malach come down from the shamayim, having great power; and the olam was lit with his tifereth.

2 And he cried mightily with a strong voice, saying, Bavel the great has fallen, has fallen and has become the dwelling of shedim and the haunt of every foul ruach and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication and the melechim of the olam have committed fornication with her and the merchants of the olam have grown rich through the abundance of her delicacies.

4 And I heard another voice from the shamayim, saying, Come out of her, My people-Ami, that you

be not partakers of her sins, so that you receive not of her plagues.

5 For her sins have reached to the shamayim and אֱלֹהִים has remembered her iniquities.

6 Reward her even as she rewarded you and repay her double according to her works: in the cup that she has filled, fill it double to her.

7 How much she has esteemed herself and lived deliciously, so much torment and sorrow give her: for she says in her lev, I sit a malka and am not a widow and shall see no sorrow.

8 Therefore shall her plagues come in one yom, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Master אֱלֹהִים -Eloha who judges her.

9 And the melechim of the olam, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning,

10 Standing far off for the fear of her torment, saying, Oy, vey, that great city Bavel, that mighty city! For in one hour is your mishpat come.

11 And the merchants of the olam shall weep and mourn over her; for no man buys their merchandise any more:

12 The merchandise of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet and all your wood and all the vessels of ivory and all the vessels of most precious wood and of brass and iron and marble,

13 And cinnamon and incense and ointments and frankincense and wine and oil and fine flour and wheat and creatures and sheep and horses and mirkavot and avadim and the beings of men.

14 And the fruits that your being lusted after are departed from you and all things which were dainty

and they have departed from you and you shall find them no more at all.

15 The merchants of these things, who were made rich by her, shall stand far off for the fear of her torment, weeping and wailing,

16 And saying, Oy, vey, that great city, that was clothed in fine linen and purple and scarlet and decked with gold and precious stones and pearls!

17 For in one hour so great riches have come to nothing. And every ship captain and all the passengers and sailors and as many as trade by sea, stood far off,

18 And cried when they saw the smoke of her burning, saying, What city is like this great city!

19 And they cast dust on their heads and cried, weeping and wailing, saying, Oy, vey that great city, in which all that had ships in the sea were made rich because of her wealth! For in one hour she is made desolate.

20 Gilah over her, you shamayim and you kadosh shlichim and neviim; for אֵלֵינוּ has avenged you on her.

21 And a mighty heavenly malach took up a stone like a great millstone and cast it into the sea, saying, Just like this, with violence, shall that great city Bavel be thrown down and shall be found no more at all.

22 And the voice of harpists and musicians and of flutists and trumpeters, shall be heard no more at all in you; and no craftsman of any craft, shall be found any more in you; and the sound of a millstone shall be heard no more at all in you;

23 And the light of a candle shall shine no more at all in you; and the voice of the bridegroom and of the bride shall be heard no more at all in you: for your merchants were the great men of the olam; for by your sorceries were all nations deceived.

24 And in her was found the dahm of neviim and of Yisraelite kidushim and of all that were slain upon the olam.

19 And after these things I heard a great voice of many people in the shamayim, saying, Hallel-u-Yah; Salvation and tifereth and honor and power to אֱלֹהֵינוּ our Eloha:

2 For emet and tzadik are His mishpatim: for He has judged the great whore, who did corrupt the olam with her fornication and has avenged the dahm of His avadim at her hand.

3 And again they said, Hallel-u-Yah. And her smoke rose up le-olam-va-ed.

4 And the twenty-four zechanim and the four creatures fell down and worshipped אֱלֹהֵינוּ that sat on the kesay, saying, Ahmein; Hallel-u-Yah.

5 And a voice came out of the kesay, saying, Tehilla to our Eloha, all of you His avadim and you that fear Him, both small and great.

6 And I heard as it were the voice of a great multitude, as the voice of much mayim and as the voice of mighty thundering, saying, Hallel-u-Yah: for the Master אֱלֹהֵינוּ El-Shaddai reigns.

7 Let us be glad and gilah and give honor to Him: for the marriage suppers of The Lamb has come, and His isha has made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the tzedakah of the Yisraelite kidushim.

9 And he said to me, Write, Blessed are THEY who are called to the marriage suppers of The Lamb . And he said to me, These are the emet sayings of אֱלֹהֵינוּ.

10 And I fell at his feet to worship him. And he said to me, See that you do it not: I am your fellow eved and from your Yisraelite brothers who have the

testimony of *וְעַבְדָּךְ* ; worship *וְעַבְדָּךְ*, for the testimony of *וְעַבְדָּךְ* is the Ruach of prophecy.

11 And I saw the shamayim opened and see, a white horse; and He that sat upon it was called Faithful and Emeth and in tzedakah He does judge and make war.

12 His eyes were as a flame of fire and on His head were many ketarim; and He had a Name written, that no man knew, but He Himself.

13 And He was clothed with a long tallit dipped in dahm: and His Name is called The Davar *וְעַבְדָּךְ*.

14 And the armies that were in the shamayim followed Him upon white horses, clothed in fine linen, white and clean.

15 And out of His mouth goes a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treads the winepress of the fierceness and wrath of El-Shaddai.

16 And He has on His tallit and on His banner a Name written, Melech-ha melechim and Adon-Adonim.

17 And I saw a heavenly malach standing in the shemesh; and he cried with a loud voice, saying to all the fowls that fly in the midst of the shamayim, Come and gather yourselves together to the supper of the great Eloha;

18 That you may eat the flesh of melechim and the flesh of captains and the flesh of mighty men and the flesh of horses and of them that sit on them and the flesh of all men, both free and bond, both small and great.

18 That you may eat the flesh of melechim and the flesh of captains and the flesh of mighty men and the flesh of horses and of them that sit on them and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast and the melechim of the olam and their armies, gathered together to make war against Him that sat on the horse and against His army.

20 And the beast was taken and with him the navi sheker that performed nisim before him, with which he deceived those that had received the mark of the beast and those that worshipped his image. These both were thrown alive into a Lake of Fire burning with brimstone.

21 And the remnant was slain with the sword of Him that sat upon the horse, whose sword proceeded out of His mouth: and all the fowls were filled with their flesh.

20 And I saw a heavenly malach come down from the shamayim, having the key of the bottomless pit and a great chain in his hand;

2 And he laid hold of the dragon, that old serpent, who is s.a.tan and bound him a thousand years,

3 And expelled him into the bottomless pit and shut him up and set a seal upon him, that he should deceive the nations no more, until the thousand years are fulfilled: and after that he must be loosed for a short season.

4 And I saw thrones and they sat upon them and mishpat was given to them: and I saw the beings of them that were beheaded for the witness of $\omega\omega\text{ף}\text{ף}\text{ז}$ and for The Word of $\text{ף}\text{ף}\text{ז}$, and who had not worshipped the beast, or his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Moshiach a thousand years.

5 This is the first resurrection. (But the rest of the dead lived not again until the thousand years were finished.)

6 Blessed and kadosh is he that has part in the first resurrection: on such the second death has no power, but they shall be Kohanim of אֱלֹהִים and of Moshiach and shall reign with Him a thousand years.)

7 And when the thousand years are expired, s.a.tan shall be loosed out of his prison,

8 And shall go out to deceive the nations who are around the four quarters of the land, Gog and Magog, to gather them together to battle the number of whom is as the sand of the sea.

9 And they came over the entire width of the land and surrounded the camp of the Yisraelite kidushim, and the beloved city: and fire came down from אֱלֹהִים out of the shamayim and devoured them.

10 And s.a.tan that deceived them was thrown into the Lake of Fire and brimstone, where the beast and the navi sheker are and shall be tormented yom and lyla le-olam-va-ed.

11 And I saw a great Kesay Lavan and Him that sat on it, from whose face the olam and the shamayim fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before אֱלֹהִים; and the scrolls were opened: and another scroll was opened, which is the Sefer Ha Chayim: and the dead were judged out of those things which were written in the scrolls, according to their own mitzvoth.

13 And the sea gave up the dead that were in it; and death and Sheol delivered up the dead that were in them: and they were judged every man according to their own mitzvoth.

14 And death and Sheol were thrown into the Lake of Fire. This is the second death.

15 And whoever was not found written in the Sefer Ha Chayim was thrown into the Lake of Fire.

21 And I saw a renewed shamayim and a renewed olam: for the first shamayim and the first olam had passed away; and there was no more sea.

2 And I Yochanan saw the kadosh city, the renewed Yahrushalayim, coming down from אֱלֹהִים out of the shamayim, prepared as a bride adorned for her husband.

3 And I heard a great voice out of the shamayim saying, See, the Mishkan of אֱלֹהִים is with men and He will dwell with them and they shall be His people and אֱלֹהִים Himself shall be with them and be their Eloha.

4 And אֱלֹהִים shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away.

5 And He that sat upon the kesay said, See Kala, I make all things renewed. And He said to me, Write: for these words are emet and faithful.

6 And He said to me, Kala. I AM Aleph and Tau, the Beginning and the End. I will give to him that is thirsty of the fountain of the mayim chayim freely.

7 He that overcomes shall inherit all things; and I will be his Eloha and he shall be My son.

8 But the fearful and unbelieving and the abominable and murderers and those who whore and sorcerers and idolaters and all liars shall have their part in the lake which burns with fire and brimstone: this is the second death.

9 And there came to me one of the seven heavenly malachim who had the seven bowls full of the seven last plagues and talked with me, saying, Come here, I will show you the bride, Yisrael, The Lamb's isha.

10 And he carried me away in the Ruach to a great high har and showed me that great city, the kadosh Yahrushalayim, descending out of the shamayim from אֶרֶץ אֱלֹהִים,

11 Having the tifereth of אֶרֶץ אֱלֹהִים: and its light was like a stone most precious, even like a jasper stone, clear as crystal;

12 And it had a great high wall and had twelve gates and at the gates twelve heavenly malachim and names written on the gates, which are the names of the twelve tribes of the children of Yisrael:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations and in them the names of the twelve shlichim of The Lamb.

15 And he that talked with me had a golden reed to measure the city and its gates and its walls.

16 And the city lies foursquare and the length is as large as the width: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured its wall, one hundred forty four cubits, according to the measure of the man, that is, of the heavenly malach.

18 And the building of its wall was jasper: and the city was pure gold, like clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, agate; the fourth, emerald;

20 The fifth, sardonyx; the sixth, ruby; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, yacinth; the twelfth, amethyst.

21 And the twelve gates were twelve crystals; every gate was one crystal: and the streets of the city were pure gold, as if it were transparent glass.

22 And I saw no Mishkan in it: for the Master אֱלֹהִים El-Shaddai and The Lamb are the Mishkan of it.

23 And the city had no need of the shemesh, neither of the yarayach, to shine in it: for the tifereth of אֱלֹהִים did brighten it and The Lamb is The Light of it.

24 And the nations of those that are saved shall walk in The Light of it: and the melechim of the olam do bring their tifereth and honor into it.

25 And the gates of it shall not be shut at all by yom: for there shall be no lyla there.

26 And they shall bring the tifereth and honor of the nations into it.

27 And there shall by no means enter into it anyone that is unclean, or whoever works abomination, and or makes up lies: but only those who are written in The Lamb's Sefer Ha Chayim.

22 And he showed me a pure river of mayim chayim, clear as crystal, proceeding out of the kesay of אֱלֹהִים and of The Lamb.

2 In the midst of its street, on either side of the river, there was an eytz-chayim, that bore twelve kinds of fruits and yielded their fruits every chodesh: and the leaves of the eytzim were for the health of the nations.

3 And there shall be no more curse: but the kesay of the Master אֱלֹהִים and of The Lamb shall be in it; and His avadim shall serve Him:

4 And they shall see His face; and His Name shall be in their foreheads.

5 And there shall be no lyla there; and they need no candle, neither light of the shemesh; for אֱלֹהִים Eloha gives them Light: and they shall reign le-olam-va-ed.

6 And he said to me, These sayings are faithful and emet: and אֱלֹהֵי הַקְּדוֹשִׁים Eloha of the kadosh neviim sent His heavenly malach to show to His avadim the things that must shortly be done.

7 See, I come quickly: blessed is he that guards the sayings of the prophecy of this scroll.

8 And I, Yochanan, saw these things and heard them. And when I had heard and seen them, I fell down to worship before the feet of the malach who showed me these things.

9 Then he said to me, See that you do it not: for I am your fellow eved and of your brothers the neviim and from those who shomer the sayings of this scroll: worship Abba אֱלֹהֵי אֲבוֹתָם.

10 And he said to me, Seal not the sayings of the prophecy of this scroll: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is a tzadik, let him be a tzadik still: and he that is kadosh, let him be kadosh still.

12 And, see, I come quickly; and My reward is with Me, to give every man according to his mitzvoth.

13 I AM Aleph and Tau, the Beginning and the End, the First and the Last, the Alpha and Omega.

14 Blessed are they that do His mitzvoth that they may have the right to the eytzim chayim and may enter in through the twelve gates into the city.

15 For outside are dogs and sorcerers and whores and murderers and idolaters and whoever loves to make lying the way of their chayim.

16 I אֱלֹהֵי הַקְּדוֹשִׁים have sent My heavenly malach to testify to you these things in the Yisraelite congregations. I AM the Root and the Offspring of Dawid and the Bright and Morning Cochav.

17 And the Ruach and/in the bride of Yisrael say, Boh. And let him that hears say, Boh. And let him

that is thirsty come. And whoever so desires, let him take the mayim chayim freely.

18 For I testify to every man that hears The Words of the prophecy of this scroll, If any man shall add to these things, אףאז shall add to him the plagues that are written in this scroll:

19 And if any man shall take away from The Words of this scroll of prophecy, אףאז shall take away his part out of the Sefer Ha Chayim and out of the kadosh city and from the things that are written in this scroll.

20 He who testifies of these things says, Surely I come quickly. Ahmein. Even so, come, Master אףאז.

21 The unmerited favor of our Master אףאז Ha Moshiach be with all the Yisraelite kidushim. Ahmein. X

Baruch-Baruk

To Yisrael In Exile

1 And these are the words of the scroll that Baruch the son of Neriyah the son of Maaseyah the son of Tzidkiyahu the son of Asadiyah the son of Hilkiyahu wrote in Bavel,

2 In the fifth year and in the seventh yom of the chodesh, at the time the Chaldeans took Yahrushalayim and burnt it with fire.

3 And Baruch read the words of this scroll in the hearing of Yechonyahu the son of Yahuyakim melech of Yahudah and in the ears of all the people that came to hear the scroll,

4 And in the hearing of the nobles and of the melech's sons and in the hearing of the zechanim and of all the people, from the lowest to the highest, even of all them that dwelt at Bavel by the River Sud.

5 Whereupon they wept, fasted and made tefillah before אֱלֹהֵינוּ.

6 They made also a collection of money according to every man's power:

7 And they sent it to Yahrushalayim to Eliakim the Kohen HaGadol, the ben of Hilkiyahu ben of Shlomo and to the kohanim and to all the people who were found with him at Yahrushalayim,

8 At the same time when he received the vessels of the bayit of אֱלֹהֵינוּ that were carried out of the temple, to return them into the land of Yahudah, the tenth yom of the chodesh Sivan, namely, silver vessels, which Tzidkiyahu the ben of Husha melech of Yahudah had made,

9 After that Nevuchadnetsar melech of Bavel had carried away Yechonyahu, the princes, the captives, the mighty men and the people of the land, from Yahrushalayim and brought them to Bavel.

10 And they said, Behold, we have sent you money to buy you burnt offerings and sin offerings and incense and prepare the lechem ha'panayim to offer upon the altar of אלהים our Ahlohim;

11 And make tefillah for the chayim of Nevuchadnetsar melech of Bavel and for the chayim of Belshatsar his son, that their yamim may be upon earth as the yamim of the shamayim:

12 And אלהים will give us strength and lighten our eyes and we shall live safely under the shadow of Nevuchadnetsar melech of Bavel and under the shadow of Belshatsar his son and we shall serve them many yamim and find chen in their sight.

13 Make tefillah for us also to אלהים our Ahlohim, for we have sinned against אלהים our Ahlohim; and to this yom the fury of אלהים and His wrath is not turned away from us.

14 And you shall read this scroll, which we have sent to you, to make confession in the bayit of אלהים, upon the moadem and solemn yamim.

15 And you shall say, To אלהים our Ahlohim belongs tzedakah, but to us confusion of faces, as it is come to pass this yom, to them of Yahudah and to the inhabitants of Yahrushalayim,

16 And to our melechim and to our princes and to our kohanim and to our neviim and to our ahvot:

17 For we have sinned before אלהים,

18 And disobeyed Him and have not listened to the voice of אלהים our Ahlohim, to walk in the mitzvoth that He gave us openly:

19 Since the yom that אלהים brought our ahvot out of the land of Mitzrayim, to this present yom, we

have been disobedient to אלהינו our Ahlohim and we have been negligent by not hearing His voice.

20 So the evils cleaved to us and the curse, which אלהינו appointed by Moshe Rabeinu His eved at the time that He brought our ahvot out of the land of Mitzrayim, to give us a land that flows with milk and honey, as it is this yom.

21 Nevertheless we have not listened to the voice of אלהינו our Ahlohim, according to all the words of the neviim, whom He sent to us:

22 But every man followed the imagination of his own wicked lev to serve strange ahlohim and to do evil in the sight of אלהינו our Ahlohim.

- 2** Therefore אלהינו has made tov on His Word, which He pronounced against us and against our shophtim who judged Yisrael and against our melechim and against our princes and against the men of Yisrael and Yahudah,
- 2 To bring upon us great plagues, such as never came to pass under the whole shamayim as it did in Yahrushalayim, according to the things that were written in The Torah of Moshe Rabeinu;
- 3 That a man should eat the flesh of his own ben and the flesh of his own daughter.
- 4 Moreover He has delivered them to be in subjection to all the malchutim that are round about us, to be as a reproach and desolation among all the people round about, where אלהינו has scattered them.
- 5 So we were cast down and not exalted because we have sinned against אלהינו our Ahlohim and have not been obedient to His voice.
- 6 To אלהינו our Ahlohim belongs tzedakah: but to us and to our ahvot open shame, as appears this yom.
- 7 For all these plagues are come upon us, which אלהינו has pronounced against us;

8 Yet have we not made tefillah before אֱלֹהֵינוּ, that we might turn everyone from the imaginations of their wicked levavot.

9 So אֱלֹהֵינוּ watched over us for evil and אֱלֹהֵינוּ has brought it upon us: for אֱלֹהֵינוּ is tzadik in all His works which He has commanded us.

10 Yet we have not listened to His voice, to walk in the mitzvot of אֱלֹהֵינוּ, that He has set before us.

11 And now, O אֱלֹהֵינוּ Ahlohim of Yisrael, who have brought Your people out of the land of Mitzrayim with a Mighty Hand and High Arm and with signs and with wonders and with great Power and have gotten Yourself a great Name, as appears this yom:

12 O אֱלֹהֵינוּ our Ahlohim, we have sinned, we have done wickedly; we have dealt unrighteously in all Your ordinances.

13 Let Your wrath turn from us: for we are but a few left among the goyim, where You have scattered us.

14 Hear our tefillot, O אֱלֹהֵינוּ and our petitions and deliver us for Your own sake and give us chesed in the sight of them who have led us away:

15 That all the earth may know that You are אֱלֹהֵינוּ our Ahlohim because Yisrael and his posterity is called by Your Name.

16 O אֱלֹהֵינוּ, look down from Your Beit HaMikdash and consider us: bow down Your ear, O אֱלֹהֵינוּ, to hear us.

17 Open Your eyes and behold; for the dead who are in the graves, whose beings are taken from their bodies, will give to אֱלֹהֵינוּ neither hallel nor tzedakah:

18 But the being that is greatly vexed, who goes stooping and feeble and the eyes that fail and the hungry being, will give You hallel and tzedakah, O אֱלֹהֵינוּ.

19 Therefore we do not make our humble supplication before You, O אֱלֹהֵינוּ our Ahlohim, for

the tzedakah of our ahvot and of our melechim, for they had none.

20 For You have sent out Your wrath and indignation upon us, as You have spoken by Your avadim the neviim, saying,

21 This says אִיִּי, Bow down your shoulders to serve the melech of Bavel: so shall you remain in the land that I gave to your ahvot.

22 But if you will not hear the voice of אִיִּי, to serve the melech of Bavel,

23 I will cause to cease out of the cites of Yahudah and from out of Yahrushalayim, the voice of simcha and the voice of gilah, the voice of the bridegroom and the voice of the kalah: and the whole land shall be desolate of inhabitants.

24 But we would not listen to Your voice, to serve the melech of Bavel: therefore have You made tov the Words that You spoke by Your avadim the neviim, namely, that the bones of our melechim and the bones of our ahvot, should be taken out of their place.

25 And, see, they are cast out to the heat of the yom and to the frost of the lyla and they died in great miseries by famine, by sword and by pestilence.

26 And the Bayit which is called by Your Name have You laid waste, as it is seen this yom, for the wickedness of Beit Yisrael and Beit Yahudah.

27 O אִיִּי our Ahlohim, You have dealt with us after all Your tov-ness and according to all Your great rachamim,

28 As You spoke by Your eved Moshe Rabeinu in the yom when You commanded him to write The Torah before the children of Yisrael, saying,

29 If you will not hear My voice, surely this very great multitude shall be turned into a small number among the goyim where I will scatter them.

30 For I knew that they would not hear Me because it is a stiffnecked people: but in the land of their captivities they shall remember themselves.

31 And shall know that I AM אלהים their Ahlohim: for I will give them a lev and ears to shema:

32 And they shall hallel Me in the land of their captivity and think upon My Name,

33 And make teshuvah from their stiff neck and from their wicked deeds: for they shall remember the derachot of their ahvot, who sinned before אלהים.

34 And I will bring them again into the land which I promised with an oath to their ahvot, Avraham, Yitzchak and Yaakov and they shall be masters of it: and I will increase them and they shall not be diminished.

35 And I will make an everlasting brit with them to be their Ahlohim and they shall be My People-Ami: and I will no more drive My people Yisrael out of the land that I have given them.

3 O אלהים Almighty, Ahlohim of Yisrael, the being in anguish, the troubled ruach, cries out to You.

2 Hear, O אלהים and have rachamim; as You are full of rachamim: and have pity upon us because we have sinned before You.

3 For You endure le-olam-va-ed and we perish utterly.

4 O אלהים Almighty, You Ahlohim of Yisrael, hear now the tefillot of the dead Yisraelites, when they were still alive and of their children who have sinned before You, by not hearkening to the voice of You their Ahlohim: for which cause these plagues cleave to us.

5 Remember not the iniquities of our ahvot: but think upon Your Power and Your Name now at this time.

6 For You are אלהים our Ahlohim and we will hallel You, O אלהים.

7 And for this cause You have put Your fear in our levavot, to the intent that we should call upon Your Name and hallel You in our captivity: for we have called to mind all the iniquity of our ahvot, who sinned before You.

8 Behold, we are yet this yom in our captivity, where You have scattered us for a reproach and a curse and to be subject to payments, according to all the iniquities of our ahvot, who departed from אלהים our Ahlohim.

9 Shema Yisrael, the mitzvot of chayim: give ear to understand chochmah.

10 How did it come to pass in Yisrael, that you are in your enemies' land, that you are grown old in a strange country, that you are defiled with the dead,

11 That you are counted with them that go down into Sheol?

12 You have forsaken the fountain of chochmah.

13 For if you had walked in the Derech of Ahlohim, you should have dwelt in shalom le-olam-va-ed.

14 Learn where is chochmah? Where is strength? Where is binah? So that you may know also where is length of yamim and chayim and where is the ohr of the eyes and shalom?

15 Who has found out her place? Or, who has come into her treasures?

16 Where have the princes of the goyim gone and such as ruled the beasts upon the earth;

17 They that had their pastime with the fowls of the air and they that hoarded up silver and gold, in which men trust and made no end of their getting?

18 For they that worked in silver and were so careful and whose works are unsearchable,

19 They are vanished and gone down to the grave and others are come up in their place.

20 Young men have seen ohr and dwelt upon the earth: but the derech of da'at have they not known,
21 Nor understood the derachot of it, nor laid hold of it: their children were far off from that derech.

22 It has not been heard of in Kanaan, neither has it been seen in Teman.

23 The Agarenes that seek chochmah upon earth, the merchants of Meran and of Teman, the authors of fables and searchers out of binah; none of these have known the Derech of chochmah, or remember her derachot.

24 O Yisrael, how great is the Bayit of Ahlohim. And how large is the place of His possession.

25 It is great, high and unmeasurable and has no end.

26 There were the nephilim, famous from Beresheet, that were of so great stature and so expert in war.

27 אף אף did not choose them, neither gave He the derech of da'at to them:

28 But they were destroyed because they had no chochmah and perished through their own foolishness.

29 Who has gone up into the shamayim and taken her and brought her down from the clouds?

30 Who has gone over the sea and found her and will bring her for pure gold?

31 No man knows her derachot, nor thinks of her derech.

32 But He who knows all things knows her and has found her out with His binah: He that prepared the earth le-olam-va-ed has filled it with four-footed beasts:

33 He that sends forth ohr and it goes, calls it again and it obeys Him with fear.

34 The cochavim shone in their watches and rejoiced: when He called them, they say, Hinayne;

and so with cheerfulness they showed ohr to Him who made them.

35 This is our Ahlohim and there shall no other be counted as comparable to Him

36 He has found out all the derech of da'at and has given it to Yaakov His eved and to Yisrael His beloved.

37 Afterward He showed Himself upon earth and conversed with men.

4 This is the scroll of the mitzvoth of Ahlohim and The Torah that endures le-olam-va-ed: all they that keep it shall come to chayim; but such as leave it shall die.

2 Turn, O Yaakov and take hold of it: walk in the presence of the ohr of it, that you may be illuminated.

3 Give not your esteem to another, nor the things that are profitable to you to a strange nation.

4 O Yisrael, happy are we: for things that are pleasing to Ahlohim are made known to us.

5 Be of tov cheer, my people, the remnant of Yisrael.

6 You were sold to the goyim, not for your destruction: but because you moved Ahlohim to wrath you were delivered to the enemies.

7 For you provoked Him that made you by sacrificing to shedim and not to Ahlohim.

8 You have forgotten אֱלֹהִים Ahlohim, that brought you up; and you have grieved Yahrushalayim, that nursed you.

9 For when she saw the wrath of Ahlohim coming upon you, she said, Listen, O you that dwell around Tzion: Ahlohim has brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which אֱלֹהִים brought upon them.

11 With gilah did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow and forsaken of many, who because of the sins of my children I am left desolate; because they departed from The Torah of Ahlohim.

13 They knew not His chukim, nor walked in the derachot of His mitzvoth, nor trod in the derachot of talmidut in His tzedakah.

14 Let them that dwell around Tzion come and remember you, the captivity of my sons and daughters, which אֱלֹהִים has brought upon them.

15 For He has brought a nation upon them from far, a shameless nation and of a strange language, who neither revered the zachen nor pitied the child.

16 These have carried away the dear beloved children of the widow and left her that was alone desolate without daughters.

17 But how can I help you?

18 For He who brought these plagues upon you will deliver you from the hands of your enemies.

19 Go your derech, O my children, go your derech: for I am left desolate.

20 I have put off the clothing of shalom and put upon me the sackcloth of my tefillah: I will cry to אֱלֹהִים in my yamim.

21 Be of tov cheer, O my children, cry to אֱלֹהִים and He will deliver you from the power and hand of the enemies.

22 For my tikvah is in אֱלֹהִים, that He will save you; and gilah is come to me from the Set-apart One because of the rachamim which shall soon come to you from אֱלֹהִים our YAHUSHA.

23 For I sent you out with mourning and weeping: but Ahlohim will give you to me again with gilah and simcha le-olam-va-ed.

24 Like as now the neighbors of Tzion have seen your captivity: so shall they see shortly your YAHUSHA from our Ahlohim which shall come upon you with great tifereth and brightness of אִי אִי אִי.

25 My children, suffer patiently the wrath that is come upon you from Ahlohim: for your enemy has persecuted you; but shortly you shall see his destruction and shall tread upon his neck.

26 My delicate ones have gone rough derachot and were taken away as a flock caught by the enemies.

27 Be of tov comfort, O my children and cry to Ahlohim: for you shall be remembered by Him who brought these things upon you.

28 For as it was your mind to go astray from Ahlohim: so, being returned, seek Him ten times more.

29 For He that has brought these plagues upon you shall bring you everlasting gilah with your YAHUSHA.

30 Take a tov lev, O Yahrushalayim: for He that gave you that name will comfort you.

31 Miserable are they who afflicted you and rejoiced at your fall.

32 Miserable are the cities which your children served: miserable is she that received your sons.

33 For as she rejoiced at your ruin and was glad at your fall: so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude and her pride shall be turned into mourning.

35 For fire shall come upon her from אִי אִי אִי, long to endure; and she shall be inhabited by shedim for a great time.

36 O Yahrushalayim, look around you toward the east and behold the gilah that comes to you from Ahlohim.

37 Look, your sons come, whom you sent away, they come gathered together from the east to the west by the Word of the Kadosh One, rejoicing in the kavod of Ahlohim.

5 Put off, O Yahrushalayim, the garment of mourning and affliction and put on the tifereth of the esteem that comes from Ahlohim le-olam-va-ed.

2 Cast on you a double garment of the tzedakah which comes from Ahlohim; and set a keter on your head of the kavod of אִתְּכֶם.

3 For Ahlohim will show your brightness to every country under the shamayim.

4 For your name shall be called of Ahlohim le-olam-va-ed. The shalom of tzedakah and the kavod of Ahlohim's avdoot.

5 Arise, O Yahrushalayim and stand on high and look about toward the east and behold your children gathered from the west to the east by the Word of The Set Apart One, rejoicing in the remembrance of Ahlohim.

6 For they departed from you on foot and were led away by their enemies: but Ahlohim brings them to you exalted with tifereth, as children of the Kingdom.

7 For Ahlohim has appointed that every high hill and banks of long continuance should be cast down and valleys filled up to make even the ground, that Yisrael may go safely in the tifereth of Ahlohim,

8 Moreover even the woods and every sweet-smelling eytz shall overshadow Yisrael by the mitzvah of Ahlohim.

9 For Ahlohim shall lead Yisrael with gilah in the Ohr of His tifereth with the rachamim and tzedakah that comes from Him.

6 A copy of a letter that Yirmeyahu sent to them who were about to be led captives into Bavel by the melech of Bavel, to certify them, as it was commanded to him by Ahlohim.

2 Because of the sins which you have committed before Ahlohim, you shall be led away captive into Bavel by Nevuchadnetsar melech of the Babylonians.

3 So when you come to Bavel, you shall remain there many years and for a long season, namely, seven generations: and after that I will bring you away in shalom from there.

4 Now shall you see in Bavel ahlohim of silver and of gold and of wood, borne upon shoulders, which cause the goyim to fear.

5 Beware therefore that you in no way be like the goyim, neither be you like them, when you see the multitude before them and behind them, worshipping them.

6 But rather say you in your levavot, O אלהים, we must give You avdoot.

7 For My Malach, Yahushua, is with you and I Myself am caring for your beings.

8 As for their tongue, it is polished by the workman and they themselves are gilded and laid over with silver; yet are they but false and cannot speak.

9 And taking gold, as it were for a virgin that loves to gilah, they make ketarim for the heads of their ahlohim.

10 Sometimes also their kohanim convey from their ahlohim gold and silver and bestow it upon themselves.

11 Yes, they will give of it to the common harlots and deck them as men with garments, being ahlohim of silver and ahlohim of gold and wood.

12 Yet these ahlohim cannot save themselves from rust and moth, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And it that cannot put to death one that offends it; it holds a scepter, as though it were a shophet of the country.

15 It has also in its right hand a dagger and an ax: but cannot deliver itself from war and thieves.

16 By which they are known not to be ahlohim: therefore fear them not.

17 For like a vessel that a man uses is worthless when it is broken, even so it is with their ahlohim: when they are set up in their temples, their eyes are full of dust through the feet of them that come in.

18 And as the doors are made secure on every side upon him that offends the melech, as being committed to suffer death: even so their kohanim make fast their temples with doors, with locks and bars, lest their ahlohim be spoiled by robbers.

19 They ohr candles for them, yes, more than for themselves and they cannot see even one.

20 They are as one of the beams of the temple, yet they say their levavot are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

21 Their faces are made black through the smoke that comes out of the temple.

22 Upon their bodies and heads sit bats, swallows and birds and the cats also.

23 By this you may know that they are not ahlohim: therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were melted did they feel it.

25 The things in which there is no breath are bought for a most high price.

26 They are borne upon shoulders, having no feet by which they declare to men that they are quite worthless.

27 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again by themselves: neither, if one set them upright, can they move by themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as to dead men.

28 As for the things that are sacrificed to them, their kohanim sell and abuse; in like manner their wives lay up part of it in salt; but to the poor and impotent they give nothing of it.

29 Women in nidah and women in childbirth eat their sacrifices: by these things you may know that they are not ahlohim: fear them not.

30 For how can they be called ahlohim? Because women set meat before the ahlohim of silver, gold and wood?

31 And their kohanim sit in their temples, having their clothes rent and their heads and beards shaven and nothing upon their heads.

32 They roar and cry before their ahlohim, as men do at a pagan feast when one is dead.

33 The kohanim also take off their garments and clothe their wives and children.

34 Whether it be evil that one does to them, or tov, they are not able to reward that: they can neither set up a melech, nor put him down.

35 In like manner, they can neither give riches nor money: though a man make a vow to them and keep it not, they will not require it.

36 They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can show no rachamim to the widow, nor do tov to the orphan.

39 Their ahlohim of wood and which are overlaid with gold and silver, are like the stones that be carved out of the har: they that worship them shall be confounded.

40 How should a man then think and say that they are ahlohim, when even the Chaldeans themselves dishonor them?

41 Who if they shall see one dumb that cannot speak, they bring him and intreat Baal that he may speak, as though he were able to understand.

42 Yet they cannot understand this themselves and leave them: for they have no da'at.

43 The women also with cords about them, sitting in the derachot, burn bran for perfume: but if any of them, drawn by someone that passes by, lie with it, she reproaches her fellow that she was not thought as worthy as herself, nor her cord broken.

44 Whatever is done among them is false: how may it then be thought or said that they are ahlohim?

45 They are made by carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

46 And they themselves that made them can never continue long; how should then the things that are made by them be ahlohim?

47 For they left lies and reproaches to them that come after.

48 For when there comes any war or plague upon them, their kohanim consult with themselves where they may be hidden with them.

49 How then cannot men perceive that they be not ahlohim, which can neither save themselves from war nor from plague?

50 For seeing they be but of wood and overlaid with silver and gold, it shall be known from now on that they are false:

51 And it shall manifestly appear to all goyim and melechim that they are not ahlohim, but the works of men's hands and that there is no work of Ahlohim in them.

52 Who then may not know that they are not ahlohim?

53 For neither can they set up a melech in the land, nor give rain to men.

54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between the shamayim and earth.

55 So when fire falls upon the bayit of ahlohim of wood, or laid over with gold or silver, their kohanim will flee away and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any melech or enemies: how can it then be thought or said that they are ahlohim?

57 Neither are those ahlohim of wood and laid over with silver or gold able to escape either from thieves or robbers.

58 Whose gold and silver and garments with which they are clothed, those that are strong take it and go away with it: neither are they able to help themselves.

59 Therefore it is better to be a melech who shows his power, or else a profitable vessel in a bayit, which the owner shall have use of, than such false ahlohim; or to be a door in a bayit, to keep such things in it, than such false ahlohim. Or, a pillar of wood in a palace, than such false ahlohim.

60 For shemesh, yarayach and cochavim, being bright and sent to do their offices are obedient.

61 In like manner the lightning when it breaks forth is easy to be seen; and after the same manner the wind blows in every country.

62 And when Ahlohim commands the clouds to go over the whole olam, they do as they are told.

63 And the fire sent from above to consume hills and woods does as it is commanded: but these are not like them, neither in show nor power.

64 So it is neither to be supposed nor said that they are ahlohim, seeing, they are able neither to judge causes nor to do tov to men.

65 Knowing therefore that they are not ahlohim, fear them not,

66 For they can neither curse nor bless melechim:

67 Neither can they show signs in the shamayim among the goyim, nor shine as the shemesh, nor reflect ohr as the yarayach.

68 The beasts are better than they are: for they can get under a cover and help themselves.

69 It is then by no means manifest to us that they are ahlohim: therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keeps nothing: so are their ahlohim of wood laid over with silver and gold.

71 And likewise their ahlohim of wood, laid over with silver and gold, are like a white thorn in an orchard, that every bird sits upon; as also to a dead gooff that is cast into the dark.

72 And you shall know them to be not ahlohim by the bright purple that rots upon them and they themselves

afterward shall be eaten and shall be a reproach in the country.

73 Better therefore is the tzadik who has no idols: for he shall be from reproach. X

The Three Guards- Shalosh Shomrim [Third Ezra Chapters 3 and 4 Only]

3 Now when Darius reigned, he made a great feast

unto all his subjects and unto all his household and
unto all the princes of Media and Persia,

2 And to all the governors and captains and
lieutenants that were under him, from India unto
Ethiopia, from a hundred twenty and seven
provinces.

3 And when they had eaten and drunken and being
satisfied were gone home, then Darius the melech
went into his bedroom and slept and soon after
awoke.

4 Then three young men, that were of the guard that
kept the melech's gooff, spoke one to another.

5 Let every one of us speak advice: he that shall
overcomes and whose advice shall seem wiser than
the others, unto him shall the melech Darius give
great gifts and great things in tokens of victory:

6 As, to be clothed in purple, to drink in gold cups
and to sleep upon gold and a chariot with bridles of
gold and an head tire of fine linen and a chain
around his neck:

7 And he shall sit next to Darius because of his
chochmah and shall be called Darius his cousin.

8 And then everyone wrote his advice, sealed it and
laid it under melech Darius's pillow.

9 And said that, when the melech is risen, someone
will give him the writings; and of whose side the

melech and the three princes of Persia shall judge that his advice is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The melech is the strongest.

12 The third wrote, Women are strongest: but above all things Emet bears the victory.

13 Now when the melech was risen, they took their writings and delivered them unto him and so he read them:

14 And sending forth he called all the princes of Persia and Media and the governors and the captains and the lieutenants and the chief officers.

15 And sat down in the royal seat of mishpat; and the writings were read before them.

16 And he said, Call the young men and they shall declare their own insights. So they were called and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine.

18 And he said, O ye men, how exceeding strong is wine. It causes all men to err that drink it:

19 It makes the mind of the melech and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

20 It turns also every thought into silliness or simcha, so that a man remembers neither sorrow nor debt:

21 And it makes every lev rich, so that a man remembers neither melech nor governor; and it makes one to speak all things:

22 And when it is in their cups, they forget their love both to chaverim and brethren and a little after it draws out fighting:

23 But when they are drunk from wine, they remember not what they have done.

24 O you men, is not wine the strongest, that enforces to do this? And when he had spoken, he held his shalom.

- 4** Then the second, that had spoken of the strength of the melech, began to say,
- 2 O you men, do not men excel in strength that bear rule over sea and land and all things in them?
- 3 But yet the melech is more mighty: for he is master of all these things and has dominion over them; and whatsoever he commands them, they do.
- 4 If he tells them to make war the one against the other, they do it: if he sends them out against their enemies, they go and break down mountains walls and towers.
- 5 They slay and are slain and transgress not the melech's commandment: if they get the victory, they bring all to the melech, as well the spoil and everything else.
- 6 Likewise for those that are not soldiers and have nothing to do with wars, but use farming, when they have reaped again that which they had sown, they bring it to the melech and compel one another to pay tribute to the melech.
- 7 And yet he is but one man: if he commands to kill, they kill; if he commands to spare, they spare.
- 8 If he commands to smite, they smite; if he commands to make desolate, they make desolate; if he commands to build, they build.
- 9 If he commands to cut down, they cut down; if he commands to plant, they plant.
- 10 So all his people and his armies obey him: furthermore, he lies down, he eats and drinks and takes his rest:
- 11 And these keep watch around him, neither may any one depart and do his own business, neither disobey him in anything.

12 O you men, how should not the melech be mightiest, when in such a manner he is always obeyed? And he held his tongue.

13 Then the third, who had spoken of women and of The Emet, (this was Zerubbavel) began to speak.

14 O you men, it is not the great melech, nor the multitude of men, neither is it wine, that excels; who is it then that rules them, or has the oversight over them? The answer is women?

15 Women have birthed the melech and all the people that bear rule by sea and land.

16 Even from them they were born: and they nourished them up that planted the vineyards, from where the wine comes.

17 These also make garments for men; these bring beauty to men; and without women men cannot be.

18 Yes and if men have gathered gold and silver, or any other tov thing, do they not have ahava for a woman which is nice in favor and beauty?

19 And letting all those things go, do they not gaze and even with open mouth, fix their eyes fast on her; and have not all men more desire for her than for silver or gold, or any tov thing whatsoever?

20 A man leaves his own abba that brought him up and his own country and cleaves unto his isha.

21 He spends his chayim with his isha. and remembers neither abba, nor mother, nor country.

22 By this also you must know that women have dominion over you in many ways: do you not labor and toil and give and bring all to the woman?

23 Yes, a man takes his sword and goes his way to rob and to steal, to sail upon the sea and upon the rivers.

24 And looks upon a lion and goes in the darkness; and when he has stolen, spoiled and robbed, he brings it to his lover.

25 Wherefore a man has more ahava for his isha than abba or mother.

26 Yes, many there be that have run out of their wits for women and become avadim for their sakes.

27 Many also have perished, have erred and sinned, for women.

28 And now do you not believe me? Is not the melech great in his power? Do not all regions fear to touch him?

29 Yet did I see him and Apame the melech's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the melech,

30 And taking the keter from the melech's head and setting it upon her own head; she also struck the melech with her left hand.

31 And yet for all this the melech groped her and gazed upon her with an open mouth: if she laughed at him, he laughed also: but if she took any displeasure with him, the melech was fast to flatter, that she might be reconciled to him again.

32 O you men, see how women are the strongest, seeing they do all this?

33 Then the melech and the princes looked at one another: so he began to speak of The Emet.

34 O you men; are not women strongest? Great is the earth, high is the shamayim, swift is the shemesh in its course, for it circles in the shamayim and seeks its own course, back again to its own place in one yom.

35 Is He not great that makes these things?

Therefore, great is The Emet and stronger than all things.

36 All the earth cries to The Emet and the shamayim bless it: all works shake and tremble at it; and with it is no unrighteous thing.

37 Wine is wicked, the melech is wicked, women are wicked, all the children of men are wicked and

such are all their wicked works; and there is no emet in them; in their unrighteousness also they shall perish.

38 As for The Emet, it endures and is always strong; it lives and conquers le olam va-ed.

39 With Emet there is no accepting of persons or rewards; but Emet does the things that are just and refrains from all unjust things and all wicked things; and all men do well when following Emet.

40 Neither in its mishpat is any unrighteousness; and Emet is the strength, malchut, power and majesty, of all ages. Blessed be the Myhla of Emet.

41 And with that he held his shalom. And all the people then shouted and said, Great is Emet and mighty above all things.

42 Then said the melech to him, Ask what you will more than is appointed in the writing and we will give it to you, because you are found wisest; and you shalt sit next me and shalt be called my cousin.

43 Then said he to the melech, Remember your vow, which you have vowed to rebuild Yahrushalayim, in the yom when you came to your malchut?

44 And to send back all the vessels that were taken away out of Yahrushalayim, which Cyrus set apart, when he vowed to destroy Bavel and to send them back?

45 You also have vowed to rebuild the Beit HaMikdash, which the Edomites burned when the House of Yahudah was made desolate by the Chaldeans.

46 And now, O master, the melech, this is that which I require and which I desire of you and the main desire even proceeding from yourself: I desire therefore that you make tov your vow, the

performance of it with your own mouth, which you have vowed to the Melech of the shamayim.

47 Then Darius the melech stood up and kissed him and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely help them on their way, both him and all those that go up with him to rebuild Yahrushalayim.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice and to them in Levanon, that they should bring cedar wood from Levanon to Yahrushalayim and that they should build the city with him.

49 Moreover he wrote for all the Yahudim that went out of his realm up into Yahudah, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors.

50 And that all the land which they hold should be free without tribute; and that the Edomites should return the villages of the Yahudim, which then they held:

51 Yes, that there should be yearly given twenty talents to the building of the Beit HaMikdash, until the time that it was rebuilt.

52 And ten more talents yearly, to maintain the burnt offerings upon the altar every yom, as they had a mitzvah.

53 And that all they that went from Bavel to rebuild the city should have freedom, as well as their posterity with all the kohanim that had been in exile.

54 He wrote also concerning the duties and the kohanim's vestments in which they minister.

55 And likewise for the duties of the Lewites, to be given to them until the yom that the Beit HaMikdash was finished and Yahrushalayim rebuilt.

56 And he commanded to give to all that kept the city pensions and wages.

57 He returned also all the vessels from Bavel, that Cyrus had set apart; and all that Cyrus had given in his commandment, the same order he also gave to be done and sent unto Yahrushalayim.

58 Now when this young man Zerubbavel had gone out, he lifted his face to the shamayim, towards Yahrushalayim and praised The Melech of the shamayim,

59 And said, From You comes victory, from You comes chochmah and Yours is the tifereth and I am Your eved.

60 Blessed are You, who has given me chochmah: for to You I give hodu, O Myhla of our ahvot.

61 And so he took the letters and went out and came unto Bavel and told it all his brethren.

62 And they praised the Myhla of their ahvot, because He had given them freedom and liberty.

63 To go up and to rebuild Yahrushalayim and the Beit HaMikdash, which is called by His Name: and they feasted with instruments of music and simcha seven yamim. X

Bel & The Dragon-Bel Ve-Hatanin

1 When Melech Astyages was laid to rest with his ancestors, Cyrus the Persian succeeded to his malchut.

2 Daniyel was a companion of the melech and was the most esteemed of all his friends.

3 Now the Babylonians had an idol called Bel, and every yom they provided for it twelve bushels of choice flour and forty sheep and six measures of wine.

4 The melech revered it and went every yom to worship it. But Daniyel worshiped his own Ahlohim. So the melech said to him, Why do you not worship Bel?

5 He answered, Because I do not revere idols made with hands, but the living Ahlohim, who created the shamayim and earth and has dominion over all living creatures.

6 The melech said to him, Do you not think that Bel is a living Ahlohim? Do you not see how much he eats and drinks every yom?

7 And Daniyel laughed and said, Do not be deceived, O melech, for this thing is only clay inside and bronze outside and it never ate or drank anything.

8 Then the melech was angry and called the kohanim of Bel and said to them, If you do not tell me who is eating these provisions, you shall die.

9 But if you can prove that Bel is eating them, Daniyel shall die, because he has spoken

blasphemy against Bel. Daniyel said to the melech, Let it be done as you have said.

10 Now there were seventy kohanim of Bel, besides their wives and children. So the melech went with Daniyel into the temple of Bel.

11 The kohanim of Bel said, See, we are now going outside; you yourself, O melech, put out the food and prepare the wine and shut the door and seal it with your signet.

12 When you return in the boker, if you do not find that Bel has eaten it all, we will die; otherwise, Daniyel will, who is telling lies about us.

13 They were unconcerned, for beneath the table they had made a hidden entrance, through which they used to go in regularly and consume the provisions.

14 After they had gone out, the melech set out the food for Bel. Then Daniyel ordered his avadim to bring ashes and they scattered them throughout the whole temple in the presence of the melech alone. Then they went out, shut the door and sealed it with the melech's signet and departed.

15 During the lyla the kohanim came as usual, with their wives and children and they ate and drank everything.

16 Early in the boker the melech rose and came and Daniyel with him.

17 The melech said, Are the seals unbroken, Daniyel? He answered, They are unbroken, O melech.

18 As soon as the doors were opened, the melech looked at the table and shouted in a loud voice, You are great, O Bel and in you there is no deceit at all.

19 But Daniyel laughed and restrained the melech from going in. Look at the floor, he said, And notice whose footprints these are.

20 The melech said, I see the footprints of men and women and children.

21 Then the melech was enraged and he arrested the kohanim and their wives and children. They showed him the secret doors through which they used to enter to consume what was on the table.

22 Therefore the melech put them to death and gave Bel over to Daniyel, who destroyed it and its temple.

23 Now in that place there was also a great dragon, which the Babylonians revered.

24 The melech said to Daniyel, You cannot deny that this is a living Ahlohim; so worship him.

25 Daniyel said, I worship אֱלֹהִים my Ahlohim only, for He is the emet living Ahlohim.

26 But give me permission, O melech and I will kill the dragon without sword or club. The melech said, I give you permission.

27 Then Daniyel took tar, fat and hair and boiled them together and made cakes, which he fed to the dragon. The dragon ate them and burst open. Then Daniyel said, See what you have been worshiping.

28 When the Babylonians heard about it, they were very indignant and conspired against the melech, saying, The melech has become a Yahudi; he has destroyed Bel and killed the dragon and slaughtered the kohanim.

29 Going to the melech, they said, Hand Daniyel over to us, or else we will kill you and your household.

30 The melech saw that they were pressing him hard and under compulsion he handed Daniyel over to them.

31 They threw Daniyel into the lion's den and he was there for six yamim.

32 There were seven lions in the den and every yom they had been given two human bodies and

two sheep; but now they were given nothing, so that they would devour Daniyel.

33 Now the navi Chabakook was in Yahudah; he had made a stew and had broken lechem into a bowl and was going into the field to take it to the reapers.

34 But the Malach of אֱלֹהִים said to Chabakook, Take the food that you have to Bavel, to Daniyel, in the lion's den.

35 Chabakook said, Adon, I have never seen Bavel and I know nothing about the den.

36 Then the Malach of אֱלֹהִים took him by the keter of his head and carried him by his hair; with the speed of The Ruach he set him down in Bavel, right over the den.

37 Then Chabakook shouted, Daniyel, Daniyel. Take and eat the food that Ahlohim has sent you.

38 Daniyel said, You have remembered me, O אֱלֹהִים and have not forsaken those who have ahava for You.

39 So Daniyel got up and ate. And the Malach of אֱלֹהִים immediately returned Chabakook to his own place.

40 On the seventh yom the melech came to mourn for Daniyel. When he came to the den he looked in and there sat Daniyel.

41 The melech shouted with a loud voice, You are great, O Adon אֱלֹהִים, the Ahlohim of Daniyel and there is none other besides You.

42 Then he pulled Daniyel out and threw into the den those who had attempted his destruction and they were instantly eaten before his very eyes. X

The Prayer of Azariah-

Tefillat Azaryah

- 1 They walked around in the midst of the flames, singing shirim to Ahlohim and blessing אלהים
- 2 Then Azaryah stood still in the fire and made tefillah out loud:
- 3 Blessed are you, אלהים Ahlohim of our ancestors and worthy of all tehilot and esteemed is your Name le-olam-va-ed.
- 4 For You are just in all You have done; all Your works are emet and Your halachot tzadik and all your mishpatim are emet.
- 5 You have executed emet mishpat in all You have brought upon us and upon Yahrushalayim, the kadosh city of our ancestors; by an emet mishpat, You have brought all this upon us because of our sins.
- 6 For we have sinned and broken Your Torah in turning away from You; in all matters we have sinned grievously.
- 7 We have not obeyed your mitzvoth, we have not kept them or done what you have commanded us for our own tov.
- 8 So all that You have brought upon us and all that You have done to us, You have done by an emet mishpat.
- 9 You have handed us over to our enemies, Torahless and hateful rebels and to an unjust melech, the most wicked in all the world.
- 10 And now we cannot open our mouths; we, Your avadim who worship You, have become a shame and a reproach.

11 For Your Name's sake do not give us up le-olam-va-ed and do not annul your brit.

12 Do not withdraw your rachamim from us, for the sake of Avraham your beloved and for the sake of your eved Yitzchak and Yisrael your kadosh one.

13 To whom you promised to multiply their descendants like the cochavim of the shamayim and like the sand on the shore of the sea.

14 For we, אִיִּי, have become fewer than any other nation and are brought low this yom in all the olam because of our sins.

15 In our yom we have no ruler, or navi, or leader, no burnt offering, or sacrifice, or oblation, or incense, no place to make an offering before You and to find rachamim.

16 Yet with a contrite lev and a humble ruach may we be accepted.

17 As though it were with burnt offerings of rams and bulls, or with tens of thousands of the fat of lambs; such may our sacrifice be in Your sight this yom and may we unreservedly follow You, for no shame will come to those who trust in You.

18 And now with all our lev we follow You; we fear You and seek Your presence.

19 Do not put us to shame, but deal with us in Your patience and in your abundant rachamim.

20 Deliver us in accordance with your marvelous works and bring esteem to Your Name, YAHUSHA

21 Let all who do harm to Your avadim be put to shame; let them be disgraced and deprived of all power and let their strength be broken.

22 Let them know that you alone are אִיִּי, ruling in esteem over the whole olam.

23 Now the melech's avadim who threw them in kept stoking the furnace with tar, flax fibers and brushwood.

24 And the flames poured out above the furnace forty nine cubits.

25 And spread out and burned those Chaldeans who were caught near the furnace.

26 But the Malach אֱלֹהִים came down into the furnace to be with Azaryah and his companions and drove the fiery flame out of the furnace.

27 And made the inside of the furnace as though it were a moist ruach were whistling through it. The fire did not touch them at all and caused them no pain or distress.

28 Then the three with one voice gave hodu and esteem and blessed אֱלֹהִים in the furnace:

29 Blessed are you, YAHUSHA of our ancestors; be esteemed and highly exalted le-olam-va-ed.

30 And blessed is Your esteemed, kadosh Name to be highly praised and highly exalted le-olam-va-ed.

31 Blessed are you in the Beit HaMikdash of Your kadosh esteem and to be extolled and highly lifted up le-olam-va-ed.

32 Blessed are You who look into the depths from Your kesay between the cheruvim to be praised and highly exalted le-olam-va-ed.

33 Blessed are You on the kesay of Your malchut to be extolled and highly exalted le-olam-va-

ed.

 34 Blessed are You in the raqiyah of the shamayim to be worshipped and esteemed le-olam-va-ed.

35 Bless אֱלֹהִים, all you works of אֱלֹהִים; shir tehilot to Him and highly exalt Him le-olam-va-ed.

 36 Bless אֱלֹהִים, you shamayim; shir tehilot to Him and highly exalt Him le-olam-va-ed.

37 Bless אֱלֹהִים, you malachim of אֱלֹהִים; shir tehilot to Him and highly exalt Him le-olam-va-ed.

38 Bless אֲרָצָה, all you mayim above the shamayim; shir tehillot to Him and highly exalt Him le-olam-va-ed.

39 Bless אֲרָצָה, all you powers of אֲרָצָה; shir tehillot to Him and highly exalt Him le-olam-va-ed.

40 Bless אֲרָצָה, shemesh and yarayach; shir tehillot to Him and highly exalt Him le-olam-va-ed.

41 Bless אֲרָצָה, cochavim of the shamayim; shir tehillot to Him and highly exalt Him le-olam-va-ed.

42 Bless אֲרָצָה, all rain and dew; shir tehillot to Him and highly exalt Him le-olam-va-ed.

43 Bless אֲרָצָה, all you ruachim; shir tehillot to Him and highly exalt Him le-olam-va-ed.

44 Bless אֲרָצָה fire and heat; shir tehillot to Him and highly exalt Him le-olam-va-ed.

45 Bless אֲרָצָה, winter cold and summer heat; shir tehillot to Him and highly exalt Him le-olam-va-ed.

46 Bless אֲרָצָה, dews and falling snow; shir tehillot to Him and highly exalt Him le-olam-va-ed.

47 Bless אֲרָצָה, nights and yamim, shir tehillot to Him and highly exalt Him le-olam-va-ed.

48 Bless אֲרָצָה, ohr and darkness; shir tehillot to Him and highly exalt Him le-olam-va-ed.

49 Bless אֲרָצָה, ice and cold; shir tehillot to Him and highly exalt Him le-olam-va-ed.

50 Bless אֲרָצָה, frosts and snows; shir tehillot to Him and highly exalt Him le-olam-va-ed.

51 Bless אֲרָצָה, lightnings and clouds; shir tehillot to Him and highly exalt Him le-olam-va-ed.

52 Let the earth bless אֲרָצָה; let it shir tehillot to Him and highly exalt Him le-olam-va-ed.

53 Bless אֲרָצָה, mountains and hills; shir tehillot to Him and highly exalt Him le-olam-va-ed

54 Bless אֲרָצָה, all that grows in the ground; shir tehillot to Him and highly exalt Him le-olam-va-ed.

55 Bless אֲרָצָה, seas and rivers; shir tehillot to Him and highly exalt Him le-olam-va-ed.

56 Bless אֲרָצָה, you springs, shir tehillot to Him and highly exalt Him le-olam-va-ed.

57 Bless אֲרָצָה you whales and all that swim in the mayim; shir tehillot to Him and highly exalt Him le-olam-va-ed.

58 Bless אֲרָצָה, all birds of the air; shir tehillot to Him and highly exalt Him le-olam-va-ed.

59 Bless אֲרָצָה, all wild animals and cattle; shir tehillot to Him and highly exalt Him le-olam-va-ed.

60 Bless אֲרָצָה, all people on earth; shir tehillot to Him and highly exalt Him le-olam-va-ed.

61 Bless אֲרָצָה, O Yisrael; shir tehillot to Him and highly exalt Him le-olam-va-ed.

62 Bless אֲרָצָה you kohanim of אֲרָצָה shir tehillot to Him and highly exalt Him le-olam-va-ed.

63 Bless אֲרָצָה, you avadim of אֲרָצָה, shir tehillot to Him and highly exalt Him le-olam-va-ed.

64 Bless אֲרָצָה, ruachim and naphshoth of the tzadikim; shir tehillot to Him and highly exalt Him le-olam-va-ed.

65 Bless אֲרָצָה, you who are kadosh and humble in lev; shir tehillot to Him and highly exalt Him le-olam-va-ed.

66 Bless אֲרָצָה, Chananyah, Azaryah, and Mishael; shir tehillot to Him and highly exalt Him le-olam-va-ed. For He has rescued us from Sheol and saved us from the power of death and delivered us from the midst of the burning fiery furnace; from the midst of the fire, He has delivered us.

67 Give hodu to אֲרָצָה, for He is tov, for His rachamim endures le-olam-va-ed.

68 All who worship אֲרָצָה, bless the Ahlohim of all ahlohim, shir tehillot to Him and give hodu to Him, for His rachamim endures le-olam-va-ed. X

Susanna-Shoshanna

Kadosh Woman Living Virtuously

- 1 There was a man living in Bavel whose name was Yohakim.
- 2 He married the daughter of Hilkiyah, named Shoshanna, a very beautiful woman and one who feared אלהים .
- 3 Her parents were tzadik and had trained their daughter according to the Torah of Moshe.
- 4 Yohakim was very rich and had a fine garden next to his house; the Yahudim used to come to him because he was the most esteemed of them all.
- 5 That year two zechanim from the people were appointed as shophtim. Concerning them אלהים had said: Wickedness came forth from Bavel, from zechanim who were shophtim, who were supposed to govern the people.
- 6 These men were frequently at Yohakim's bayit and all who had a case to be tried came to them there.
- 7 When the people left at noon, Shoshanna would go into her husband's gan to walk.
- 8 Every yom the two zechanim used to see her, going in and walking about and they began to lust for her.
- 9 They suppressed their consciences and turned away their eyes from looking to the shamayim or remembering their duty to administer mishpat.
- 10 Both were overwhelmed with passion for her, but they did not tell each other of their distress.
- 11 For they were ashamed to disclose their lustful desires to seduce her.
- 12 Yom after yom they watched eagerly to see her.

13 One yom they said to each other, Let us go home, for it is time for lunch. So they both left and parted from each other.

14 But turning back, they met again; and when each pressed the other for the reason, they confessed their lust. Then together they arranged for a time when they could find her alone.

15 Once, while they were watching for an opportunity, one yom she went in as before with only two maids and wished to bathe in the gan, for it was a hot yom.

16 No one was there except the two zechanim, who had hidden themselves and were watching her.

17 She said to her maids, Bring me olive oil and ointments and shut the gan doors so that I can bathe.

18 They did as she told them: they shut the doors of the gan and went out by the side doors to bring what they had been commanded; they did not see the zechanim, because they were hiding.

19 When the maids had gone out, the two zechanim got up and ran to her.

20 They said, Look, the gan doors are shut and no one can see us. We are burning with desire for you; so give your consent and have sex with us.

21 If you refuse, we will testify against you that a young man was with you and this was why you sent your maids away.

22 Shoshanna groaned and said, I am completely trapped. For if I do this, it will mean death for me; if I do not, I cannot escape your hands.

23 If I choose not to do it; I will fall into your hands, rather than sin in the sight of אֱלֹהֵינוּ.

24 Then Shoshanna cried out with a loud voice and the two zechanim shouted to drown her out.

25 And one of them ran and opened the gan doors.

26 When the people in the bayit heard the shouting in the gan, they rushed in at the side door to see what had happened to her.

27 And when the zechanim told their story, the avadim felt very much ashamed, for nothing like this had ever been said about Shoshanna.

28 The next yom, when the people gathered at the bayit of her husband Yohakim, the two zechanim came, full of their wicked plot to have Shoshanna put to death. In the presence of the people they said.

29 Send for Shoshanna daughter of Hilkiyah, the isha of Yohakim.

30 So they sent for her. And she came with her parents, her children and all her relatives.

31 Now Shoshanna was a woman of great refinement and beautiful in appearance.

32 As she was veiled, the scoundrels ordered her to be unveiled, so that they might feast their eyes on her beauty.

33 Those who were with her and all who saw her were weeping.

34 Then the two zechanim stood up before the people and laid their hands on her head.

35 Through her tears she looked up toward the shamayim, for her lev trusted in אלהים.

36 The zechanim said, While we were walking in the gan alone, this woman came in with two maids, shut the gan doors and then dismissed the maids.

37 Then a young man, who was hiding there, came to her and had sex with her.

38 We were in a corner of the gan and when we saw this wickedness we ran to them.

39 Although we saw them having sex, we could not hold the man, because he was stronger than we were and he opened the doors and got away.

40 We did, however, seize this woman and asked who the young man was.

41 But she would not tell us. These things we testify. Because they were zechanim of the people and shophtim, the assembly believed them and condemned her to death.

42 Then Shoshanna cried out with a loud voice and said, O eternal אֱלֹהִים, you know what is secret and are aware of all things before they come to be.

43 You know that these men have given false evidence against me. And now I am to die, though I have done none of the wicked things that they have charged against me.

44 אֱלֹהִים heard her cry.

45 Just as she was being led off to execution, אֱלֹהִים stirred up the kadosh ruach of a young lad named Daniyel.

46 And he shouted with a loud voice, I want no part in shedding this woman's dahm.

47 All the people turned to him and asked, What is this you are saying?

48 Taking his stand among them he said, Are you such fools, O Yisraelites, as to condemn a daughter of Yisrael without examination and without learning the facts?

49 Return to court, for these men have given false evidence against her.

50 So all the people hurried back. And the rest of the zechanim said to him, Come, sit among us and inform us, for Ahlohim has given you the standing of a zachan.

51 Daniyel said to them, Separate them far from each other and I will examine them.

52 When they were separated from each other, he summoned one of them and said to him, You old relic of wicked yamim, your sins have now come to light, which you have committed in the past.

53 Pronouncing unjust mishpatim, condemning the innocent and acquitting the guilty, though אִי־אִי said, You shall not put an innocent and tzadik person to death.

54 Now then, if you really saw this woman, tell me this: Under what eytz did you see them being intimate with each other? He answered, Under a mastic tree.

55 And Daniyel said, Very well. This lie has cost you your head, for the Malach of Ahlohim has received the sentence from Ahlohim and will immediately cut you in two.

56 Then, putting him to one side, he ordered them to bring the other. And he said to him, You offspring of Kanaan and not of Yahudah, beauty has beguiled you and lust has perverted your lev.

57 This is how you have been treating the daughters of Yisrael all along and they were intimate with you through fear; but a daughter of Yahudah would not tolerate your wickedness.

58 Now then, tell me: Under what eytz did you catch them being intimate with each other? He answered, Under an evergreen oak.

59 Daniyel said to him, Very well. This lie has cost you also your head, for the Malach of Ahlohim is waiting with His sword to split you in two, so as to destroy you both.

60 Then the whole assembly raised a great shout and blessed אִי־אִי, who saves those who place their tikvah in Him.

61 And they took action against the two zechanim, because out of their own mouths Daniyel had convicted them of bearing false witness; they did to them as they had wickedly planned to do to their neighbor.

62 Acting in accordance with the Torah of Moshe, they put them to death. Thus innocent dahm was spared that yom.

63 Hilkiyah and his isha praised אלהים for their daughter Shoshanna and so did her husband Yohakim and all her relatives, because she was found innocent of a shameful deed.

64 And from that yom onward Daniyel had a great reputation among all the people. X

Ecclesiasticus-Sirach

To Yisrael

Many great things have been delivered to us by The Torah and the Prophets and by others that have followed their steps, for which things Yisrael ought to be commended for learning and retaining its chochmah; and not only the readers must become skillful themselves; but also they that yearn to learn, that are without Torah and the Prophets, both by speaking and writing these things. My grandfather Yahusha, when he had spent much time reading The Torah and the Prophets and other scrolls of our fathers and matured, was then drawn to write something pertaining to the learning and chochmah he found; so that those who desire to learn and are dedicated to these things, might grow even more, in living according to The Torah. So let me encourage you to read it with favor and attention and to pardon us, if we may seem to come short of some words, which we have labored to interpret from him. For some things uttered in Hebrew and then translated into another language, loses some power: and not only these things but The Torah and Prophets and the rest of the scrolls, all are more or less the same, when read in their own Hebrew language. For in the 38th year of my coming into Mitzrayim, when Ptolemy III-Euergetes was melech, I found a scroll of great learning: therefore, I found it necessary to labor, so that I could interpret it. I used skill and was careful to translate the scroll correctly, so that those also in a strange country may also learn. For they also desire to live after The Torah.

1 All chochmah comes from אִיּוֹם and is with Him le-olam-va-ed.

2 Who can number the sand of the sea and the drops of rain and the yamim of perpetuity?

3 Who can find out the height of the shamayim and the breadth of the earth and the deep and chochmah?

4 Chochmah has been created before all things and the binah of caution from everlasting.

5 The Word of Ahlohim El-Elyon is the fountain of chochmah; and her derachot are everlasting mitzvot.

6 To whom has the root of chochmah been revealed? Or, who has known her wise counsels?

7 Unto whom has the da'at of chochmah been made manifest? And who has understood her great experience?

8 There is one wise and greatly to be feared, אִיּוֹם sitting upon His kesay.

9 He created her and saw her and numbered her and poured her out upon all His works.

10 She is with all flesh according to His gift and He has given her to them that love Him.

11 The fear of אִיּוֹם is esteem, kavod and simcha and a keter of rejoicing.

12 The fear of אִיּוֹם makes a merry lev and gives simcha and gilah and a long chayim.

13 Whoever fears אִיּוֹם, it shall go well with him at the end of chayim and he shall find chen in the yom of his death.

14 To fear אִיּוֹם is the beginning of chochmah: and it was created with the faithful in the womb.

15 She has built an everlasting foundation with men and she shall continue with their zera.

16 To fear אִיּוֹם is fulness of chochmah and fills men with her fruits.

17 She fills all their bayit with things desirable and the collections of her increase.

18 The fear of אִתָּנָה is a keter of chochmah, making shalom and perfect health to flourish; both which are the gifts of Ahlohim: and it enlarges their rejoicing that love Him.

19 Chochmah rains down skill and da'at of binah and exalts them to esteem that hold her fast.

20 The root of chochmah is to fear אִתָּנָה and the netzarim of it are long chayim.

21 The fear of אִתָּנָה drives away sins: and where it is present, it turns away wrath.

22 A furious man cannot be justified; for the sway of his fury shall be his destruction.

23 A patient man will tear for a time and afterward simcha shall spring up to him.

24 He will hide his words for a time and the lips of many shall declare his chochmah.

25 The mishle of da'at are in the treasures of chochmah: but Shabbat guarding piety is an abomination to a sinner.

26 If you lack chochmah, keep the mitzvot and אִתָּנָה shall give her to you.

27 For the fear of אִתָּנָה is chochmah and instruction: and emunah and meekness are His delight.

28 Distrust not the fear of אִתָּנָה when you are poor: and come not to Him with a double lev.

29 Be not a hypocrite in the sight of men and take tov heed what you speak.

30 Exalt not yourself, lest you fall and bring disparagement upon your being and so Ahlohim discover your secrets and cast you down in the midst of the kehilla because you came not in emet to the fear of אִתָּנָה but your lev is full of deceit.

2 My son, if you come to serve אֱלֹהִים, prepare your being for testing.

2 Set your lev right and constantly endure and make not haste in time of trouble.

3 Cleave to Him and depart not, that you may be increased at your end.

4 Whatever is brought upon you take cheerfully and be patient when you are changed to a lower estate.

5 For gold is tried in the fire and acceptable men in the furnace of adversity.

6 Believe in Him and He will help you; order your derech upright and trust in Him.

7 You that fear אֱלֹהִים, wait for His rachamim; and go not aside, lest you fall.

8 You that fear אֱלֹהִים, believe Him; and your reward shall not fail.

9 You that fear אֱלֹהִים, tikvah for tov and le olam va-ed lasting simcha and rachamim.

10 Look at the generations of old and see; did anyone that trusted in אֱלֹהִים stay confounded? Or, did any abide in His fear and was forsaken? Or, whom did He ever despise, that called upon Him?

11 For אֱלֹהִים is full of rachamim and chen, longsuffering and full of pity and forgives sins and saves in the time of affliction.

12 Woe be to fearful levavot and faint hands and the sinner that goes in two derachot.

13 Woe to him that is fainthearted. for he believes not fully; therefore shall he not be defended.

14 Woe to you that have lost patience. And what will you do when אֱלֹהִים shall visit you?

15 They that fear אֱלֹהִים will not disobey His Word; and they that love Him will keep His derachot.

16 They that fear אֱלֹהִים will seek that which is well pleasing to Him; and they that love Him shall be filled with The Torah.

17 They that fear אֱלֹהִים will prepare their levavot and humble their naphsoth in His sight,
18 Saying, We will fall into the hands of אֱלֹהִים and not into the hands of men: for as His majesty is, so is His rachamim.

3 Hear your abba, O children and do accordingly, that you may be safe.

2 For אֱלֹהִים has given the abba esteem over the children and has confirmed the authority of the eema over the sons.

3 Whoever esteems his abba makes an keporah for his sins:

4 And he that esteems his eema is as one that lays up treasure.

5 Whoever esteems his abba shall have simcha from his own children; and when he makes tefillah, he shall be heard.

6 He that esteems his abba shall have a long chayim; and he that is obedient to אֱלֹהִים shall be a comfort to his eema.

7 He that fears אֱלֹהִים will esteem his abba and will do service to his parents, as to his masters.

8 Esteem your abba and eema both in word and deed, that a bracha may come upon you from them.

9 For the blessing of the abba establishes the houses of children; but the curse of the eema roots out foundations.

10 Esteem not in the disparagement of your abba; for your abba's disparagement is no esteem to you.

11 For the esteem of a man is from the esteem of his abba; and an eema in disparagement is a reproach to the children.

12 My son, help your abba in his older age and grieve him not as long as he lives.

13 And if his memory and strength fail, have patience with him; and despise him not when you are in your full strength.

14 For the elderly care of your abba shall not be forgotten: and instead of sins, it shall be added to build you up.

15 In the yom of your affliction it shall be remembered; your sins also shall melt away, as the ice in warm weather.

16 He that forsakes his abba is as a blasphemer; and he that angers his eema is cursed of Ahlohim.

17 My son, go on with your business in meekness; so shall you be beloved by him that is approved.

18 The greater you are, the more you should humble yourself and you shall find chen before

אֱלֹהִים.

19 Many are in high places of renown: but sods are revealed to the meek.

20 For the Power of אֱלֹהִים is great and He is esteemed by the lowly.

21 Seek not things that are too hard for you, neither search the things that are above your strength.

22 But what is commanded to you, think upon it with reverence, for it is not needful for you to see with your eyes the things that are in secret.

23 Be not curious in unnecessary matters: for more things are shown to you, than other men understand

24 For many are deceived by their own vain opinion; and an evil suspicion has overthrown their mishpat.

25 Without eyes you shall want ohr: profess not the da'at therefore that you have not.

26 A stubborn lev shall fare evil at the end; and he that loves danger shall perish in it.

27 An obstinate lev shall be laden with sorrows; and the wicked man shall heap sin upon sin.

28 In the punishment of the proud there is no remedy; for the plant of wickedness has taken root in him.

29 The lev of the prudent will understand a parable; and an attentive ear is the longing of a wise man.

30 Mayim will quench a flaming fire; and rachamim makes a keporah for sins.

31 And he that returns tov for evil is mindful of that which may come in the future; and when he falls, he shall find help.

4 My son, defraud not the poor of his living and make not the needy eyes to wait long.

2 Make not a hungry being sorrowful; neither provoke a man in his distress.

3 Add not more trouble to a lev that is vexed; and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away your face from a poor man.

5 Turn not away your eye from the needy and give him no occasion to curse you:

6 For if he curses you in the bitterness of his being, his tefillah shall be heard by Him that made him.

7 Get yourself the love of the kehilla and bow your head to a great man.

8 Let it not grieve you to bow down your ear to the poor and give him a kind answer with meekness.

9 Deliver him that suffers wrong from the hand of the oppressor; and be not fainthearted when you sit in mishpat.

10 Be as an abba to the orphan and a husband to their eema: so shall you be as the Son of El-Elyon and He shall love you more than your eema does.

11 Chochmah exalts her children and lays hold of them that seek her.

12 He that loves her loves chayim; and they that seek her early, shall be filled with simcha.

13 He that holds her fast shall inherit esteem; and wherever she enters, אִיִּיז will bless.

14 They that serve her shall minister to The Set Apart One: and they that love her, אִיִּיז does love.

15 Whoever gives ear to her shall judge the goyim: and he that attends to her shall dwell securely.

16 If a man commit himself to her, he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him in his crooked derachot and bring fear and dread upon him and torment him with her discipline, until she may trust his nephesh and test him by her Torot.

18 Then will she return him to the straight derech and comfort him and show him her secrets.

19 But if he go astray, she will forsake him and give him over to his own ruin.

20 Observe opportunity and beware of evil; and be not ashamed when it concerns your nephesh.

21 For there is a shame that brings sin; and there is a shame which is esteem and chen.

22 Accept no flattery and let not the reverence of any man cause you to fall.

23 And refrain not to speak when there is occasion to do tov and hide not your chochmah in her beauty.

24 For by speech chochmah shall be known: and learning by the word of the tongue.

25 In no way speak against the emet; but be ashamed of the error of your ignorance.

26 Be not ashamed to confess your sins; and force not the course of the river.

27 Make not yourself an associate to a foolish man; neither accept the person of the mighty.

28 Strive for the emet to death and אִיִּיז shall fight for you.

29 Be not hasty with your tongue and in your tov deeds do not be slack.

30 Be not as a lion in your bayit, nor frantic among your avadim.

31 Let not your hand be stretched out to receive and shut when it is time to repay.

5 Set your lev upon your goods; and say not, I have enough for my chayim.

2 Follow not your own mind and your strength, to walk in the derachot of your lev:

3 And say not, Who shall control me for my works? For אֱלֹהִים will surely revenge your pride.

4 Say not, I have sinned and what harm has happened to me? For אֱלֹהִים is longsuffering, He will in no wise let you go.

5 Concerning keporah, be not without fear to add sin to sin:

6 And say not His rachamim is great; He will be pacified for the multitude of my sins: for rachamim and wrath come from Him and His indignation rests upon sinners.

7 Do not delay to shuv to אֱלֹהִים and do not put it off for another yom: for suddenly shall the wrath of אֱלֹהִים come forth and in your security, you shall be destroyed and perish in the yom of vengeance.

8 Set not your lev upon goods unjustly gotten, for they shall not profit you in the yom of calamity.

9 Be not swayed with every ruach and go not into every derech: for so does the sinner that has a double tongue.

10 Be steadfast in your binah; and let your word be the same.

11 Be swift to hear; and let your chayim be sincere; and with patience give answers.

12 If you have binah, answer your neighbor; if not, lay your hand upon your mouth.

13 Esteem and shame is in talk: and the tongue of man is his fall.

14 Be not called a gossiper and lie not in wait with your tongue: for a foul shame is upon the thief and an evil condemnation upon the double tongue.

15 Be not ignorant of anything in a great matter or a small matter.

6 Instead of a chaver become not an enemy; for thereby you shall inherit an ill name, shame and reproach: even so shall a sinner that has a double tongue.

2 Extol not yourself in the counsel of your own lev; that your being be not torn in pieces as a bull straying alone.

3 You shall eat up your leaves and lose your fruit and leave yourself as a dry eytz.

4 A wicked being shall destroy him that has it and shall make him to be laughed to scorn by his enemies.

5 Sweet language will multiply chaverim: and a pleasant speaking tongue will increase kind greetings.

6 Be in shalom with many: nevertheless have but one counsellor from a thousand.

7 If you would get a chaver, prove him first and be not hasty to credit him.

8 For one may be a chaver for his own agenda and may not abide in the yom of your trouble.

9 And there is a chaver who, being turned to enmity and strife, will discover your reproach.

10 Again, some chaverim may be companions at the shulchan but not continue in the yom of your affliction.

11 But in your prosperity he will be as yourself and will be bold over your avadim.

12 If however you are brought low, he will be against you and will hide himself from your face.

13 Separate yourself from your enemies and take heed of your chaverim.

14 A faithful chaver is a strong defense: and he that has found such a one has found a treasure.

15 Nothing does affect a faithful chaver and his excellency is invaluable.

16 A faithful chaver is the medicine of chayim; and they that fear אֱלֹהִים shall find Him.

17 Whoever fears אֱלֹהִים shall make real chaverim: for he will treat them even as he treats himself.

18 My son, gather instruction from your youth up: so shall you find chochmah even in your old age.

19 Come to her as one that plows and sows and wait for her tov fruits: You will have to work at it for a while but you will soon be enjoying what you have earned.

20 She is very unpleasant to the unlearned: he that is without binah will not remain with her.

21 She will lie upon him as a mighty stone of trials; and he will cast her from him before long.

22 For chochmah is according to her name and she is not manifest to many.

23 Give ear, my son, receive my advice and refuse not my counsel,

24 And put your feet into her chains and your neck into her yoke.

25 Bow down your shoulder and bear her and be not grieved with her bonds.

26 Come to her with your whole lev and keep her derachot with all your power.

27 Search and seek and she shall be made known to you: and when you have gotten hold of her, let her not go.

28 For eventually you shall find her rest and that shall be turned to your simcha.

29 Then shall her fetters be a strong defense for you and her yoke a robe of esteem.

30 For there is a golden ornament upon her and her bands are purple lace.

31 You shall put her on as a robe of esteem and shall put her around you as a keter of simcha.

32 My son, if you will, you shall be taught: and if you will apply your mind, you shall be clever.

33 If you love to shema, you shall receive binah: and if you bow your ear, you shall be wise,

34 Stand in the multitude of the zechanim; and cleave to him that is wise.

35 Be willing to hear every tzadik discourse; and let not the mishle of binah escape you.

36 And if you see a man of binah, go frequently to him and let your foot wear out the steps of his door.

37 Let your mind be upon the chukim of אֱלֹהִים and meditate continually in His mitzvot: He shall establish your lev and give you chochmah at your own yearning.

7 Do no evil, so shall no harm come to you.

2 Depart from the unjust and iniquity shall turn away from you.

3 My son, sow not upon the ground of unrighteousness and you shall not reap them sevenfold.

4 Seek not from אֱלֹהִים preeminence, neither of the melech the seat of esteem.

5 Justify not yourself before אֱלֹהִים; and boast not of your chochmah before The Melech.

6 Seek not to be shophet, being not able to take away iniquity; lest at any time you fear the person of the mighty, a stumbling block in the derech of your uprightness.

7 Offend not against the multitude of a city and then you shall not disgrace yourself among your people.

8 Bind not one sin upon another; for even in one you shall not be unpunished.

9 Say not, Ahlohim will look upon the multitude of my offerings and when I offer to El-Elyon Ahlohim, He will accept it.

10 Be not fainthearted when you make tefillah and neglect not to give charity.

11 Laugh no man to scorn in the bitterness of his being: for there is One who humbles and exalts.

12 Devise not a lie against your brother; neither do the same to your chaver.

13 Do not use any manner of lying: for the custom of it is not tov.

14 Use not many words in a multitude of zechanim and make not much babbling when you make tefillah.

15 Hate not laborious work, neither farming, which El-Elyon has ordained.

16 Number not yourself among the multitude of sinners but remember that wrath will not tarry long.

17 Humble yourself greatly: for the vengeance of the wicked is fire and worms.

18 Change not a chaver for any tov by any means; neither a faithful brother for the gold of Ophir.

19 Don't miss out on a wise and tov woman: for her chen is above gold.

20 Seeing that your eved works hard, entreat him not with evil. nor the hireling that gives himself wholly for you.

21 Let your being love a tov eved and defraud him not of liberty.

22 Have you cattle? Look out for them: and if they be for your profit, keep them with you.

23 Have you children? Instruct them and teach them discipline from their youth.

24 If you have daughters, keep them virtuous and don't be too indulgent with them.

25 Marry your daughter and so shall you have performed a weighty matter: but give her to a man of binah.

26 If you have a tov isha, do not give her a Sefer Keritut but do not trust yourself to someone you don't hold in ahava.

27 Esteem your abba with your whole lev and forget not the birth sorrows of your eema.

28 Remember that you were begotten by them; and how can you recompense them for the things that they have done for you?

29 Fear אִתָּךְ with all your being and reverence His kohaneem.

30 Treasure Him that made you with all your strength and forsake not His avadim.

31 Fear אִתָּךְ and so esteem the kohaneem; and give them their portion, as it is commanded to you; the bikkurim and the trespass offering and the gift of the shoulders and the sacrifices of sanctification and the bikkurim of the set apart things.

32 And stretch your hand to the poor, that your blessing may be perfected.

33 A gift has chen in the sight of every man living; for the dead retain it not.

34 Fail not to be with them that weep and mourn with them that mourn.

35 Be not slow to visit the sick: for that shall make you to be beloved.

36 Whatever you do, remember that some yom you must die. As long as you keep this in mind, you will never sin.

8 Do not challenge a person who has influence; you may fall into his power.

2 Do not quarrel with someone rich; he may bribe people to turn against you. Gold has destroyed many people and corrupted melechim.

3 Don't argue with someone who talks too much; you will just be adding fuel to his fire.

4 Don't make fun of someone who has bad manners; he may insult your ancestors.

5 Don't criticize someone if he is already turning away from sin. Remember that we are all guilty.

6 Never think less of someone because he is old; some of us are growing old, too.

7 Rejoice not over your greatest enemy being dead but remember that we all die.

8 Do not disregard what the wise have said. Study their mishle; from them you can learn to be cultured and to serve great people.

9 Pay attention to what old people say, for they learned from those who came before them. You can learn from them and they can teach you how to have an answer ready when you need one.

10 You should not provide a sinner with more opportunity to sin. You might get hurt yourself; it's as easy as getting burned while adding logs to a fire.

11 You should not get up and walk out on someone who is insolent. He might twist your words and use them against you.

12 You should not lend anything to someone more powerful than you. If you do, you might as well consider it lost.

13 You should not guarantee anyone else's loan to an extent that you cannot afford. You must be prepared to pay any such guarantee.

14 You should not bring a lawsuit against a shophet. He will win because of his position.

15 You should not travel with anyone who is reckless. It will cause you nothing but trouble. He will do any foolish thing he pleases and you will die with him.

16 You should not get into an argument with anyone who has a hot temper or go to some place where

the two of you will be alone. Violence means nothing to such a person and he will attack you when there is no one to help you.

17 You should not ask a stupid person for advice. He will not be able to keep secret what you tell him.

18 You should not do anything in front of a ger that should be kept secret. There is no way of knowing what will happen if you do.

19 You should not reveal your most private thoughts to anyone. If you do, you may as well throw away any chance of simcha.

9 Don't be jealous of the isha you love. You will only be teaching her how to do you harm.

2 Do not surrender your dignity to any woman.

3 Keep away from other men's wives or they will trap you.

4 Don't keep company with female musicians; they will trick you.

5 Don't look too intently at a virgin, or you may find yourself forced to pay a bride price.

6 Don't give yourself to prostitutes, or you may lose everything you own.

7 So don't go looking about in the streets or wandering around in the run-down parts of town.

8 When you see a tov-looking woman, look the other way; don't let your mind dwell on the beauty of any woman who is not your isha. Many men have been led astray by a woman's beauty. It kindles passion as if it were fire.

9 Don't sit down to eat with another man's isha or join her for a drink. You may give in to the temptation of her charms and be destroyed by your passion.

10 Never abandon old chaverim; you will never find a new one who can take their place. Friendship is like wine; it gets better as it grows older.

11 Don't be jealous of a sinner's success; you don't know what kind of disaster is in store for him.

12 Don't take pleasure in the things that make unrighteous people happy; remember that they will be held guilty as long as they live.

13 If you keep away from someone who has the power to put you to death, you will not have to fear for your chayim; but if you must go near him, be very careful, or he may kill you. Be conscious that you are walking among hidden traps, that you are an easy target.

14 Get to know the people around you as well as you can and take advice only from those who are qualified to give it.

15 Engage in conversation with intelligent people and let The Torah of El-Elyon be the topic of your discussions.

16 And let just men eat and drink with you; and let your esteem be in the fear of אֱלֹהִים.

17 A skilled worker is admired for the things he makes and a leader's chochmah is proven by his words.

18 Someone who speaks rashly and recklessly is feared and hated by everyone in town.

10 A wise ruler will educate his people and his government will be orderly.

2 All the officials and all the citizens will be like their ruler.

3 An uneducated Melech will ruin his people but a government will grow strong if its rulers are wise.

4 אֱלֹהִים sees to the government of the olam and brings the tzadik person to power at the right time.

5 The success of that person is in אֱלֹהִים's hands.

אֱלֹהִים is the source of the esteem given to any official.

6 Don't be angry with someone le olam va-ed for every little thing he does wrong. Don't do anything out of injured pride.

7 Arrogance and injustice are hated by both אֱלֹהִים and people.

8 Injustice, arrogance and wealth cause nations to fall from power and others then rise to take their place.

9 We are only dust and ashes; what have we got to be proud of? Our gooff decays even while we are alive.

10 A long illness puzzles the doctor. Even a melech may be alive today and dead tomorrow.

11 When a person dies, all he then possesses is worms, flies and maggots.

12 Pride has its beginning when a person abandons אֱלֹהִים, his maker.

13 Pride is like a fountain pouring out sin and whoever persists in it will be full of wickedness. That is why אֱלֹהִים brought terrible punishments on some people and completely destroyed them.

14 אֱלֹהִים has overthrown melechim and put humbler people in their place.

15 אֱלֹהִים has pulled up nations by the roots and established humbler ones in their place.

16 אֱלֹהִים has overthrown empires and completely devastated their lands.

17 He destroyed some so completely that they are not even remembered anymore.

18 The Creator never intended for human beings to be arrogant and violent.

19 Who deserves esteem? The human race does, because people fear אֱלֹהִים. Who does not deserve esteem? Also the human race does not, because people break אֱלֹהִים's mitzvot.

20 A leader should be esteemed by those who follow him;

21 And אִיִּיִּי honors those who fear Him.

22 Rich people, famous people and poor people all take pride in their fear of אִיִּיִּי.

23 It is not right to refuse esteem to a poor person who is intelligent and it is not right to give esteem to a sinner.

24 People of influence, rulers and shophtim will be esteemed but none of them is greater than a person who fears אִיִּיִּי.

25 An eved who has chochmah will have free citizens serving him; and if they are sensible, they will not resent it.

26 When you do your work, don't make a show of your skill and don't try to put on a show when you are in trouble.

27 It is better to work and have more than you need, than to go around boasting but hungry.

28 My child, keep your self respect but remain modest. Value yourself at your true worth.

29 There is no excuse for a person to run himself down. No one respects a person who has no respect for himself.

30 Poor people can be esteemed for their tov sense and rich people can be esteemed for their wealth.

31 If someone is esteemed while he is poor, think how much he will be esteemed if he becomes rich. If someone is despised while he is rich, think how much more he will be despised if he becomes poor.

- 11** Chochmah lifts up the head of him that is of low degree and makes him to sit among great men.
- 2 Commend not a man for his beauty; neither abhor a man for his outward appearance.
- 3 The bee is little among things that fly; but her fruit is the best of sweet things.
- 4 Boast not of your clothing and raiment and exalt not yourself in the yom of esteem: for the works of

אֱלֹהִים are wonderful and His works among men are hidden.

5 Many melechim have sat down upon the ground; and one that was never respected before has worn the keter.

6 Many mighty men have been greatly disgraced; and the esteemed delivered into other men's hands.

7 Blame not before you have examined the emet: understand first and then rebuke.

8 Answer not before you have heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerns you not; and sit not in mishpat with sinners.

10 My son, meddle not with many matters: for if you meddle much, you shall not be innocent; and if you follow after these matters, you shall not obtain, neither shall you escape by fleeing.

11 There is one that labors hard and fast and still falls behind.

12 Again, there is another that is slow and has need of help, wanting ability and full of poverty; yet the eyes of אֱלֹהִים looked upon him for tov and raised him up from his low estate,

13 And lifted up his head from misery; so that many saw that from אֱלֹהִים is true shalom.

14 Prosperity and adversity, chayim and death, poverty and riches, all come from אֱלֹהִים.

15 Chochmah, da'at and binah of The Torah, are of אֱלֹהִים: love and The Derech of tov works, are from Him.

16 Error and darkness had their beginning together with sinners: and evil shall grow old with them that revel in it.

17 The gifts of אֱלֹהִים remains with the favored and His chen brings prosperity le-olam-va-ed.

18 Someone may grow rich by working hard and denying himself pleasure but what does he get for it?

19 He says to himself, Now I can finally sit back and enjoy what I have worked for. But he has no idea how long it will be before he must die and leave his wealth to others.

20 Be steadfast in your brit and stay in your work.

21 Marvel not at the works of sinners; but trust in אֱלֹהִים and remain in your labor: for it is an easy thing in the sight of אֱלֹהִים to suddenly make a poor man rich.

22 The blessing of אֱלֹהִים is in the reward of the tzadikim and suddenly He makes their brachot flourish.

23 Say not, What profit is there of my service? And what tov things shall I have from now on?

24 Again, say not, I have enough and possess many things and what evil shall I have from now on?

25 In the yom of prosperity there is a forgetfulness of affliction: and in the yom of affliction there is no more remembrance of prosperity.

26 For it is an easy thing for אֱלֹהִים in the yom of death to reward a man according to his derachot.

27 The affliction of an hour makes a man forget pleasure: and in the end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children's legacy.

29 Bring not every man into your bayit: for the deceitful man has many tricks.

30 A proud person is a decoy to lure you into danger; like a spy, he will look for your weaknesses.

31 For he lies in wait and turns tov into evil; and in things worthy of esteem, he will blame you.

32 By a spark of fire a heap of coals is kindled: and a sinful man lays wait for dahm.

33 Take heed of a mischievous man, for he works wickedness; lest he bring upon you a perpetual blot.

34 If you bring a ger into your bayit with you, it will only cause trouble, even between you and your own mishpacha.

12 When you do a tov mitzvah, make sure you know who is benefiting from it; then what you do will not be wasted.

2 You will be repaid for any kindness you show to a tzadik person. If he doesn't repay you, El-Elyon will.

3 No tov ever comes to a person who gives comfort to the wicked; it is not a tzadik act.

4 Give to His people but don't help sinners.

5 Do tov to humble people but don't give anything to those who are not devout. Don't give them food, or they will use your kindness against you. Every tov thing you do for such people will bring you twice as much trouble in return.

6 The אִיִּים Himself hates sinners and He will punish them.

7 Give to tov people but do not help sinners.

8 When things are going well, it is hard to tell who your real chaverim are but in hard times you can recognize your enemies;

9 Even your chaverim will leave you then. But when you are successful, your enemies will act like chaverim.

10 Never trust an enemy; his wickedness is as destructive as rust.

11 Shomer and be on guard against him, even if he acts ever so humble. He is like a metal mirror that rusts away if you don't keep it polished.

12 Seat an enemy at your right hand and the next thing you know he'll be trying to get your own place

of esteem. Put him next to you and he will overthrow you. Then you will realize the error of my words and be stung with regret when you remember them.

13 Nobody feels sorry for snake charmers or wild animal tamers who get bitten,

14 And nobody will feel sorry for you if you run around with sinners and get involved in their evil.

15 An enemy will stay with you for a while but not when trouble comes.

16 He will speak fine words while he plots how to trap you. He will pretend to share your sorrows but he will kill you if he gets a chance.

17 If trouble comes your way, you will find him waiting, ready to trip you up while he pretends to help you.

18 He will be a different person then, rubbing his hands, nodding his head and spreading rumors about you.

13 If you touch tar, it will stick to you and if you keep company with arrogant people, you will come to be just like them.

2 Don't try to lift something too heavy for you and don't keep company with people who are richer and more powerful than you. You cannot keep a clay pot next to an iron kettle; the pot will break if it hits the kettle.

3 If a rich person wrongs someone, he can afford to add insult to injury; but if a poor person is wronged, he is forced to apologize for himself.

4 A rich person will use you as long as he can profit from it but when you need him, he will leave you helpless.

5 He will live with you as long as you have anything and will gladly drain you dry.

6 If he needs you, he will trick you with his smiles and cheerful, kindly words. Do you need anything? He will ask.

7 He will feed you until you are embarrassed. Finally, when he has drained you two or three times over, he will laugh at you. If you see him later, he will pretend he doesn't know you and will pass you by.

8 Be careful not to be misled; you can be enjoying yourself and suddenly find yourself humiliated.

9 If you are invited to the home of someone influential, be reserved in your behavior. Then he will invite you more often.

10 If you push yourself on him, he will put you in your place. On the other hand, if you keep your distance from him, he will forget about you.

11 Don't pretend to be his equal or trust everything he says. In spite of all of his long and polite conversation, he is testing you.

12 If a person does not keep confidences, he is cruel; he will not hesitate to hurt you or have you put in jail.

13 Keep your secrets to yourself and be very careful, for you are always walking on dangerous ground.

14 As long as you live, love ﷻ and call on Him to rescue you.

15 Every creature prefers its own kind and people are no different.

16 Just as animals of the same species flock together, so people keep company with people like themselves.

17 A sinner has no more in common with a devout person than a wolf has with a lamb.

18 Rich people have no more in common with poor people than hyenas have with dogs.

19 The rich hunt down the poor just as lions hunt down wild donkeys in the open country.

20 Arrogant people have nothing but scorn for the humble and the rich think of the poor in the same way.

21 When a rich person stumbles, his chaverim will steady him but if a poor person falls, his chaverim will have nothing to do with him.

22 When someone rich makes a mistake, there are many people to cover up for him and explain away all the things he never should have said. But let someone poor make a mistake and he gets nothing but criticism. Even if what he says makes tov sense, nobody will listen.

23 When a rich person speaks, everyone is silent and they tehilla him to the shamayim for what he says. But let a poor person speak and everybody says, Who is that? They push him down if he so much as stumbles.

24 There is nothing wrong with being rich if you haven't sinned to get that way. But there is nothing sinful about being poor either. Only the lost think so.

25 It's what is in your lev that makes the expression on your face be in simcha or sad.

26 If you feel cheerful, you will look cheerful, although making up mishle calls for some intense thought.

14 Blessed is the man that has not slipped with his mouth and is not pierced with the multitude of sins.

2 Blessed is he whose conscience has not condemned him and who is not fallen from his tikvah in אִשְׁתָּוּת.

3 It isn't right for someone who is selfish to be rich. What use is money to a stingy person?

4 If you deny yourself in order to accumulate wealth, you are only accumulating it for someone else.

Others will use your riches to live in luxury.

5 How can you be generous with others if you are stingy with yourself, if you are not willing to enjoy your own wealth?

6 No one is worse off than someone who is stingy with himself; it is a sin that brings its own punishment.

7 When such a person does something tov, it is only by accident; his selfishness will sooner or later be evident.

8 A selfish person is evil; he turns his back on people's needs;

9 And is never satisfied with what he has. Greed will shrivel up a person's nephesh.

10 Some people are too stingy to put lechem on their own table.

11 My child, treat yourself as well as you can and bring worthy offerings to אףאז.

12 Remember that death is coming for you some yom and you haven't been told when that will be.

13 Before that yom comes, be kind to your chaverim; be as generous as you can.

14 Don't deny yourself a single yom's enjoyment. If there is something you want to do and it is not in violation of Torah, go ahead.

15 Some yom all that you have worked for will be divided up and given to others.

16 So be generous; but also be willing to receive from others. Enjoy yourself, for you will not find any pleasures in the olam of the dead.

17 The human gooff wears out like a piece of clothing. The ancient Torah decrees that we must die.

18 Human beings are like leaves on a spreading
eytz. New growth takes the place of the fallen
leaves; while some of us die, others are being born.
19 Everything made by human hands will decay and
perish, along with the person who made it.
20 It is a person with simcha, who is concerned with
cochmah, who uses common tov sense.
21 Anyone who studies the ways of chochmah will
also learn her secrets.
22 Go after cochmah like a hunter looking for game.
23 Look into her windows and listen at her doors.
24 Camp as close to her bayit as you can get;
25 And you will have a fine place to live.
26 Build your bayit there, safe beneath her
protecting branches.
27 There shaded from the heat.

15 He that fears אִתָּאָז will do tov and he that has
the da'at of The Torah shall obtain her.
2 And as an eema shall she meet him and receive
him as an isha married of a virgin.
3 With the lechem of binah shall she feed him and
give him the mayim of chochmah to drink.
4 He shall be stayed upon her and shall not be
moved; and shall rely upon her and shall not be
confounded.
5 She shall exalt him above his neighbors and in the
midst of the kehilla shall she open his mouth.
6 He shall find simcha and a keter of gilah and she
shall cause him to inherit an everlasting name.
7 But foolish men shall not attain her and sinners
shall not see her.
8 For she is far from pride and men that are liars
cannot remember her.
9 Tehillot are not becoming in the mouth of a sinner,
for it was not sent to him by אִתָּאָז.

10 For tehillot shall be uttered in chochmah and אֱלֹהִים will prosper it.
11 Say not, It is through אֱלֹהִים that I fell away: for you ought not to do the things that He hates.
12 Say not, He has caused me to err: for He has no need of the sinful man.
13 אֱלֹהִים hates all abomination; and they that fear Ahlohim love it not.
14 He himself made man from Beresheeth and left him in the hand of his own counsel;
15 If you will, keep the mitzvoth and perform acceptable faithfulness.
16 He has set fire and mayim before you: stretch forth your hand to which one you will choose.
17 Before man is chayim and death; and what he chooses shall be given to him.
18 For the chochmah of אֱלֹהִים is great and He is mighty in Power and beholds all things:
19 And His eyes are upon them that fear Him and He knows every work of man.
20 He has commanded no man to do wickedly, neither has He given any man license to sin.

16 Do not long for a multitude of unprofitable children, neither delight in wicked sons.
2 Though they multiply, rejoice not in them, except the fear of אֱלֹהִים be with them.
3 Trust not in their chayim, neither respect their multitude: for one that is tzadik, is better than a thousand; and better it is to die without children, than to have them that are wicked.
4 For by one that has binah shall the city be replenished: but the kindred of the wicked shall speedily become desolate.
5 Many such things have I seen with my eyes and my ear has heard greater things than these.

6 In the kehilla of the wicked shall a fire be kindled;
and in a rebellious nation wrath is set on fire.

7 He was not pacified toward the old giants, who fell
away in the strength of their foolishness.

8 Neither spared He the place where Lot sojourned
but abhorred them for their pride.

9 He pitied not the people of perdition, who were
taken away in their sins:

10 Nor the six hundred thousand footmen, who
were gathered together in the hardness of their
levavot.

11 And if there is even one stiff-necked among the
people, it is a marvel if he escapes unpunished: for
rachamim and wrath are with Him; He is mighty to
forgive and to pour out displeasure.

12 As His rachamim is great, so is His correction
also: He shophtim a man according to his works.

13 The sinner shall not escape with his spoils: and
the patience of the tzadikim shall not be frustrated.

14 Make way le olam va-ed for every work of
rachamim: le olam va-ed, man shall find according
to his works.

15 אִרְאַז hardened Pharaoh's lev, so that he should
not know Him, that His powerful works might be
known to the olam.

16 His rachamim is manifest to every creature; and
He has separated his ohr from the darkness with a
plumbline.

17 Say not, I will hide myself from אִרְאַז: shall any
remember me from above? I shall not be
remembered among so many people: for what is my
being among such an infinite number of creatures?

18 Behold, the shamayim and the shamayim of
shamayim, the deep and the earth and all that in it
is, shall be moved when He shall visit.

19 The mountains also and foundations of the earth be shaken with trembling, when אֱלֹהִים looks upon them.

20 No lev can think upon these things worthily: and who is able to conceive His derachot?

21 It is a tempest which no man can see: for the most part of His works are hidden.

22 Who can declare the works of His justice? Or, who can endure them? For His brit is far off and the trial of all things is in the end.

23 He that lacks binah will think upon vain things: and a foolish man imagines foolishness.

24 My son, listen to me and learn da'at and mark my words with your lev.

25 I will give you diligent and accurate instruction.

26 The works of אֱלֹהִים are done in mishpat from the beginning: and from the time He made them, He gave everything a place of their own.

27 He arranged everything in an eternal order and decreed that it should be that way le-olam-va-ed.

Not one part of creation ever grows hungry; no part grows tired or stops its work.

28 None of them hinders another and they shall never disobey His Word.

29 After this אֱלֹהִים looked upon the earth and filled it with His brachot.

30 He covered it with all kinds of creatures that must die and return to the dust.

17 Then אֱלֹהִים formed human beings from the dust and sent each of them back to it again.

2 He gave them only a limited time to live; but He gave them authority over everything on earth.

3 He made them to be like Himself, and gave them His own strength.

4 He made all other creatures afraid of them; He gave them authority over all the animals and birds.

5 אֱלֹהִים gave them the five senses but he also gave them a sixth, intelligence and a seventh, reason, which enables them to interpret what comes to them through the senses.

6 He gave them their tongues, their eyes, their ears, their minds and their consciences.

7 He filled them with da'at and binah and showed them the difference between tov and evil.

8 He gave them His own insight to let them see the majesty of His creation.

9 And He allowed them to take pride le-olam-va-ed in His marvelous deeds.

10 They will give tehilla to His kadosh Name and proclaim the greatness of all He does.

11 He made da'at available to them and gave them The Torah as a source of chayim.

12 He made an eternal brit with them and revealed His mitzvoth to them.

13 They saw the splendor of His majesty and heard the esteem of His voice.

14 He warned them against unrighteousness and taught each person how to treat others.

15 אֱלֹהִים is always aware of what people do; there is no way to hide from him.

16 From childhood on they tend to be evil; their levavot are like stone and they don't seem to be able to make it more human.

17 He divided the nations of the whole olam. He gave each nation its own ruler but Yisrael is אֱלֹהִים 's own possession.

18 Whom being His bachor, He nourishes with discipline and giving them the ohr of His ahava does not forsake them.

19 אֱלֹהִים is always watching what people do; everything they do is as clear as the yom to Him.

20 None of their sins are hidden from Him; He is aware of them all.

21 But אֱלֹהִים is full of favor and knows His creatures; so He has spared them rather than abandon them.

22 When we give to the poor, אֱלֹהִים considers it as precious, as a valuable ring. Human kindness is as precious to Him as chayim itself.

23 Later He will judge the wicked and punish them; they will get what they deserve.

24 But אֱלֹהִים will allow those who make teshuvah to return to Him. He always gives encouragement to those who are losing tikvah.

25 Come to אֱלֹהִים and leave your sin behind. Make tefillah sincerely, that He will help you live a better chayim.

26 Return to אֱלֹהִים and turn away from sin. Have an intense hatred for wickedness; He will lead you of darkness into the ohr of health.

27 Those who are alive can give hodu to אֱלֹהִים but can anyone in the realm of the dead shir tehillot to אֱלֹהִים?

28 A person who is alive and well can shir אֱלֹהִים's tehillot; but the dead, who no longer exist, have no way to give Him hodu.

29 How great is אֱלֹהִים's rachamim and forgiveness to those who make teshuvah to Him.

30 But this is not the nature of human beings; not one of us is immortal.

31 Nothing is brighter than the shemesh but even the shemesh's ohr fails during an eclipse. How much easier it is for human thoughts to be eclipsed by evil.

32 אֱלֹהִים can look out over all the cochavim in the shamayim. Human beings? They are just dust and ashes.

18 He that lives le-olam-va-ed has created all things in general.

2 אִי־אֵל only is tzadik and there is none other but He,

3 Who governs the olam with the palm of His hand and all things obey His will: for He is The Melech of all, by His Power dividing set apart things among them from the profane.

4 To whom has He given Power to declare His works? And who shall find out His noble acts?

5 Who shall calculate the strength of His majesty? And who shall also tell His rachamim?

6 As for the wondrous works of אִי־אֵל, there may nothing be taken from them, neither may anything be added to them, neither can the foundation of them be found out.

7 When we come to the end of that story, we have not even begun; we are simply at a loss for words.

8 What is man and for what purpose does he serve? What is his tov and what is his evil?

9 The number of a man's yamim at the most are a hundred years.

10 As a drop of mayim to the sea and a pebble in comparison to the sand; so are a thousand years to the yamim of perpetuity.

11 Therefore is Ahlohim patient with them and pours forth His rachamim upon them.

12 He saw and perceived their end to be evil; therefore He multiplied His rachamim.

13 The rachamim of man is toward his neighbor; but the rachamim of אִי־אֵל is upon all flesh: He reproves, nurtures, teaches and brings again, as a Shepherd His flock.

14 He has rachamim on them that receive discipline and that diligently seek after His mishpatim.

15 My son, blemish not your tov deeds, neither use uncomfortable words when you give anything.

16 Shall not the dew relieve one from the heat? So is a tov word better than a gift.

17 See, is not a word better than a gift? But both are with a gracious man.

18 It is stupid to be unkind and insulting. No one's eyes are going to sparkle at a gift that you resent giving.

19 Learn before you speak and guard your health before you become sick.

20 Before mishpat examine yourself and in the yom of visitation you shall find rachamim.

21 Humble yourself before you become sick and in the time of sins make teshuvah.

22 Let nothing hinder you to pay your vow in due time and defer not until death to be justified.

23 Before you make tefillah, prepare yourself; and be not as one that tries אִי־אֵל.

24 Think upon the wrath that shall be at the end and the time of vengeance, when He shall turn away His face.

25 When you have enough, remember the time of hunger: and when you are rich, think upon poverty and the needy.

26 From the boker until the same evening, things can change quickly before אִי־אֵל.

27 A wise man will fear in everything and in the yom of sinning he will beware of offence: but a fool knows not what time it is.

28 Every man of binah knows chochmah and will give tehilla to him that found her.

29 They that were of binah in sayings became also wise themselves and poured forth exquisite mishle.

30 Go not after your lusts but refrain yourself from your appetites.

31 If you give your being the longings that please it, she will make you a laughingstock to your enemies that malign you.

32 Don't indulge in luxurious living; the expense of it will ruin you.

33 Don't make yourself a beggar by borrowing for expensive banquets when you don't have enough money of your own.

19 A laboring man that is given to drunkenness shall not be rich: and he that contemns small things shall fall little by little.

2 Wine and women will make men of binah to fall away: and he that cleaves to harlots will become unwise.

3 Moths and worms shall have him as a heritage and such a man shall be taken away.

4 He that is hasty to give credit is foolish; and he that sins shall offend against his own being.

5 Whoever takes pleasure in wickedness shall be condemned: but he that resists pleasures crowns his chayim.

6 He that can rule his tongue shall live without strife; and he that hates babbling shall have less evil.

7 Do not repeat that which is told to you, and you shall be far better.

8 Whether it be to chaver or foe, talk not of other men's lives; and if you would be without offence, reveal them not.

9 Whoever hears you will take notice of it and sooner or later will hate you for it.

10 If you have heard a word, let it die with you; and be silent, it will not burst you.

11 A fool travails with a word, as a woman in labor with child.

12 As an arrow that sticks in a man's thigh, so is a word within a fool's belly.

13 If you hear that a chaver has done something wrong, ask him about it. Maybe it isn't emet. If it is emet, he won't do it again.

14 If you hear that a neighbor has said something he shouldn't, ask him about it. Maybe he didn't say it. If he did, he won't say it again.

15 Admonish a chaver: for many times it is a slander and believe not every tale.

16 There is one that slips in his speech but not from his lev; and who is he that has not offended with his tongue?

17 Admonish your neighbor before you threaten him; and not being angry, give place to The Torah of El-Elyon.

18 The fear of אֱלֹהִים is the first step to be accepted by Him and chochmah obtains His love.

19 The da'at of the mitzvoth of אֱלֹהִים is the doctrine of chayim: and they that do things that please Him, shall receive the fruit of the eytz of immortality.

20 The fear of אֱלֹהִים is all chochmah; and in all chochmah is the performance of The Torah and the da'at of His omnipotence.

21 If an eved says to his master, I will not do as it pleases you; though afterward he does it, he angers him that nourishes him.

22 The da'at of wickedness is not chochmah, neither at any time is the counsel of sinners wise.

23 There is a wickedness and the same is an abomination; and there is a fool lacking chochmah.

24 He that has small binah and fears Ahlohim, is better than one that has much chochmah and transgresses The Torah of El-Elyon.

25 It is possible to be marvelously clever and still be dishonest, or to get what you want by being absurdly polite.

26 There is a wicked man that hangs down his head in false humility; but inwardly he is full of deceit,

27 They will turn their faces away and pretend not to hear you but they'll take advantage of you when you least expect it.

28 If for some reason they are unable to sin now, they'll get round to it at the first opportunity.

29 You can know people by their appearance. The first time you look at them, you can tell if they have tov sense.

30 Their character shows in the way they dress, the way they laugh and the way they have their halacha.

20 There is a reproof that is not comely: again, some man holds his tongue and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesses his fault shall be preserved from hurt.

3 How tov is it, when you are reproved, to make teshuvah. For so shall you escape willful sin.

4 As is the lust of a eunuch to deflower a virgin; so is he that executes mishpat with violence.

5 There is one that keeps silent and is found with cochmah: and another by much babbling becomes hateful.

6 One man holds his tongue because he has no answer: and another keeps silent, knowing his time.

7 A man of cochmah will hold his tongue until he sees opportunity: but a babbler and a fool will regard no time.

8 He that uses many words shall be abhorred; and he that takes to himself authority in it shall be hated.

9 There is a sinner that has tov success in evil things; and there is a gain that turns to loss.

10 There is a gift that shall not profit you; and there is a gift whose recompence is double.

11 Esteem can be followed by disgrace but there are people who have risen from obscurity to places of esteem.

12 There is that buys much for a little and repays it sevenfold.

13 A wise man by his words makes himself beloved:
but the chen of fools shall be poured out.

14 If such a person gives you something, it won't do
any tov; it won't be as valuable as he thinks it is.

15 He isn't generous with anything but criticism,
which he will shout for all the olam to hear. If he
lends you something this yom, he'll want it back
tomorrow.

16 Then that fool will say, Nobody likes me. Nobody
appreciates what I do for them. They'll take what I
give them but then talk about me behind my back.

17 And he's right; he's a constant joke to everyone.

18 To slip upon a pavement is better than to slip
with the tongue: so the fall of the wicked shall come
speedily.

19 A foolish untimely tale will always be in the
mouth of the unwise.

20 A sentence of cochmah shall be rejected when it
comes out of a fool's mouth; for he will not speak it
in due season.

21 If a person is too poor to afford sin, he can rest
without a guilty conscience.

22 You can lose all your self respect by being
reluctant to speak up in the presence of stupidity.

23 If you promise a chaver something because you
are too bashful to say no, you're making an enemy
needlessly.

24 A lie is a foul blot in a man, yet it is continually in
the mouth of the untaught.

25 A thief is better than a man that is accustomed to
lie: but they both shall have destruction as their
legacy.

26 The disposition of a liar lacks chen and his
shame is ever with him.

27 A man of cochmah shall promote himself to
esteem with his words: and he that has binah will
please great men.

28 He that tills his land shall increase his harvest:
and he that pleases great men shall get pardon for
iniquity.

29 Gifts and bribes make even those with chochmah
blind to the emet and prevent them from being
honest in their criticism.

30 Chochmah that is hidden and treasure that is
hoarded up, what profit is in them both?

31 Better is he that hides his folly than a man that
hides his chochmah.

32 Necessary patience in seeking אִתְּנָה is better
than he that leads his chayim without a guide.

21 My son, have you sinned? Do so no more but
ask pardon for your former sins.

2 Flee from sin as from the face of a serpent: for if
you come too near it, it will bite you: the teeth of it
are as the teeth of a lion, slaying the beings of men.

3 All iniquity is as a two edged sword, the wounds of
it cannot be healed.

4 To terrify and do wrong will waste riches: so the
bayit of proud men shall be made desolate.

5 A tefillah out of a poor man's mouth reaches to the
ears of Ahlohim and his mishpat comes speedily.

6 He that hates to be reprov'd is in the derech of
sinners: but he that fears אִתְּנָה will make teshuvah
from his lev.

7 An eloquent man is known far and near; but a
man of binah knows when he slips.

8 He that builds his bayit with other men's money is
like one that gathers himself stones for the tomb of
his burial.

9 The kehilla of the wicked is like a pile of junk: and
the end of them all is a flame of fire to destroy them.

10 The derech of sinners is made plain with stones
but at the end of it is the pit of Sheol.

11 He that keeps The Torah of אִתְּךָ gets the binah from it: and the perfection of the fear of אִתְּךָ is chochmah.

12 He that is not wise will not be taught: but there is a chochmah which multiplies bitterness.

13 The da'at of a wise man shall abound like a flood: and his counsel is like a pure fountain of chayim.

14 The inner parts of a fool are like a broken vessel and he will hold no da'at as long as he lives.

15 If a smart man hears a wise word, he will commend it and add to it: but as soon as one of no binah hears it, it displeases him and he casts it behind his back.

16 The talk of a fool is like a burden in the derech: but chen shall be found in the lips of those with chochmah.

17 They enquire at the mouth of the wise man in the kehilla and they shall ponder his words in their lev.

18 As is a bayit that is destroyed, so is chochmah to a fool: and the da'at of the unwise is as talk without sense.

19 Sound doctrine to fools is as fetters on the feet and like chains on the right hand.

20 A fool lifts up his voice with laughter; but a wise man does barely smile a little.

21 Learning is to a wise man as an ornament of gold and like a bracelet upon his right arm.

22 A foolish man's foot is quickly in his neighbor's bayit: but a man of experience keeps a distance.

23 A fool will peep in at the door into the bayit: but he that is well nurtured will stand outside.

24 Eavesdropping at doors is bad manners and anyone with a sense of decency would be ashamed to do it.

25 The lips of talkers will tell things not pertaining to them: but the words of such as have binah are carefully weighed in the balance.

26 The lev of fools is in their mouth: but the mouth of those with cochmah is in their lev.

27 When a wicked person curses his enemy he is cursing himself.

28 A whisperer defiles his own being and is hated wherever he dwells.

22 Lazy people are no better than dung;

2 They are repulsive and no one wants to get near them.

3 It is a disgrace to an abba to have an undisciplined child, especially if it is a daughter.

4 A sensible daughter will get a husband but a shameless daughter brings her abba grief.

5 A girl with no sense of propriety will disgrace both her husband and her abba; neither will have any respect for her.

6 Lecturing your children can sometimes be as out of place as singing to people in mourning but a whipping is a wise choice of discipline at any time.

7 Trying to teach a fool is like gluing a broken pot together again, like waking someone out of a deep sleep.

8 Explaining something to a fool is like explaining it to a sleepy person;

9 When you have finished, he'll say,

10 What was that again?

11 We mourn for the dead because they have no access to ohr. We ought to mourn for fools, because they have no access to intelligence. In fact, we should go into deeper mourning for fools, because the chayim they lead is worse than death. The dead are at least at rest.

12 For seven yamim we mourn the dead but a foolish or unjust person causes a lifetime of grief.

13 Don't visit stupid people or spend a lot of time talking with them. Avoid them; then they can't contaminate you and you can live in shalom without being troubled or worn down by their foolishness.

14 Such people are a heavier burden to bear than lead; and the only word that fits them is fools.

15 It is easier to carry a load of sand, salt and iron than to put up with a stupid person.

16 A wooden beam can be put into a building so firmly that an earthquake cannot shake it loose; a person can be trained to use reason and tov sense so well, that he keeps his head when a crisis comes.

17 A mind that thinks things through intelligently is like a firm wall, finely decorated.

18 Small stones on top of a wall will not stay put when the wind blows and a person whose stupid ideas have made him timid will not be able to stand up to frightening situations.

19 If you stick something in your eye, tears will flow; and if you hurt a person deeply, you will discover his emet feelings.

20 If you throw stones at birds, you will scare them away; and if you insult a chaver, you will break up the friendship.

21 Even if you have a violent argument with a chaver and speak sharply, all is not lost. You can still make it up with him.

22 But any chaver will leave you if you insult him, if you are arrogant, if you reveal his secrets, or if you turn on him unexpectedly.

23 Gain the confidence of your neighbor if he is poor; then you can share his simcha if he becomes successful. Stand by him when he is in trouble if

you want to share with him, when better times come his way.

24 Fumes and smoke appear before the flames do; insults come before violence.

25 I will never be afraid to protect a chaver and I will never turn a chaver away if he needs me.

26 If I suffer because of him, everyone who learns of it will be on guard against him.

27 I wish that a guard could be placed at my mouth, that my lips could be wisely sealed. It would keep me from making mistakes and prevent me from destroying myself with my own tongue.

23 O אֲבִי אֲבִי, Abba and Master of my chayim, do not leave me at the rachamim of my own words; don't let them cause my downfall.

2 I wish I could be whipped for my thoughts, so that cochmah could discipline my mind. I would not want to be spared when I am wrong; I would not want a single sin to be overlooked.

3 Then I would not keep on sinning, making one mistake after another. I could not fall to my enemies and be humiliated by them.

4 O אֲבִי אֲבִי, my Abba, Ahlohim of my chayim, keep me from being arrogant;

5 Protect me from evil desires.

6 Keep me from being overcome by greed or lust; do not leave me at the rachamim of these shameless passions.

7 My children, listen to what I have to say about proper speech; do as I teach you and you will never get trapped.

8 Sinners are caught by their own arrogant, insulting words.

9 Don't fall into the habit of taking oaths and don't use אֲבִי אֲבִי's kadosh Name too freely.

10 An eved who is constantly beaten will never be free of bruises; someone who is always taking an oath by the Kadosh Name, will never be free of sin.

11 Anyone who takes oaths all the time is sinful to the core and punishment is never far away from his bayit. If he fails to fulfill his oath, he is guilty. If he ignores his oath, he is twice as guilty. If his oath was insincere in the first place, he cannot be pardoned and will have a bayit full of trouble.

12 There is one derech of speaking that is like death itself ; may no Yisraelite ever be guilty of it. Devout people do not wallow in such sin and they will keep away from such behavior.

13 Don't fall into the habit of coarse, profane talk; it is sinful.

14 You might forget yourself while in the company of important people and make a fool of yourself with some foul word that comes to you naturally. Think how your parents would feel. You would curse the yom you were born and wish you were dead.

15 If you fall into the habit of using offensive language, you will never break yourself of it as long as you have chayim.

16 There are any number of derachot to sin and bring down אףאז's anger but sexual passion is a hot blazing fire, that cannot be put out at will; it can only burn itself out. A man who lives for nothing but sexual enjoyment will keep on, until that fire destroys him.

17 To such a man all women are desirable and he can never get enough as long as he lives.

18 The man who is unfaithful to his isha thinks to himself, No one will ever know. It's dark in here and no one sees me. I have nothing to worry about. As for El-Elyon, He won't even notice.

19 This man is only afraid of other people. He doesn't realize that the eyes of אףאז are ten

thousand times brighter than the shemesh, that He sees everything we do, even when we try to hide it.
20 He knew everything before He created the olam, as well as after.

21 That sinful man will be caught when he least expects it and punished publicly.

22 The same is true of an isha, who is unfaithful to her husband and presents him with a child by another man.

23 In the first place, she has broken The Torah of El-Elyon. In the second place, she has wronged her husband.

24 And in the third place, she has made a whore of herself by committing adultery and bearing the child of a man not her husband.

25 The children will suffer for her sin. They will not be able to find a place in society or establish mispachot.

26 She herself will be brought before the kehilla;

27 And permanently disgraced. There will be a curse on her memory. After she is gone;

28 Everyone will realize that nothing is better than fearing אלהים, nothing is sweeter than keeping His mitzvot.

24 Chochmah shall tehillah herself and shall esteem in the midst of her people.

2 In the kehilla of El-Elyon shall she open her mouth and triumph before His Power.

3 I came out of the mouth of El-Elyon and covered the earth as a cloud.

4 I dwelt in high places and my kesay is in a cloudy pillar.

5 I alone compassed the circuit of the shamayim and walked in the bottom of the deep.

6 In the waves of the sea and in all the earth and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So The Creator of all things gave me a mitzvah and He that made me caused my sukkah to rest and said, Let your dwelling be in Yaakov and your inheritance in Yisrael.

9 He created me from the beginning before the olam and I shall never fail.

10 In the set apart sukkah I served before Him; and so was I established in Tzion.

11 Likewise in the beloved city He gave me rest and in Yahrushalayim was my Power.

12 And I took root in an esteemed people, even in the portion of אֲרָצָה's inheritance.

13 I was exalted like a cedar in Levanon and as a cypress eytz upon the mountains of Hermon.

14 I was exalted like a palm eytz in Ein Gedi and as a rose plant in Yericho, as a fair olive eytz in a pleasant field and grew up as a green eytz by the mayim.

15 I gave a sweet smell like cinnamon and aspalathus and I yielded a pleasant odor like the best myrrh, as galbanum and onyx and sweet storax and as the fume of frankincense in the sukkah.

16 As the turpentine eytz I stretched out my netsarim and my netsarim are the branches of esteem and chen.

17 As the vine brought I forth pleasant savor and my flowers are the fruit of esteem and riches.

18 I am the eema of fair love and fear and da'at and set apart tikvah: I therefore, being perpetual, am given to all my children who are named of Him.

19 Come to me, all that are desirous of me and fill yourselves with my fruits.

20 For my memorial is sweeter than honey and my inheritance than the honeycomb.

21 They that eat me shall yet be hungry and they that drink me shall yet be thirsty.

22 He that obeys me shall never be confounded and they that work with me shall not do wrong.

23 All these things are the scrolls of the brit of אֱלֹהִים Ahlohim, even The Torah which Moshe Rabeinu commanded for a heritage to the kehillot of Yaakov.

24 Faint not; be strong in אֱלֹהִים; that He may confirm you, cleave to Him: for אֱלֹהִים Almighty is Ahlohim alone and beside Him there is no other Savior.

25 He fills all things with His chochmah, as Pishon and as Tigris in the time of the new fruits.

26 He makes the binah to abound like the Euphrates and as the Yarden in the time of the harvest.

27 It sparkles with teachings like the Nile, like the Gihon at grape-picking time.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea and her counsels profounder than the great deep.

30 I also came out as a brook from a river and as a conduit into a gan.

31 I said, I will water my best gan and will water abundantly my gan bed: and, lo, my brook became a river and my river became a sea.

32 I will yet make doctrine to shine as the boker and will send forth her ohr afar off.

33 I will yet pour out doctrine as prophecy and leave it to all ages le-olam-va-ed.

34 Behold that I have not labored for myself only but for all them that seek chochmah.

25 In three things I was beautified and stood up beautiful both before Ahlohim and men: the unity of

brethren, the ahava of neighbors, a man and an isha that agree together.

2 Three sorts of men my being hates and I am greatly offended at their chayim: a poor man that is proud, a rich man that is a liar and an old foolish adulterer.

3 If you have gathered nothing in your youth, how can you find anything in your age?

4 O how comely a thing is mishpat for gray hairs and for ancient men to know counsel.

5 O how comely is the chochmah of old men and binah and counsel to men of esteem.

6 Much experience is the keter of old men and the fear of Ahlohim is their esteem.

7 There are nine things which I have judged in my lev to be simcha and the tenth I will utter with my tongue: A man that has simcha from his children; and he that lives to see the fall of his enemy:

8 Well is he who dwells with an isha of binah and who has not slipped with his tongue and has not served a man more unworthy than himself:

9 Well is he who has found cochmah and he who speaks in the ears of them that will shema:

10 O how great is he who finds chochmah. Yet is there none above him that fears אִיָּאָה.

11 But the ahava of אִיָּאָה passes all things for insight: and he that holds it, to whom shall he be compared?

12 The fear of אִיָּאָה is the beginning of ahava: and emunah is the beginning of cleaving to Him.

13 Give me any plague but the plague of the lev: and any wickedness but the wickedness of a woman:

14 And any affliction but the affliction from them that hate me: and any revenge but the revenge of enemies.

15 There is no head above the head of a serpent;
and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than
to maintain a bayit with a wicked woman.

17 The wickedness of a woman changes her face
and darkens her countenance like sackcloth.

18 Her husband shall sit among his neighbors; and
when he hears it, he shall sigh bitterly.

19 All wickedness is little compared to the
wickedness of a woman: let the portion of a sinner
fall upon her.

20 As the climbing up of a sandy derech is to the
feet of the aged, so is an isha full of words to a quiet
man.

21 Stumble not at the beauty of a woman and do
not lust after her for pleasure.

22 When a man is supported by his isha, there is
sure to be anger, arrogance and humiliation.

23 A bad isha will make her husband gloomy and
depressed and break his lev. Show me a timid ish
who can never make up his mind and I will show
you an isha who doesn't make her husband happy.

24 From the isha came the beginning of sin, and
through her we all die.

25 Don't let a bad isha have her way, anymore than
you would allow mayim to leak from your cistern.

26 If she will not walk in agreement with you, cut her
off from your flesh and give her a Sefer Keritut and
let her go.

26 Blessed is the man that has a virtuous isha,
for the number of his yamim shall be doubled.

2 A virtuous isha brings simcha to her husband and
he shall fulfill the years of his chayim in shalom.

3 A tov isha is a tov portion, which shall be given in
the portion to them that fear אף אף.

4 Whether a man be rich or poor, if he has a tov lev towards אִשָּׁה, he shall at all times rejoice with a face of simcha.

5 There are three things that my lev fears; and for the fourth I was very afraid: the slander of a city, the gathering together of an unruly multitude and a false accusation: all these are worse than death.

6 But a grief of lev and sorrow is an isha that is jealous over another isha and a scourge of the tongue which communicates jealousy.

7 An evil isha is a yoke shaken to and fro: he that has hold of her is as though he held a scorpion.

8 A drunken woman and a wanderer causes great anger and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 If your daughter be shameless, keep a close watch on her, lest she abuse herself through too much liberty.

11 If she is too self willed, be on guard and don't be surprised if she disappoints you.

12 She'll spread her legs anywhere for any man who wants her, just as a thirsty traveller will drink whatever mayim is available.

13 The chen of an isha delights her husband and her discretion will fatten his bones.

14 A silent and loving isha is a gift from אִשָּׁה; and there is nothing so precious as a mind well instructed.

15 A humble and faithful isha is a double chen and her stable mind cannot be valued.

16 As the shemesh when it arises in the high shamayim; so is the beauty of a tov isha in the administration of her bayit.

17 As the clear ohr is upon the set apart candlestick; so is the beauty of the face in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the fair feet with a stable lev.

19 My son, keep the flower of your age sound; and give not your strength to strangers.

20 When you have gotten a fruitful possession through all the field, sow it with your own zera, trusting in the tov of your stock.

21 So your legacy which you leave shall be magnified, having the confidence of their tov lineage.

22 A harlot shall be accounted as small spit; but a married isha is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a tzadik woman is given to him that fears אףאז.

24 A dishonest isha brings shame: but an honest isha will reverence her husband.

25 A shameless isha shall be counted as a dog; but she that is humble will fear אףאז.

26 An isha that esteems her husband shall be judged wise by all; but she that disparages him in her pride shall be counted most wicked of all.

27 A loud crying woman and a nag, shall be sought out to drive away the enemies.

28 There are two things that grieve my lev; and the third makes me angry: a man of war that suffers poverty; and men of binah that are not respected; and one that turns from tzedakah to sin; אףאז prepares such a one for the sword.

29 A merchant shall hardly keep himself from doing wrong; and a huckster shall not be free from sin.

27 Many have sinned for a small matter; and he that seeks for abundance will turn his eyes away.

2 As a nail sticks fast between the joints of the stones; so does sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of אִתְּאֵל, his bayit shall soon be overthrown.

4 As when one sifts with a sieve, the refuse remains; so the filth of man in his talk.

5 The furnace proves the potter's vessels; so the trial of man is in his reasoning.

6 The fruit declares if the eytz has been dressed; so is the utterance of a conceit in the lev of man.

7 Praise no man before you hear him speak; for this is the trial of men.

8 If you follow tzedakah, you shall obtain her and put her on as a wonderful long robe.

9 The birds will resort to their like; so will emet return to them that practice in her.

10 As the lion lies in wait for the prey; so sin for them that work iniquity.

11 The discourse of a tzadik man is always with chochmah; but a fool changes as the yarayach.

12 If you be among the indiscreet, observe the time; but be continually among men of binah.

13 The discourse of fools is irksome and their sport is the wantonness of sin.

14 The talk of him that swears much makes the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is bloodshed and their oratory is grievous to the ear.

16 Whoever reveals secrets loses his credit and shall never find chaver to his mind.

17 Love your chaver and be faithful to him: but if you betray his secrets, follow no more after him.

18 For as a man has destroyed his enemy; so have you lost the love of your neighbor.

19 As one that lets a bird go out of his hand, so have you let your neighbor go and shall not get him again

20 Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconciliation: but he that betrays secrets is without tikvah.

22 He that winks with the eyes works evil: and he that knows him will depart from him.

23 When you are present, he will speak sweetly and will admire your words: but at the last he will writhe his mouth and slander your sayings.

24 I have hated many things but nothing like him; for אף אף will hate him.

25 Whoever casts a stone on high casts it on his own head; and a deceitful stroke shall make wounds.

26 Whoever digs a pit shall fall in it: and he that sets a trap shall be taken in it.

27 He that works mischief, it shall fall upon him and he shall not know where it comes.

28 Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.

29 They that rejoice at the fall of the tzadik shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

28 He that avenges shall find vengeance from אף אף and He will surely keep his sins in remembrance.

2 Forgive your neighbor the hurt that he has done to you, so shall your sins also be forgiven when you make tefillah.

3 One man bears hatred against another and does he seek pardon from אָפָּרָא?

4 He shows no rachamim to a man who is like himself: and does he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

6 Remember your end and let enmity cease; remember corruption and death and abide in the mitzvoth.

7 Remember the mitzvoth and bear no malice to your neighbor: remember the brit of the Highest and wink at ignorance.

8 Abstain from strife and you shall diminish your sins: for a furious man will kindle strife,

9 A sinful man disturbs chaverim and makes debate among them that be at shalom.

10 As the matter of the fire is, so it burns: and as a man's strength is, so is his wrath; and according to his riches his anger rises; and the stronger they are which contend, the more they will be inflamed.

11 A hasty contention kindles a fire: and a hasty fighting sheds dahm.

12 If you blow the spark, it shall burn: if you spit upon it, it shall be quenched: and both these come out of your mouth.

13 Curse the whisperer and double-tongued: for such have destroyed many that were at shalom.

14 A backbiting tongue has disquieted many and driven them from nation to nation: strong cities has it pulled down and overthrown the houses of great men.

15 A backbiting tongue has cast out virtuous women and deprived them of their labors.

16 Whoever listens to it shall never find rest and shall never dwell quietly.

17 The stroke of the whip makes marks in the flesh:
but the stroke of the tongue breaks the bones.

18 Many have fallen by the edge of the sword: but
not so many as have fallen by the tongue.

19 Well is he that is defended through the venom of
it; who has not drawn the yoke of it, nor has been
bound in her bands.

20 For the yoke of it is a yoke of iron and the bands
of it are bands of brass.

21 The death of it is an evil death, the grave were
better than it.

22 It shall not have rule over them that fear Ahlohim,
neither shall they be burned with the flame of it.

23 Such as forsake אֱלֹהִים shall fall into it; and it
shall burn in them and not be quenched; it shall be
sent upon them as a lion and devour them as a
leopard.

24 Look that you hedge your possession about with
thorns and bind up your silver and gold,

25 And weigh your words in a balance and make a
door and bar for your mouth.

26 Beware you slide not by it, lest you fall before
him that lies in wait.

29 Be kind enough to lend to your neighbor when
he needs help. You are keeping אֱלֹהִים 's commands
if you help him.

2 If he needs something, lend it to him. And when
you are in debt, pay it back as soon as you can.

3 If you meet your obligations, you will always be
able to borrow what you need.

4 Many people treat a loan as something they found
and can keep, causing embarrassment to those
who helped them.

5 Some people will speak politely, bow and scrape
until they get the loan they want, but when the time

comes to pay it back, they'll put it off, say that it's inconvenient and make a lot of worthless excuses.

6 If the lender insists on being paid, he can count himself lucky to get back half. If he doesn't insist, the borrower has robbed him and made an unnecessary enemy. All the lender will get from him are curses, insults and disrespect, but never any gratitude.

7 Many people refuse to lend at all, not because they are stingy, but because they don't want to be cheated if they can avoid it.

8 Nevertheless, be understanding with those who are poor. Don't keep them waiting for your generosity.

9 אִתְּךָ has commanded us to help the poor; don't refuse them the help they need.

10 It is better to lose your money by helping a relative or a chaver than to lose it by letting it rust away under a rock somewhere.

11 Use your wealth as אִתְּךָ has commanded; this will do you more tov than keeping your money for yourself.

12 Count among your treasures the fact that you give to the poor. It will save you from all kinds of trouble

13 And will be a better defense against your enemies than the strongest shield or stoutest spear.

14 A tov man is willing to guarantee his neighbor's debts. Only someone who has lost all sense of decency would refuse to do so.

15 If someone does this favor for you, don't forget it; he has risked his tov name for you.

16 There are some ungrateful sinners who abandon those who stand behind them and they cause them loss of property.

17 Guaranteeing loans has ruined many prosperous people and caused them unsettling storms of trouble.

18 Influential people have lost their homes over it and have had to go wandering in foreign countries.

19 A sinner who hopes to make a profit by guaranteeing a loan is going to find himself involved in lawsuits.

20 So help your neighbor as much as you can, but protect yourself against the dangers involved.

21 The necessities of chayim are mayim, food, clothing and a bayit where you can have privacy.

22 It is better to be poor and live under your own crude roof than to enjoy lavish banquets in other people's homes.

23 Be in simcha with what you have, even if it isn't very much and don't listen to anyone who would insult your bayit and mishpacha.

24 Going from bayit to bayit is a miserable way to live. Anywhere you go, you don't dare to speak.

25 You welcome the guests and pour the drinks and nobody thanks you. Instead, people humiliate you by saying things like:

26 Oh ger. Come here and set the table. I want to eat what you've got there. Give it here.

27 Go away, ger. I've got an important guest. My brother is coming to visit and I need the room.

28 Being denied hospitality or having a moneylender hound you; these are hard things for any sensitive person to endure.

30 An abba who loves his son will whip him often, so that he can be proud of him later.

2 If a son is disciplined, he will be of some use and his abba can boast of him to his chaverim.

3 Anyone who gives tov guidance to his son can not only take pride in him among his chaverim, but he can make his enemies jealous.

4 While the abba is alive, the sight of his son makes him happy and when he dies, he has no regrets.

5 He is not really dead, because his son is like him.

6 He has left someone to take vengeance on his enemies and to return the favors he owes his chaverim.

7 But anyone who spoils his son will have to bandage his wounds. His lev will stop every time he hears a shout.

8 An untamed horse is going to be stubborn and an undisciplined son is no different.

9 If you pamper your child and play with him, he will be a disappointment and a source of grief.

10 Laugh with him now and one yom you will have to cry over him, grinding your teeth in regret.

11 Don't give him freedom while he is young and don't overlook what he does wrong.

12 Spank him while he is still a child and make him respect your authority. If you don't, he will be stubborn and disobedient and cause you nothing but sorrow.

13 So discipline your son and give him work to do, or else he will be an embarrassment to you.

14 It is better to be poor, but strong and healthy, than to be rich, but in poor health.

15 A sound, healthy gooff and a cheerful attitude are more valuable than gold and jewels.

16 Nothing can make you richer or give you greater simcha than these two things.

17 It would be better to be dead, asleep le-olam-va-ed, than to live in the misery of chronic illness.

18 The finest foods means nothing if you are too ill to eat it; it might as well be offered to an idol.

19 But there is no point in offering food to an idol; it can't eat it or smell it. It is just the same with someone whom the אֱלֹהִים has afflicted.

20 He looks at his food and sighs, like a castrated man hugging a young woman.

21 Don't deliberately torture yourself by giving in to depression.

22 Inward simcha makes for a long chayim and makes it worth living.

23 Enjoy yourself and be in simcha; don't worry all the time. Worry never did anybody any tov and it has destroyed many people.

24 It will make you old before your time. Jealousy and anger will shorten your chayim.

25 A cheerful person with a tov attitude will have a tov appetite and enjoy his food.

31 Worrying about money will make you lose weight and lose sleep.

2 Worrying about business will keep you from sleeping just as surely as a serious illness does.

3 Rich people work hard to make a lot of money; then they can sit back and live in luxury.

4 Poor people work hard and have nothing to show for it and when they rest, they are still poor.

5 No one who loves money can be judged innocent; his efforts to get rich have led him into sin.

6 Many people have been ruined because of money, brought panayim-el-panayim with disaster.

7 Money is a trap for those who are fascinated by it, a trap that every fool falls into.

8 A person who gets rich without sinfully chasing after money is fortunate.

9 Do you know anyone like that? If so, we will congratulate him for performing a ness that no one else has ever been able to do.

10 If anyone has ever passed this test, he can well be proud. Has anyone ever known that he could get away with cheating someone and not taken advantage of it?

11 If so, he deserves his wealth and everyone will tehillah him for his generosity.

12 When you sit down at a fancy banquet, don't let your mouth hang open and don't say, Look at all that food.

13 It is impolite to have a greedy eye; remember that. Nothing in creation is greedier than the eye; that is why it sheds tears so often.

14 Don't reach out for everything you see and don't elbow people out of the way to get at the food.

15 Be considerate of the other people at the shulchan and treat them the way you want to be treated.

16 When you get your food, eat it like a human being. Don't smack your lips and slurp; nobody can stand that.

17 It's tov manners to be the first to stop eating; stuffing yourself is offensive.

18 If there are many people present, don't try to be the first to be served.

19 A little bit is plenty for anyone with tov manners. Besides, you won't be short of ruach when you go to bed.

20 People who eat too much get a stomachache and cannot sleep. If you don't overeat, you can get a tov lyla's sleep and wake up early the next boker feeling fine.

21 But if you do get a stomach-ache from eating too much, go off and vomit and you will feel better.

22 My child, if you listen to what I am saying and put it into practice, one of these yamim you will thank me for it. Be moderate in everything you do and you will never be sick.

23 People appreciate a generous host and he deserves their tehilla.

24 But everybody in town will complain about a host who is stingy with food and their complaints are justified.

25 Don't try to prove your manhood by how much you can drink. Wine has been the ruin of many.

26 An arrogant person's character shows through when he is in a drunken argument, in the same way that iron is tested when it is heated red hot and then dipped in mayim.

27 Wine can put new chayim into you if you drink it in moderation. What would chayim be like without it? Wine was created to make us happy.

28 If you drink it in moderation and at the right time, it can raise your spirits and make you cheerful,

29 But if you drink when you are angry and upset, it leads to headaches, embarrassment and disgrace.

30 A drunken fool can lose his temper and hurt himself. His drinking makes him weak and an easy target for angry blows.

31 Never rebuke a person when you have both been drinking. Don't hurt his feelings while he is having a tov time. It's not the time to criticize anyone, or to ask him to pay back a debt.

32 If you are chosen to preside at a banquet, don't put on airs. Just be like everyone else. Look after the guests before you sit down.

2 After you have performed your duties, you can sit down and enjoy yourself with the others. They will respect you for doing a tov job.

3 If you are older than most of the guests, you may talk; that is your right. But you should know what you are talking about and not interrupt the music.

4 If entertainment is being provided, don't keep up a steady conversation; it's the wrong time to show off your wit.

5 Music at a banquet where wine is served is like a ruby set in gold.

6 Tov music and tov wine, an emerald set in gold.

7 If you are young, don't speak unless you have to, but never more than twice and only if someone speaks to you first.

8 Come to the point and say it all in a few words. Show that you are well informed but stay quiet.

9 Don't treat important people as if you were their equal and don't make a nuisance of yourself by asking them a lot of questions.

10 The reputation of a modest person goes before him, as lightning before thunder.

11 Leave the party at the right time and never be the last to go. Don't linger at the door; just go straight to your bayit.

12 There you can enjoy yourself as you wish, but don't commit the sin of bragging.

13 And don't forget to thank your Creator for letting you enjoy so many tov things.

14 If you fear אף אף, you will accept His correction. He will bless those who get up early in the boker to make tefillah.

15 Study His Torah and you will master it, unless you are insincere about it, in which case you will fail.

16 If you fear אף אף, you will know what is right and you will be famous for your fairness.

17 Sinners have no use for correction and will interpret The Torah to suit themselves.

18 Sensible people will consider every opinion, but arrogant people will let nothing stand in their way.

19 Never do anything without thinking it through and once you have done something, don't look back and wish you had done something else.

20 Don't take a course of action that is dangerous and don't make the same mistake twice.

21 Don't be too sure of yourself, even when the derech looks easy.

22 Always watch where you are going.

23 Whatever you do be careful; this is keeping אִיִּיר's mitzvoth.

24 Believing in The Torah means keeping אִיִּיר's mitzvoth. If you trust אִיִּיר, you cannot lose.

33 No evil will ever come to those who fear אִיִּיר; however often danger comes, אִיִּיר will come to their rescue.

2 A person who has no use for The Torah hasn't any sense and anyone who is insincere about it is going to be tossed about like a boat in a storm.

3 If you are wise, you will believe in The Torah; you will find it as reliable as the kadosh lots.

4 Prepare what you are going to say and people will listen to you. Use what you have learned before you start talking.

5 A foolish person's mind works like a cartwheel, going round and round in circles.

6 A sarcastic chaver is like a wild horse that neighs no matter who tries to ride him.

7 Why are some yamim holier than others, even though the same shemesh rises on every yom of the year?

8 It is because אִיִּיר made them different by setting them apart as moadem and chagim.

9 He made some yamim kadosh and important and made other yamim ordinary.

10 Every human being was made from the earth, just as Ahdam was.

11 But אִיִּיר, in His chochmah, made them all different and gave them different tasks.

12 He blessed some, making them esteemed and kadosh, keeping them near Him. Others He cursed, humbling them and removing them from their positions.

13 Just as clay is in the potter's hands for him to shape as he pleases, so we are in the hands of our Creator for Him to do with as He wishes.

14 Tov is the opposite of evil, chayim is the opposite of death and sin is the opposite of devotion to אלהים.

15 Think about it: El-Elyon has made everything in pairs, each thing the opposite of something else.

16 As for me, I have been the last to come on duty, as if going through vineyards to gather whatever the grape-pickers had left behind. But אלהים blessed me and I did well, like a grape-picker who has filled the winepress.

17 But I want you to know that I have not done all this work for myself alone, but le olam va-ed for anyone who wants to learn.

18 Shema, all you great leaders. All you leaders of the assemblies, hear what I have to say.

19 Never, as long as you have chayim, give anyone power over you; whether son, isha, brother, or chaver. Don't give your property to anyone; you might change your mind and have to ask for it back.

20 As long as you have breath in your gooff, don't let anyone lead your chayim for you.

21 It is better that your children be dependent on you than the other way round.

22 Keep control over all that you do; don't let anyone stain your reputation.

23 Wait until the last moment of your chayim, when you are breathing your last and then divide your property among your heirs.

24 A donkey should be given its fodder and its burden and it should be beaten. An eved should be given food and work and should be disciplined.

25 If you make your eved work, you can set your mind at ease. If you don't keep him busy, he will be looking for freedom.

26 You can use harness and yoke to tame an animal and an eved can be tortured in the stocks.

27 Keep him at work and don't let him be idle; idleness can only teach him how to make trouble.

28 Work is what he needs. If he won't obey you, put him in chains.

29 But don't be too severe with anyone and never be unfair.

30 If you have an eved, treat him as you would want to be treated; you bought him with your hard-earned money.

31 Treat him as a brother; you need him as you need yourself. If you ill-treat him and he runs away, where are you going to look for him?

34 Foolish people are deceived by vain tikvah and dreams get them all excited.

2 A person who pays any attention at all to dreams is like someone who tries to catch shadows or chase the ruach.

3 What you see in a dream is no more real than the reflection of your face in a mirror.

4 What is unreal can no more produce something real than what is dirty can produce something clean.

5 Dreams, divination and omens are all nonsense. You see in them only what you want to see.

6 Unless El-Elyon has sent you the dream, pay no attention to it.

7 Dreams have misled many people; they put their emunah in them, only to be disappointed.

8 The Torah is complete without such falsehood. Cochmah, as spoken by the tzadikim, is also complete without it.

9 A well-travelled person with wide experience knows many things and talks sense.

10 You can't know much if you haven't experienced much, but travel can make you cleverer.

11 In my own travels I have seen many things and learned more than I can put into words.

12 I have been in danger of death many times, but I have always been able to escape by relying on past experiences.

13 Those who fear אֱלֹהִים will live, because they have put their trust in the One who can save them.

14 Fear אֱלֹהִים and you will have nothing else to fear. If your trust is in Him, you will never act like a coward.

15 People who fear אֱלֹהִים are fortunate, because they know where they can look for help.

16 אֱלֹהִים watches over those who love Him; He is their strong protection and firm support. He shelters them from the heat, shades them from the noontday shemesh and keeps them from stumbling and falling.

17 He makes them cheerful and puts a sparkle in their eyes. He blesses them with chayim and health.

18 If you offer as a sacrifice an animal that you have obtained dishonestly, it is defective and unacceptable.

19 El-Elyon gets no pleasure from sacrifices made by sinful people; no amount of sacrifices can make up for their sins.

20 Anyone who steals an animal from the poor to offer as a sacrifice is like someone who kills a boy before his abba's eyes.

21 Food means chayim itself to poor people and taking it away from them is murder.

22 It is murder to deprive someone of his living or to cheat an employee of his wages.

23 When one person builds and somebody else tears down, has anything been accomplished but hard work?

24 When one person blesses and somebody else curses, which one is אֱלֹהִים going to listen to?

25 If you touch a dead gooff and then purify yourself by washing, but then go and touch it again, what tov did the washing do?

26 If you fast because of your sins and then go out and commit the same sins over again, what have you gained by going without food? Who do you think is going to listen to your tefillot?

35 Keeping The Torah is worth many offerings; it is a chavurah offering in itself.

2 Returning a kindness is like a grain offering; giving to the poor is like a thanksgiving offering.

3 Keeping away from sin will please אֱלֹהִים and make keporah for sin.

4 But don't come to the Beit HaMikdash without an offering.

5 The Torah requires that you bring one.

6 When a tzadik person offers a sacrifice and the fat drips down on the altar, a pleasant smell rises to El-Elyon.

7 אֱלֹהִים will accept the offerings made by a tzadik person and will not forget them.

8 Praise אֱלֹהִים by making generous offerings to Him; don't be stingy with the bikkur of your crops.

9 Be in gilah with every gift you make and when you pay your ma'aser, do it gladly.

10 Give to El-Elyon as He has given to you, just as generously as you can.

11 אֱלֹהִים always repays and will do it many times over.

12 But don't try to bribe Him or rely on offerings that you have obtained dishonestly. He will not accept them. אֱלֹהִים is fair and does not show partiality.

13 He is not prejudiced against the poor; when someone makes tefillah, who has been wronged, אֱלֹהִים listens.

14 When orphans and widows pour out their tefillot, He does not ignore them.

15 The tears running down a widow's cheek cry out in accusation against the one who has caused her distress.

16 Serve אֱלֹהִים willingly and אֱלֹהִים will accept you; your tefillot will reach the shamayim.

17 The tefillah of a humble person goes past the clouds and keeps on going until it reaches אֱלֹהִים El-Elyon, where it stays until He answers by seeing that mishpat is done and that the guilty are punished.

18 And אֱלֹהִים will act quickly. He will show no patience with wicked people. He will take vengeance by crushing the heathen. He will completely wipe out those without rachamim and the arrogant and will destroy the authority of the wicked.

19 He will give each of us what our thoughts and actions deserve. Because of אֱלֹהִים's rachamim, His people will gilah when He has given mishpat to their case.

20 In times of trouble His rachamim is as welcome as rain after a long drought.

36 O אֱלֹהִים of the universe, look upon us and have rachamim.

2 Make every nation stand in fear of you.

3 Take action against the foreign nations and let them witness Your Power.

4 You have used us to show them how kadosh You are; now use them to show us how great You are.

5 Let them learn, as we have learned, that there is no Ahlohim, O אלהים, but You.

6 Give new otot, perform new nissim; show us Your great strength.

7 Bring on that appointed time when everyone can talk about the great things You do.

8 Pour out Your furious, flaming anger and let none of our enemies survive.

9 Destroy those who have oppressed Your people.

10 Crush all those enemy rulers who think they are the only people in the olam who matter.

11 Gather the tribes of Yisrael together again and give them back their land as you gave it to them long ago.

12 אלהים, have rachamim on Yisrael, the people who are known by Your Name, whom You called your bachor ben.

13 Take pity on Yahrushalayim, your kadosh city, where You chose to stay.

14 Fill Your Beit HaMikdash on Har Tzion with Your beauty and with hymns of tehillah.

15 Testify for Your people, whom You created in the beginning; fulfil the prophecies that have been spoken in your Name.

16 Reward those who have put their emunah in You and vindicate Your neviim.

17 You have always been gracious to Your people; listen to Your avadim as we make tefillah. Then everyone in the olam will recognize that you are אלהים, The Ahlohim of the ages.

18 Any kind of food can be eaten, but some foods are better than others.

19 And just as the tongue can distinguish the flavors of different kinds of meat, so a sharp mind can detect lies.

20 A person with a warped mind causes trouble, but an experienced person knows how to pay it back.

21 A woman has to take any man as a husband, but a man must choose his isha carefully.

22 A woman's beauty makes a man gilah; there is no fairer sight for the human eye to see.

23 If the isha is kind and gentle in her speech, her husband is the most fortunate of men.

24 When a man marries, he gets the finest thing he will ever have; an isha to help and encourage him.

25 If property is not fenced in, thieves will wander in and help themselves. And if a man has no isha, he is a sighing wanderer;

26 People have no more trust in a homeless person who sleeps in a different place every lyla than they have in a wandering thief who goes from town to town.

37 Anyone can claim to be your chaver, but some people are chaverim in name only.

2 The grief caused when a close friendship turns sour is as bad as death.

3 This evil impulse we have. Why was it ever formed? How did it manage to cover the olam with deceit?

4 Some people will be your chaver as long as things are going well, but they will turn against you when trouble comes.

5 A real chaver will help you against your enemies and protect you in the fight.

6 Never forget such a companion in battle; share the results of your victory with him.

7 Anyone can give advice, but some people do so only in their own interest.

8 Be careful when somebody offers you advice.

Find out first what his interest in the matter is, because you can be sure that he is thinking

primarily of himself. Why should he come out on top instead of you?

9 He will assure you that things look tov and then stand back to watch what happens to you.

10 Don't ask advice of anyone who doesn't trust you and don't give advice to anyone who is jealous of you.

11 Don't ask a woman for advice about a rival of hers, a coward about war, a merchant about a bargain, a buyer about selling, a stingy person about gratitude, a cruel person about kindness, a lazy person about work, a casual worker about finishing a job, a lazy eved about a difficult task. Pay no attention to any advice they may give.

12 Instead, rely on someone who is Ruach filled and known to keep אףאז's mitzvoth, someone who is sympathetic with you, who will be sorry to see you fail.

13 And trust your own mishpat; no one's advice is more reliable.

14 Sometimes your own intuition can tell you more than seven watchmen on a high tower.

15 Above all, make tefillah to El Elyon that He will show you the right thing to do.

16 Planning and thought lie behind everything that is done.

17 The mind concerns itself with four things: these are tov and evil, chayim and death.

18 They all begin in the mind, but the tongue is their absolute ruler.

19 Someone may have the ability to teach, but still not be of much use to himself.

20 He may be clever with words, but end up starving because people hate him.

21 This may happen if he hasn't any sense, if אףאז has not given him tact.

22 Someone may consider himself wise and let you know that he is certain about what he knows.

23 Anyone who really is wise will be the teacher of his people and they can be certain that what he teaches is the emet.

24 Everyone will give tehilla for such a person and speak of him as fortunate.

25 A person's chayim has only a limited number of yamim, but the chayim of Yisrael cannot be measured in yamim at all.

26 The wise will win the confidence of others and will be remembered le-olam-va-ed.

27 My child, as you go through chayim, keep your appetite under control and don't eat anything that you know is bad for you.

28 All food doesn't agree with everyone and everyone doesn't like the same kinds of food.

29 Don't feel that you just have to have all sorts of fancy food and don't be a glutton over any food.

30 If you eat too much, you'll be sick; if you do it all the time, you'll always have stomach trouble.

31 Gluttony has been the death of many people. Avoid it and live longer.

38 Give doctors the esteem they deserve, for

אֱלֹהִים gave them their work to do.

2 Their skill came from El-Elyon and melechim reward them for it.

3 Their knowledge gives them a position of importance and powerful people hold them in high regard.

4 אֱלֹהִים created medicines from the earth and a sensible person will not hesitate to use them.

5 Didn't a tree once make bitter mayim fit to drink, so that אֱלֹהִים's Power might be known?

6 He gave medical knowledge to human beings, so that we would give tehilla to Him for the nessim He performs.

7 The chemist mixes these medicines and the doctor will use them to cure diseases and ease pain.

8 There is no end to the activities of אֱלֹהִים, who gives health to the people of the olam.

9 My child, when you feel ill, don't ignore it. Make tefillah to אֱלֹהִים and He will make you well.

10 Confess all your sins and determine that in the future you will live a tzadik chayim.

11 Offer incense and a grain offering, as fine as you can afford.

12 Then call the doctor for אֱלֹהִים created him and keep him at your side; you need him.

13 There are times when you have to depend on his skill.

14 The doctor's tefillah is that אֱלֹהִים will make him able to ease his patients' pain and make them well again.

15 As for the person who sins against his Creator, he deserves to be sick.

16 My child, when someone dies, you should mourn. Weep and wail to show how deeply you feel the loss. Prepare the gooff in the proper way and be present at the burial.

17 Weep bitterly and passionately; observe the proper period of mourning for the person. Mourn for a whole yom or maybe two, to keep people from talking, but then pull yourself together and reconcile yourself to the loss.

18 Grief can undermine your health and even lead to your own death.

19 Grief lingers on after the death of a loved one, but it is not wise to let it lead you into poverty.

20 Don't lose yourself in sorrow; drive it away.

Remember that we must all die sometime.

21 There is no way to bring the dead person back.

All your sorrow does him no tov and it hurts you.

Don't forget that.

22 You will die, just as he did. Today it was his turn; tomorrow it will be yours.

23 When the dead have been laid to rest, let the memory of them fade. Once they are gone, take courage.

24 Scholars must have time to study if they are going to be wise; they must be relieved of other responsibilities.

25 How can a farmhand gain knowledge, when his only ambition is to drive the oxen and make them work, when all he is able to talk about is livestock?

26 He takes great pains to plough a straight furrow and will work far into the lyla to feed the animals.

27 It is the same with the artist and the craftsman, who work lyla and yom engraving precious stones, carefully working out new designs. They take great pains to produce a lifelike image and will work far into the lyla to finish the work.

28 It is the same with the blacksmith at his anvil, planning what he will make from a piece of iron. The heat from the fire sears his skin as he sweats away at the forge. The clanging of the hammer deafens him as he carefully watches the object he is working take shape. He takes great pains to complete his task and will work far into the lyla to bring it to perfection.

29 It is the same with the potter, sitting at his wheel and turning it with his feet, always concentrating on his work, concerned with how many objects he can produce.

30 He works the clay with his feet until he can shape it with his hands; then he takes great pains to

glaze it properly and will work far into the lyla to clean out the kiln.

31 All these people are skilled with their hands, each of them an expert at his own craft.

32 Without such people there could be no cities; no one would live or visit where these services were not available.

33 These people are not sought out to serve on the public councils and they never attain positions of great importance. They do not serve as shophtim and they do not understand legal matters. They have no education and are not known for their chochmah. You never hear them quoting Mishle.

34 But the work they do holds this olam together. When they do their work, it is the same as offering tefillah.

39 But it is different with the person who devotes himself to studying The Torah of El-Elyon. He examines the chochmah of all the ancient writers and concerns himself with the prophecies.

2 He memorizes the sayings of famous men and is a skilled interpreter of mishle.

3 He studies the sod meaning of mishle and is able to discuss the obscure points of mishle.

4 Great people call on him for his services and he is seen in the company of rulers. He travels to foreign lands in his efforts to learn about human tov and evil.

5 It is his practice to get up early and make tefillah aloud to אֱלֹהֵינוּ his Creator, asking El-Elyon to forgive his sins.

6 Then, if the great אֱלֹהֵינוּ is willing, he will be filled with understanding. He will pour out a stream of wise sayings and give thanks to אֱלֹהֵינוּ in tefillah.

7 He will have knowledge to share and tov advice to give, as well as insight into אֱלֹהֵינוּ's sod.

8 He will demonstrate his learning in what he teaches and his pride will be in אִיִּי's Torah and brit.

9 He will be widely praised for his chochmah and it will never be lost, because people for generations to come will remember him.

10 The goyim will talk about his chochmah and he will be praised aloud in the assembly.

11 If he lives to old age, he will die famous, but if he is laid to rest before he is famous, he will be content.

12 Like the yarayach, I am full of more ideas to be discussed.

13 Shema, you devout children of mine and blossom like a rosebush by a stream.

14 Bloom like a sweet smelling lily and send your fragrance into the air like incense. Shir אִיִּי's tehillot and thank Him for all that He has done.

15 Proclaim His beauty in grateful tehilla. To the music of the harp, shir this shir:

16 All that אִיִּי has done is very tov; all that He commands is sooner or later done.

17 No one should ask why things are as they are; these questions will be answered at the right time. He commanded and the mayim piled up high, great walls of mayim arose when He spoke.

18 Whatever He commands is promptly done; there are no limits to His Power to save.

19 He sees all that every human being does; there is no way to hide from His sight.

20 He sees the whole of time, from beginning to end, and nothing takes Him by surprise.

21 No one should ask why things are as they are; everything in creation has its purpose.

22 His brachot overflow like the Nile, enriching the earth in a fertile flood.

23 He turns fresh mayim into salt mayim and He turns his anger on the goyim.

24 For the devout, His ways are yahshar; for the wicked, they are laid with traps.

25 From Beresheeth He has made tov things for the tov and terrible things for sinners.

26 The basic needs for chayim are these: mayim, fire, iron and salt, flour, honey and milk, wine, clothing and oil.

27 All these things are tov for those who are devout, but they turn into evils for sinners.

28 There are ruachim that were created to bring punishment, fierce enough to move mountains. In times of mishpat, they unleash their strength and calm the anger of their Maker.

29 Vicious animals, scorpions and snakes; the sword that destroys the wicked;

30 Fire, hail, famine and disease; these have all been created as punishments.

31 They are all glad to obey אֱלֹהִים's command and are ready to serve Him here on earth. When their times of duty comes, they never disobey.

32 I was long convinced of this, so after thinking it over I put it in writing.

33 Everything made by אֱלֹהִים is tov; He meets every need at the proper time.

34 No one can claim that some things are worse than others, le olam va-ed; everything is tov in its proper place.

35 Now then, shir tehilot with all your lev and give tehilla to The Name of אֱלֹהִים.

40 Every person has been given a great deal of work to do. A heavy burden lies on all of us from the yom of our birth until the yom we go back to the earth, the mother of us all.

2 We are confused and fearful, dreading the yom of our death.

3 All of us from the melech on his splendid kesay wearing royal robes and a keter;

4 To the humblest person dressed in sacks and living in poverty.

5 All through our lives we meet anger, jealousy and trouble. Things disturb us; we live with furious conflicts and with the fear of death. Even when we go to bed, we think up new troubles in our sleep.

6 We get little rest, if any at all. When we sleep, it is as if we were awake, disturbed by our imaginations. If we dream that we are running from an enemy;

7 Just as we are about to be caught, we wake up and are relieved to find there is nothing to be afraid of.

8 These are what all creatures, both human and animal, must face (but it is seven times worse for sinners):

9 Death, violence, conflict, murder, disaster, famine, sickness, epidemic.

10 All these things were created because of the wicked; they are the ones who have caused destruction.

11 Everything that comes from the earth goes back to the earth, just as all mayim flows into the sea.

12 Nothing that comes from bribery or injustice will last, but the effects of loyalty will remain le-olam-va-ed.

13 Wealth that has been obtained dishonestly is like a stream that runs full during a thunderstorm;

14 Tumbling rocks along as it flows, but then suddenly goes dry.

15 The children of sinful people will not leave large mishpachot; they are like plants trying to take root on rock;

16 Like reeds along a river bank, withering before any other plant.

17 Acts of kindness and charity are as lasting as eternity.

18 Having independent means or working for a living; both can make chayim pleasant, but it is better to find a treasure.

19 Your name can be preserved if you have children or if you establish a city; but finding Cochmah is a better way. Owning livestock and orchards will make you famous, but it is better to have an isha you love.

20 Wine and music can make you gilah, but a happy marriage is even better.

21 Flutes and harps make fine music, but a pleasant voice is better than either.

22 Gracefulness and beauty please the eye, but not as much as new growth in the spring.

23 You can't go wrong with a tov chaver or neighbor, but an intelligent isha is better than either.

24 Relatives and helpers are tov to have in times of trouble, but it will be an even greater help if you have made a practice of giving to the poor.

25 Gold and silver provide security, but tov advice is better.

26 Wealth and strength give confidence, but the fear of אִיִּזְוֶה can give you even greater confidence. When you fear אִיִּזְוֶה you need nothing more; it is all the support you need.

27 The fear of אִיִּזְוֶה is like a rich garden of brachot; you could not want a more esteemed shelter.

28 My child, don't live the chayim of a beggar; it is better to die than to beg.

29 If you have to depend on someone else for your food, you are not really living your own chayim. You pollute yourself by accepting food from another.

Begging is torture to the nephesh of any sensitive person.

30 A shameless person can make begging sound sweet, but something inside him burns.

41 Death. The very thought of it is bitter to

someone who is prosperous, living in shalom with his possessions, free of worries and still able to enjoy his food.

2 Death. Its sentence is welcome to someone living in poverty, with failing health, very old, burdened with worries, blind and without tikvah.

3 Do not be afraid of death's decree. Remember that it came to those before you and will come to those after you.

4 אֵלֵינוּ has decreed it le olam va-ed to every living creature. Who are you to object to what El-Elyon wishes? In the olam of the dead, no one will care whether you lived ten years, a hundred, or a thousand.

5 The children of sinners, brought up in sinful surroundings, turn out to be hateful people.

6 They will lose whatever they inherit and their own descendants will live in permanent disgrace.

7 The children will put the blame for their disgrace on their sinful parents.

8 You are doomed, you who are not kadosh people, who have abandoned The Torah of El-Elyon.

9 When you have children, disaster will strike them and you will be left with nothing but sorrow. There will be great simcha whenever you stumble and even after your death you will be cursed.

10 What comes into being from nothing will return to nothing; so it will be with the unsaved, doomed to extinction.

11 A person's goff amounts to nothing, but a tov reputation will last le-olam-va-ed.

12 Protect your reputation; it will outlive you and last longer than a thousand treasures of gold.

13 A tov chayim lasts only a short time, but a tov reputation will last le-olam-va-ed.

14 My children, do as I teach you and live at shalom. Cochmah that is not expressed is like a treasure that has been hidden; both are useless.

15 A person who covers up his foolishness is better than one who keeps his chochmah to himself.

16 My children, listen and I will teach you the circumstances when it is proper to be ashamed. Sometimes it is entirely out of place.

17 Before your parents, be ashamed of immoral behavior. Before a ruler or an important person, be ashamed of a lie.

18 Before a shophet, be ashamed of criminal behavior. Before a public assembly, be ashamed of breaking the law. Before a chaver or partner, be ashamed of dishonesty.

19 Before your neighbors, be ashamed of theft. Be ashamed of breaking a promise of leaning on the dinner table with your elbows, of stinginess when you are asked for something;

20 Of not returning a greeting, of staring at a prostitute,

21 Of turning down a relative's request, of depriving someone of what is rightly his, of staring at another man's isha,

22 Of playing around with his eved woman (keep away from her bed.) of insulting your chaverim, of following up your gifts with criticism.

23 Of betraying secrets. These are times when it is proper for you to be ashamed and people will respect you for it.

42 On the other hand, it is possible to sin by giving in to other people too much. Here are some things you should not be ashamed of:

- 2 The Torah of El-Elyon and His brit, judging even sinful people fairly;
- 3 Sharing expenses with a business partner or a travelling companion, sharing an inheritance;
- 4 Using accurate weights and measures;
- 5 Making a profit, whether great or small, bargaining with a merchant, disciplining your children often, beating a disloyal eved until the blood flows.
- 6 It is wise to lock things up if you cannot trust your isha or if too many people are around.
- 7 Keep an accurate record of any deposits you make or of anything you give or receive.
- 8 Don't hesitate to correct someone who is acting foolishly or an old man who goes about with prostitutes. All this is worthwhile advice and if you follow it, everyone will approve of your behavior.
- 9 Although he will not let his daughter know it, an abba will lie awake at lyla worrying about her. If she is young, he worries that she might not get married. If she is already married, he worries about her simcha.
- 10 If she is a virgin, he worries that she might be seduced and become pregnant while living in his house. If she is married, he worries that she might be unfaithful, or that she might not be able to have children.
- 11 Keep a close watch over your daughter if she is determined to have her own halacha. If you don't, she may make a fool of you in front of your enemies. You will be a constant joke to everyone in town, a public disgrace. Make sure that her room has no windows or any place where she can look out to the entrance of the house.
- 12 Don't let her show off her beauty in front of men, or spend her time talking with the women.
- 13 Women hurt other women just as moths damage clothing.

14 A man's wickedness is better than a woman's goodness; women bring shame and disgrace.

15 Now I will remind you of the works of אֱלֹהִים and describe the things I have seen. The Words of אֱלֹהִים brought His works into being, and the whole of creation obeys His commands.

16 The ohr of the shemesh shines down on everything and everything is filled with אֱלֹהִים's beauty.

17 Not even to His kadosh malachim has אֱלֹהִים given power to describe all His mighty deeds, even though He has given them Power to stand unharmed in His esteemed presence.

18 He sees into the oceans and into the human lev and He knows the secrets of both. El-Elyon knows everything that can be known and understands the signs of the ages.

19 He knows all that has ever been and all that ever will be; He uncovers the deepest of mysteries.

20 He takes notice of our every thought and hears our every word.

21 The orderly olam shows the greatness of His chochmah; He is the same le olam va-ed and ever. Nothing can be added to Him and nothing taken

22 All His works are beautiful, down to the smallest and faintest spark of ohr.

23 All these things go on le-olam-va-ed and all of them have their purpose.

24 All things are in pairs, each the opposite of the other, but nothing אֱלֹהִים made is incomplete.

25 Everything completes the tov of something else. Could anyone ever see enough of this beauty?

43 How beautiful is the bright, clear shamayim above us. What a esteemed sight it is.

2 The shemesh, when it appears, proclaims as it rises how marvelous a thing it is, made by El-Elyon.

3 At noon it dries up the land; no one can stand its blazing heat.

4 The setting shemesh sets fire to the hilltops, like a metal furnace glowing from the heat. It sends out fiery rays, blinding the eyes with its brightness.

5 אֵלֵינוּ, who made it, is great; it speeds on its way at His command.

6 There is also the yarayach, marking the passage of time, an eternal sign of the changing moadem.

7 The yarayach determines the kadosh yamim. Its ohr grows full and then grows dim.

8 The yarayach is named by Him, marvelous to watch, as it grows fuller each lyla, a signal of ohr for the heavenly armies, shining out in the dome of the shamayim.

9 The shining cochavim make the lyla lovely, brilliant ornaments in אֵלֵינוּ's high shamayim.

10 They stay in the places assigned to them by the Kadosh One and never relax their dutiful watch.

11 Look at the rainbow and give tehilla to its Creator. How magnificent, how radiant, its beauty.

12 Like a bow bent by the hands of El-Elyon, it spans the horizon in a circle of beauty.

13 He commands and snow begins to fall; lightning strikes to carry out His mishpatim.

14 The storerooms of the shamayim are thrown open, and the clouds roll out like flying birds.

15 With His Power He forms great masses of clouds and shatters the ice into hailstones.

16 He speaks and thunder twists the earth in pain; the mountains are shaken by His strength. Whenever He wishes, the south wind blows, large

17 He sends the snow fluttering down like birds, like locusts filling the ground.

18 We marvel at its beautiful whiteness and in
fascination we watch it fall.

19 He sprinkles frost over the ground like salt, and it
freezes into thorny flowers of ice.

20 He sends the cold north wind blowing and the
water hardens into ice; every lake and pond freezes
over, putting on a coat of icy armor.

21 He scorches the hills of the midbar with
drought, and the grass turns brown from its heat;

22 But a cloudy mist restores it all to chayim as the
weather cools and dew appears.

23 By His chochmah He calmed the great oceans
and placed the islands there.

24 Sailors tell about the dangers of the sea and we
listen to their tales in amazement.

25 In the sea are strange and marvelous
creatures: huge monsters and all kinds of living
things.

26 Each of אֱלֹהִים's messengers succeeds at its
task. Everything is held together by His Word.

27 We could say much more and never finish, but it
all means this: אֱלֹהִים is everything.

28 How can we find the power to give tehilla to
Him? He is greater than all His creation.

29 אֱלֹהִים is awesome in His greatness; His Power is
overwhelming.

30 Though you do your best to give tehilla to Him,
He is greater than you can ever express. Though
you esteem Him tirelessly and with all your strength,
you still cannot give tehilla to Him enough.

31 No one has seen Him, no one can describe Him;
no one can give tehilla to Him as He deserves.

32 Mysteries greater than these are still unknown;
we know only a fraction of His works.

33 אֱלֹהִים made the universe and then gave
chochmah to devout people.

44 So let us now give tehilla to kadosh men, our ancestors of generations past.

2 Those whom אִיִּיז esteemed with great beauty, in whom His greatness has been seen from the beginning of time.

3 There were some who ruled malchutim and some who were known for their strength. Some were wise advisers, and some spoke prophecies.

4 There were political leaders whose policies governed the people, rulers who issued decrees, scholars who spoke wise words, and those who used pointed mishle.

5 Poets and composers of music.

6 Rich and powerful men living in shalom at home.

7 All these were famous in their own times, esteemed by the people of their yom.

8 Some left a reputation, and people still esteem them today.

9 There are others who are not remembered, as if they had never lived, they died and were forgotten, they and their children after them.

10 But we will esteem these kadosh men, whose tzadik deeds have never been forgotten.

11 Their reputations will be passed on to their descendants and this will be their inheritance.

12 Their descendants continue to keep the brit and always will, because of what their ancestors did.

13 Their family line will go on le-olam-va-ed and their fame will never fade.

14 Their bodies were laid to rest, but their reputations will live le-olam-va-ed.

15 Nations will tell about their chochmah and Ahlohim's people will esteem them.

16 Chanok pleased אִיִּיז and was taken up into the shamayim. He became an inspiration for teshuvah for all time to come.

17 Noach was a perfectly tzadik man. After destruction came, he gave the human race a new start. Because of him there were people left on the earth when the flood was over.

18 אֱלֹהִים made an eternal brit with him, promising that chayim would never again be destroyed by a flood.

19 Avraham was the great ancestor of many nations; his reputation was faultless.

20 He kept The Torah of El-Elyon and made a brit with Him, a brit marked on his gooff. When he was put to the test, he was found faithful.

21 And so אֱלֹהִים made him a solemn promise that his descendants would be a bracha to the olam; that their number would be countless, like the dust of the earth; that they would be esteemed more than any other people on earth; and that their land would extend from sea to sea, from the Euphrates to the ends of the earth.

22 אֱלֹהִים renewed that brit with Yitzchak and then again with Yisrael, repeating the promise that Avraham's descendants would be a bracha, mixed in to the whole human race.

23 אֱלֹהִים assured Yaakov that He would bless him; He gave him the land that would be his, dividing it into twelve parts, one for each of the tribes.

45 From Yaakov's descendants אֱלֹהִים raised up a kadosh man who won the favor of everyone, loved by Ahlohim and human beings alike. This man was Moshe, whose very memory is a blessing.

2 אֱלֹהִים made him as esteemed as the malachim and made his enemies fear him.

3 There in Mitzrayim at his command the disaster struck. אֱלֹהִים made melechim hold him in respect. אֱלֹהִים gave him His commands for His people and showed him the dazzling ohr of His presence.

4 אֱלֹהִים chose Moshe out of the whole human race and consecrated him because of his loyalty and humility.

5 He let him hear His voice and led him into the dark cloud, where, panayim-el-panayim, He gave him the mitzvoth, The Torah that gives chayim and knowledge, so that Moshe might teach the brit's regulations to the Yisraelites.

6 אֱלֹהִים raised up Aharon, a kadosh man like his brother Moshe, of the tribe of Lewi.

7 He made an eternal brit with him, giving him the privilege of serving as kohen to אֱלֹהִים's people. He honored him by clothing him with magnificent robes and fine ornaments.

8 Perfect in their splendor. He granted him the symbols of authority: the linen shorts, the shirt and the robe with the pomegranates around the hem.

9 Gold bells were also around its hem, so that when he walked, their ringing would be heard in the Beit HaMikdash and אֱלֹהִים would remember His people.

10 אֱלֹהִים gave Aharon the kadosh robe with the gold, blue and purple embroidery; the breast piece with the Urim and Thummim.

11 The red yarn, spun by an expert; the precious stones with names engraved on them, mounted in a gold setting by a jeweler, placed on the breast piece to remind אֱלֹהִים of the twelve tribes of Yisrael.

12 He gave him the turban with the gold ornament engraved with the words Kadosh Le-אֱלֹהִים. It was expertly crafted, a beautiful work of art and it was a high esteem to wear it.

13 Before Aharon's time such beautiful things were never seen. No one but Aharon and his descendants ever wore them, or ever will.

14 The grain offering is to be presented twice a yom and burnt completely.

15 Moshe ordained Aharon to the office by pouring the kadosh anointing oil over his head. An eternal brit was made with him and his descendants, that they would serve אֱלֹהִים as His kohanim and bless the people in אֱלֹהִים's Name.

16 אֱלֹהִים chose Aharon out of the whole human race to offer sacrifices, to burn fragrant incense, to remind אֱלֹהִים of His people and to take away their sins.

17 He entrusted the mitzvot to Aharon's keeping and gave him the authority to make legal decisions and to teach Yisrael The Torah.

18 Once, while the people were in the midbar, an angry group of jealous outsiders conspired against Moshe. These were Dathan, Aviram and Korach with their supporters.

19 אֱלֹהִים saw what they were doing and became angry, so furious that He performed a nes and destroyed them in a blazing fire.

20 Then He rewarded Aharon again, giving him a special honor: the right to the offerings of the bikkur produce, so that the kohanim should have enough to eat.

21 Their food is the sacrifices offered to אֱלֹהִים; אֱלֹהִים gave this to Aharon and his descendants.

22 But Aharon, unlike the rest of the people, was to inherit no land, no special portion of his own. אֱלֹהִים Himself would be all he needed.

23 Only Moshe and Aharon were more famous for their intense devotion to אֱלֹהִים than Pinchus son of El Azar. He brought about forgiveness for Yisrael's sin by standing firm in brave determination when everyone else was in revolt.

24 And so אֱלֹהִים made a brit with him, valid for all time to come, that he should be in charge of the tent of meeting and of His people, that he and his

descendants should hold the office of Kohen Gadol le-olam-va-ed.

25 Unlike the brit made with Dawid son of Yishai, from the tribe of Yahudah, where the kesay passed only from abba to son, the kohanut was to pass from Aharon to all his descendants le-olam-va-ed.

26 Now give tehilla to אֱלֹהֵינוּ, who is tov, who has crowned you with beauty. May He give you chochmah to judge His people fairly, so that their success and your authority may continue le-olam-va-ed.

46 Yahusha son of Nun was a great soldier and the next of the neviim after Moshe. He lived up to the meaning of his name, as the great deliverer of אֱלֹהֵינוּ's chosen people. He defeated the enemies that attacked them, so that Yisrael could claim its land.

2 How magnificent it was when he raised his arm and then led the attack on the cities.

3 No one could stand up to him; he was fighting a kadosh war for אֱלֹהֵינוּ.

4 Remember how he held back the shemesh and made one yom as long as two?

5 When his enemies were threatening him from every side, he prayed to the mighty אֱלֹהֵינוּ El-Elyon and his tefillah was answered with a hailstorm of devastating force.

6 אֱלֹהֵינוּ hurled the hail down on the enemy and destroyed them at the pass at Beth Choron, so that the nations would realize how strong Yahusha was, since he was fighting as a devoted follower of אֱלֹהֵינוּ.

7 Yahusha was loyal as long as Moshe lived, both he and Caley son of Yahphunneh. They stood up to the whole community, made them stop their ungrateful complaining and kept them from sinning.

8 Out of the six hundred thousand Yisraelites who marched through the midbar, these two were the only ones spared and allowed to enter the rich and fertile land that was to be theirs.

9 אִיִּזְרָאֵל made Calev strong and when he was an old man, he was still strong enough to go up into the hill country and capture it for himself and his descendants.

10 Then all Yisrael could see how tov it is to follow אִיִּזְרָאֵל.

11 Then there were the shophtim, each of them famous in their own right, who never fell into idolatry and never abandoned אִיִּזְרָאֵל.

12 May their memory be honored. May these whom we esteem spring from the grave to new chayim in their descendants.

13 Shmuel was loved by אִיִּזְרָאֵל. As אִיִּזְרָאֵל's navi he established the malchut and appointed rulers for the people.

14 He judged the nation in accordance with The Torah of אִיִּזְרָאֵל and אִיִּזְרָאֵל protected Yisrael.

15 Because Shmuel was faithful, he was accepted as a true navi. People trusted him as a seer because of his words.

16 When his enemies were threatening him from every side, he called upon Almighty אִיִּזְרָאֵל and offered him a young lamb as a sacrifice.

17 Then אִיִּזְרָאֵל thundered from the shamayim with a mighty roar;

18 And destroyed all the enemy rulers of the Plishtim.

19 When Shmuel was about to die, he gave assurances before אִיִּזְרָאֵל and the anointed melech that he had never taken anyone's property, not even so much as a pair of shoes and no one contradicted him.

20 Even after he died, he prophesied to Melech Shaul how he would die. Out of the grave he spoke as a navi, to blot out his people's wickedness.

47 After him came Nathan, who was a navi at the time of Dawid.

2 As the choice fat portion of the chavurah offering is reserved for אֱלֹהִים, so Dawid was chosen from among the Yisraelites.

3 He played with lions and bears as if they were lambs or little goats.

4 When he was still a boy, he killed a giant to rescue his people. He put a stone in his sling, took aim and put an end to Golyath's bragging.

5 He made tefillah to אֱלֹהֵינוּ, El-Elyon and was given the strength to kill that famous soldier, so that the nations would have respect for the power of His people.

6 The people honored him for killing his tens of thousands and when he was crowned melech, they praised him for being chosen by אֱלֹהֵינוּ.

7 He wiped out all his enemies and permanently crushed the Plishtim, so that they never again became a threat.

8 In everything Dawid did, he gave thanks and tehilla to the Kadosh אֱלֹהֵינוּ, El-Elyon. He loved his Creator and sang tehillot to Him with all his lev.

9 He put singers at the altar to provide beautiful music.

10 He prepared the times of the moadem throughout the year and made them splendid occasions; the Beit HaMikdash rang with אֱלֹהֵינוּ's tehillot all yom long.

11 אֱלֹהֵינוּ forgave Dawid's sin and established his power le-olam-va-ed. He made a brit with him that he and his descendants would reign in splendor over Yisrael.

12 David prepared the derech well for his son, a wise man, to rule after him.

13 There was no war while Shlomo was melech. Ahlohim gave him shalom on all his borders, so that he could build for אֱלֹהִים a Beit HaMikdash which would stand le olam va-ed.

14 How wise you were, Shlomo, when you were young. Your da'at was like the Nile in its high tide.

15 Your influence reached over all the olam; your mishle and riddles were known everywhere.

16 You were famous everywhere and people loved you for bringing shalom.

17 Nations around the olam held you in admiration for your shirim, mishle and witty sayings.

18 You gathered silver and gold as if it were tin or lead, all in the Name of אֱלֹהִים Ahlohim of Yisrael.

19 But your lust for strange women was your downfall.

20 You stained your reputation and that of your descendants. They suffered punishment for that foolishness of yours, which caused them so much grief.

21 It divided the nation and a rival malchut arose in northern Yisrael.

22 But אֱלֹהִים will always have rachamim and keep all His promises. He will never fully destroy the descendants of Dawid, whom He chose and who loved Him. So, for Yisrael's sake, He allowed Dawid's mishpacha to survive.

23 Shlomo followed his ancestors in death and left one of his sons to rule after him. This was Rechavam, a man of little intelligence and great foolishness, whose policies caused a rebellion. There was also the unspeakable Yerovam, who led northern Yisrael in sinful ways.

24 His people became so sinful that they were exiled from their land.

25 They tried all kinds of wickedness, until אףאז took vengeance on them.

48 Then there arose the fiery navi Eliyahu, whose words blazed like a torch.

2 He brought a famine on the people and many of them died because of his persistence.

3 Speaking in the Name of אףאז, he kept the rain from coming and on three occasions he called down fire.

4 Eliyahu, your neseem were marvelous. No one else can boast of such mitzvoth.

5 In the Name of El-Elyon, you brought a dead man back to chayim.

6 You brought a famous melech down to sickness and death.

7 At Har Senai you heard אףאז rebuke you and declare His determination to punish His enemies.

8 You anointed a melech to be the instrument of that punishment and a navi to take your place.

9 You were taken up to the shamayim in a fiery whirlwind, a mirkavah drawn by fiery horses.

10 The Katuv says that you are ready to appear at the designated time, to cool Ahlohim's anger before it breaks out in fury; that you will bring parents and children together again and restore the tribes of Yisrael.

11 Fortunate are those who live to see you come, as well as those who have already died in ahava, for we too shall live.

12 When Eliyahu was hidden by the whirlwind, Elisha was filled with his Ruach. As long as he lived, he was not afraid of rulers and they could not make him do as they wished.

13 Nothing was too hard for him. Even when he was dead, his gooff worked a ness.

14 In chayim and in death he performed amazing neseem.

15 But in spite of all this, the people did not abandon their sinful ways, until they were taken from their land as prisoners and scattered all over the olam. This left the nation few in number, but those who remained were still ruled by the descendants of Dawid.

16 Some of the people did what was pleasing to אֱלֹהִים, but others committed sin after sin.

17 Hezkeyahu prepared his city to resist a siege and provided it with a supply of mayim. He had a tunnel built through solid rock with iron tools and had cisterns built to hold the mayim.

18 During his reign Sennacheriv attacked the city and sent his chief official from Lachish. He challenged Yahrushalayim and boasted arrogantly.

19 The people lost their courage and shook with fear; they were in pain, like a woman in labor.

20 But they prayed to אֱלֹהִים, full of rachamim, The Kadosh One in the shamayim, who quickly answered their tefillot and sent Yeshayahu to save them.

21 אֱלֹהִים struck the Ashurim camp; His Malach wiped them out.

22 Yes, Hezkeyahu did what was pleasing to אֱלֹהִים and firmly followed the example of his ancestor Dawid. This was what was commanded by the great navi Yeshayahu, whose visions were trusted.

23 He made the shemesh move backward and lengthened the melech's chayim.

24 He comforted the mourners in Yahrushalayim. His powerful ruach looked into the future.

25 And he predicted what was to happen before the end of time, hidden things that had not yet occurred.

49 The memory of Yoshiyahu is as sweet as the fragrance of expertly blended incense, sweet as honey to the taste, like music with wine at a banquet.

2 He followed the correct policy of reforming the nation and removed the horrors of idolatry.

3 He was completely loyal to אֱלֹהֵינוּ and strengthened the one true emunah in those wicked times.

4 All the melechim, except Dawid, Hezkeyahu and Yoshiyahu, were terrible sinners, because they abandoned The Torah of El-Elyon to the very end of their malchut.

5 They surrendered their power and esteem to gerim.

6 Who set fire to the kadosh city and left its streets deserted, just as Yirmeyahu had predicted.

7 Yirmeyahu had been badly treated, even though he was chosen as a navi before he was born, to uproot and to pull down, to destroy and to overthrow, but also to build and to plant.

8 It was Yechezkel who was shown the vision of the divine beauty over the mirkavah and the living creatures.

9 He also referred to the navi lyov, who always did the right thing.

10 May the bones of the twelve neviim rise to new chayim, because these men encouraged the people of Yisrael and saved them with confident tikvah.

11 Exactly how can we give hodu for Zerubbavel?

He was like a signet ring on אֱלֹהֵינוּ's Right Hand,

12 As was Yahusha son of Yahozadak. They rebuilt אֱלֹהֵינוּ's kadosh Beit HaMikdash, destined for eternal fame.

13 The memory of Nechemyah is also great. He rebuilt the ruined walls of Yahrushalayim, installing the gates and bars. He rebuilt our homes.

14 No one else like Chanok has ever walked the face of the earth, for he was taken up from the earth.

15 No one else like Yoseph has ever been born; even his bones were honored.

16 Shem, Seth and Enosh were highly honored, but Ahdam's beauty was above that of any other living being.

50 The greatest of his brothers and the pride of his people was the Kohen Gadol, Shimon son of Oniyah, who repaired the Beit HaMikdash.

2 And laid the foundation for the high double wall and the fortifications of the Beit HaMikdash.

3 The reservoir, as big as the bronze tank, was dug while he was in office.

4 He made plans to protect his people from attack and fortified the city, so that it could withstand a siege.

5 How esteemed he was when he came out of the Most Kadosh Place.

6 He was like the boker cochav shining through the clouds, like the full yarayach.

7 Like the shemesh shining on the Beit HaMikdash of El-Elyon, like the rainbow gleaming in beauty against the clouds,

8 Like roses in springtime, like lilies beside a stream, like the cedars of Levanon in summer,

9 Like burning incense, like a cup made of hammered gold and decorated with all kinds of jewels,

10 Like an olive-tree loaded with fruit, like a cypress-tree towering into the clouds.

11 When Shimon put on his magnificent priestly robe and went up to the kadosh altar dressed in perfect splendor, he made the Beit HaMikdash courtyard a majestic sight.

12 When the kohanim handed him the portions of the sacrifice as he stood beside the altar with his assistants circling him like a wreath, he was like a young cedar of Levanon surrounded by palm trees.

13 Those were the descendants of Aharon in their splendid garments, standing before the whole assembly of Yisrael, holding in their hands the offerings made to אֱלֹהִים.

14 When he had finished the service at the altar and had arranged the sacrifice to El-Elyon, The Almighty.

15 He reached for a cup and poured out sweet-smelling wine at the foot of the altar as an offering to El-Elyon, the Universal Melech.

16 Then the kohanim shouted and blew their chatzotroth of hammered silver. They made a loud noise that El-Elyon would hear.

17 All the people immediately bowed down with their faces to the ground to worship אֱלֹהִים, the Almighty, El-Elyon.

18 Then the choir began to shir His tehilot and the beautiful music rang out.

19 The people made tefillah to the אֱלֹהִים El-Elyon full of rachamim, until the service of worship had come to a close.

20 Then Shimon came down from the altar, raised his hands over the whole assembly of Yisrael and reverently pronounced the blessing from אֱלֹהִים.

21 While the people bowed a second time in worship to receive that blessing from El-Elyon.

22 Now then, give tehilla to the Ahlohim of the universe, who has done great things everywhere,

who brings us up from the time we are born and deals with us with rachamim.

23 May He give us simcha and allow us to have shalom in Yisrael le olam va-ed.

24 May He continue His rachamim to us and rescue us in our time of need.

25 There are two nations that I detest and a third that does not even deserve to be called a nation.

26 These are the Edomites, the inhabitants of the Plishtim cities and the stupid Shomronites.

27 I, Yahusha son of Sirach El-Azar of Yahrushalayim, put all my chochmah into writing this book to provide instruction and knowledge for others.

28 May Ahlohim bless everyone who gives attention to these teachings. Whoever takes them to lev will become wise.

29 Whoever lives by them will be strong enough for any occasion, because he will be walking in the ohr of אֱלֹהִים.

51 I give you hodu, O אֱלֹהִים and Melech; I give tehilla to you as my Ahlohim and Savior. I give You hodu,

2 For You have helped me and protected me. You have rescued me from death, from dangerous lies and slander.

3 You helped me when no one else would; in your great rachamim You saved me from the many troubles I have known: from the glaring hatred of my enemies, who wanted to put an end to my chayim.

4 From suffocation in oppressive smoke rising from fires I did not start.

5 From death itself; from vicious slander reported to the melech.

6 I was once brought panayim-el-panayim with death.

7 Enemies surrounded me everywhere. I looked for someone to help me, but there was no one there.

8 But then, O אֱלֹהִים, I remembered how merciful You are and what You had done in times past. I remembered that You rescue those who rely on You, that You save them from their enemies.

9 Then from here on earth, I made tefillah to You to rescue me from death.

10 I prayed, O אֱלֹהִים You are my Abba; do not abandon me to my troubles when I am helpless against arrogant enemies.

11 I will always give tehilla to You and shir shirim of hodu. You answered my tefillah.

12 And saved me from the threat of destruction. And so I thank You and give tehilla to You. O אֱלֹהִים, I give tehilla to You.

13 When I was still young, before I started out on my travels, I boldly made tefillah for chochmah.

14 I went to the Beit HaMikdash and asked for her and I will look for her as long as I live.

15 From my blossoming youth to my ripe old age, she has been my delight. I have followed directly in her path ever since I was young.

16 I received chochmah as soon as I began listening for her and I have been rewarded with great da'at.

17 I have always been a learner and am grateful to everyone who has been my teacher.

18 I was determined to live wisely and was devoted to the cause of tov. I have no regrets.

19 I fought for chochmah and was strict in my conduct. When I made tefillah, I sadly confessed how far short of chochmah I fell.

20 But I was determined to have her and I found her by keeping myself apart from sin. I have grown in chochmah since first I found her and I will never be without her.

- 21 Because I was driven by the desire to find her, I have been richly rewarded.
- 22 אֱלֹהֵינוּ gave me a gift for words and I have used it for His tehilla.
- 23 Come to me, all you that need instruction and learn in my school.
- 24 Why do you not admit that you are ignorant and do nothing about it?
- 25 This is what I say: It costs nothing to be wise.
- 26 Put on the yoke of Torah and be willing to learn. The opportunity is always near you.
- 27 See for yourselves. I have really not studied very hard, but I still have found great contentment.
- 28 No matter how much it costs you to get chochmah, it will be well worth it.
- 29 Be grateful for אֱלֹהֵינוּ's rachamim and never be ashamed to give tehilla to Him.
- 30 Do your duty at the proper time and אֱלֹהֵינוּ, at the time He thinks proper, will give you your great reward. X

Tobias-Toviyah

- 1 The Sefer of the Devarim of Toviyah, son of Toviell, the son of Chananiel, the son of Aduel, the son of Gabael, of the zera of Asael, of the tribe of Naphthali;
- 2 Who in the time of Enemessar melech of the Asshurim was led captive out of Thisbe, which is at the right hand of that city, which is called properly Naphtali in Galil above Asher.
- 3 I Toviyah have walked all the yamim of my chayim in the derachot of emet and tzedakah and I did many alms-deeds to my brethren and my nation, who came with me to Ninveh, into the land of the Asshurim.
- 4 And when I was in my own country in the land of Yisrael, being but young, all the tribe of Naphtali my abba fell from the bayit of Yahrushalayim, which was chosen out of all the tribes of Yisrael, that all the tribes should sacrifice there, where the Beit HaMikdash of the habitation of El-Elyon was consecrated and built for all ages.
- 5 Now all the tribes which together revolted and the bayit of my abba Naphtali, sacrificed to the heifer Baal.
- 6 But I alone went often to Yahrushalayim at the moadem, as it was ordained to all the people of Yisrael by an everlasting decree, having the bikkurim and ma'aser of all increase, with that which was first shorn; and them gave I at the altar to the kohanim the children of Aharon.
- 7 The ma'aser of all increase I gave to the sons of Aharon, who ministered at Yahrushalayim: another ma'aser I sold away and went and spent it every year at Yahrushalayim:

8 And the third I gave to them to whom it was meet, as Devorah my abba's eema had commanded me because I was left an orphan by my abba.

9 Furthermore, when I was come to the age of a man, I married Anna of my own kindred and of her I begat Toviya.

10 And when we were carried away captives to Ninveh, all my brethren and those that were of my kindred did eat of the lechem of the Nations.

11 But I kept myself from eating it;

12 Because I remembered Myhla with all my lev.

13 And El-Elyon gave me unmerited chen before Enemessar, so that I was his trader.

14 And I went into Media and left in trust with Gabael, the brother of Gabriyah, at Rages a city of Media ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his place; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren and gave my lechem to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Ninveh, I buried him.

18 And if the melech Sennacherib had slain any, when he was come and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for by the melech.

19 And when one of the Ninevites went and complained of me to the melech that I buried them and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there anything left to me, besides my isha Anna and my ben Toviya.

21 And there passed not fifty five yamim before two of his sons killed him and they fled into the mountains of Ararat; and Sarchedonus his son reigned in his place; who appointed over his abba's accounts and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus sought for me, I returned to Ninveh. Now Achiacharus was cupbearer and keeper of the signet and steward and overseer of the accounts: and Sarchedonus appointed him next to him: and he was my brother's son.

2 Now when I was come home again and my isha Anna was restored to me, with my son Toviya, in the Chag Shavuot, which is the set apart moed of the seven weeks, there was a tov dinner prepared for me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring whatever poor man you shall find of our brothers, who is mindful of אֲרָאָה; and, lo, I wait for you.

3 But he came again and said, Abba, one of our nation is strangled and is cast out in the marketplace.

4 Then before I had tasted of any meat, I got up and took him up into a room until the going down of the shemesh.

5 Then I returned and washed myself and ate my meat in heaviness,

6 Remembering that prophecy of Ahmos, as he said, Your moadem shall be turned into mourning and all your simcha into lamentation.

7 Therefore I wept: and after the going down of the shemesh I went and made a grave and buried him.

8 But my neighbors mocked me and said, This man is not yet afraid to be put to death for this matter. He fled away and yet, lo, he buries the dead again.

9 The same lyla also I returned from the burial and slept by the wall of my courtyard, being polluted and my face was uncovered:

10 And I knew not that there were sparrows in the wall and mine eyes being open, the sparrows muted warm dung into mine eyes and a whiteness came in mine eyes: and I went to the physicians but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

11 And my isha Anna did take women's work to do.

12 And when she had sent them home to the owners, they paid her wages and gave her also besides a goat.

13 And when it was in my bayit and began to cry, I said to her, From where is this goat? Is it not stolen? Render it to the owners; for it is not lawful to eat anything that is stolen.

14 But she replied to me, It was given for a gift more than the wages. But I did not believe her but bade her render it to the owners: and I was abashed at her. But she replied to me, Where are your alms and your tzadik deeds? Behold, you and all your works are known.

3 Then I, being grieved, wept and in my

sorrow made tefillah, saying,

2 O YAHUSHA, You are just and all Your works and all Your derachot are rachamim and emet and you judge truly and justly le-olam-va-ed.

3 Remember me and look at me, punish me not for my sins and ignorance and the sins of my ahvot, who have sinned before You:

4 For they obeyed not Your mitzvoth. Therefore You have delivered us for a spoil and to captivity and to death and for a mishle of reproach to all the goyim among whom we are dispersed.

5 And now Your mishpatim are many and emet: deal with me according to my sins and my ahvot's because we have not kept Your mitzvot, neither have we walked in emet before You.

6 Now therefore deal with me as seems best to You and command my ruach to be taken from me, that I may be dissolved and become earth: for it is profitable for me to die rather than to live because I have heard false reproaches and have much sorrow: command therefore that I may now be delivered out of this distress and go into The Everlasting Place: turn not Your face away from me.

7 It came to pass the same yom, that in Ecbatane a city of Media, Sarah the daughter of Raguel was also reproached by her ahvot's wives;

8 Because that she had been married to seven husbands, whom Asmodeus the shed, sent to destroy new marriages, had killed, before they had lain with her. Do you not know, said they, that you have strangled your husbands? You have had already seven husbands, neither were you named after any of them.

9 Why do you beat us for them? If they are dead, go your derech after them. Let us never see from you either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my abba and if I do this, it shall be a reproach to him and I shall bring his old age with sorrow to the grave.

11 Then she made tefillah toward the window and said, Blessed are You, YAHUSHA my Ahlohim and Your set apart and esteemed Name is blessed and exalted le-olam-va-ed. Let all Your works hallel You le-olam-va-ed.

12 And now, YAHUSHA, I set I my eyes and my face toward You,

13 And I say, Take me out of the earth, that I may hear no more the reproach.

14 You know, אָפְרָיִם, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of my abba, in the land of my captivity: I am the only daughter of my abba, neither has he any child to be his heir, neither any near kinsman, nor any ben of a kinsmen, to whom I may keep myself for an isha: my seven husbands are already dead; and why should I live? But if it please You not that I should die, command that some kavod to be had by me and pity taken on me, that I hear no more reproach.

16 So the tefillot of them both were heard before the majesty of the great Ahlohim.

17 And Raphael the healing malach was sent to heal them both, that is, to scale away the whiteness of Toviyah's eyes and to give Sarah the daughter of Raguel for an isha to Toviyah the ben of Toviyah; and to bind Asmodeus the shed, [Raphael binding the demon by YAH's authority]; because she belonged to Toviyah by right of inheritance.

18 The selfsame time came Toviyah home and entered into his bayit and Sarah the daughter of Raguel came down from her upper chamber.

4 In that yom Toviyah remembered the money which he had committed to Gabael in Rages of Media,

2 And said with himself, I have wished for death; why do I not call for my ben Toviyah that I may assign the money over to him before I die?

3 And when he had called him, he said, My ben, when I am dead, bury me; and despise not your eema but esteem her all the yamim of your chayim

and do that which shall please her and grieve her not.

4 Remember, my ben, that she saw many dangers for you, when you were in her womb: and when she is dead, bury her by me in one grave.

5 My ben, be mindful of אלהים our Ahlohim all your yamim and let not your will be set to sin, or to transgress His mitzvot: do uprightly all your chayim long and follow not the derachot of unrighteousness.

6 For if you deal in emet, your doings shall prosperously succeed to you and to all them that live kadosh.

7 Give alms of your substance; and when you give alms, let not your eye be envious, neither turn your face away from any poor and the face of Myhla shall not be turned away from you.

8 If you have abundance give alms accordingly: if you have but a little, be not afraid to give according to that little:

9 For you lay up a tov treasure for yourself against the yom of necessity.

10 Because that alms deliver from death and suffer not to come into darkness.

11 For alms is a tov gift to all that give it in the sight of El-Elyon.

12 Beware of all whoredom, my ben and mainly take an isha of the zera of your ahvot and take not a strange woman as an isha, which is not of your abba's tribe: for we are the b'nai neviim, Noach, Avraham, Yitzchak and Yaakov: remember, my ben, that our ahvot from the beginning, even that they all married wives of their own kindred and were blessed in their children and their zera shall inherit the land.

13 Now therefore, my ben, love your brothers and despise them not in your lev, the sons and

daughters of your people, in not taking an isha of them: for in pride is destruction and much trouble and in lewdness is decay and great want: for lewdness is the eema of famine.

14 Let not the wages of any man who has worked for you stay with you but give it right to him: for if you serve אֱלֹהִים, He will also repay you: be circumspect my ben, in all things you do and be wise in all your conduct.

15 Do that to no man which you hate: drink not wine to make you drunk: neither let drunkenness go with you in your journey.

16 Give of your lechem to the hungry and of your garments to them who are naked; and according to your abundance give alms: and let not your eye be envious when you give alms.

17 Pour out your lechem on the burial of the just but give nothing to the wicked.

18 Ask counsel of all that are wise and despise not any counsel that is profitable.

19 Barchu et אֱלֹהִים your Ahlohim always and desire of Him that your derachot may be directed and that all your paths and counsels may prosper: every nation has not counsel; but אֱלֹהִים Himself gives all tov things and He humbles whom He will, as He will; now therefore, my ben, remember my mitzvoth, neither let them be put out of your mind.

20 And now I signify this to them to whom I committed ten talents, to Gabael the son of Gabriyah at Rages in Media.

21 And fear not, my ben, that we are made poor: for you have much wealth, if you fear אֱלֹהִים and depart from all sin and do that which is pleasing in His sight.

5 Toviyah then answered and said, Abba, I will do all things which you have commanded me:

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the handwriting and said to him, Seek a man who may go with you while I yet live and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was a heavenly malach.

5 But he knew it not; and he said to him, Can you go with me to Rages? and do you know those places well?

6 To whom the malach said, I will go with you and I know the derech well: for I have lodged with our brother Gabael.

7 Then Toviyah said to him, Wait for me, till I tell my abba.

8 Then he said to him, Go and do not delay. So he went in and said to his abba, Behold, I have found one who will go with me. Then he said, Call him to me, that I may know of what tribe he is and whether he is a trusty man to go with you.

9 So he called him and he came in and they saluted one another.

10 Then Toviyah said to him, Brother, show me of what tribe and family you are.

11 To whom he said, Do you seek for a tribe or family, or a hired man to go with your son? Then Toviyah said to him, I would know, brother, your kindred and name.

12 Then he said, I am Azaryah, the son of Chananyah the great and of your brothers.

13 Then Toviyah said, You are welcome, brother; be not now angry with me because I have enquired to know your tribe and family; for you are my ach, of an honest and tov stock: for I know Chananyah and Yahunatan, sons of that great Shemiyah, as we went together to Yahrushalayim to worship and

offered the bikkurim and the ma'aser of the fruits; and they were not seduced with the error of our brethren: my brother, you are of a tov stock.

14 But tell me, what wages shall I give you? Will you take a drachm a yom and things necessary, as to my own ben?

15 Yes, moreover, if you return safe, I will add something to your wages.

16 So they were well pleased. Then said he to Toviya, Prepare yourself for the journey and Ahlohim send you a tov journey. And when his ben had prepared all things for the journey, his abba said, Go with this man and אִרְאֵל who dwells in the shamayim prosper your journey and the malach of אִרְאֵל keep you company. So they went forth both and the young man's dog with them.

17 But Anna his eema wept and said to Toviya, Why have you sent away our ben? Is he not the staff of our hand in going in and out before us?

18 Be not greedy to add money to money: but let it be as refuse in respect of our child.

19 For that which אִרְאֵל has given us to live is enough.

20 Then said Toviya to her, Take no care, my sister, for he shall return in safety and your eyes shall see him.

21 For the malach tov will keep him company. His journey shall be prosperous and he shall return safely.

22 Then she made an end of weeping.

6 And as they went on their journey, they came in the evening to the river Tigris and they lodged there.

2 And when the young man went down to wash himself, a large fish leaped out of the river and would have devoured him.

3 Then the malach said to him, Take the fish. And the young man laid hold of the fish and drew it to land.

4 To whom the malach said, Open the fish and take the lev and the liver and the gall and pull them up safely.

5 So the young man did as the malach commanded him; and when they had roasted the fish, they ate it: then they both went on their derech, till they drew near to Ecbatane.

6 Then the young man said to the malach, Azaryah achi, to what use is the lev and the liver and the gall of the fish?

7 And he said to him, Touching the lev and the liver, if a shed trouble any, we must make a smoke of it before the man or the woman and the party shall be no more vexed.

8 As for the gall, it is tov to anoint a man who has whiteness in his eyes and he shall be healed.

9 And when they were come near to Rages,

10 The malach said to the young man, Brother, today we shall lodge with Raguel, who is your cousin; he also has one only daughter, named Sarah; I will speak for her, that she may be given to you for an isha.

11 For to you belongs the right to obtain her, seeing you only are her kindred.

12 And the maid is fair and wise. Now therefore hear me and I will speak to her abba; and when we return from Rages we will celebrate the marriage, for I know that Raguel cannot marry her to another according to The Torah of Moshe but he shall be guilty of death because the right of inheritance rather belongs to you rather than any other.

13 Then the young man answered the malach, I have heard, Azaryah achi, that this maid has been

given to seven men who all died in the marriage chamber.

14 And now I am the only son of my abba and I am afraid, lest if I go in to her, I would die, as the others, for a shed loves her [incubus where a demon sleeps with a human female], who hurts nobody but those who come to her. Therefore I also fear lest I die and bring my abba's and my eema's chayim because of me to the grave with sorrow, for they have no other ben to bury them.

15 Then the malach said to him, Do you not remember the precepts which your abba gave you, that you should marry an isha of your own kindred? Therefore hear me, O my ach; for she shall be given to you as your isha; and make no reckoning of the shed; for this same lyla shall she be given you in marriage.

16 And when you shall come into the marriage chamber, you shall take the ashes of perfume and shall lay upon them some of the lev and liver of the fish and shall make a smoke with it:

17 And the shed shall smell it and flee away and never come again anymore: but when you shall come near to her, rise up both of you and make tefillah to אֱלֹהֵינוּ who is full of rachamim, who will have pity on you and save you: fear not, for she is appointed to you from the beginning; and you shall preserve her and she shall go with you. Moreover, I suppose that she shall bear you children. Now when Toviya had heard these things, he loved her and his lev was effectively joined to her.

7 And when they were come to Ecbatane, they came to the bayit of Raguel and Sarah met them and after they had saluted one another, she brought them into the bayit.

2 Then said Raguel to Edna his isha, How like
Toviyah my cousin is this young man.

3 And Raguel asked them, From where are you,
brothers? To whom they said, We are of sons of the
Naphtalim, who are captives in Ninveh.

4 Then he said to them, Do you know Toviyah our
kinsman? And they said, We know him. Then said
he, Is he in tov health?

5 And they said, He is both alive and in tov health:
and Toviyah said, He is my abba.

6 Then Raguel leaped up and kissed him and wept,
7 And blessed him and said to him, you are the ben
of an honest and tov man. But when he had heard
that Toviyah was blind, he was sorrowful and wept.

8 And likewise Edna his isha and Sarah his
daughter wept. Moreover they entertained them
cheerfully and after that they had killed a ram of the
flock, they set meat on the shulchan. Then said
Toviyah to Raphael, Azaryah achi, speak of those
things of which you spoke in the derech and let this
business be dispatched.

9 So he communicated the matter with Raguel: and
Raguel said to Toviyah, Eat and drink and be merry:

10 For it is fitting that you should marry my
daughter. Nevertheless, I will declare to you the
emet.

11 I have given my daughter in marriage to seven
men, who died that lyla they came into her:
nevertheless for the present be merry. But Toviyah
said, I will eat nothing here, till we agree and swear
one to another.

12 Raguel said, Then take her from now on
according to the manner, for you are her cousin and
she is yours and the אֲפִיקֹרֶת of rachamim give you tov
success in all things.

13 Then he called his daughter Sarah and she
came to her abba and he took her by the hand and

gave her to be an isha to Toviyah, saying, Hinay, take her according to The Torah of Moshe and lead her away to your abba. And he blessed them,

14 And called Edna his isha and took paper and wrote an instrument of britot and sealed it.

15 Then they began to eat.

16 After Raguel called his isha Edna and said to her, Sister, prepare another chamber and bring her in there,

17 Which, when she had done as he had told her, she brought her there and she wept and she received the tears of her daughter and said to her,

18 Be of tov comfort, my daughter; אִתְּךָ of the shamayim and ha'aretz give you simcha for this your sorrow: be of tov comfort, my daughter.

8 And when they had eaten, they brought Toviyah into her.

2 And as he went, he remembered the words of Raphael and took the ashes of the perfumes and put the lev and the liver of the fish on the place and made a smoke with it.

3 Which, when the shed had smelled it, it fled into the utmost parts of Mitzrayim, dry places and the malach bound him [interesting that the demon did not go to the pit yet].

4 And after that they were both shut in together, Toviyah rose out of the bed and said, Sister, arise and let us make tefillah that אֱלֹהֵינוּ would have pity on us [A tov lesson worship, incense and tefillah before marital relations].

5 Then began Toviyah to say, Blessed are You, O אֱלֹהֵינוּ of our ahvot and blessed is Your set apart and esteemed Name le-olam-va-ed; let the shamayim bless You and all Your creation.

6 You made Ahdahm and gave him Chawa his isha for a helper and partner: from them came mankind:

You have said, It is not tov that a man should be alone; let us make for him an aide like himself.

7 And now, my YAHUSHA, I take not this my sister not for lust but uprightly: therefore in rachamim ordain that we may grow old together.

8 And she said with him, Ahmein.

9 So they slept both that lyla. And Raguel arose and went and made a grave,

10 Saying, I fear lest he also be dead.

11 But when Raguel was come into his bayit,

12 He said to his isha Edna. Send one of the wives and let her see whether he is alive. If not, that we may bury him and no man know it.

13 So the isha opened the door and went in and found them both asleep,

14 And came forth and told them that he was alive.

15 Then Raguel praised אֱלֹהִים and said, O אֱלֹהִים, You are worthy to be praised with all pure and set apart tehillot. Therefore, let Your kiddushim hallel You with all Your creation; and let all Your malachim and Your elect hallel You le-olam-va-ed.

16 You are to be given hallel, for You have made me gilah; and that is not come to me which I suspected; but You have dealt with us according to Your great rachamim.

17 You are to be given hallel because You have had rachamim on two who were the only-begotten children of their ahvot. Grant them rachamim, O אֱלֹהִים and finish their chayim in health with simcha and rachamim.

18 Then Raguel bade his avadim to fill the grave.

19 And he kept the wedding moed fourteen yamim.

20 For before the yamim of the marriage were finished, Raguel had said to him by an oath that he should not depart till the fourteen yamim of the marriage were expired,

21 And then he should take the half of his goods and go in safety to his abba and should have the rest when I and my isha are dead.

9 Then Toviyah called Raphael and said to him,
2 Azaryah achi, take with you an eved and two camels and go to Rages of Media to Gabael and bring me the money and bring him to the wedding.
3 For Raguel has sworn that I shall not depart.
4 But my abba counts the yamim; and if I tarry long, he will be very sorry.
5 So Raphael went out and lodged with Gabael and gave him the handwriting: who brought forth bags which were sealed up and gave them to him.
6 And early in the boker they went forth both together and came to the wedding: and Toviyah blessed his isha.

10 Now Toviyah his abba counted every yom and when the yamim of the journey were expired and they had not returned,
2 Then Toviyah said, Are they detained? Or, is Gabael dead and there is no man to give him the money?
3 Therefore he was very sorry.
4 Then his isha said to him, My ben is dead, seeing he stays long; and she began to wail over him and said,
5 Now I care for nothing, my ben, since I have let you go, the ohr of my eyes.
6 To whom Toviyah said, Hold your shalom and don't worry, for he is safe.
7 But she said, hold your shalom and deceive me not; my ben is dead. And she went out every yom into the derech which they went and ate no meat in the daytime, and ceased not whole laylot to bewail her son Toviyah, until the fourteen yamim of the

wedding were expired, which Raguel had sworn that he should spend there. Then Toviyah said to Raguel, Let me go, for my abba and my eema look no more to see me.

8 But his abba-in-law said to him, Tarry with me and I will send to your abba and they shall declare to him how things go with you.

9 But Toviyah said, No; but let me go to my abba.

10 Then Raguel arose and gave him Sarah his isha and half his goods, avadim and cattle and money,

11 And he blessed them and sent them away, saying, The Ahlohim of the shamayim give you a prosperous journey, my children.

12 And he said to his daughter, Give esteem to your abba-in-law and your eema-in-law, who are now your parents, that I may hear tov report of you. And he kissed her. Edna also said to Toviyah, אֲפֹאֲדָא of the shamayim restore you, my dear brother and grant that I may see your children of my daughter Sarah before I die, that I may rejoice before אֲפֹאֲדָא: behold, I commit my daughter to you in special trust, that you do not treat her badly.

11 After these things Toviyah went his derech, praising אֲפֹאֲדָא that He had given him a prosperous journey and blessed Raguel and Edna his isha and went on his derech till they drew near to Ninveh.

2 Then Raphael said to Toviyah, you know, achi, how you left your abba.

3 Let us hurry before your isha and prepare the bayit.

4 And take in your hand the gall of the fish. So they went their derech and the dog went after them.

5 Now Anna sat looking about toward the derech for her ben.

6 And when she saw him coming, she said to his abba, Behold, your ben comes and the man who went with him.

7 Then said Raphael, I know, Toviya, that your abba will open his eyes.

8 Therefore anoint his eyes with the gall and being pricked with it, he shall rub and the whiteness shall fall away and he shall see you.

9 Then Anna ran forth and fell upon the neck of her ben and said to him, Since I have seen you, my ben, from now on I am content to die. And they both wept.

10 Toviya also went forth toward the door and stumbled: but his ben ran to him,

11 And took hold of his abba: and he placed of the gall on his abba's eyes, saying, Be of tov tikvah, my abba.

12 And when his eyes began to itch, he rubbed them;

13 And the whiteness fell away from the corners of his eyes and when he saw his ben, he fell upon his neck.

14 And he wept and said, Blessed are You, O אֱלֹהֵינוּ and blessed is Your Name le-olam-va-ed; and blessed are all Your set apart malachim.

15 For You have scourged and have taken pity on me. For behold, I see my ben Toviya. And his son went in rejoicing and told his abba the great things that had been done for him in Media.

16 Then Toviya went out to meet his daughter-in-law at the gate of Ninveh, rejoicing and praising אֱלֹהֵינוּ and they who saw him go marveled because he had received his sight.

17 But Toviya gave hodu before them because אֱלֹהֵינוּ had rachamim on him. And when he came near to Sarah his daughter-in-law, he blessed her, saying, you are welcome, daughter. Barchu et

אִיִּי, who has brought you to us and barchu your abba and your eema. And there was simcha among all his brothers who were at Ninveh.

18 And Achiacharus and Nasbas his brother's sons, came:

19 And Toviyah's wedding was kept seven yamim with great simcha.

12 Then Toviyah called his son Toviyah and said to him, My ben, see that the man be given his wages, who went with you and you must give him more.

2 And Toviyah said to him, O abba, it is no harm to me to give him half of those things which I have brought:

3 For he has brought me again to you in safety, has made my isha whole and brought me the money and likewise healed you.

4 Then the old man said, It is due him.

5 So he called the malach and he said to him, Take half of all that you have brought and go away in safety.

6 Then he took them both apart and said to them, Barchu et אִיִּי, hallel Him and magnify Him. Hallel Him for the things which he has done for you in the sight of all that live. It is tov to give tehilla to אִיִּי and exalt His Name, to esteem and show forth the works of Ahlohim. Therefore be not slack to hallel Him.

7 It is tov to keep close the secret of a melech but it is estimable to reveal the works of אִיִּי. Do that which is tov and no evil shall touch you.

8 Tefillah is tov with fasting and alms and tzedakah. A little with tzedakah is better than much with wickedness. It is better to give alms than to lay up gold:

9 For alms delivers from [spiritual] death and shall purge away all sin [positionally place a person in אֱלֹהִים's radar]. Those that exercise alms and tzedakah shall be filled with chayim:

10 But they who sin are enemies of their own chayim.

11 Surely I will keep close nothing from you. For I said, It was tov to keep close the secret of a melech but that it was estimable to reveal the works of אֱלֹהִים.

12 Now therefore, when you and Sarah your daughter-in-law made tefillah, I brought the remembrance of your tefillot before the Set-apart One: and when you buried the dead, I was with you likewise.

13 And when you did not delay to rise up and leave your dinner to go and cover the dead, your mitzvah was not hidden from me: but I was with you.

14 And now אֱלֹהִים has sent me to heal you and Sarah your daughter in law.

15 I am Raphael, one of the seven set apart arch malachim, who present the tefillot of the kidushim and who go in and out before the kavod of The Set-apart One.

16 Then they were both troubled and fell upon their faces: for they feared.

17 But he said to them, Al tirah-fear not, for it shall go well with you. Therefore give tehilla to אֱלֹהִים.

18 For not of any chen of mine but by the will of our Ahlohim I came; therefore tehilla Him le-olam-va-ed.

19 All these yamim I appeared to you; but I neither ate nor drank but you saw a vision.

20 Now therefore give אֱלֹהִים hodu, for I go back up to Him who sent me; but write all things which are done in a scroll.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of אֱלֹהִים and how the malach of אֱלֹהִים, Raphael, had appeared to them.

13 Then Toviyah wrote a tefillah of rejoicing and said, Blessed be אֱלֹהִים that lives le-olam-va-ed and barchu et malchuto-bless His malchut.

2 For He scourges and has rachamim: He leads down to Sheol and brings up again; neither is there any that can avoid His hand.

3 Confess him before the goyim, b'nai Yisrael: for He has scattered us among them.

4 There declare His greatness and extol Him before all the living, for He is our אֱלֹהִים and He is The Ahlohim, our Abba le-olam-va-ed,

5 And He will scourge us for our iniquities and will have rachamim again and will gather us out of all goyim among whom He has scattered us.

6 If you turn to Him with your whole lev and with your whole mind and deal uprightly before Him, then will He turn to you and will not hide His face from you. Therefore see what He will do with you and confess Him with your whole mouth and give tehilla to אֱלֹהִים of all might and extol the Everlasting Melech. In the land of my captivity do I hallel Him and declare His might and majesty to a sinful nation. O you sinners, turn and do tzedakah before Him. Who can tell if He will accept you and have rachamim on you?

7 I will extol my אֱלֹהִים and my whole being shall tehilla The Melech of The Shamayim and shall gilah in His greatness.

8 Let all men speak and let all hallel Him for His tzedakah.

9 O Yahrushalayim, the set apart city, He will scourge you for your children's works and will have rachamim again on the sons of the tzadikim.

10 Give tifereth to אלהים, for He is tov and hallel the Everlasting Melech, that His Mishkan may be built in you again with simcha and let Him make you gilah there in those who are captives and ahava in you le-olam-va-ed those that are miserable.

11 Many goyim shall come from far to The Name of אלהים Ahlohim with gifts in their hands, even gifts to The Melech of the Shamayim. All generations shall hallel You with simcha gadol.

12 Cursed are all they who hate You and blessed shall all be who have ahava for You le-olam-va-ed.

13 Rejoice and gilah for the children of the tzadikim: for they shall be gathered together and shall bless אלהים of the tzadikim.

14 O blessed are they who love You, for they shall rejoice in Your shalom. Blessed are they who have been sorrowful for all Your scourges; for they shall rejoice for You when they have seen all Your Tifereth and shall be in simcha le-olam-va-ed.

15 Let my being bless אלהים The Melech Gadol.

16 For Yahrushalayim shall be built up with sapphires and emeralds and precious stones: your walls and towers and battlements with pure gold.

17 And the streets of Yahrushalayim shall be paved with beryl and carbuncle and stones of Ophir.

18 And all her streets shall say, Hallel אלהים and they shall Hallel Him, saying, Blessed be אלהים who has exalted it le-olam-va-ed.

14 So Toviya made an end of praising אלהים.

2 And he was fifty eight years old when he lost his sight, which was restored to him after eight years and he gave alms and he increased in the fear of אלהים Ahlohim and gave Him tehilot.

3 And when he was very aged he called his ben and the sons of his ben and said to him, My ben, take

your children; for, behold, I am aged and am ready to depart out of this chayim.

4 Go into Media my ben, for I surely believe those things which Yonah ha navi spoke of Ninveh, that it shall be overthrown and that for a time shalom shall rather be in Media; and that our brothers shall lie scattered in the earth away from the Promised Land and Yahrushalayim shall be desolate and the Beit HaMikdash of אֱלֹהֵינוּ, shall be burned and shall be desolate for a time;

5 And that again אֱלֹהֵינוּ will have rachamim on them and bring them again into the land, where they shall build a Beit HaMikdash but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity and build up Yahrushalayim with tifereth and the Mikdash of אֱלֹהֵינוּ shall be built in it le-olam-va-ed with a wondrous building, as the neviim have spoken of it .

6 And all goyim shall turn and fear אֱלֹהֵינוּ Ahlohim in emet and shall bury their idols.

7 So shall all goyim give tehilla to אֱלֹהֵינוּ and His people shall confess אֱלֹהֵינוּ. And אֱלֹהֵינוּ shall exalt His people. All those who love אֱלֹהֵינוּ Ahlohim in emet and tzedakah shall rejoice, showing rachamim to our brothers.

8 And now, my son, depart out of Ninveh because those things which the navi Yonah spoke shall surely come to pass.

9 But keep The Torah and the mitzvoth and show yourself full of rachamim and mishpat, that it may go well with you.

10 And bury me decently and your eema with me; but tarry no longer at Ninveh. Remember, my son, how Amon handled Achiacharus that brought him up, how out of ohr he brought him into darkness and how he rewarded him again: yet Achiacharus was

saved but the other had his reward: for he went down into darkness. Manashe gave alms and escaped the snares of death which they had set for him: but Amon fell into the snare and perished.

11 So now, my ben, consider what alms can do and how tzedakah delivers. When he had said these things, he gave up the ruach in the bed, being a hundred and fifty eight years old; and he buried him with esteem.

12 And when Anna his eema was dead, he buried her with his abba. But Toviya departed with his isha and children to Ecbatane to Raguel his abba in law,

13 Where he became old with esteem and he buried his abba-in-law and eema-in-law with esteem and he inherited their substance and his abba Toviya's.

14 And he died at Ecbatane in Media, being one hundred and twenty seven years old.

15 But before he died he heard of the destruction of Ninveh, which was taken by Nevuchadnetsar and then Achashverosh: and before his death he rejoiced over Nineveh. X

Book Of Wisdom-Sefer Chochmah

- 1 Love tzedakah, you who are the shophtim of the olam: think of אֱלֹהִים with a tov lev and in simplicity of lev seek Him.
- 2 For He will be found of them who do not put Him to trial; and He shows Himself to such as do not distrust Him.
- 3 For presumptuous thoughts separate us from Ahlohim. His Power, when it is tried, reproves the unwise.
- 4 For chochmah shall not enter into a malicious being; nor dwell in the gooff that is subject to sin.
- 5 For The Ruach HaKodesh of discipline will flee deceit and remove from thoughts that are without binah and will not abide when wickedness comes in.
- 6 For chochmah is a loving Ruach; and will not acquit a blasphemer of His Words: for Ahlohim is witness of man's inward thoughts and an emet beholder of his lev and a hearer of his tongue.
- 7 For The Ruach of אֱלֹהִים fills the olam: and that which contains all things has da'at of the voice.
- 8 Therefore he that speaks wicked things cannot be hidden: neither shall vengeance, when it punishes, pass by him.
- 9 For investigation shall be made into the counsels of the wicked: and the sound of his words shall come to אֱלֹהִים for the manifestation of his wicked deeds.
- 10 For the ear of zeal hears all things: and the noise of murmurings is not hidden.

11 Therefore beware of complaining, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret that shall go for nothing: and the mouth that lies slays the nefesh.

12 Seek not death in the error of your chayim: and pull not upon yourselves destruction with the works of your hands.

13 For Ahlohim made not death: neither has He pleasure in the destruction of the living.

14 For He created all things that they might have their nefesh: and the generations of the olam were at first healthy; there is no poison of destruction in them, nor the malchut of death upon the olam:

15 (For tzedakah and the tzadikim are immortal:)

16 But wicked men with their works and words called death to them: for when they thought to have it as their chaver, they were consumed to nothing and made a brit with it because they are worthy to take part with it.

2 For the wicked said, reasoning within

themselves, but not rightly: Our chayim is short and tedious and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born to live adventurously: and we shall be from now on as though we had never been: for the ruach in our nostrils is as smoke and a little spark in the moving of our lev:

3 Which being extinguished, our gooff shall be turned into ashes and our ruach shall vanish as the soft air,

4 And our name shall be forgotten in time and no man shall have our works in remembrance and our chayim shall pass away as the trace of a cloud and shall be dispersed as a mist, that is driven away

with the beams of the shemesh and overcome with the heat of it.

5 For our time is a very shadow that passes away; and after our end there is no returning from the grave: for it is fast sealed, so that no man returns again.

6 Come on therefore, let us enjoy the tov things that are present: and let us speedily use the creatures as in our youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us keter ourselves with rosebuds, before they be withered:

9 Let none of us go without his part of riches: let us leave tokens of our joyfulness in every place: for this is our portion and this is our lot.

10 Let us oppress the poor tzadik man, let us not spare the widow, nor reverence the ancient gray hairs of the zechanim.

11 Let our strength be the torah of tzedakah: for that which is feeble is found to be worthless.

12 Therefore let us lie in wait for the tzadik; because he is not for us and he is utterly contrary to our doings: he upbraids us with our offending the Torah and objects to our shame the violations of our education.

13 He professes to have the da'at of Ahlohim: and he calls himself the child of אֱלֹהִים.

14 He was made to reprove our wicked thoughts.

15 He is grievous to us even to behold, for his chayim is not like other men's; his derachot are strange to us.

16 We are esteemed by him as counterfeits: he abstains from our derachot as from filthiness: he pronounces the end of the tzadik to be blessed and makes his boast that Ahlohim is his Abba.

17 Let us see if his words be emet: and let us prove what shall happen in the end for him.

18 For if the tzadik man be a son of Ahlohim, He will help him and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine and were deceived: for their own wickedness has blinded them.

22 As for the sods of Ahlohim, they knew them not: neither did they tikvah for the wages of tzedakah, nor discerned a reward for blameless beings.

23 For Ahlohim created man to be immortal and made him to be an image of His own immortality.

24 Nevertheless through the envy of the devil came death into the olam: and they who side with him find death with no immortality.

3 But the beings of the tzadikim are in the hands of Ahlohim and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in great shalom.

4 For though they be punished in the sight of men, yet is their tikvah full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for Ahlohim proved them and found them worthy for and of Himself.

6 As gold in the furnace has He tried them and received them as a burnt offering.

7 And in the time of their visitation they shall shine and run to and fro like sparks among the stubble.

8 They shall judge the goyim and have dominion over the people and their אֲרָאָה shall reign le-olam-va-ed.

9 They that put their trust in Him shall understand the emet: and such as be faithful in ahava shall abide with Him: for unmerited chen and rachamim is to His kidushim and He has great care for His elect.

10 But the wicked shall be punished according to their own imaginations, who have neglected the tzadikim and forsaken אֲרָאָה.

11 For whoever despises chochmah and nurture, he is miserable and their tikvah is vain, their labors unfruitful and their works unprofitable:

12 Their wives are foolish and their children wicked:

13 Their offspring is cursed. So blessed is the barren that is undefiled, who has not known the sinful bed: she shall have fruit in the visitation of kadosh malachim.

14 And blessed is the eunuch, who with his hands has done no iniquity, nor imagined wicked things against Ahlohim: for to him shall be given the special gift of emunah and an inheritance in the Bayit of אֲרָאָה more acceptable to His mind.

15 For wonderful is the fruit of tov labors: and the root of chochmah shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection and the zera of a wicked bed shall be rooted out.

17 For though they live long, yet shall they be disregarded: and their last end shall be without esteem.

18 Or, if they die quickly, they have no tikvah, neither comfort in the yom of trial.

19 For horrible is the end of the wicked generation.

4 Better it is to have no children and to have virtue:

for their memorial is immortal: because it is known with Ahlohim and with men.

2 When it is present, men take example of it; and when it is gone, they desire it: it wears a keter and triumphs le-olam-va-ed, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the wicked shall not thrive, nor take deep rooting from bastards, nor lay any fast foundation.

4 For though they flourish like branches for a time, yet standing do not last, for they shall be shaken with the ruach and through the force of ruachem they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yes, fit for nothing.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

7 But though the tzadikim be halted by death, yet shall he be in rest.

8 For estimable age is not that which stands for a long time, nor that is measured by number of years.

9 But chochmah is the gray hair to men and an unspotted chayim is old age.

10 He pleased Ahlohim and was beloved of Him, so that living among sinners Chanok was translated.

11 Yes, speedily Chanok was taken away, lest that wickedness should alter his binah, or deceit beguile his nefesh.

12 For the witchcraft of carnality obscures things that are honest; and the wandering of concupiscence undermines the simple mind.

13 He, Chanok, being made perfect instantly, fulfilled a long time plan:

14 For his being pleased אִתָּו: therefore He hastened to take him away from among the wicked.

15 This the people saw and understood it not, neither did they lay this up in their minds. That His unmerited chen and rachamim is with His kidushim and that He has respect to His chosen.

16 So the tzadikim who are dead shall condemn the wicked who are living; and youth that is soon perfected, the many years and old age of the wicked.

17 For they shall see the end of the wise and shall not understand what Ahlohim in His counsel has decreed of him and to what end אִתָּו has set him in safety.

18 They shall see him and despise him; but Ahlohim shall laugh them to scorn: and they shall from now on be a vile carcass and a reproach among the dead le-olam-va-ed.

19 For He shall rend them and cast them down headlong, so that they shall be speechless; and He shall shake them from the foundation and they shall be utterly laid waste and be in sorrow and their memory shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

5 Then shall the tzadik man stand in great boldness before the face of such as have afflicted him and made no account of his labors.

2 When they see it, they shall be troubled with terrible fear and shall be amazed at the strangeness of his YAHUSHA, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of ruach shall say within themselves, This was he

whom we had sometimes held in derision and a proverb of reproach:

4 We fools accounted his chayim madness and his end to be without esteem:

5 Yet how is he numbered among the children of Ahlohim and his lot is among the kidushim!

6 Therefore have we erred from the derech of emet and the ohr of tzedakah has not shined on us and The Shemesh of Tzedakah rose not upon us.

7 We wearied ourselves in the derech of wickedness and destruction: yes, we have gone through deserts where there was no derech: but as for the derech of אִי־אִי, we have not known it.

8 What has pride profited us? Or, what tov has riches with our arrogance brought us?

9 All those things are passed away like a shadow and as a post that hurried by;

10 And as a ship that passes over the waves of the mayim, which when it is gone by, no trace of it can be found, neither the pathway of the keel in the waves;

11 Or, as when a bird has flown through the air, there is no sign of its derech to be found, but the ohr air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through and then afterwards no clue where it went is to be found;

12 Or, as when an arrow is shot at a mark, it parts the air, which immediately comes together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end and had no ot of virtue to show; but were consumed in our own wickedness.

14 For the tikvah of the wicked is like dust that is blown away with the wind; like a thin foam that is driven away with the storm; as the smoke which is

dispersed here and there with a tempest and passes away as the remembrance of a guest who only stays one yom.

15 But the tzadikim live le-olam-va-ed; their reward also is with אֱלֹהִים and the care of them is with the Most High.

16 Therefore shall they receive an esteemed malchut and a beautiful keter from אֱלֹהִים's hand: for with His Right Hand shall He cover them and with His Arm shall He protect them.

17 He shall take to Him His zeal for complete armor and make the creature His weapon for the revenge of His enemies.

18 He shall put on tzedakah as a breastplate and emet mishpat instead of a helmet.

19 He shall take set apartness for an invincible shield.

20 His severe wrath shall He sharpen for a sword and the olam shall fight with Him against the unwise.

21 Then shall the right aiming thunderbolts go abroad and from the clouds, as from a well-drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast as out of a stone bow and the mayim of the sea shall rage against them and the floods shall cruelly drown them.

23 Yes, a mighty wind shall stand up against them and like a storm shall blow them away: so iniquity shall lay waste the whole olam and evil dealing shall overthrow the thrones of the mighty.

6 Shema therefore, O you melechim and get binah; learn, you shophtim of the ends of the olam.
2 Give ear, you who rule the people and gilah in the multitude of goyim.

3 For Power is given to you from אֱלֹהִים and sovereignty from The Highest, who shall try your works and search out your counsels.

4 Because, being ministers of His malchut, you have not judged rightly, nor kept the Torah, nor walked after the counsel of אֱלֹהִים;

5 Horribly and speedily shall He come upon you: for a sharp mishpat shall be to them that be in high places.

6 For rachamim will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For He who is אֱלֹהִים over all, shall fear no man's person, neither shall He stand in awe of any man's greatness: for He has made the small and great and cares for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O melechim, do I speak, that you may learn chochmah and not fall away.

10 For they that keep set apartness in tzedakah shall be judged set apart: and they that have learned such things shall find what to answer.

11 So set your affection upon My Words; long for them and you shall be instructed.

12 Chochmah is estimable and never fades away: yes, she is easily seen of them that love her and found of such as seek her.

13 She precedes them that strive for her, in making herself first known to them.

14 Whoever seeks her early shall have no great travail: for he shall find her sitting at his doors.

15 To think about her is perfection of chochmah: and whoever watches for her shall quickly be without worry.

16 For she goes about seeking such as are worthy of her and shows herself kindly to them in the derachot and meets them in every thought.

17 For the very emet beginning of her is the longing for discipline; and the care of discipline is ahava;
18 And ahava is the keeping of her Torot; and giving heed to her Torot is the assurance of incorruption;
19 And incorruption makes us near to be with Ahlohim:
20 Therefore the longing for chochmah brings to His malchut.
21 If your delight be then in malchut thrones and scepters, O you melechim of the people, esteem chochmah, that you may reign le-olam-va-ed.
22 As for chochmah, what she is and how she came up, I will tell you and will not hide sods from you: but will seek her out from the beginning of her manifestations and bring the da'at of her into the ohr and will not pass over the emet.
23 Neither will I go with consuming envy; for such a man shall have no chavurah with chochmah.
24 But the multitude of the wise is the welfare of the olam: and a wise melech is the affirmation of the people.
25 Receive therefore Torah through my Words and it shall do you tov.

7 I myself also am a mortal man, like all and the offspring of him that was first made from the dust,
2 And in my emma's womb I was fashioned to be flesh for the time of ten chodashem, being compacted in dahm, of the zera of man and the pleasure that came with intimacy.
3 And when I was born, I drew in the common air and entered the olam, which is of like nature and the first voice which I uttered was my own crying, as all others do.
4 I was nursed in swaddling clothes and that with parental care.

5 For there is no melech that had any other beginning of birth.

6 For all men have one entrance into chayim and one going out.

7 So I made tefillah and binah was given me: I called upon Ahlohim and The Ruach of chochmah came to me.

8 I preferred her before scepters and thrones and esteemed riches, as nothing in comparison to her.

9 Neither compared I to her any precious stone because all gold compared to her is as a little sand and silver shall be counted as clay before her.

10 I loved her above health and beauty and chose to have her instead of ohr: for the ohr that comes from her never goes out.

11 All tov things together came to me with her and innumerable riches are in her hands.

12 And I rejoiced in them all because chochmah goes before them all: and I knew not that she was the emma of them.

13 I learned diligently and do communicate with her liberally: I do not hide her riches.

14 For she is a treasure to men that never fails, which they that use become the chaverim of Ahlohim, being commended for the gifts that come from learning.

15 Ahlohim has granted me to speak as I would and to conceive as is fitting for the things that are given me: because it is He that leads to chochmah and directs the wise.

16 For in His hand are both we and our words; all chochmah also and da'at of workmanship.

17 For He has given me certain da'at of the things that are, namely, to know how the olam was made and the operation of the elements:

18 The beginning, ending and midst of the times:
the alterations of the turning of the shemesh-tekufot
and the change of moadem:

19 The circuits of years and the positions of
cochavim:

20 The natures of living creatures and the furies of
wild beasts: the violence of winds and the
reasonings of men: the diversities of plants and the
virtues of roots:

21 And all such things as are either sod or manifest,
them I know.

22 For chochmah, which is the worker of all things,
taught me: for in her is a ruach of binah, set apart,
unique, many-sided, subtle, lively, clear, undefiled,
plain, not subject to hurt, loving the thing that is
actively tov, which cannot be restrained, ready to do
tov,

23 Kind to man, steadfast, sure, free from care,
having all Power, overseeing all things and going
through all binah, pure and most subtle ruachim.

24 For chochmah is more powerful than any motion:
she passes and goes through all things by reason of
her purity.

25 For she is The Ruach of The Power of Ahlohim
and a pure influence flowing from the kavod of The
Almighty: therefore no defiled thing can fall into her.

26 For she is the brightness of The Everlasting Ohr,
the unspotted mirror of The Power of Ahlohim and
the image of His tovah.

27 And being Echad, she can do all things: by
herself, she makes all things new: and in all ages
entering into set apart beings, she makes them
chaverim of Ahlohim and neviim.

28 For Ahlohim loves no one but him that dwells
with chochmah.

29 For she is more beautiful than the shemesh and above all the order of cochavim: being compared with the ohr, she is found before it.

30 For after this comes lyla: but vice shall not prevail against chochmah.

8 Chochmah reaches from one end to another mightily: and sweetly she orders all things.

2 I loved her and sought her out from my youth, I desired to make her my spouse and I was a lover of her beauty.

3 In that she that talks with Ahlohim, she magnifies her nobility: yes, אֵלֵינוּ of all things Himself loves her.

4 For she is privy to the sods of the da'at of Ahlohim and a lover of His works.

5 If riches be a possession to be desired in this chayim; what is richer than chochmah that works all things?

6 And if prudence works; who of all, are a more skilled worker than she?

7 And if a man loves tzedakah her labors are virtues: for she teaches self-control and prudence, tzedakah and fortitude: which are such things, that men can have nothing more profitable in their chayim.

8 If a man desires much experience, she knows things of old and discerns rightly what is to come: she knows the subtleties of languages and can expound hidden sods: she foresees signs and wonders and the events of moadem and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counselor of tov things and a comfort in cares and grief.

10 For her sake I shall have kavod among the multitude and esteem with the elders, though I be young.

11 I shall be found of a quick binah in mishpat and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure and when I speak, they shall give tov ear to me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality and leave behind me an everlasting memory to them that come after me.

14 I shall set the people in order and the goyim shall be subject to me.

15 Horrible tyrants shall be afraid when they only hear of me; I shall be found tov among the multitude and valiant in war.

16 After I am come into my bayit, I will repose myself with her: for her conversation has no bitterness; and to live with her has no sorrow, but simcha and gilah.

17 Now when I considered these things inside myself and pondered them in my lev, how that to be allied to chochmah is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in consultation with her, prudence; and in talking with her, a tov report; I went about seeking how to take her inside me.

19 For I was a wise child and had a tov ruach.

20 Yes rather, being tov, I came into a gooff undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except Ahlohim gave her to me; and that was a point of chochmah also, to know whose gift she was; I made tefillah to אֱלֹהִים and sought Him and with my whole lev I said,

9 O Ahlohim of my ahvot and אֱלֹהִים of rachamim, who have made all things with Your Word,

2 And ordained man through Your chochmah, that he should have dominion over the creatures which You have made,

3 And order the olam according to equity and tzedakah and execute mishpat with an upright lev:

4 Give me chochmah that sits by Your kesay; and reject me not from among Your children:

5 For I Your eved and ben of Your handmaid am a feeble person and of a short time and too young for the binah of mishpat and Torot.

6 For though a man be perfect among the children of men, yet if Your chochmah be not with him, he shall be regarded as nothing.

7 You have chosen me to be a melech of Your people and a shophet of Your sons and daughters:

8 You have commanded me to build a Beit HaMikdash upon Your set apart har and an altar in the city where You dwell, a resemblance of the set apart Sukkah that You have prepared from Beresheeth.

9 And chochmah was with You, who know Your works and was present when You made the olam and knew what was acceptable in Your sight and right in Your mitzvoth.

10 O send her out of Your set apart shamayim and from the Kesay of Your tifereth, that being present she may labor with me, that I may know what is pleasing to You.

11 For she knows and has binah in all things and she shall lead me soberly in my doings and preserve me in her Power.

12 So shall my works be acceptable and then shall I judge Your people with tzedakah and be worthy to sit in my abba's kesay.

13 For what man is he that can know the counsel of Ahlohim? Or, who can think what the will of אֱלֹהִים is?

14 For the thoughts of mortal men are miserable and our devices are but uncertain.

15 For the corruptible goff presses down the being and the earthly sukkah weighs down the mind that stresses upon many things.

16 And hardly do we guess rightly at things that are upon the olam and with labor do we find the things that are before us: but who has searched out the things that are in the shamayim?

17 And who has known Your counsel except You give chochmah and send Your Ruach HaKodesh from above?

18 For so the derachot of them which lived on the olam were reformed and men were taught the things that are pleasing to You and were saved through chochmah.

10 She preserved the first-formed abba of the olam, who was created alone and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the wicked went away from her in his anger, he perished also in the fury when he murdered his brother.

4 For whose cause the olam being drowned with the flood, chochmah again preserved it and directed the course of the tzadikim in a piece of wood of small value to the olam.

5 Moreover, the goyim in their wicked conspiracy being confounded, she found out the tzadik and preserved him blameless to Ahlohim and kept him strong against his tender rachamim toward his son.

6 When the wicked perished, she delivered the tzadik man Lot, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this yom the waste land that smokes is a testimony and plants bearing

fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving being.

8 For regarding not chochmah, they got not only this hurt, that they knew not the things which were tov; but also left them behind to the olam as an ot of their foolishness: so that in the things in which they offended they could not so much as be hidden.

9 But chochmah delivered from pain those that attended upon her.

10 When the tzadik Yaakov fled from his brother's wrath, she guided him in right paths and showed him the Malchut of אֶתְנָח and gave him da'at of set apart things, made him rich in his travels and multiplied the fruit of his labors.

11 In the covetousness of such as oppressed him she stood by him and made him rich.

12 She defended him from his enemies and kept him safe from those that lay in wait and in a sore conflict she gave him the victory; that he might know that tovah is stronger than all.

13 When the tzadik was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the scepter of the malchut and power against those that oppressed him: as for them that had accused him, she showed them to be liars and gave him perpetual esteem.

15 She delivered the tzadikim and blameless zera from the nation that oppressed them.

16 She entered into the being of the eved of אֶתְנָח, Moshe and withstood dreadful melechim in wonders and signs;

17 Rendered to the tzadikim a reward for their labors, guided them in a marvelous derech and was to them for a cover by yom and a ohr of fire in the lyla season;

18 Brought them through the Yam Suf and led them through much mayim:

19 But she drowned their enemies and cast them up out of the bottom of the deep.

20 Therefore the tzadikim spoiled the wicked and praised Your set apart Name, O אֱלֹהֵינוּ and magnified with one accord Your Right Hand, YAHUSHA, that fought for them.

21 For chochmah opened the mouth of the dumb and made the tongues of them that cannot speak eloquent.

11 She prospered their works in the hand of the kadosh navi Moshe.

2 They went through the wilderness that was not inhabited and pitched tents in places where there lay no derech.

3 They stood against their enemies and were avenged of their adversaries.

4 When they were thirsty, they called upon You and mayim was given them out of the flinty Rock and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a perpetual running river troubled with foul dahm,

7 For a manifest reproof of that mitzvah, by which the infants were slain, You gave to them an abundance of mayim by a means which they did not expect:

8 Declaring by that thirst then how You had punished their adversaries.

9 For when they were tried yet in rachamim chastised, they knew how the wicked were judged in wrath and tormented, thirsting in another manner than the tzadikim.

10 For these You admonished and tried as an Abba: but the other, as a severe Melech, You condemned and punished.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had angry feelings towards אֱלֹהֵינוּ.

14 For whom they treated with scorn, when he was long before thrown out at the casting forth of the infants, Moshe, in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, with which being deceived they worshipped serpents, demons, void of reason and vile beasts, You sent a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that by which a man sins, by the same also shall he be punished.

17 For Your Almighty Hand, that made the olam of matters without form, lacked not the means to send among them a multitude of bears or fierce lions,

18 Or, unknown wild beasts, full of rage, newly created, breathing out either a fiery vapor, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 So that not only the harm might remove them at once, but also the terrible sight utterly destroy them.

20 Yes and without these might they have fallen down with one blast, being persecuted of vengeance and scattered abroad through The Ruach of Your Power: but You have ordered all things in measure and number and weight.

21 For You can show Your great strength at all times when You will; and who may withstand the Power of Your Arm?

22 For the whole olam before You is as a little grain of the balance, yes, as a drop of the boker dew that falls down upon the olam.

23 But You have rachamim upon all; for You can do all things and wink at the sins of men because they should amend.

24 For You love all the things that are and abhor nothing which You have made: for never would You have made any thing if You had hated it.

25 And how could any thing have endured if it had not been Your will? Or, been preserved, if not called by You?

26 But You spare all: for they are Yours, O אֱלֹהֵינוּ, You are the lover of all naphshot.

12 For Your incorruptible Ruach is in all things.

2 Therefore chasten them little by little that offend and warn them by putting them in remembrance in which they have offended, that leaving their wickedness they may believe on You, O אֱלֹהֵינוּ.

3 For it was Your will to destroy by the hands of our ahvot both those old inhabitants of Your set apart land,

4 Whom You hated for doing most odious works of witchcrafts and wicked sacrifices, demon worship;

5 And also those merciless murderers of children and devourers of man's flesh and the moadem of dahm,

6 With their kohanim out of the midst of their idolatrous crew and the parents, that killed with their own hands beings destitute of help:

7 That the land, which You esteemed above all others, might receive a worthy family of Ahlohim's children.

8 Nevertheless even those You spared as men and sent wasps, forerunners of Your host, to destroy them by little and little.

9 Not that You were unable to bring the wicked under the hand of the tzadikim in battle, or to destroy them at once with cruel beasts, or with one rough Word:

10 But executing Your mishpatim upon them little by little, You gave them room for teshuvah, not being ignorant that they were a wicked generation and that their malice was bred in them and that their derachot would never be changed.

11 For it was a cursed zera from the beginning; neither did You for fear of any man give them any pardon for those things in which they sinned.

12 For who shall say, What have You done? Or, who shall withstand Your mishpat? Or, who shall accuse You for the goyim that perish, whom You made? Or, who shall come to stand against You, to be revenged for the wicked men?

13 For neither is there any Ahlohim but You that cares for all, to whom You might show that Your mishpat is tzadik.

14 Neither shall melech or tyrant be able to set his face against You for any whom You have punished.

15 Because You are Tzadik Yourself, You order all things righteously: thinking it not agreeable with Your Power to condemn him that has not deserved to be punished.

16 For Your Power is the beginning of tzedakah and because You are אֵלֵינוּ of all, that makes You give chen to all.

17 For when men will not believe that You are full of Power, You show Your strength and among them that know it, You make their boldness manifest.

18 But You, mastering Your Power, judge with equity and order us with great chesed: for You may use Power when You will.

19 But by such works have You taught Your people that the just man should be merciful and have made Your children to be of a tov tikvah that You give repentance for sins.

20 For You punished the enemies of Your children and those condemned to death with such deliberation, giving them time and place by which they might be delivered from their malice:

21 With how great circumspection did You give mishpat to Your own sons, to whose ahvot You have sworn and made britot of tov promises?

22 Therefore, whereas You do chasten us, You scourge our enemies a thousand times more, to the intent that, when we give mishpat, we should carefully think of Your tov and when we ourselves are judged, we should look for rachamim.

23 Therefore, whereas men have lived wicked and unrighteously, You have tormented them with their own abominations.

24 For they went astray very far in the derachot of error and held them as ahlohim which even among the beasts of their enemies were despised, being deceived, as children of no binah.

25 Therefore to them, as to children without the use of reason, You sent a mishpat to mock them.

26 But they that would not be reformed by that correction, in which He had patience with them, should feel a mishpat worthy of Ahlohim.

27 For look, for what things they grumbled to when they were punished, that is, for them whom they thought to be ahlohim; now being punished in them, when they saw it, they acknowledged Him to be the emet Ahlohim, whom before they denied: and therefore came extreme damnation upon them.

13 Surely vain are all men by nature, who are

ignorant of Ahlohim and could not out of the tov things that are seen know Him that is: neither by considering the works did they acknowledge the Master of the work,

2 But deemed either fire, or wind, or the swift air, or the circle of the cochavim, or the violent mayim, or the lights of the shamayim, to be the ahlohim which govern the olam.

3 With whose beauty they being delighted took them to be ahlohim; rather let them know how much better אֱלֹהִים is than they are: for The First Author of beauty has created them.

4 But if they were astonished at their power and virtue, let them understand by them how much mightier He is who made them.

5 For by the greatness and beauty of the creation, proportionately the Maker of them is seen.

6 But yet for this they are the less to be blamed: for they go into error, seeking Ahlohim and longing to find Him.

7 For being familiar with His works they search Him diligently and believe their sight: because the things are beautiful that are seen.

8 But neither are they to be pardoned.

9 For if they were able to know so much that they could aim at the olam; how did they not find אֱלֹהִים sooner?

10 But miserable are they and in dead things is their tikvah, who call them ahlohim that are the works of men's hands, gold and silver, to show art in and resemblances of beasts, or a stone, tov for nothing, the work of an ancient hand.

11 Now a carpenter that fells timber, after he has sawn down an eytz fitting for the purpose and taken off all the bark skillfully round about and has worked

it carefully and made a vessel of it fit for the service of man's chayim;

12 And after spending the refuse of his work to dress his meat, has filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood and full of knots, has carved it diligently, when he had nothing else to do and formed it by the skill of his binah and fashioned it to the image of a man;

14 Or, made it like some vile beast, laying it over with color and with paint coloring it red and covering every spot in it;

15 And when he had made a convenient room for it, set it in a wall and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image and has need of help:

17 Then makes tefillah for his goods, for his wife and children and is not ashamed to speak to that which has no chayim.

18 For health he calls upon that which is weak: for chayim he prays to that which is dead; for aid humbly beseeches that which has the least means to help: and for a tov journey he asks of that which cannot set a foot forward:

19 And for gaining and getting and for tov success of his hands, asks ability to do of him that is most unable to do anything.

14 Again, one preparing himself to sail and about to pass through the raging waves calls upon a piece of wood more rotten than the vessel that carries him!

2 For he looks for a bracha from that which the workman built by his skill.

3 But Your providence, O Abba, governs it: for You have made a derech in the sea and a safe derech in the waves;

4 Showing that You can save from all danger: yes, though a man went to sea without art.

5 Nevertheless, You would not that the works of Your chochmah should be idle and therefore do men commit their lives to a small piece of wood and passing the rough sea in a weak vessel are saved.

6 For in the old times also, when the proud giants perished, the tikvah of the olam governed by Your hand escaped in a weak vessel of wood and left to all ages a zera of regeneration.

7 For blessed is The Wood by which Tzedakah comes.

8 But that which is made with hands is cursed as well as he that made it: he because he made it; and it because, being corruptible, it was called ahlohim.

9 For the wicked and his wickedness are both alike, hateful to Ahlohim.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the goyim shall there be a visitation: because in the creation of their ahlohim they are become abominations and stumbling blocks to the naphshot of men and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication and the invention of them, the corruption of chayim.

13 For neither were they from Beresheet; neither shall they be le-olam-va-ed.

14 For by the vanity of men, they entered into the olam and therefore shall they come shortly to an end.

15 For an abba afflicted with untimely mourning, when he has made an image of his child who died

young, now esteemed him as an ahlohim, which was then a dead man and delivered to those that were under him ceremonies and sacrifices, witchcraft and dahm sacrifices.

16 So in process of time a wicked custom grew strong and was kept as a law and graven images were worshipped on the orders of melechim.

17 Whom men could not esteem in presence because they dwelt far off, they took the counterfeit of his visage from far and made an express image of a melech whom they esteemed, to the end that by this, they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the designer, helped to encourage the ignorant to more superstition.

19 For he, perhaps willing to please the one in authority, forced all his skill to make the resemblance of the best quality.

20 And so the multitude, allured by the diligence of the work, took him now for an ahlohim, which a little before was not esteemed.

21 And this was an occasion to deceive the olam: for men, serving either calamity or tyranny, ascribed to stones and wood the beautiful Name of אֱלֹהִים.

22 Moreover this was not enough for them that they erred in the da'at of Ahlohim; but whereas they lived in the great war of ignorance, they called those great plagues as if they were shalom.

23 For while they slew their children in sacrifices, or used secret ceremonies, the occult or made reveling of strange religious rites;

24 They kept neither lives nor kadosh marriages any longer undefiled: but either one slew another traitorously or grieved him by adultery.

25 So that there reigned in all men without exception dahm, manslaughter, theft and

dissimulation, corruption, unfaithfulness, tumults,
perjury,

26 Disquieting of tov men, forgetfulness of tov turns,
defiling of beings, changing of kinds, disorder in
marriages, adultery and shameless uncleanness.

27 For the worshipping of idols, not even to be
named, is the beginning and the cause and the end,
of all evil.

28 For either they are mad when they be merry, or
prophecy lies, or live unjustly, or else lightly take
oaths.

29 For since their trust is in idols, which have no
chayim; though they swear falsely, yet they look not
to be hurt.

30 Yet, for both causes shall they be justly
punished: both because they thought not well of
Ahlohim, giving heed to idols and also unjustly
swore in deceit, despising set apartness.

31 For it is not the power of them by whom they
swear: but it is the just vengeance of sinners that
always punishes the offence of the wicked.

15 But You, O Ahlohim, are kind and emet,

longsuffering and in rachamim ordering all things,

2 For if we sin, we are Yours, knowing Your Power:
but we will not sin, knowing that we are accounted
as Yours.

3 For to know You is perfect tzedakah: yes, to know
Your Power is the root of immortality.

4 For neither did the mischievous invention of men
deceive us, nor an image spotted with diverse
colors, the painter's fruitless labor;

5 The sight which entices fools to lust after it and so
they want the form of a dead image that has no
breath.

6 Both they that make them, they that desire them and they that worship them are lovers of evil things and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, fashions every vessel with much labor for our service: yes, of the same clay he makes both the vessels that serve for clean uses and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the shopet.

8 And employing his labors lewdly, he makes a vain ahlohim of the same clay, even that which a little before was made of the earth itself and within a little while after that returns to the same, when his chayim which was lent to him shall be demanded.

9 Notwithstanding his care is not that he shall have much labor, nor that his chayim is short: but strives to excel goldsmiths and silversmiths and endeavors to do like the workers in brass and counts it as his tifereth to make counterfeit things.

10 His lev is ashes, his tikvah is more vile than earth and his chayim of less value than clay:

11 Becasue he knew not his Maker, He who breathed into him an active being, a living ruach.

12 But they counted our chayim a pastime and our time here a market for gain: for, say they, we must be getting riches in every derech, though it be by evil means.

13 For this man that of earthly matter, makes brittle vessels and graven images, knows himself to offend above all others.

14 And all the enemies of Your people who hold them in subjection are most foolish and more miserable than little babies.

15 For they counted all the idols of the heathen to be ahlohim: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor

fingers of hands to handle; and as for their feet, they cannot move.

16 For man made them and he that borrowed his own ruach fashioned them: but no man can make an ahlohim like himself.

17 For being mortal, he works a dead thing with wicked hands: for he himself is better than the things which he worships: whereas he lived once, but they never did.

18 Yes, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be longed for in respect of beasts: but they went without the hallel of Ahlohim and His bracha.

16 Therefore by the like were they punished worthily and by the multitude of beasts tormented.
2 Instead of punishment, You dealt graciously with Your own people, You prepared for them meat of a strange taste, even quails to stir up their appetite:
3 To the end that they, lusting after food, might for the ugly sight of the beasts sent among them loathe even that which they must have; but these, suffering lack for a short space, might be made partakers of a strange taste.

4 For it was requisite that upon them exercising tyranny should come lack, which they could not avoid: but to these it should only be showed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these and they perished with the stings of crooked serpents, Your wrath endured not le-olam-va-ed:

6 But they were troubled for a small season, that they might be admonished, having an ot of

YAHUSHA, to put them in remembrance of the mitzvah of Your Torah.

7 For he that turned himself toward it was not saved by the thing that he saw, but by You, for You are the YAHUSHA of all.

8 And in this You made Your enemies confess that it is You who delivers from all evil:

9 For them the bitings of grasshoppers and flies also killed, neither was there found any remedy for their chayim: for they were worthy to be punished by such.

10 But the very teeth of venomous dragons, demons did not overcome Your sons, for Your rachamim was always with them and healed them.

11 For they were pricked, that they should remember Your Words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of Your tovah.

12 For it was neither herbs nor topicals that restored them to health, but Your Word, O אֱלֹהֵינוּ, who heals all things.

13 For You have Power of chayim and death: You lead to the gates of Sheol and bring back up again.

14 A man indeed kills through his malice: and the ruach, when it is gone forth, returns not, neither the being received up comes again.

15 But it is not possible to escape Your hand.

16 For the wicked who declined to know You, were scourged by the strength of Your Arm. With strange rains, hails and showers that they could not avoid, they were persecuted and through fire were they consumed.

17 For it is most wonderful that the fire had more force in the mayim that quenches all things: for the olam fights for the tzadikim.

18 For sometimes the flame was mitigated, that it might not burn up the beasts that were sent against

the wicked, that they might see and perceive that they were persecuted with the mishpat of Ahlohim.

19 And at another time it burns even in the midst of mayim above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead You fed Your own people with malachim's food and sent them from the shamayim lechem, prepared without their labor, able to content every man's delight and agreeing to every taste.

21 For Your sustenance declared Your sweetness to Your children and serving to the appetite of the eater, adjusted itself to every man's liking.

22 But snow and ice endured the fire and melted not, that they might know that fire burning in the hail and sparkling in the rain destroyed the fruits of the enemies.

23 But this again did even forget his own strength, that the tzadikim might be nourished.

24 For the creature that serves You who are the Maker increases his strength against the wicked for their punishment and abates his strength for the benefit of such as put their trust in You.

25 Therefore even then was it altered into all fashions and was obedient to Your unmerited chen, that nourishes all things, according to the longing of them that had need:

26 That Your children, O אֱלֹהֵינוּ, whom You love, might know that it is not the growing of fruits that nourishes man, but that it is Your Word which preserves them that put their trust in You.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

28 That it might be known, that we must bypass the shemesh to give You hodu and in the boker, make tefillah to You.

29 For the tikvah of the unthankful shall melt away as the winter's frost and shall float away as unprofitable mayim.

- 17** For great are Your mishpatim and cannot be expressed: therefore untrained beings have erred.
- 2 For when wicked men thought to oppress the set apart malchut; they being shut up in their houses, the prisoners of the lyla, fettered with the bonds of a long lyla, lay there exiled from the perpetual Providence.
- 3 For while they supposed to lie hidden in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished and troubled with strange apparitions.
- 4 For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them and sad visions appeared to them with heavy countenances.
- 5 No power of the fire might give them ohr: neither could the bright flames of the cochavim endure to lighten that horrible lyla.
- 6 Only there appeared to them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.
- 7 As for the illusions of designer's magic, they were put down and their boasting in chochmah was reproved with disgrace.
- 8 For they that promised to drive away terrors and troubles from a sick being, were sick themselves of fear, worthy to be laughed at.
- 9 For though no terrible thing feared them; yet being scared with beasts that passed by and hissing of serpents,
- 10 They died for fear, denying that they saw the air, which could not be avoided.

11 For wickedness, condemned by her own witness,
is very fearful, being pressed with conscience,
always forecasts grievous things.

12 For fear is nothing else but a betraying of the
helpers which reason offers.

13 And the expectation from within, being less,
counts the ignorance more than the cause which
brings the torment.

14 But they sleeping the same sleep that lyla, which
was indeed intolerable and which came upon them
out of the bottoms of the inevitable Sheol,

15 Were partly vexed with monstrous apparitions,
demons and partly fainted, their lev failing them: for
a sudden fear came upon them.

16 So then whoever there fell down was strictly
kept, shut up in a prison without iron bars,

17 For whether he were a farmer, or shepherd, or a
laborer in the field, he was overtaken and endured
that necessity, which could not be avoided: for they
were all bound with the one chain of lyla.

18 Whether it were a whistling wind, or a melodious
noise of birds among the spreading branches, or a
pleasing fall of mayim running violently,

19 Or, a terrible sound of stones cast down, or a
running that could not be seen of moving beasts, or
a roaring voice of most savage wild beasts, or a
rebounding echo from the hollow mountains; these
things made them to swoon for fear.

20 For the whole olam shined with clear ohr and
none were hindered in their labor:

21 Over them only was spread a heavy lyla, an
image of that same darkness which should
afterward receive them: but yet were they to
themselves more grievous than the darkness.

18 Nevertheless Your kidushim had a very great
Ohr, whose voice they heard but did not see His

shape. Because they also had not suffered the same things, they counted themselves blessed.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them and sought them pardon for that they had been enemies.

3 Instead, You gave them a burning pillar of fire, both to be a guide of the unknown journey and a harmless shemesh to entertain them.

4 For they who had kept Your sons shut up, by whom the pure Ohr of the Torah was to be given to the olam, were worthy to be deprived of ohr and imprisoned in the lyla.

5 And when they had determined to slay the babies of Your kidushim, one child being cast forth and saved, to reprove them, You took away the multitude of their children and destroyed them altogether in a mighty mayim.

6 Of that lyla were our ahvot certified before, that assuredly knowing to what oaths they had given credence, they might afterwards be of tov cheer.

7 So Your people were accepted both in the salvation of the tzadikim and destruction of their enemies.

8 For by that which You punished our adversaries, by the same You raised us up whom You had called.

9 For the tzadik children of tov men worshipped secretly and with one consent made a set apart Torah, that the kidushim should be like partakers of the same tov and evil, the ahvot now singing out the shirim of hallel.

10 But on the other side, there sounded an accordingly ill cry of the enemies and a lamentable noise was carried abroad for children that were mourned for.

11 The master and the eved were punished in like manner. Like the melech, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 Because they would not believe anything by reason of the prior signs; upon the destruction of the bachorim, they acknowledged this people to be the sons of Ahlohim.

14 For while all things were in quiet silence and that lyla was in the midst of her swift course,

15 Your Almighty Word, OSWHY, leaped down from the shamayim out of Your royal kesay, as a fierce Man of War into the midst of a land of destruction, Mitzrayim,

16 And brought Your unfeigned mitzvah, as a sharp two edged sword and standing up, filled all things with death; and it touched down from the shamayim, but it stood upon the olam.

17 Then suddenly visions of horrible dreams troubled them greatly and terrors came upon them unlooked for.

18 And one thrown here and another there, half dead, showed the cause of his death.

19 For the dreams that troubled them did foreshadow this, lest they should perish and not know why they were afflicted.

20 Yes, the tasting of death touched the tzadikim also and there was a destruction of the multitude in the midbar: but the wrath endured not long.

21 For then the blameless man made haste and stood forth to defend them; and bringing the shield of his ministry, even tefillah and the propitiation of incense, set himself against the wrath and so

brought the calamity to an end, showing that he was Your eved.

22 So he overcame the destroyer, not with strength of gooff, nor force of arms but with a Word subdued the destroyer, confirming the oaths and britot made with the ahvot.

23 For when the dead were now fallen down by heaps one upon another, standing between, he held back the wrath and showed the derech to the living.

24 For in his long garment was the whole olam pictured and in the four rows of the stones was the tifereth of the ahvot engraved and Your Majesty upon the keter on his head.

25 Unto these the destroyer gave place and was afraid of them: for it was enough that they only tasted of the wrath.

19 As for the wicked, wrath came upon them without rachamim to the end: for He knew before what they would do;

2 How that having given them leave to depart and sending them hastily away, they would change their minds and pursue them.

3 For while they were yet mourning and making lamentation at the graves of their dead, they added another foolish device and pursued them as fugitives, whom they had asked to be gone.

4 For the end for which they were worthy drew them to this end and made them forget the things that had already come to pass, that they might add the one punishment which was lacking to their torments:

5 And that Your people might pass in a wonderful derech: but they might find a strange death.

6 For the whole creation submissive to your mitzvoth, had its very nature recreated, so that Your children might be kept without hurt:

7 Namely, a cloud shadowing the camp; and where mayim stood before, dry land appeared; and out of The Yam Suf, He made a derech without impediment; and out of the violent stream a green field:

8 Where all the people went through, that were defended with Your Right Hand, seeing Your marvelous strange nisim.

9 For they went like horses at pasture and leaped like lambs, praising You, O אֱלֹהֵינוּ, who had delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked for delicate meats.

12 For quails came up to them from the sea for their contentment.

13 And punishments came upon the sinners not without the force of thunders: for they suffered justly according to their own wickedness, as they also showed a more hard and hateful behavior toward strangers.

14 Others did not receive those whom they knew not when they came: but the Mitzrites brought chaverim into bondage that had well deserved better treatment from them.

15 And not only so, but these sinners abused strangers not being friendly to them:

16 But these very grievously were afflicted by them, whom they had at first received with feastings and were already made partakers of the same Mitzrite laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the tzadik man: when, being surrounded with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery and the things, that before swam in the mayim, now went upon the ground.

20 The fire had power in the mayim, forgetting its own virtue: and the mayim forgot its own quenching nature.

21 On the other hand, the flames did not destroy the flesh of the corruptible living things, though they walked in it; neither melted the icy kind of heavenly meat that was by nature apt to melt.

22 For in all things, O אלהים, You magnified Your people and esteemed them, neither did You lightly regard them: but assisted them in every time and place. X

Judith-Yahudith

1 In the twelfth year of the reign of Arphaxad, who reigned in Ninveh, the great city; in the yamim of Arpachshad, who reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls roundabout of stones carved three cubits broad and six cubits long and made the height of the wall seventy cubits and the breadth of it fifty cubits:

3 And set the towers of it upon the gates of it a hundred cubits high and the breadth of it in the foundation threescore cubits:

4 And he made the gates of it, even gates that were raised to the height of seventy cubits and the breadth of them was forty cubits, for the going forth of his mighty armies and for the setting in array of his footmen:

5 Even in those yamim melech Arphaxad made war with melech Arpachshad in the great plain, which is the plain in the borders of Ragau.

6 And there came to him all they that dwelt in the hill country and all that dwelt by Euphrates and Tigris and Hydaspes and the plain of Arioch the melech of the Elymeans and very many goyim of the sons of Chelod, assembled themselves to the battle.

7 Then Arphaxad melech of the Ashshurim sent to all that dwelt in Persia and to all that dwelt westward and to those that dwelt in Kilikia and Damashek and Lebanon and Antilebanon and to all that dwelt upon the sea coast,

8 And to those among the goyim that were of Carmel and Gilad and the higher Galil and the great plain of Esdraelon,

9 And to all that were in Shomron and the cities of it and beyond Jordan to Yahrushalayim and Betane and Chelus and Kadesh and the river of Mitzrayim and Tapanhes and Rameses and all the land of Goshen,

10 Until you come beyond Tunis and Memphis and to all the inhabitants of Mitzrayim, until you come to the borders of Cush.

11 But all the inhabitants of the land made ohr of the commandment of Arphaxad melech of the Ashshurim, neither went they with him to the battle; for they were not afraid of him: yes, he was before them as one man and they sent away his ambassadors from them without effect and with disgrace.

12 Therefore Arphaxad was very angry with all this country and swore by his kesay and malchut, that he would surely be avenged upon all those coasts of Kilikia and Damashek and Syria and that he would slay with the sword all the inhabitants of the land of Moav and the children of Ammon and all Yahudah and all that were in Mitzrayim, till you come to the borders of the two seas.

13 Then he marched in battle array with his power against melech Arpachshad in the seventeenth year and he prevailed in his battle: for he overthrew all the power of Arpachshad and all his horsemen and all his chariots,

14 And became master of his cities and came to Ecbatane and took the towers and spoiled the streets of it and turned the beauty of it into shame.

15 He took also Arpachshad in the mountains of Ragau and smote him through with his darts and destroyed him utterly that yom.

16 So he returned afterward to Ninveh, both he and all his company of sundry goyim being a very great multitude of men of war and there he took his ease

and banqueted, both he and his army, a hundred and twenty yamim.

2 And in the eighteenth year, the twenty-second yom of the first chodesh, there was talk in the bayit of Arphaxad melech of the Ashshurim that he should, as he said, avenge himself on all the earth.

2 So he called to him all his officers and all his nobles and communicated with them his secret counsel and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Arphaxad melech of the Ashshurim called Holofernes the chief captain of his army, who was next to him and said to him.

5 This saith the great melech, the master of the whole earth, Behold, you shall go forth from my presence and take with you men that trust in their own strength, of footmen a hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And you shall go against all the west country because they disobeyed my commandment.

7 And you shall declare to them that they prepare for me earth and mayim: for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of my army and I will give them for a spoil to them:

8 So that their slain shall fill their valleys and brooks and the river shall be filled with their dead, till it overflows:

9 And I will lead them captives to the utmost parts of all the earth.

10 You therefore shall go forth. and take beforehand for me all their coasts: and if they will yield

themselves to you, you shall reserve them for me till the yom of their punishment.

11 But concerning them that rebel, let not your eye spare them; but put them to the slaughter and spoil them wherever you go.

12 For as I live and by the power of my malchut, whatever I have spoken, that will I do by my hand.

13 And take heed that you transgress none of the commandments of your master but accomplish them fully, as I have commanded you and defer not to do them.

14 Then Holofernes went forth from the presence of his master and called all the governors and captains and the officers of the army of Ashshur;

15 And he mustered the chosen men for the battle, as his master had commanded him, to a hundred and twenty thousand and twelve thousand archers on horseback;

16 And he arranged them, as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision:

18 And plenty of provisions every man of the army and very much gold and silver out of the melech's bayit.

19 Then he went forth and all his power to go before melech Arphaxad in the voyage and to cover all the face of the earth westward with their chariots and horsemen and their chosen footmen.

20 A great number also sundry countries came with them like locusts and like the sand of the earth: for the multitude was without number.

21 And they went forth from Ninveh three yamim's journey toward the plain of Bectileth and pitched from Bectileth near the har which is at the left hand of the upper Kilikia.

22 Then he took all his army, his footmen and horsemen and chariots and went from there into the hill country;

23 And destroyed Phud and Lud and spoiled all the children of Rasses and the children of Yisrael, who were toward the midbar at the south of the land of the Chellians.

24 Then he went over Euphrates and went through Mesopotamia and destroyed all the high cities that were upon the river Arbonai, till you come to the sea.

25 And he took the borders of Kilikia and killed all that resisted him and came to the borders of Yapheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Midyan and burned up their tabernacles and spoiled their sheepcotes.

27 Then he went down into the plain of Damashek in the time of wheat harvest and burnt up all their fields and destroyed their flocks and herds, also he spoiled their cities and utterly wasted their countries and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tsor and them that dwelt in Sur and Ocina and all that dwelt in Yemnaan; and they that dwelt in Azotus and Ashkelon feared him greatly.

3 So they sent ambassadors to him to ask for shalom, saying,

2 Behold, we the avadim of Arphaxad the great melech lie before you; use us as shall be tov in your sight.

3 Behold, our houses and all our places and all our fields of wheat and flocks and herds and all the

lodges of our tents lie before your face; use them as it pleases you.

4 Behold, even our cities and the inhabitants of it are your avadim; come and deal with them as seems tov to you.

5 So the men came to Holofernes and declared to him after this manner.

6 Then came he down toward the sea coast, both he and his army and set garrisons in the high cities and took out of them chosen men for aid.

7 So they and all the country round about received them with garlands, with dances and with timbrels.

8 Yet he cast down their frontiers and cut down their groves: for he had decreed to destroy all the ahlohim of the land, that all goyim should worship Arphaxad only and that all tongues and tribes should call upon him as ahlohim.

9 Also he came over against Esdraelon near to Yahudah, over against the great strait of Yahudah.

10 And he pitched between Geba and Scythopolis and there he tarried a whole chodesh, that he might gather together all the carriages of his army.

4 Now the children of Yisrael, that dwelt in

Yahudah, heard all that Holofernes the chief captain of Arphaxad melech of the Ashshurim had done to the goyim and after what manner he had spoiled all their temples and brought them to nothing.

2 Therefore they were exceedingly afraid of him and were troubled for Yahrushalayim and for the Beit HaMikdash of אֱלֹהֵיהֶם their Ahlohim:

3 For they were newly returned from the captivity, and all the people of Yahudah were lately gathered together: and the vessels and the altar and the Bayit were sanctified after they were profaned.

4 Therefore they sent into all the coasts of Shomron and the villages and to Beth-Horon and Belmen and

Yericho and to Choba and Esora and to the Valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains and fortified the villages that were in them and laid up food for the provision of war: for their fields were of late reaped.

6 Also Yoachim the Kohen HaGadol, who was in those yamim in Yahrushalayim, wrote to them that dwelt in Bethulyah and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

7 Charging them to keep the passages of the hill country: for by them there was an entrance into Yahudah and it was easy to stop them that would come up because the passage was straight, for two men at the most.

8 And the children of Yisrael did as Yoachim the Kohen HaGadol had commanded them, with the zechanim of all the people of Yisrael who dwelt at Yahrushalayim.

9 Then every man of Yisrael cried to אלהים with great fervency and with great vehemence did they humble their naphsoth:

10 Both they and their wives and their children and their cattle and every stranger and hireling and their avadim bought with money, put sackcloth upon their loins.

11 So every man and women and the little children and the inhabitants of Yahrushalayim, fell before the Hekal and cast ashes upon their heads and spread out their sackcloth before the face Of אלהים : also they put sackcloth about the altar,

12 And cried to אלהים Ahlohim of Yisrael all with one consent earnestly, that he would not give their children for a prey and their wives for a spoil and the cities of their inheritance to destruction and the

sanctuary to be profaned and reproach and for the goyim to rejoice at them.

13 So אִיִּזְרָאֵל heard their tefillot and looked upon their afflictions: for the people fasted many yamim in all Yahudah and Yahrushalayim before the Hekal of אִיִּזְרָאֵל Tzevaot.

14 And Yoachim the Kohen HaGadol and all the kohanim who stood before אִיִּזְרָאֵל and they who ministered to אִיִּזְרָאֵל wore sackcloth on their loins and offered the daily burnt offerings with the vows and free gifts of the people,

15 And had ashes on their turbans and cried to אִיִּזְרָאֵל with all their power, that He would look upon all Beit Yisrael graciously.

5 Then was it declared to Holofernes, the chief captain of the army of Ashur, that the children of Yisrael had prepared for war and had shut up the passages of the hill country and had fortified all the tops of the high hills and had laid impediments in the campaign countries:

2 With which he was very angry and called all the princes of Moav and the captains of Ammon and all the governors of the sea coast,

3 And he said to them, Tell me now, you sons of Kanaan, who this people is, that dwells in the hill country and what are the cities that they inhabit and what is the multitude of their army and in which is their power and strength and what melech is set over them, or captain of their army;

4 And why have they determined not to come to meet me, more than all the inhabitants of the west.

5 Then said Achior, the captain of all the sons of Ammon, Let my master now hear a word from the mouth of your eved and I will declare to you the emet concerning this people who dwells near you

and inhabit the hill countries: and there shall no lie come out of the mouth of your eved.

6 This people are descended of the Chaldeans:

7 And they sojourned from then on in Mesopotamia because they would not follow אֲרָאָז of their ahvot, who were in the land of Chaldea.

8 For they left the derech of their ancestors and worshipped the ahlohim of the shamayim, the ahlohim whom they knew: so they cast them out from the face of their ahlohim and they fled into Mesopotamia and sojourned there many yamim.

9 Then their ahlohim commanded them to depart from the place where they sojourned and to go into the land of Kanaan: where they dwelt and were increased with gold and silver and with very much cattle.

10 But when a famine covered all the land of Kanaan, they went down into Mitzrayim and sojourned there, while they were nourished and became there a great multitude, so that one could not number their nation.

11 Therefore the melech of Mitzrayim rose up against them and dealt subtly with them and brought them low with laboring in brick and made them avadim.

12 Then they cried to their ahlohim and He smote all the land of Mitzrayim with incurable plagues: so the Mitzrim cast them out of their sight.

13 And אֲרָאָז dried the Yam Suf before them,

14 And brought them to Har Senai and Kadesh-Barnea and cast forth all that dwelt in the midbar.

15 So they dwelt in the land of the Amorites and they destroyed by their strength all them of Heshbon and passing over Yarden they possessed all the hill country.

16 And they cast forth before them the Kannaim, the Perrizite, the Yevusite and the Shechemite and all

the Gergesites and they dwelt in that country many yamim.

17 And while they sinned not before their ahlohim, they prospered because אֱלֹהֵינוּ who hates iniquity was with them.

18 But when they departed from The Derech which He appointed them, they were destroyed in many battles very sorely and were led captives into a land that was not theirs and the Beit HaMikdash of their אֱלֹהֵינוּ was cast to the ground and their cities were taken by the enemies.

19 But now are they returned to their אֱלֹהֵינוּ and are come up from the places where they were scattered and have possessed Yahrushalayim, where their sanctuary is and are seated in the hill country; for it was desolate.

20 Now therefore, my master and governor, if there be any error against this people and they sin against their אֱלֹהֵינוּ, let us consider that this shall be their ruin and let us go up and we shall overcome them.

21 But if there be no iniquity in their nation, let my master now pass by, lest אֱלֹהֵינוּ defend them and their אֱלֹהֵינוּ be for them and we become a reproach before all the olam.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured and the chief men of Holofernes and all that dwelt by the sea side and in Moav spoke that he should kill him.

23 For, say they, we will not be afraid of the face of the children of Yisrael: for, lo, it is a people that have no strength nor power for a strong battle.

24 Now therefore, master Holofernes, we will go up and they shall be a prey to be devoured by all your army.

6 And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Ashshur said to Achior and all the Moavites before all the company of other goyim,
2 And who are you, Achior and the hirelings of Ephrayim, that you have prophesied against us and have said, that we should not make war with the people of Yisrael because their Ahlohim will defend them? And who is ahlohim but Arphaxad?

3 He will send his power and will destroy them from the face of the earth and their Ahlohim shall not deliver them: but we his avadim will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot and their mountains shall be drunken with their dahm and their fields shall be filled with their dead bodies and their footsteps shall not be able to stand before us, for they shall utterly perish, says melech Arphaxad , master of all the earth: for he said, None of my words shall be in vain.

5 And you, Achior, a hireling of Ammon, who have spoken these words in the yom of your iniquity, shall see my face no more from this yom, until I take vengeance on this nation that came out of Mitzrayim.

6 And then shall the sword of my army and the multitude of them that serve me pass through your sides and you shall fall among their slain, when I return.

7 Now therefore my avadim shall bring you back into the hill country and shall set you in one of the cities of the passages:

8 And you shall not perish, till you are destroyed with them.

9 And if you persuade yourself in your mind that they shall be taken, let not your countenance fall: I have spoken it and none of my words shall be in vain.

10 Then Holofernes commanded his avadim who waited in his tent, to take Achior and bring him to Bethulyah and deliver him into the hands of the children of Yisrael.

11 So his avadim took him and brought him out of the camp into the plain and they went from the midst of the plain into the hill country and came to the fountains that were under Bethulyah.

12 And when the men of the city saw them, they took up their weapons and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

13 Nevertheless having gotten privily under the hill, they bound Achior and cast him down and left him at the foot of the hill and returned to their master.

14 But the Yisraelites descended from their city and came to him and loosed him and brought him to Bethulyah and presented him to the governors of the city:

15 Who were in those yamim Husha the son of Michah, of the tribe of Shimon and Chabris the son of Gothoniel and Charmis the son of Melchiel.

16 And they called together all the zechanim of the city and all their youth ran together and their women, to the assembly and they set Achior in the midst of all their people. Then Husha asked him of that which was done.

17 And he answered and declared to them the words of the council of Holofernes and all the words that he had spoken in the midst of the princes of Ashur and whatever Holofernes had spoken proudly against Beit Yisrael.

18 Then the people fell down and worshipped אלהים and cried to אלהים saying,

19 O אלהים Ahlohim of the shamayim, behold their pride and pity the low estate of our nation and look upon the face of those that are sanctified to you this yom.

20 Then they comforted Achior and praised him greatly.

21 And Husha took him out of the assembly to his bayit and made a feast to the zechanim; and they called on the אלהים of Yisrael all that lyla for help.

7 The next yom Holofernes commanded all his army and all his people who were come to take his part, that they should remove their camp against Bethulyah, to take aforehand the residents of the hill country and to make war against the children of Yisrael.

2 Then their strong men removed their camps in that yom and the army of the men of war was a hundred and seventy thousand footmen and twelve thousand horsemen, beside the baggage and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near to Bethulyah, by the fountain and they spread themselves in breadth over Dothaim even to Belmaim and in length from Bethulyah to Cynamon, which is over against Esdraelon.

4 Now the children of Yisrael, when they saw the multitude of them, were greatly troubled and said everyone to his neighbor, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war and when they had kindled fires upon their towers, they remained and watched all that lyla.

6 But in the second yom Holofernes brought forth all his horsemen in the sight of the children of Yisrael who were in Bethulyah,

7 And viewed the passages up to the city and came to the fountains of their waters and took them and set garrisons of men of war over them and he himself removed toward his people.

8 Then came to him all the chief of the children of Esav and all the governors of the people of Moav and the captains of the sea coast and said,

9 Let our master now hear a word, that there be not an overthrow in your army.

10 For this people of the children of Yisrael do not trust in their spears but in the height of the mountains in which they dwell because it is not easy to come up to the tops of their mountains.

11 Now therefore, my master, fight not against them in battle array and there shall not so much as one man of your people perish.

12 Remain in your camp and keep all the men of your army and let your avadim get into their hands the fountain of mayim, which issues from the foot of the har:

13 For all the inhabitants of Bethulyah have their mayim there; so shall thirst kill them and they shall give up their city and we and our people shall go up to the tops of the mountains that are near and will camp there, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed with fire and before the sword come against them, they shall be overthrown in the streets where they dwell.

15 So shall you render them an evil reward;
because they rebelled and met not your person
peaceably.

16 And these words pleased Holofernes and all his
avadim and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed
and with them five thousand of the Ashshurim and
they pitched in the valley and took the waters and
the fountains of the waters of the children of Yisrael.

18 Then the children of Esav went up with the
children of Ammon and camped in the hill country
over against Dothaim: and they sent some of them
toward the south and toward the east over against
Ekrebel, which is near to Chusi, that is upon the
brook Mochmur; and the rest of the army of the
Ashshurim camped in the plain and covered the
face of the whole land; and their tents and carriages
were pitched to a very great multitude.

19 Then the children of Yisrael cried to אלהיהם their
Ahlohim because their lev failed, for all their
enemies had compassed them round about and
there was no derech to escape out from among
them.

20 So all the company of Ashhur remained about
them, both their footmen, chariots and horsemen,
forty three yamim, so that all their vessels of mayim
failed all the inhabitants of Bethulyah.

21 And the cisterns were emptied and they had not
mayim to drink their fill for one yom; for they gave
them drink by measure.

22 Therefore their young children were saddened
and their women and young men fainted for thirst
and fell down in the streets of the city and by the
passages of the gates and there was no longer any
strength in them.

23 Then all the people assembled to Husha and to
the chief of the city, both young men and women

8 Now at that time Yahudith heard all this, who was the daughter of Merari, the son of Ox, the son of Yoseph, the son of Ozel, the son of Elcia, the son of Chananyah, the son of Gideon, the son of Raphaim, the son of Acitho, the son of Elihu, the son of Eliav, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Yisrael.

2 And Manasseh was her husband, of her tribe and kindred, who died in the barley harvest.

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head and he fell on his bed and died in the city of Bethulyah: and they buried him with his ahvot in the field between Dothaim and Balamo.

4 So Yahudith was a widow in her bayit three years and four chodashem.

5 And she made her a tent upon the top of her bayit and put on sackcloth upon her loins and wore her widow's apparel.

6 And she fasted all the yamim of her widowhood, except the erev before the Shabbats, and the Shabbats and the erev before the Chodeshim and the chodeshim and the moadem and solemn yamim of Beit Yisrael.

7 She was also of a goodly countenance and very beautiful to behold: and her husband Manasseh had left her gold and silver and male avadim and maidavadim and cattle and lands; and she remained upon them.

8 And there was none that gave her an ill word; as she feared Ahlohim greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of mayim; for Yahudith had heard all the words that Husha had spoken to them and that he had sworn to deliver the city to the Ashshurim after five yamim;

10 Then she sent her maidservant who had the oversight of all things that she had, to call Husha and Chabris and Charmis, the zechanim of the city.

11 And they came to her and she said to them, Listen, O you governors of the inhabitants of Bethulyah: for your words that you have spoken before the people this yom are not tzadik, touching this oath which you made and pronounced between Ahlohim and you and have promised to deliver the city to our enemies, unless within these yamim אִיִּי turns to help you.

12 And now who are you who have tried אִיִּי this yom and stand instead of Ahlohim among the children of men?

13 And now test אִיִּי Almighty but you shall never know anything.

14 For you cannot find the depth of the lev of man, neither can you perceive the things that he thinks: then how can you search out אִיִּי Ahlohim, that has made all these things and know His mind, or comprehend His purpose? No, my brethren, provoke not אִיִּי our Ahlohim to anger.

15 For if He will not help us within these five yamim, He has Power to defend us when He will, even every yom, or to destroy us before our enemies.

16 Do not bind the counsels of אִיִּי our Ahlohim: for אִיִּי is not as man, that He may be threatened; neither is He as a son of man, that He should be wavering.

17 Therefore let us wait for salvation from Him and call upon Him to help us and He will hear our voice, if it pleases Him.

18 For there arose none in our age, neither is there any now in these yamim neither tribe, nor family, nor people, nor city among us, who worship myhla made with hands, as has been before.

19 For which cause our ahvot were given to the sword and for a spoil and had a great fall before our enemies.

20 But we know no other myhla, therefore we trust that He will not despise us nor any of our nation.

21 For if we be taken so, all Yahudah shall lie waste and our sanctuary shall be spoiled; and He will require the profaning of it at our mouth.

22 And the slaughter of our brethren and the captivity of the country and the desolation of our inheritance, will He turn upon our heads among the goyim, wherever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to chen: but אֱלֹהֵינוּ our Ahlohim shall turn it to disfavor.

24 Now therefore, O brethren, let us show an example to our brethren because their levavot depend upon us and the Hekal and the Bayit and the Mizbeach, all rest upon our resistance.

25 Moreover let us give hodu to אֱלֹהֵינוּ our Ahlohim, who tries us, even as He did our ahvot.

26 Remember what things He did to Avraham and how He tried Yitzchak and what happened to Yaakov in Mesopotamia of Syria, when He kept the sheep of Lavan his emma's brother.

27 For He has not tried us in the fire, as He did with them, for the examination of their levavot, neither has He taken vengeance on us: but אֱלֹהֵינוּ scourges them that come near to Him, to admonish them.

28 Then said Husha to her, All that you have spoken have you spoken with a tov lev and there is none that may deny your words.

29 For this is not the first yom where your chochmah is manifested; but from the beginning of your yamim all the people have known your binah because the disposition of your lev is tov.

30 But the people were very thirsty and compelled us to do to them as we have spoken and to bring an oath upon ourselves, which we will not break.

31 Therefore now make tefillah for us because you are a tzadik woman and אֱלֹהִים will send us rain to fill our cisterns and we shall faint no more.

32 Then said Yahudith to them, Listen and I will do a thing that shall go throughout all generations to the children of our nation.

33 You shall stand this lyla in the gate and I will go forth with my maidservant: and within the yamim that you have promised to deliver the city to our enemies אֱלֹהִים will visit Yisrael by my hand.

34 But inquire not you of my act: for I will not declare it to you, till the things be finished that I do.

35 Then said Husha and the princes to her, Go in shalom and אֱלֹהִים Ahlohim be before you to take vengeance on our enemies.

36 So they returned from the tent and went to their wards.

9 Yahudith fell upon her face and put ashes upon her head and uncovered the sackcloth with which she was clothed; and about the time that the incense of that evening was offered in Yahrushalayim in the Bayit of אֱלֹהִים Yahudith cried with a loud voice and said,

2 O אֱלֹהִים Ahlohim of my abba Simeon, to whom You gave a sword to take vengeance on the strangers who loosened the girdle of a maid to defile her and discovered the thigh to her shame and polluted her virginity to her reproach; for you said, It shall not be so and yet they did so:

3 Therefore You gave their rulers to be slain, so that they dyed their bed in dahm, being deceived and smote the avadim with their masters and the masters upon their thrones;

4 And gave their wives for a prey and their daughters to be captives and all their spoils to be divided among Your dear children who were moved with Your zeal and abhorred the pollution of their dahm and called upon You for aid: O Ahlohim, O my Ahlohim, hear me also a widow.

5 For You have done not only those things but also the things which took place before and which ensued after; You have thought upon the things which are now and which are to come.

6 Yes, what things You determined were ready at hand and said, Behold, we are here: for all your derachot are prepared and your shophtim are in your foreknowledge.

7 For, behold, the Ashshurim are multiplied in their power; they are exalted with horse and man; they gilah in the strength of their footmen; they trust in shield and spear and bow and sling; and know not that You are אֶלֹהִים that breaks the battles: אֶלֹהִים is your Name.

8 Throw down their strength in Your Power and bring down their force in Your wrath: for they have designed to defile Your sanctuary and to pollute the mishkan where your esteemed Name rests and to cast down with sword the horn of your altar.

9 Behold their pride and send Your wrath upon their heads: give into my hand, who am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the eved with the sar and the sar with the eved: break down their elegance by the hand of a woman.

11 For Your Power stands not in multitudes nor Your might in strong men: for You are an Ahlohim of the afflicted, a Helper of the oppressed, an upholder of the weak, a Protector of the forsaken, the OSWHY of them who are without tikvah.

12 I beg you, I beg you, O Ahlohim of my abba and Ahlohim of the inheritance of Yisrael, אֱלֹהֵינוּ of the shamayim and ha'aretz, Creator of the mayim, melech of every creature, hear my tefillah:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against your brit and your set apart Bayit and against the top of Tzion and against the Bayit of the possession of your children.

14 And make every nation and tribe to acknowledge that You are the Ahlohim of all Power and might and that there is no other who protects the people of Yisrael but You.

10 Now after that she had ceased to cry to the Ahlohim of Yisrael and had made an end of all these words.

2 She rose where she had fallen down and called her maid and went down into the bayit in which she abode for the Shabbat yamim and for the moed yamim,

3 And pulled off the sackcloth which she had on and put off the garments of her widowhood and washed her gooff all over with mayim and anointed herself with precious ointment and braided the hair of her head and put a full cover upon it and put on her garments of simcha, with which she was clad during the chayim of Manasseh her husband.

4 And she put sandals on her feet and put her bracelets on her and her chains and her rings and her earrings and all her ornaments and decked herself bravely, to allure the eyes of all men who should see her.

5 Then she gave her maid a bottle of wine and a cruse of oil and filled a bag with parched grain and lumps of figs and with fine lechem; so she folded all these things together and laid them upon her.

6 So they went forth to the gate of the city of Bethulyah and found standing there Husha and the zechanim of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered and her apparel was changed, they wondered at her beauty very greatly and said to her:

8 אֱלֹהִים, the Ahlohim of our ahvot give you chen and accomplish your enterprises to the tifereth of the children of Yisrael and to the exaltation of Yahrushalayim. Then they worshipped אֱלֹהִים.

9 And she said to them, Command the gates of the city to be opened to me, that I may go forth to accomplish the things of which you have spoken with me. So they commanded the young men to open it for her, as she had spoken.

10 And when they had done so, Yahudith went out, she and her maid with her; and the men of the city looked after her, until she was gone down the har and till she had passed the valley and they could see her no more.

11 So they went immediately in the valley: and the first watch of the Ashshurim met her,

12 And took her and asked her, Of what people are you? And from where do you come? And where are you going? And she said, I am a woman of the Ivrim and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of emet; and I will show him a derech, by which he shall go and win all the hill country, without losing the gooff or chayim of anyone of his men.

14 Now when the men heard her words and beheld her countenance, they wondered greatly at her beauty and said to her,

15 You have saved your chayim, in that you have hastened to come down to the presence of our

master: now therefore come to his tent and some of us shall conduct you, until they have delivered you to his hands.

16 And when you stand before him, be not afraid in your lev but show to him according to your word; and he will treat you well.

17 Then they chose out of them a hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents and they came around her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty and admired the children of Yisrael because of her and everyone said to his neighbor, Who would despise this people that have among them such women? Surely it is not tov that one man of them be left who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out and all his avadim and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple and gold and emeralds and precious stones.

22 So they showed her to him; and he came out before his tent with silver lamps going before him.

23 And when Yahudith was come before him and his avadim they all marveled at the beauty of her countenance; and she fell down upon her face and did reverence to him: and his avadim took her up.

11 Then said Holofernes to her, Woman, be of tov comfort, fear not in your lev: for I never hurt any that was willing to serve Arphaxad, the melech of all the earth.

2 Now therefore, if your people that dwell in the mountains had not set ohr by me, I would not have

lifted up my spear against them: but they have done these things to themselves.

3 But now tell me why you are fled from them and are come to us: for you are come for safeguard; be of tov comfort, you shall live this lyla and from now on:

4 For none shall hurt you but treat you well, as they do the avadim of melech Arphaxad my master.

5 Then Yahudith said to him, Receive the words of your eved and suffer your handmaid to speak in your presence and I will declare no lie to my master this lyla.

6 And if you will follow the words of your handmaid, אִתְּךָ will bring the thing perfectly to pass for you; and my master shall not fail in any of his purposes.

7 As Arphaxad melech of all the earth lives and as his power lives who has sent you for the upholding of every living thing: for not only men shall serve him by you but also the beasts of the field and the cattle and the fowls of the air, shall live by your power under Arphaxad and all his bayit.

8 For we have heard of your chochmah and your policies and it is reported in all the earth, that you only are excellent in all the malchut and mighty in da'at and wonderful in feats of war.

9 Now as concerning the matter which Achior did speak in your council, we have heard his words; for the men of Bethulyah saved him and he declared to them all that he had spoken to you.

10 Therefore, O master and governor, respect not his word; but lay it up in your lev, for it is emet: for our nation shall not be punished, neither can sword prevail against them, except they sin against their Ahlohim.

11 And now, that my master be not defeated and frustrate his purpose, even death is now fallen upon them and their sin has overtaken them, with which

they will provoke their Ahlohim to anger whenever they shall do that which is not fit to be done:

12 For their provisions fail them and all their mayim is scant and they have determined to lay hands upon their cattle and purposed to consume all those things, that אֱלֹהִים has forbidden them to eat by his laws:

13 And are resolved to spend the bikkurim of the ma'aser of wine and oil, which they had set apart and reserved for the kohanim that serve in Yahrushalayim before the face of our Ahlohim; which things it is not Torah for any of the people so much as to touch with their hands.

14 For they have sent some to Yahrushalayim because they also that dwell there have done the like, to bring them a license from the senate.

15 Now when they shall bring them word, they will right away do it and they shall be given to you to be destroyed the same yom.

16 So I your handmaid, knowing all this, am fled from their presence; and אֱלֹהִים has sent me to work things out with you, by which all the earth shall be astonished and whoever shall hear it.

17 For your eved is faithful and serves the אֱלֹהִים of the shamayim yom and lyla: now therefore, my master, I will remain with you and your eved will go out by lyla into the valley and I will make tefillah to אֱלֹהִים and He will tell me when they have committed their sins:

18 And I will come and show it to you: then you shall go forth with all your army and there shall be none of them that shall resist you.

19 And I will lead you through the midst of Yahudah, until you come before Yahrushalayim; and I will set your kesay in the midst of it; and you shall drive them as sheep that have no shepherd and a dog shall not so much as open his mouth at you: for

these things were told to me according to my foreknowledge and they were declared to me and I am sent to tell you.

20 Then her words pleased Holofernes and all his avadim; and they marveled at her chochmah and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face and chochmah of words.

22 Likewise Holofernes said to her. Ahlohim has done well to send you before the people, that strength might be in our hands and destruction upon them that lightly regard my master.

23 And now you are both beautiful in your countenance and witty in your words: surely if you do as you have spoken your Ahlohim shall be my אֱלֹהִים and you shall dwell in the bayit of melech Arphaxad and shall be known throughout the whole earth.

12 Then he commanded to bring her in where his plate was set; and asked that they should prepare for her of his own meats and that she should drink of his own wine.

2 And Yahudith said, I will not eat, lest there be an offence: but provision shall be made for me of the things that I have brought.

3 Then Holofernes said to her, If your provision should fail, how should we give you the same? For there be none with us of your nation.

4 Then said Yahudith to him, As your nephesh lives, my master, your handmaid shall not spend those things that I have, before אֱלֹהִים works by my hand the things that He has determined.

5 Then the avadim of Holofernes brought her into the tent and she slept till midlyla and she arose when it was toward the boker watch,

6 And sent to Holofernes, saying, Let my master now command that your handmaid may go forth to tefillah.

7 Then Holofernes commanded his guard that they should not keep her: so she abode in the camp three yamim and went out in the lyla into the valley of Bethulyah and washed herself, mikvah in a fountain of mayim by the camp.

8 And when she came out, she sought אלהים Ahlohim of Yisrael to direct her derech to the raising up of the children of her people.

9 So she came in clean and remained in the tent, until she did eat her meat at evening.

10 And in the fourth yom Holofernes made a feast to his own avadim only and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now and persuade this Ivrit woman who is with you, that she come to us and eat and drink with us.

12 For, look, it will be a shame for us, if we shall let such a woman go, not having had her company; for if we draw her not to us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes and came to her and he said, Let not this fair damsel fear to come to my master and to be esteemed in his presence and drink wine and be merry with us and be made this yom as one of the daughters of the Ashurim, who serve in the bayit of Arphaxad .

14 Then said Yahudith to him, Who am I now, that I should gainsay my master? Surely whatsoever pleases him I will do speedily and it shall be my simcha to the yom of my death.

15 So she arose and decked herself with her apparel and all her woman's attire and her maid went and laid soft skins on the ground for her over

against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Yahudith came in and sat down, Holofernes's lev was ravished with her and his mind was moved and he desired greatly her company; for he waited a time to deceive her, from the yom that he had seen her.

17 Then said Holofernes to her, Drink now and be merry with us.

18 So Yahudith said, I will drink now, my master because my chayim is magnified in me this yom more than all the yamim since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her and drank more wine than he had drunk at any time in one yom since he was born.

13 Now when the evening was come, his avadim made haste to depart and Bagoas shut his tent without and dismissed the waiters from the presence of his master; and they went to their beds: for they were all weary because the feast had been long.

2 And Yahudith was left alone in the tent and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Yahudith had commanded her maid to stand without her bedchamber and to wait for her. Coming forth, as she did daily: for she said she would go forth to her tefillot and she spoke to Bagoas according to the same purpose.

4 So all went forth and none was left in the bedchamber, neither little nor great. Then Yahudith, standing by his bed, said in her lev, O אֱלֹהִים Ahlohim

of all Power, look at this present upon the works of my hands for the exaltation of Yahrushalayim.

5 For now is the time to help your inheritance and to execute your enterprises to the destruction of the enemies who are risen against us.

6 Then she came to the pillar of the bed, which was at Holofernes' head and took down his sword from there,

7 And approached his bed and took hold of the hair of his head and said, Strengthen me, O אֱלֹהִים Ahlohim of Yisrael, this yom.

8 And she smote twice upon his neck with all her might and she took away his head from him.

9 And his gooff tumbled down from the bed and pulled down the canopy from the pillars; and immediately after she went forth and gave Holofernes' head to her maid;

10 And she put it in her bag of meat: so they two went together according to their custom to tefillah: and when they passed the camp, they compassed the valley and went up the har of Bethulyah and came to the gates of it.

11 Then said Yahudith afar off, to the watchmen at the gate, Open, open now the gate: אֱלֹהִים, even our Ahlohim, is with us, to show His Power yet in Yahrushalayim and His forces against the enemy, as He has even done this yom.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city and they called the zechanim of the city.

13 And then they ran all together, both small and great, for it was strange to them that she had come: so they opened the gate and received them and made a fire for a ohr and stood round about them.

14 Then she said to them with a loud voice, Praise, tehilla TO אֱלֹהִים, tehilla Ahlohim, I say, for He has

not taken away His rachamim from Beit Yisrael but has destroyed our enemies by my hands this lyla.

15 So she took the head out of the bag and showed it and said to them, behold the head of Holofernes, the chief captain of the army of the Ashurim and behold the canopy, in which he did lie in his drunkenness; and אֱלֹהִים has smitten him by the hand of a woman.

16 As אֱלֹהִים lives, who has kept me in my derech that I went, my countenance has deceived him to his destruction and yet has he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished and bowed themselves and worshipped אֱלֹהִים and said with one accord, Blessed be You, O our Ahlohim, who has this yom brought to nothing the enemies of Your people.

18 Then said Husha to her, O daughter, blessed are you of El-Elyon, above all the women upon the earth; and blessed be אֱלֹהִים Ahlohim, who has created the shamayim and ha'aretz, who has directed you to the cutting off of the head of the chief of our enemies.

19 For this your confidence shall not depart from the lev of men, who will remember the Power of Ahlohim le-olam-va-ed.

20 And אֱלֹהִים turn these things to you for a perpetual tehilla, to visit you in tov things because you have not spared your chayim for the affliction of our nation but have revenged our ruin, walking The Straight Derech before our אֱלֹהִים. And all the people said; Ahmein ve' ahmein.

14 Then said Yahudith to them, Hear me now, my brethren and take this head and hang it upon the highest place of your walls.

2 And so soon as the boker shall appear and the shemesh shall come forth upon the earth, take everyone his weapons and go forth every valiant man out of the city and set a captain over them, as though you would go down into the field toward the watch of the Ashurim; but go not down.

3 Then they shall take their armor and shall go into their camp and wake up the captains of the army of the Ashurim and shall run to the tent of Holofernes but shall not find him: then fear shall fall upon them and they shall flee before your face.

4 So you and all that inhabit the coast of Yisrael, shall pursue them and overthrow them as they go.

5 But before you do these things, call to me Achior the Ammonite, that he may see and know him that despised Beit Yisrael and that sent him to us as it were to his death.

6 Then they called Achior out of the bayit of Husha; and when he was come and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face and his ruach failed.

7 But when they had restored him, he fell at Yahudith's feet and reverenced her and said, Blessed are you in all the tabernacles of Yahudah and in all goyim, who hearing your name shall be astonished.

8 Now therefore tell me all the things that you have done in these yamim. Then Yahudith declared to him in the midst of the people all that she had done, from the yom that she went forth until that hour she spoke to them.

9 And when she had stopped speaking, the people shouted with a loud voice and made a joyful noise in their city.

10 And when Achior had seen all that the Ahlohim of Yisrael had done, he believed in אלהים greatly and

performed brit-milah and was joined to Beit Yisrael to this yom.

11 And as soon as the boker arose, they hanged the head of Holofernes upon the wall and every man took his weapons and they went forth by bands to the straits of the har.

12 But when the Ashurim saw them, they sent to their leaders, who came to their captains and tribunes and to everyone of their rulers.

13 So they came to Holofernes' tent and said to him that had the charge of all his things, Waken now our master: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas and knocked at the door of the tent; for he thought that he had slept with Yahudith.

15 But because none answered, he opened it and went into the bedchamber and found him cast upon the floor dead and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and sighing and a mighty cry and rent his garments.

17 After he went into the tent where Yahudith lodged: and when he found her not, he leaped out to the people and cried,

18 These avadim have dealt treacherously; one woman of the Ivrim has brought shame upon the bayit of melech Arphaxad: for, behold, Holofernes lies upon the ground without a head.

19 When the captains of the Ashurim's army heard these words, they rent their coats and their minds were fully troubled and there was a cry and a very great noise throughout the camp.

15 And when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that dared to abide in the sight of his neighbor but rushing out all together, they fled into every derech of the plain and of the hill country.

3 They also that had camped in the mountains round about Bethulyah fled away. Then the children of Yisrael, everyone that was a warrior among them, rushed out upon them.

4 Then sent Husha to Betomasthem and to Bebai and Chobai and Cola and to all the coasts of Yisrael, such as should tell the things that were done and that all should rush forth upon their enemies to destroy them.

5 Now when the children of Yisrael heard it, they all fell upon them with one consent and slew them to Chobai: likewise also they that came from Yahrushalayim and from all the hill country (for men had told them what things were done in the camp of their enemies and they that were in Gilad and in Galil, chased them with a great slaughter, until they were past Damascus and the borders of it).

6 And the residue that dwelt at Bethulyah fell upon the camp of the Ashurim and spoiled them and were greatly enriched.

7 And the children of Yisrael that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, got many spoils: for the multitude was very great.

8 Then Yoachim the Kohen HaGadol and the zechanim of the children of Yisrael who dwelt in Yahrushalayim, came to behold the tov things that אִרְמֵי הַיָּרֵךְ had showed to Yisrael and to see Yahudith and to salute her.

9 And when they came to her, they blessed her with one accord and said to her, You are the exaltation of

Yahrushalayim, you are the great tifereth of Yisrael, you are the great rejoicing of our nation:

10 You have done all these things by your hand: you have done much tov to Yisrael and אלהים is pleased with it: blessed are you by The Almighty אלהים le olam va-ed. And all the people said, Ahmein.

11 And the people spoiled the camp the space of thirty yamim: and they gave to Yahudith Holoferne's tent and all his plate and beds and vessels and all his stuff: and she took it and laid it on her mule; and made ready her carts and laid them on it.

12 Then all the women of Yisrael ran together to see her and blessed her and made a dance among them for her: and she took branches in her hand and gave also to the women that were with her.

13 And they put a garland of olive upon her and her maid that was with her and she went before all the people in the dance, leading all the women: and all the men of Yisrael followed in their armor with garlands and with shirim in their mouths.

16 Then Yahudith began to shir this thanksgiving in all Yisrael and all the people sang after her this shir of tehilla.

2 And Yahudith said, Begin praising my Ahlohim with timbrels, shir to my אלהים with cymbals: shir to Him a new psalm: exalt Him and call upon His Name.

3 For אלהים breaks the battles: for among the camps in the midst of the people he has delivered me out of the hands of them that persecuted me.

4 Ashur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents and their horsemen have covered the hills.

5 He bragged that he would burn up my borders and kill my young men with the sword and dash the sucking children against the ground and make my infants as a prey and my virgins as a spoil.

6 But The Almighty אֱלֹהֵינוּ has disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans-Nephilim smite him, nor high giants-Nephilim overcome him: but Yahudith the daughter of Merari weakened him with the beauty of her countenance.

8 For she put off the garment of her widowhood for the exaltation of those that were oppressed in Yisrael and anointed her face with ointment and bound her hair in a covering and took a linen garment to deceive him.

9 Her sandals ravished his eyes, her beauty took his mind prisoner and the sword passed through his neck.

10 The Persians quaked at her boldness and the Medes were daunted at her resolve and strength.

11 Then my afflicted people shouted for simcha and my weak ones cried aloud; but the enemies were astonished: these lifted up their voices but they were overthrown.

12 The sons of the damsels have pierced them through and wounded them as fugitives' children: they perished by the battle of אֱלֹהֵינוּ.

13 I will shir to אֱלֹהֵינוּ a new shir: O אֱלֹהֵינוּ, You are great and marvelous, wonderful in strength and invincible.

14 Let all creatures serve You: for You spoke and they were made. You sent forth Your Ruach and He created them and there is none that can resist Your voice.

15 For the mountains shall be moved from their foundations with the mayim, the rocks shall melt as

wax at Your presence: yet You are merciful to them that fear You.

16 For all sacrifices are still too little for a sweet savor to You and all the fat is not sufficient for Your burnt offering: but he that fears אֱלֹהִים is great at all times.

17 Woe to the goyim that rise up against my kindred. אֱלֹהִים Almighty will take vengeance on them in the Yom Ha Din, in putting fire and worms in their flesh; and they shall feel them and weep le-olam-va-ed.

18 Now as soon as they entered into Yahrushalayim, they worshipped אֱלֹהִים; and as soon as the people were purified, they offered their burnt offerings and their free offerings and their gifts.

19 Yahudith also dedicated all the stuff of Holofernes, which the people had given her and gave the canopy, which she had taken out of his bedchamber, for a gift to אֱלֹהִים.

20 So the people continued feasting in Yahrushalayim before the sanctuary for the space of three chodeshim and Yahudith remained with them.

21 After this time everyone returned to his own inheritance and Yahudith went to Bethulyah and remained in her own possession and was in her time honorable in all the country.

22 And many desired her but none knew her all the yamim of her chayim, after that Manasseh her husband was dead and was gathered to his people.

23 But she increased more and more in esteem and waxed old in her husband's bayit, being a hundred and five years old and she set her maid free; so she died in Bethulyah: and they buried her in the cave of her husband Manasseh.

24 And all of Beit Yisrael lamented her seven yamim: and before she died, she distributed her goods to all them that were nearest of kindred to

Manasseh her husband and to them that were the nearest of her kindred.

25 And there were none that made the children of Yisrael afraid anymore in the yamim of Yahudith, nor a long time after her death. X

The Prayer Of Melech Menasheh-Tefillat Menasheh

The Prayers of Menasheh is a short work of 15 verses recording a penitential tefillah attributed to Melech Menasheh of Yahudah. It was found in Hebrew among the Dead Sea Scrolls. Menasheh is recorded in the Scriptures as one of the most idolatrous melechim of Yahudah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The Second Book of Chronicles, records that Menasheh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Menasheh prayed for rachamim and upon being freed and restored to the kesay turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the tefillah, but not the tefillah itself, is made in 2 Chronicles 33:19, which says that the tefillah is written in "the annals of the melechim of Yisrael." The tefillah was placed at the end of 2 Chronicles in the late 4th-century Vulgate. It was part of the 1537 Matthew Bible and the 1599 Geneva Bible. It also appears in the Apocrypha of the Melech James Bible and of the original 1609/1610 Douai Rheims Bible. Menasheh was the 13th Melech of Yahudah (692-638 B.C.E. son and successor to Melech Hezekiah (2 Kings 20:21). The historian of 2 Kings tells us much about the evil of his reign (21:2-10) and the punishment foretold by the neviim (verses 10- 15), but practically nothing about the rest of the doings of Menasheh. He brought back the abominations of Melech Achaz; imported the adoration of "all the hosts of the shamayim", seemingly the astral, solar and lunar

myths of Assyria; introduced and "made his son pass through fire" in the worship of Moloch.

It was probably in this frenzy of his varied forms of idolatry that Menasheh shed also very much innocent blood, until he filled Yahrushalayim up to the mouth. The historian of II Paralipomenon tells much the same account and adds that, in punishment, אֲשׁוּרִים brought the Assyrians upon Yahudah. They carried Menasheh to Bavel. אֲשׁוּרִים heard his tefillah for forgiveness and deliverance and brought him again to Yahrushalayim, where Menasheh did his part in stemming the tide of idolatry that he had formerly forced upon Yahudah (2 Chronicles 33:11-20). At one time, doubt was cast on the historicity of this narrative of II Paralipomenon, because 2 Kings omits the captivity of Menasheh. Schrader gives cuneiform records of twenty two melechim that submitted to Assurhaddon during his expedition against Mitzrayim; second on the list is Mi-na-si-i sar ir Ya-u-di (Menasheh, prince of the city of Yahudah). Schrader also gives the list of twenty two melechim who are recorded on a cuneiform tablet as tributaries to Asurbanipal in the land of Hatti; second on this list is Mi-in-si-i sar mat Ya-u-di (Menasheh, prince of the land of Juda). Since a Bavelian brick confirms the record of the historian of II Paralipomenon, his reputation is made a little more secure in rationalistic circles.

1 אֲשׁוּרִים Almighty Ahlohim of our ahvot, Avraham, Yitzchak and Yaakov and of their zera tzadikim.
2 Who has made the shamayim and earth, with all the multitudes of it;

3 Who has bound the sea by the Word of Your mitzvah; who has shut up the deep and sealed it by Your awesome and great Name;

4 And all wonder and quake before Your Power.

5 And one cannot stand before Your majestic esteem or bear Your furious anger against the wicked.

6 Yet without measure or boundaries is the rachamim You have bestowed.

7 For You, אֵלֵּיּוֹן El-Elyon, slow to anger and abounding in rachamim and forgiving the evils of men; You, אֵלֵּיּוֹן, in Your great kindness, have bestowed forgiveness to sinners dwelling in transgressions and in Your great rachamim have placed a derech of teshuvah for the wicked so that they may be saved.

8 You, אֱלֹהִים Ahlohim of the tzadikim, did not grant forgiveness to the tzadikim, to Avraham, to Yitzchak and to Yaakov, as they had not sinned against You willfully; but for me, I, am a sinner and yet You have granted me forgiveness, for I have sinned.

9 My iniquities are beyond number and I should not see, or raise my eyes, or look towards on high, for the greatness of my transgressions; and now, אֵלֵּיּוֹן, rightfully have You afflicted me and have repaid me according to my hands' work, with captivity.

10 I am bent down with iron bands, I cannot even raise my head from my nephesh's sins, as I moved against Your Ruach and was evil in Your eyes. I did not do Your will and did not guard Your mitzvoh and I set up disgusting idols and I increased abominations.

11 And now I bend the knee of my lev, for I desire Your kindness.

12 I have sinned, אֵלֵּיּוֹן, I have sinned and of my transgressions I am well aware.

13 And so I will plead to you, אלהים, forgive, please, forgive me and do not let me die in sin and do not guard and record iniquities le-olam-va-ed and do not cast me away from You and place me in the depths of Sheol, for You are אלהים, Ahlohim of the repentant are You.

14 Show me please, Your kindness, even to me and save me in Your great rachamim, though I am not worthy to see it.

15 And I shall hallel You always, all the yamim of my chayim, for to You all the hosts of the shamayim hallel You and to You, אלהים, is the esteem, le-olam-va-ed. Ahmein. X

Teachings Of The Twelve The Didache

From Our First Shlichim

The Didache meaning “Teaching in Greek” is the short name of a “Nazarene” manual compiled before 300 AD. The full title is The Teaching of the Twelve Apostles [In Greek]. Some believers thought the Didache was inspired but the “church” rejected it when making the final decision about which scrolls to include in the New Testament.

1 There are two derachot, one of chayim and one of death. And there is a great difference between the two derachot.

2 The derech of chayim is this: First, you shall love Ahlohim who made you. And second, love your neighbor as yourself and do not do to another, what you would not want done to you

3 The meaning of these sayings is this: Bless those who curse only you and make tefillah for your enemies and fast for those who persecute you. For what reward is there for loving those who love you? Do not the goyim do the same? But you should love those who hate you and then you shall have no enemies.

4 Abstain from fleshly and bodily lusts: If someone strikes your right cheek, turn the other also and be perfect. If someone forces you to go one mile, go two. If someone takes your cloak, give also your coat. If someone takes from you what is yours, don't ask for it back. You really cannot.

5 Give to everyone who asks you and don't ask for it back. The Abba wants His brachot shared.

Simcha has the giver who lives according to this rule, for that one is guiltless. But the receiver must beware; for if one receives who has need, he is guiltless but if one receives not having need, he shall stand trial, answering for why he received and for what reason. If he is found guilty he shall not escape, until he pays back the last penny.

6 However, concerning this, there is a saying: Let your alms sweat in your hands until you know to whom to give them.

2 The second mitzvah of the teaching is this:

2 Do not commit murder; do not commit adultery; do not corrupt boys; do not have illicit sex; do not steal; do not practice magic; do not practice witchcraft; you shall not murder a child, whether it be born or unborn. Do not covet the things of your neighbor.

3 Do not swear or bear false witness. Do not speak evil of others; do not bear grudges.

4 You should not be double minded or double tongued, for a double tongue is a deadly snare.

5 Your speech should not be false nor empty but fulfilled by action.

6 Do not be covetous, or greedy, or hypocritical, or malicious, or arrogant. Do not have designs against your neighbor.

7 Hate no one; correct some, make tefillah for others and some you should love more than your own chayim.

3 My child, flee evil of all kinds and everything like it.

2 Don't be prone to anger, for anger leads to murder. Don't be jealous or quarrelsome or hot tempered, for all these things lead to murder.

3 My child, don't be lustful, for lust leads to illicit sex. Don't be a filthy talker or allow your eyes a free reign, for these lead to adultery.

4 My child, don't observe omens, since it leads to idolatry. Don't be an enchanter, or an astrologer, or a purifier, or be willing to see or hear about these things, for these all lead to idolatry.

5 My child, don't be a liar, since a lie leads to theft. Don't love money or seek tifereth, for these things lead to thievery.

6 My child, don't grumble, since it leads to blasphemy and don't be self willed or evil minded, for all these things lead to blasphemy.

7 On the contrary, be gentle, since the meek will inherit the earth.

8 Be longsuffering and have pity on others, guileless and gentle and tov and with trembling, treasure the Words you have received.

9 Don't exalt yourself or open your lev to overconfidence. Don't be on intimate terms with mighty people but with just and lowly ones.

10 Accept whatever happens to you as a bracha, knowing that nothing comes to pass apart from Ahlohim.

4 My child, remember yom and lyla him who speaks the Word of Ahlohim to you and esteem him as Yahushua Himself. For wherever His malchut is spoken of, there He is.

2 Seek each yom the faces of the kidushim, in order that you may be refreshed by their words.

3 Do not initiate divisions but rather bring shalom to those who contend against one another. Judge righteously and do not take social status into account when reproofing for transgressions.

4 Do not waver in your decisions once reached.

5 Do not be one who opens his hands to receive, or closes them when it is time to give.

6 If you have anything, by your hands you should give ransom for your sins.

7 Do not hesitate to give and do not complain about it. You will know in time who is the Tov Rewarder.

8 Do not turn away from one who is in want; rather, share all things with your brother and do not say that they are your own. For if you are sharers in what is imperishable, how much more in things which perish.

9 Do not remove your hand from your son or daughter; teach them the fear of Ahlohim from their youth.

10 Do not give orders to your avadim when you are angry, for they tikvah in the same Ahlohim and they may lose the fear of Ahlohim, who is over both of you. Ahlohim is surely not coming to call on us according to our outward appearance or station in chayim but to them whom The Ruach has prepared.

11 And you, avadim, be subject to your masters as to Ahlohim 's image, in modesty and fear.

12 You should hate all hypocrisy and everything which is not pleasing to *אדני*.

13 Do not in any derech neglect the mitzvot of *אדני* but keep what you have received, neither adding nor taking away anything.

14 In your gatherings, confess your transgressions and do not come for tefillah with a guilty conscience. This is the derech of chayim.

5 The derech of death, on the other hand, is this: It is evil and cursed; murders, adulteries, lust, illicit sex, thefts, idolatries, magical arts, sorceries, robberies, false testimonies, hypocrisies, double heartedness, deceit, haughtiness, depravity, self will, greediness, filthy talking, jealousy, over

confidence, loftiness, boastfulness, those who do not fear Ahlohim.

2 The derech of death is the derech of those who persecute the tov, hate the emet, love lies and do not understand the reward for tzedakah. They do not cleave to tov or tzadik mishpat; they do not watch for what is tov but for what is evil. They are strangers to meekness and patience, loving vanities, pursuing revenge, without pity for the needy and oppressed. They do not know their Creator; they are murderers of children, destroyers of Ahlohim 's image. They turn away from those who are in need, making matters worse for those who are distressed. They are advocates for the rich, unjust shophtim of the poor. In a word, the derech of death is full of those who are steeped in sin. Be delivered, children, from all of this.

6 See that no one leads you astray from the derech of this teaching, since all other teachings train you without the da'at of Ahlohim.

2 For if you are able to bear the entire yoke of אֵלֵינוּ, you will be perfect; but if you are not able, then at least do what you can.

3 Concerning food, do what you are able to do and be on guard against food offered to idols, for that is to worship dead ahlohim.

7 Concerning mikvah, you should mikvah this derech: After first explaining all things, mikvah in the one Name of The Abba and of The Son and of The Set Apart Ruach, in flowing mayim.

2 But if you have no running mayim, mikvah in other mayim; and if you cannot do so in cold mayim, then in warm mayim.

3 If you have very little, pour mayim three times on the head in the one Name of Abba and Son and Set Apart Ruach.

4 Before the mikvah, both the immerser and the candidate for mikvah, plus any others who can, should fast. The candidate should fast for one or two yamim beforehand.

8 Your fasts should not be with the hypocrites, for they fast on yom two and yom six. You should fast on yom four and yom six.

2 And do not make tefillah like the hypocrites but rather as $\alpha\omega\iota\alpha\lambda\lambda$ commanded in the Besorah: Our Abba in the shamayim, kadosh be your Name. Your malchut come. Your will be done, on earth as it is in the shamayim. Give us enough lechem, yom by yom. And forgive us our debts, as we also have forgiven our debtors. And do not bring us to the time of trial but rescue us from the evil one.

3 Make tefillah of this three times each yom.

9 Concerning the Master's Shulchan, give hodu in this derech.

2 First, concerning the cup of dahm: We thank You, our Abba, for the Kadosh Vine of Dawid Your eved, which You made known to us through $\alpha\omega\iota\alpha\lambda\lambda$ Your eved. To You be the tifereth le-olam-va-ed.

3 Next, concerning the broken lechem: We thank You, our Abba, for the chayim and da'at which You made known to us through $\alpha\omega\iota\alpha\lambda\lambda$ Your eved. To you be the tifereth le-olam-va-ed.

4 Even as this broken lechem was scattered over the hills and was gathered together and became echad, so let your kehilla be gathered together from the ends of the earth into Your malchut. To You is the tifereth and the kavod through $\alpha\omega\iota\alpha\lambda\lambda$ le-olam-va-ed.

5 Allow no one to eat or drink of Your Master's Shulchan, unless they have been mikvahed in The Name of awfaz . For concerning this, Yahushua has said, Do not give what is kadosh to dogs.

10 After the Master's Shulchan when you are filled, give hodu this derech:

2 We give hodu, kadosh Abba, for Your kadosh Name which you enshrined in our levavot and for the da'at and emunah and immortality that You made known to us through awfaz Your eved. To You be the tifereth le-olam va-ed.

3 You, Master Almighty, have created all things for Your Name's sake. You gave food and drink to all people for enjoyment, that they might give hodu to You; but to us you freely give spiritual food and drink and chayim eternal through awfaz , Your eved.

4 Before all things we thank You because You are Almighty. To You be the tifereth le-olam-va-ed.

5 Remember, oh awfaz , Your kehilla. Deliver it from all evil and make it perfect in Your ahava and gather it from the four winds, sanctified for Your malchut, which You have prepared for it. For Yours is the kavod and the tifereth le-olam-va-ed.

6 Let chesed come and let this olam pass away. Hoshiana to The Son of Dawid. If anyone is kadosh, let him come; if anyone is not kadosh, let him repent. Maranatha-Maharon-Atah. Ahmein.

7 But permit the neviim to make the Master's Shulchan, as much as they desire.

11 Welcome the moreh when he comes to instruct you in all that has been said.

2 But if he turns and trains you in another tradition to the destruction of this Besorah teaching, do not listen. If he teaches so as to increase tzedakah and the da'at of afaz , receive him as awfaz .

3 Act according to the precepts of the Besorah concerning all shlichim and neviim:

4 Let every sholiach who comes to you be received as **אֲנִי** Himself, with the same kavod and respect.

5 But he must not remain more than one yom, or two, if there's a need. If he stays three yamim, he is a false navi.

6 And when the sholiach goes away, let him take nothing but lechem to last him until his next lyla of lodging. If he asks for money, he is a false navi.

7 In addition, if any navi speaks in The Ruach, you shall not try or judge him; every sin will be forgiven but this sin cannot be forgiven.

8 But not everyone who speaks in The Ruach is a navi; only he is a navi who has the actions of **אֲנִי** in his chayim. By their actions will the false navi and the emet navi be known.

9 Any navi who orders a meal in The Ruach does not eat it; if he does, he is indeed a false navi.

10 And any navi who teaches the emet but does not do what he teaches, is a false navi.

11 When a navi, proven emet, works for the sod of the kehilla in the olam but does not teach others to do what he himself does, he will not be judged among you, for his mishpat is already before Ahlohim. The ancient neviim acted in this derech, also.

12 But whoever says in The Ruach, Give me money, or something else like this, you must not listen to him. But if he tells you to give for the sake of others who are in need, let no one judge him.

12 Welcome anyone coming in The Name of **אֲנִי**. Receive everyone who comes in The Name of **אֲנִי** but then, test them and use your discretion as you observe their character.

2 If he who comes is a transient with no roots or stability, assist him as far as you are able; but he should not remain with you more than two or three yamim, if need be.

3 If he wants to stay with you and is a craftsman, let him work for his living.

4 But if he has no trade, use your discernment in providing for him; for a believer should not live idle in your midst.

5 If he is dissatisfied with this sort of an arrangement, he is a Moshiach peddler. Watch that you keep away from such people.

13 Every genuine navi who wants to live among you is worthy of support.

2 So also, every emet moreh is, like a workman, entitled to his support.

3 Every bikkur, therefore, of the products of vintage and harvest, of cattle and of sheep, should be given as bikkurim to the neviim, for they are your esteemed kohanim.

4 But if you have no navi, give it all to the poor.

5 If you bake lechem, take the first loaf and give it according to the mitzvah of bikkurim.

6 If you open a new jar of wine or of oil, take the bikkur and give it to the neviim.

7 If you acquire money or clothing or any other possession, set aside a portion first, as it may seem tov to you and give according to the mitzvah of bikkurim.

14 On the Shabbat yom, gather yourselves together and break lechem, give hodu but first confess your sins so that your service may be pure.

2 However; let no one who is at odds with his brother come together with you, until he has

reconciled, so that your service may not be profaned.

3 For this is what אֱלֹהִים has said: For from the rising of the shemesh to its setting My Name is great among the goyim and in every place incense is offered to My Name and a pure offering; for My Name is great among the goyim, says אֱלֹהִים of Hosts. For I AM a great Melach, says אֱלֹהִים of Hosts and My Name is revered among the goyim.

15 Appoint overseers for yourselves, as well as zechanim, worthy of אֲנָשִׁים, of meek disposition, unattached to money, truthful and proven; for they also render to you the service of neviim and teachers.

2 Do not despise them, after all, for they are your esteemed ones, together with the neviim and teachers.

3 And reprove one another, not in anger but in shalom, as you have it in the Besorah. But to anyone who acts wildly against another, let no one speak to him, nor let him hear anything from you until he repents. But your tefillot and alms and all your deeds so do, as you have it in the Besorah of our אֲנָשִׁים.

16 Watch over your own chayim, that your lamps are never quenched and that your loins are never unloosed. Be ready, for you do not know on what yom your Master is coming.

2 Come together often, seeking the things that are tov for your naphsoth. A chayim of emunah will not profit you, if you are not made mature by the end of this age.

3 For in the yamim ha-acharonim false neviim and corrupters will be plenty and the sheep will be turned into wolves and love will be turned into hate.

4 When Torah breaking increases, they will hate and persecute and betray one another and then the olam's deceiver will appear, claiming to be the son of Ahlohim, the anti messiah and he will do signs and wonders and the earth will be delivered into his hands and he will do evil things that have not been seen since the beginning of the olam.

5 Then humankind will enter into the fire of trial and many will be made to stumble and many will perish; but those who endure in their emunah will be saved from under the curse itself.

6 And then the signs of The Emet One will appear: the first ot, an opening of the shamayim; the second ot, the sounding of the shofar; and the third ot, the resurrection of the believing dead.

7 Not of everyone but as it is said: Then אִנִּי אֵלֹהִים my Ahlohim will come and all the kadosh ones with Him.

8 Finally, Then the ot of The Ben Ahdahm will appear in the shamayaim and then all the tribes of the olam will mourn and they will see The Ben Ahdahm coming on the clouds of the shamayim with kavod and great tifereth, and all the kadosh ones with Him, sitting on His royal kesay to give mishpat to the olam hazeh and its deceiver and to reward each one according to his own mitzvoth. X

The Epistle of Barnabas- Bar-Nava

To Our People Yisrael

Bar-Nava, The Son of Comfort, is mentioned in Acts 1:23, 4:36, 9:27, 11:22, 25, 30, 12:25, 13:1, 2, 7, 43, 46, 50, 14:12, 14, 20, 15:2, 12, 22, 25, 35, 36, 37, 39, 1st Corinthians 9:6, Galatians 2:1, 9, 13 and in Colossians 4:10.

From these biblical references we can see concerning Bar-Nava that:

- He was a traveling companion Of Sholiach Shaul.
- He introduced Sholiach Shaul to the Yahrushalayim community of emunah.
- He was trusted by the Yahrushalayim zechanim.
- He was faithful with finances.
- He was a Yahudite believer.
- He was a Levite. His Hebrew name was Yoseph.
- He was a missionary and had a pastor's lev.
- He was considered a teacher and a navi.
- He was ordained by the set Apart Ruach to rescue Ephraim from the goyim.
- He was from the island of Cyprus.

-He observed Shabbat with the House of Judah.

-He was a key speaker and delegate at the Acts 15 Yahrushalayim Council.

-He was a chosen ambassador by the Yahrushalayim Council, sent out with their rulings.

-He continued secular work.

-He was rebuked by Paul for following Peter in withdrawing from table chavurah from returning Ephraimites. This is a second issue where he is seen in sharp disagreement with Paul.

-He had a sharp break in chavurah with Paul.

-He was a believer before Paul.

-He donated large amounts of land and other material needs to the early Nazarene Yisraelite community.

-His nephew was John Mark author of the gospel bearing his name. Mark was a visitor when Paul was in prison in Rome.

1 Shalom, my sons and daughters in Yisrael, in the name of our Adon $\omega\psi\chi\lambda\omega$ the Moshiach, who has loved us in shalom.

2 I rejoice exceedingly and beyond measure at your happy and wonderful ruach, since the ordinances of The Torah of Ahlohim are great and rich towards you, who have received the engrafted unmerited chen of the spiritual gift.

3 So, I congratulate myself more, hoping to be saved because I see an emet The Ruach poured out upon you from the rich Ahlohim of ahava. So greatly has your longed for appearance hit me with anticipation.

4 Being persuaded, therefore, of this and knowing in myself that since I spoke among you, אִיִּי has helped me in many things, in the derech of tzedakah. I am altogether compelled to love you even beyond my own nephesh because great emunah and ahava dwells in you, in the tikvah of His chayim.

5 Considering also this, that if I take care to communicate to you a part of that which I have received, it shall turn to my reward to have assisted such ruachim as you are. I gave diligence to write to you in few words, in order that together with your emunah, you might have your da'at perfect also.

6 For there are three doctrines ordained of אִיִּי: the tikvah of chayim, the beginning and the end.

7 For the Master has made known to us by the neviim, the things that are past and the things, which are at hand and has given us the bikkurim of the da'at of the things that are to come. Since, therefore, we see all these things, each working as He has spoken, we ought more fully and royally approach His altar;

8. But I, not as a teacher but as one of yourselves, will show to you a few things, by means of which you may even in this present rejoice.

2 Since, therefore, the yamim are evil and the adversary has the authority, we ought to take heed to ourselves and seek out The Torah of אִיִּי.

2 For the helpers of our emunah are reverence and patience and they that fight on our side are longsuffering and continence.

3 While these, therefore, remain pure in things relating to אִיִּי, chochmah and binah, science and da'at, rejoice together with them.

4 For Ahlohim has made known to us through all the neviim, that He desires neither sacrifices nor whole burnt offerings, nor oblations; for He said in a certain place,

5 To what purpose is the multitude of your sacrifices? says אִיִּי. I AM full of the whole burnt offerings of rams; I desire not the fat of lambs, nor the dahm of bulls and goats and you need not come to be seen by Me. For who has required these things at your hands? You shall not add to it in order to tread my court. If you bring the fine flour, it is vain; incense is an abomination to me; your new moons and Shabbats I cannot endure; your fastings and holidays and moadem my nephesh hates.

6 These things, therefore, He has made of none effect, that the new instructions of our Adon אִיִּי The Moshiach, being free from the yoke of necessity, might have an offering not made with hands.

7 Again, He said to them, Did I command your ahvot, when you came out of the land of Mitzrayim, to offer to me whole burnt offerings and sacrifices?

8 Did I not rather command them this? Let each of you bear no malice against his neighbor in his lev and love not a false oath.

9 We ought to perceive, since we are not void of binah the meaning of the tovness of Ahlohim our Abba because He tells us, wishing to seek us who are wandering even as sheep, how we ought to approach Him.

10 He therefore speaks to us in this manner: The sacrifice before Ahlohim is a broken lev; a smell of sweet savor to אִיִּי is a lev that glorifies Him that made it. We should, therefore, brethren examine

accurately concerning our own salvation, lest the evil one, making an entrance among us, should draw us away from our chayim.

- 3** Therefore, He said again, concerning these things, to them. Why do you fast to Me, says אֱלֹהִים, so that your voice is heard today in its crying? This is not the fast that I have chosen, says אֱלֹהִים, for a man to humiliate his nephesh;
- 2 Nor if you bend your neck as a ring and put under you sackcloth and ashes; not even then will you call it an acceptable fast.
- 3 But to us He said, Behold the fast which I have chosen, says אֱלֹהִים; not that a man should humiliate his nephesh but that he should loose every bond of unrighteousness and untie the knots of the covenants of violence; set at liberty them that are bruised and cancel every agreement of unrighteousness; break your lechem with the hungry and if you see the naked, clothe him; bring them that are homeless into your dwelling and if you see a man that is lowly, despise him not and turn not away from those of your family;
- 4 Then shall your ohr break forth early and your garments shall spring up quickly and justice shall go before you and the tifereth of אֱלֹהִים shall surround you;
- 5 Then shall you cry and אֱלֹהִים shall listen to you; while you are yet speaking He shall say, See, Hinayne: if you put away from you the contract and the conspiracy and the word of murmuring and give your lechem to the hungry with all your lev and have rachamim upon the nephesh that is lowly.
- 6 The longsuffering Ahlohim therefore having seen beforehand that the people whom He had prepared for His beloved would believe in simplicity, has showed to us beforehand, concerning all these

things, that we should not come as strangers to their Torah.

4 It behooves, therefore, that we, searching much concerning the things that are at hand, should seek out the things that are able to save us. Let us flee, therefore, utterly from all the works of unrighteousness and let us hate the error of the time that now is, that we may be loved in the atid lavoh.

2 Let us not give liberty to our nephesh that it should have freedom to run with sinners and evil men, neither let us act like them.

3 The Tribulation being made perfect is at hand, concerning which it is written, as Chanok said, For this purpose אַף־אֶזְכֹּר has cut short the times and the yamim, that His beloved might make haste and come into His inheritance.

4 The navi also speaks in this derech: Ten malchutim shall reign upon the earth; and there shall rise up after them a little melech who shall humble three of the melechim under one.

5 And in like manner Daniyel speaks concerning him: And I saw the fourth beast, evil and strong and harder than all the beasts of the earth; and I saw how there grew up from him ten horns and from among them a little horn, growing up beside them and how it humbled under one, three of the great horns.

6 You ought, therefore, to understand. And moreover I ask this of you, as being one among you, loving you especially and altogether, even above my own nephesh; that you should take heed to yourselves and not be like to certain men, by adding to your sins and saying that their brit is also ours. Ours, indeed, it is; but they have lost it le-

olam-va-ed, in this derech, after that Moshe had already received it.

7 For the Katuv said, So Moshe was in the har fasting forty yamim and laylot and he received the brit from אֱלֹהִים; even tables of stone written with the finger of The Hand of אֱלֹהִים. But when they turned to idols they lost it.

8 For אֱלֹהִים said this to Moshe, Moshe, get down quickly, for your people, whom you brought out of the land of Mitzrayim, have done unlawfully. And Moshe understood and cast the two tables from his hands and the brit that was on them was broken; to the end that only the beloved אֱלֹהִים might be sealed in our levavot in the tikvah of His emunah.

9 Now, though I wished to write many things to you, not as a teacher but even as fits one that loves you, not to fall short of the things that we have, I have been zealous to write to you, as the least of you. Let us, therefore, give heed to the yamim ha-acharonim; for the whole time of our emunah will profit us nothing unless now, in the season of iniquity and among the stumbling-blocks that are coming, we resist as becomes the sons of Ahlohim.

10 That the evil one may not have entrance while we are unaware. Let us fly away from all vanity and fully hate the deeds of the evil derech. Do not, entering into your own houses, dwell alone, as though you were already justified but coming together, inquire one with another concerning the common advantage.

11 For the Katuv said, Woe to them that are wise in their own conceit and learned in their own eyes. Let us be spiritual: let us be a perfect Beit HaMikdash to Ahlohim. So far as in you lies, let us practice the reverence of Ahlohim and strive to keep His Torah mitzvoth, that we may be glad in His ordinances.

12 אֱלֹהִים shall judge the olam without respect of persons; each shall receive according as he has done; if he is tov, tzedakah shall go before him but if he is evil, the reward of wickedness shall be before him.

13 Let us give heed that we do not, as being already elect, take rest and sleep in our sins, lest the ruler of wickedness, getting the victory over us, toss us from the malchut of אֱלֹהִים.

14 And, moreover, my brethren, consider this. When you see that after so many signs and wonders what still has happened to part of Yisrael, even that they have been abandoned for now; let us take heed lest, as it is written, many of us be called but few chosen.

5 For on this account אֱלֹהִים endured to give His flesh to corruption, that we might be sanctified by the remission of sins, which is by the sprinkling of His dahm.

2 For there are written concerning Him certain things that pertain to Yisrael and certain others that pertain to us. For He speaks like this, He was wounded for our iniquities and vexed for our sins; by His stripes we are healed. He was led as a sheep to the slaughter and like a Lamb dumb before him that shears it.

3 We ought therefore, to give special hodu to אֱלֹהִים because He has made known to us the things that are past and has made us wise with regard to those that are at hand, neither are we without binah as regards to the future.

4 For the Katuv said, Not unjustly is the net stretched for the birds. Now this means that a man will perish justly who, having da'at of the derech of tzedakah, shuts himself up into the derech of darkness.

5 Consider this too, my brethren; if אֱלֹהִים endured to suffer for our naphsoth, though He were Ahlohim of the whole olam, to whom Ahlohim said from the foundation of the olam, Let Us make man according to Our image and according to Our likeness, how then did He endure to suffer at the hands of men? Learn.

6 The neviim having received the unmerited chen from Him and prophesied with regard to Him. But He, that He might make death of none effect and bring to ohr the resurrection from the dead because it behooved Him to be made manifest in the flesh,

7 Endured it that He might give to our ahvot the promise and by preparing for Himself a renewed people might show, while upon earth, that He will raise the dead and by Himself execute mishpat.

8 Yes, further; though He taught Yisrael and did so many signs and wonders among them, yet they loved Him not.

9 But when He chose out His own shlichim, who were about to preach His Besorah, they were men unrighteous beyond all sin, that He might show that He came not to call the tzadik but sinners to teshuvah; then He made Himself manifest that He was The Son of Ahlohim.

10 For if He had not come in the flesh how could men have looked upon Him and have been saved, since they cannot endure to look at the rays of the shemesh, which must one yom perish and which is the work of His Hands?

11 For this purpose did The Son of Ahlohim come in the flesh, that He might sum up and finish the sin of them who persecuted His neviim to death;

12 Therefore He endured even to this. For Ahlohim said that the smiting of His flesh it was from them. When they shall smite their Shepherd, then shall the sheep of the flock be scattered.

13 But He himself wished to suffer, for it was necessary that He should suffer upon the execution stake; for He who prophesied about Him said, Spare my nephesh from the sword but drive nails into My flesh, for the synagogues of evil men have risen against Me.

14 And again He said, Behold, I have given My back to the scourging and My cheeks to buffetings; My face also have I set as a hard rock.

6 When, therefore, He made The Torah what said He? Who is he that disputes with Me? Let him resist Me; or who is he that contends with Me? Let him draw near to The Son of אֱלֹהִים.

2 Woe to you, for you shall all wax old as a garment and the moth shall devour you. And again the navi said, Since He has been placed, as a Strong Stone, for crushing; behold I will place on the foundation of Tzion, a Stone precious, elect, a Rosh Pina of great price.

3 And then what said he? And he that believeth in Him shall live le-olam-va-ed. Is then our tikvah in a Stone? Ahlohim forbid. But it is said because אֱלֹהִים has made strong His flesh, for He said, So He made Me as it were a hard Rock.

4 And again, The Stone, which the builders rejected, has become the head of the corner. And again He said, This is the yom, great and wonderful, which אֱלֹהִים has made.

5 I write to you more simply that you may understand. I am the outcast of your love.

6 What then said the navi again? The assembly of the wicked came around Me; they surrounded me as bees do a honeycomb and over My garment they cast lots.

7 Since, therefore, He was about to be made manifest and to suffer in the flesh, His suffering was

showed beforehand. For the navi said to Yisrael, Woe to their naphshot, for they have counseled an evil counsel among themselves, saying, Let us bind the tzadik because He is an encumbrance to us.

8 And what said the other navi, even Moshe, to them? Behold, this says אלהים Ahlohim: Enter into the tov land which אלהים swore to Avraham and Yitzchak and Yaakov and inherit it, even a land flowing with milk and honey.

9 What said da'at? Learn it. Place tikvah, upon אלהים, who is about to be manifested to you in the flesh. For man is but earth, which suffers; for, from the face of the ground was made the molding for Ahdahm.

10 What then does He mean when He said, In to the tov land which flows with milk and honey? Blessed be אלהים, brethren, who has put into you chochmah and da'at of His secret things. For the navi speaks a parable from אלהים. Who shall understand, except he that is wise and skillful and that loves his אלהים?

11 Since, therefore, having renewed us by the remission of our sins, He has made us of a new character; He wills that we should have the naphsot of children, as it is indeed He who has formed us, as new naphshot.

12 For the Katuv said concerning us, that He said to The Son, Let Us make man after Our own image and according to Our likeness; and let them rule over the beasts of the earth and the fowls of the shamayim and the fishes of the sea. And אלהים said, when He saw how excellent our form was, Increase and multiply and replenish the earth. These things He said to The Son.

13 Again I will show to you how אלהים speaks to us, since He has made a second fashioning in these yamim ha-acharonim; אלהים said, Behold I make the

last even as the first. For to this purpose did the navi preach. Enter into the land flowing with milk and honey and have dominion over it.

14 Behold now we have been formed again, even as He said again in another navi: Behold, said אֱלֹהִים, I will take out from these, that is out of those whom The Ruach of אֱלֹהִים foresaw, the levavot of stone and will put into them levavot of flesh because He himself was about to be manifested in the flesh and to dwell among us.

15 For the habitation of our lev is a Beit HaMikdash set apart to אֱלֹהִים.

16 For אֱלֹהִים said again, How shall I appear before אֱלֹהִים My Ahlohim and be esteemed? He said too, I will give hodu to You in the assembly, in the midst of My brethren; I will shir to You in the midst of the assembly of the kidushim. We are, therefore, those whom He brought into the tov land.

17 What, then, means the milk and honey? It is because a child is kept alive, first with honey, afterwards with milk. So we, too, being quickened by emunah in His promise and by His Word, shall live and rule over the earth.

18 And we said previously, So let them increase and multiply and rule over the fish. Who then is he who is able to rule over the beasts, the fish and fowls of the shamayim? For we ought to perceive that to rule means authority, so that a man by giving commands may exercise lordship.

19 If, therefore, this does not take place now, He has told us when it will; even when we ourselves have been made perfect, so that we become heirs of the brit of אֱלֹהִים.

7 You perceive, therefore, beloved children that our tov אֱלֹהִים has manifested to us all things

beforehand, to the end that we should know who we should tehillah, returning hodu for all things.

2 If, therefore, The Son of Ahlohim, being He who is אלהים and who is about to judge the living and the dead, suffered, to the end that His stripes might make us live, let us believe that The Son of Ahlohim could not suffer except on our account.

3 But being impaled, He was given to drink of vinegar and gall. How, then, did the kohanim of the temple signify concerning this? Now, the commandment is written in this derech: Whosoever shall not fast on the fast, he shall die the death; אלהים has commanded it. Since He also was about to offer the vessel that contained His Ruach as a sacrifice, in order that the type might be fulfilled which was given by the offering of Yitzchak at the altar,

4 What said He in the sefer of the navi? And let them eat of the goat, which is offered on the fast for the sins of all. Attend diligently to this. And let the kohanim alone eat of the unwashed intestines with vinegar.

5 What is the significance? Because you will one yom give Me to drink of vinegar and gall, when I AM about to offer up My flesh for My renewed people, you eat it alone, while the people fast and lament in sackcloth and ashes. He commanded this in order that He might show that He needs to suffer at their hands.

6 How, then, did He give His commands? Listen. Take two goats, fair and like each other and offer them up. And let the kohen take one of them as a whole ascension offering for sin.

7 But what shall they do with the other? Let the other, He said, be cursed. Now listen, how the type of עזרא is made manifest.

8 And do you not all spit upon it and pierce it and put scarlet wool around its head and so let it be cast out into the midbar. And when this has been done, he who bears the goat leads it out into the midbar and takes away the wool and places it upon a bush, which is called Rachel, the shoots of which we are accustomed to eat when we find them in the fields. So the fruit of the Rachel only is sweet.

9 What, therefore, does this mean? Listen. One is brought to the altar, the other is cursed and the cursed one is crowned because they shall see Him in that yom, who had the scarlet robe around His flesh, and they shall say, Is not this He, who once we considered as nothing and impaled and spat upon and pierced? Truly this was He who at that time said that He was The Son of Ahlohim.

10 How then was one like the other? In this respect were the goats like Him: they were fair and equal, so that when they saw Him coming they were astonished at the likeness to the goat. Therefore, behold here the type of *אֵלֶּיךָ*, who was about to suffer.

11 And what means the wool placed in the midst of thorns? It is a type of *אֵלֶּיךָ*, which has been placed in the assembly of Yisrael. For He who wishes to take the scarlet wool must suffer many things because the thorn is terrible and sharp and must only after pain gain possession of it. So He said, Those who wish to see Me and to take hold of My malchut must through trouble and suffering receive Me.

8 And what type, do you think, was the mitzvah to Yisrael, that the men in whom sin had been accomplished should offer a heifer; and after they had slaughtered it should burn it; and that children should then take the ashes and cast them into

vessels and place scarlet wool and hyssop around a stick? Behold, again, the type of the execution stake and the scarlet wool and so the children should sprinkle the people one by one, that they might be purged from their sins.

2 Behold, therefore, in what derech He speaks to you with simplicity. The red heifer signifies *אֲשֵׁרָא*; the sinful men who offer it are the men who brought Him to the slaughter. But now the men are no longer before us, no longer does the tifereth belong to sinners.

3 The children who sprinkled the dahm are those who brought us the Tov News of the forgiveness of sins and purification of lev, to whom He has given the authority of the Tov News for the purpose of preaching, being twelve in number, for a testimony to the tribes, for twelve, were the tribes of Yisrael.

4 And why, then, were the children who sprinkled three in number? For a testimony to Avraham, Yitzchak and Yaakov because these are great before Ahlohim.

5 And what signifies the wool upon the wood? Because the malchut of *אֲשֵׁרָא* is upon the execution stake; and because they who tikvah on Him, shall have chayim le-olam-va-ed.

6 And why are there at the same time the wool and the hyssop? Because in His malchut, the yamim in which we shall be saved shall be evil and filthy; because also he that grieves over His flesh, is healed through the purifying of the hyssop.

7 And these things having happened on this account are manifest to us but obscure to them because they listened not to the voice of *אֲשֵׁרָא*.

9 He said also again concerning our ears, how He has made brit-milah upon our lev. *אֲשֵׁרָא* said in the navi, They have listened to Me with the hearing of

their ears; and again, He said, They that are far off shall hear with their ears; they shall know what I have done; and be made brit-milah, said אִיִּי, in your lev;

2 And again, Shema Yisrael, for this says אִיִּי your Ahlohim; and again The Ruach of אִיִּי prophesied, Who is he that wishes to live le-olam va-ed? Let him listen to the voice of My Son.

3 And again He said, Listen, O shamayim and give ear, O earth, for אִיִּי has spoken these things for a testimony. And again He said, Listen to the voice of אִיִּי, you rulers of this people. And again He said, Listen children to the voice of one crying in the midbar.

4 To this end, therefore, has He made brit-milah to our hearing, that when we hear His Word, we should believe; for the brit milah in which they trust is done away with. For He has said that brit milah is not that which was made in the flesh alone; so they have transgressed, for an evil malach has deluded them.

5 He said to them, These things said אִיִּי your Ahlohim; so here I find a new mitzvah: Sow not among thorns but be made brit-milah to your אִיִּי. And what said He? Brit milah the hardness of your levavot and harden not your neck. And again, Behold, said אִיִּי, all the goyim are not in brit-milah in their foreskin but this nation is not in brit-milah in their levavot.

6 But he will say, Of an emet the people have been made brit-milah for a seal to them; but so, also, has every Syrian and Arabian and all the kohanim of idols. Do they also belong to the brit? The Egyptians also are in brit-milah.

7 Learn, therefore, children of ahava, richly concerning all things; that Avraham, who first gave brit-milah, made brit-milah, looking forward in The

Ruach to **אָהֶבְךָ**, having received The Doctrines of The Three Letters.

8 For He said, So Avraham made brit-milah out of his household three hundred eighteen naphsoth. What, then, is the da'at that was given by this? Learn that he mentions the eighteen first and then, having made a pause, he mentions the three hundred naphsoth. In the eighteen, CH YAH, you have **אָהֶבְךָ**; and because the execution stake seen in the letter Tau was about to convey the unmerited chesed of redemption; He mentions also the three hundred. Therefore, he shows **אָהֶבְךָ** in the two letters, IH-YAH and the execution stake in the one, Taf. *That is, Iota and Eta and T The doctrine of the three letters.

9 He knows this, who has placed the engrafted gift of His teaching in us. No one has had from me a more emet account than this; but I know that you are worthy.

10 But in that Moshe said, You shall not eat the swine, or the eagle, or the hawk, or the crow, or any fish that has no scales in itself, he had in his mind three doctrines.

2 For in the end he said to them in Devarim and I will arrange before this people my mitzvot. The mitzvah of Ahlohim is not, therefore, that they should not eat only; but Moshe spoke in a spiritual sense as well.

3 He spoke of the swine with this meaning: You shall not cleave, He means, like men of this sort, who are like swine, for when they become filled up they forget **אָהֶבְךָ** but when they are in want they think upon **אָהֶבְךָ**; even as the swine when it eats knows not its Ahlohim but when it is hungry it cries and when it has received food it is again silent.

4 Nor shall you eat of the eagle, nor of the hawk, nor of the kite, nor of the crow. You shall not, He means, cleave to, nor be like men of this sort, who know not how to provide sustenance for themselves by labor and sweat but in their iniquity seize the property of others and, as though they walked in innocence, watch and observe whom they shall plunder, through their covetousness; even as these birds alone provide not sustenance for themselves by means of toil but, sitting idle, seek out how they may eat the flesh of others, being destructive by reason of their wickedness.

5 And you shall not eat, He said, of the lamprey, or the polypus, or the cuttle fish. You shall not, He means, cleave not to, or become like men of this sort, who are impious to the end and have been already condemned to death, even as these cursed fish alone swim in the depth, not floating as the others do but dwelling in the earth below the depth of the sea.

6 So, He said, You shall not eat the hare, meaning you shall not indulge in unnatural lusts;

7 Nor shall you eat the hyena, meaning you shall not be an adulterer;

8 Nor shall you eat the weasel, meaning you shall not do uncleanness with your mouth concerning food;

9 Therefore Moshe spoke in The Ruach these three doctrines. But they, according to the lusts of their flesh, received them as being only about kosher foods.

10 And Dawid receives da'at concerning the same three doctrines and said in like manner, Blessed is the man who has not walked in the counsel of the unrighteous, even as the unclean fish walk in darkness into the depths of the sea and has not stood in the derech of sinners, even as the unclean

who pretend to fear אֱלֹהִים sin as does the swine and has not sat in the seat of the destroyers, even as the unclean birds that do sit for prey. You have also in the end a mitzvah concerning food;

11 But Moshe said, Eat everything that is cloven footed and that chews the cud. What means this? He that takes food knows Him that feeds him and, resting upon Him, seems to be glad. He therefore said well, having regard to the mitzvah. What then means this? Cleave to them that fear אֱלֹהִים, who walk in His mitzvah, which they have received in their levavot; to them that speak of the mitzvah of אֱלֹהִים and observe them, to them who know that the practice of them is a work of gilah and who meditate on the Word of אֱלֹהִים. But what means that which cleaves the hoof? It means that the tzadik walks even in this olam and expects the set apart chayim. Behold how well Moshe has made all these Torot.

12 But how was it possible for them to perceive, or understand these things? But we, having rightly understood the mitzvah and speak them even as אֱלֹהִים has willed. On this account has He made brit-milah our ears and levavot, that we should understand these things.

11 Let us inquire, therefore, if אֱלֹהִים cared to show us beforehand concerning the mayim and concerning the execution stake. Concerning the mayim, it is written, with respect to Yisrael, how that they will not receive the mikvah that brings remission of sins but will establish one for themselves.

2 The navi therefore speaks in this derech, Be astonished, O shamayim. And let the earth be afraid still more at this because this people have done two great and evil things: they have abandoned Me who

am the fountain of chayim and have dug for themselves broken cisterns.

3 Is My set apart har of Tzion a deserted rock? You shall be as the young of a bird, which has flown when the nest has been taken away.

4 And again the navi said, I will go before you and will lay low the mountains. And I will break the doors of brass and burst the bars of iron; and I will give to you the treasures of darkness hidden and unseen, that they may know that I AM אלהים Ahlohim; and, he shall dwell in the lofty cave of the strong rock.

5 Then what says he of The Son? His mayim is faithful. You shall behold The Melech in His tifereth and your nephesh shall practice the reverence of אלהים.

6 And again, in another navi, he said, He that does these things shall be as an eytz that grows beside the mayim, which gives its fruit in its season; and its leaf shall not fall off and whatever it does shall prosper.

7 Not so are the unrighteous, not so; they are like the dust which the wind carries away from the face of the earth, so the unrighteous shall not rise up in the mishpat, nor sinners in the kehilla of the tzadik: for אלהים knows the derech of the tzadik but the derech of the unrighteous shall perish.

8 You perceive how He has put together the mayim and the execution stake. For what He means is this, Blessed are they who having hoped on the execution stake, have gone down into the mayim. For He speaks of a reward to be given at the due season; then, said He, I will render what is due to you. But now in that He said, Their leaves shall not fall off or go astray, He means this, That every word that goes out from your mouth in emunah and ahava shall be for a refuge and a tikvah to many.

9 And again another navi said, So the land of Yaakov was praised beyond the whole earth. By so saying He means this, He shall esteem the vessel that contains His Ruach.

10 And what says He afterwards? There was a river flowing on the right and there grew up on its banks fair eytzim and whosoever eats of them shall live le-olam-va-ed.

11 By this He means that we go down into the mayim full of sin and pollution and go up bearing fruit in the lev, having in The Ruach reverence and tikvah towards *וַיִּשְׂרַח*. And whoever shall eat of the fair eytzim, shall live le-olam-va-ed. He means this, Whoever, He said, shall hear these Words spoken and believes them, shall live le-olam-va-ed.

12 In like manner again He signifies concerning the execution stake in another navi, who said, So when shall these things be fulfilled? *וַיִּשְׂרַח* said, When the eytz has been bent and shall rise up again and when dahm shall flow from the eytz. You have again a prophecy concerning the execution stake and about Him who is about to be impaled.

2 And He said again in Moshe, when Yisrael was under attack by foreigners, even that He might remind them, while they were under attack, that for their sins they were being delivered over to death; The Ruach said to the lev of Moshe, that he should make the form of an execution stake, of Him who was about to suffer. For He says, If they shall not tikvah upon Him, they will be made war against le-olam-va-ed. Moshe, therefore, arranges weapon against weapon in the midst of the battle and standing higher than all, stretched out his hands and so again Yisrael conquered; then, when he let the hands down, they were again slaughtered.

3 Why? That they might know that they are not to be saved except they tikvah upon Him.

4 And again, in another navi, He said, All yom long have I stretched out My hands to a people who are disobedient and who speak against My tzadik derech.

5 Again, Moshe makes another type of וַיִּשְׂרָף , that it behooves that He should suffer and cause others to live, whom they thought that they had destroyed in figure when Yisrael was falling: For וַיִּשְׂרָף made every kind of serpent to bite them and they died, since the transgression happened to Chava by means of the serpent, to the end that He might convince them that through their transgression they should be given over to the cords of death.

6 For in the end Moshe himself, after he had given a mitzvah that there shall not be among you a molten image, or a graven image for an ahlahim, made one himself, that he might show a type of וַיִּשְׂרָף .

Moshe, therefore, makes a brazen serpent and sets it aloft and calls the people by a proclamation.

7 When, therefore, they had come together they sought Moshe, that he should offer supplication for them concerning their healing. Moshe therefore said to them, When any of you is bitten, let him come to the dead serpent, that is placed upon the eytz and let him believe and tikvah that, though it is dead, He is able to make it live and immediately a person shall be saved; and so they did. You have, therefore, again in these things also, the tifereth of וַיִּשְׂרָף that in Him and to Him are all things.

8 What did Moshe also say to Husha the son of Nun, after he had given the name YAH-Husha to him, being a navi? To this end alone, that all the people might hear and understand that The Abba reveals all things concerning The Son וַיִּשְׂרָף .

9 Moshe therefore said to Yahusha the son of Nun, having given him this name, when he sent him to spy out the land, Take the scroll into your hands and write what אֱלֹהִים said, even that The Son of Ahlohim, in the yamim ha-acharonim, will cut off the whole House of Amalek from the roots.

10 Behold, therefore, again אֱלֹהִים, not the son of humans but The Son of Ahlohim and through a type, was later made manifest in the flesh. Since, therefore, they should one yom say that Moshiach is the Son of Dawid, Dawid himself prophesies, being in reverence and in binah the deceitfulness of sinners, אֱלֹהִים said to my Adon, Sit as My Right Hand until I make Your enemies Your footstool.

11 And again Yeshayahu speaks in this derech, אֱלֹהִים said to Moshiach, My אֱלֹהִים, whose right hand I have held, that the goyim should listen to Him and I will break the strength of melechim. Behold how Dawid calls him אֱלֹהִים and does not call Him my human son.

13 Let us inquire, therefore, whether our people or the first brit people inherit all things and whether the brit is for us or for them.

2 Hear, now, what the Katuv said concerning the people. But Yitzchak made tefillah for Rivkah his isha because she was barren and she conceived. Then went forth Rivkah to inquire of אֱלֹהִים and אֱלֹהִים said to her, Two goyim are in your womb and two peoples are in your bowels and the one people shall surpass the other and the elder shall serve the younger.

3 We ought to understand who was Yitzchak and who was Rivkah and concerning whom He declared that the one people was greater than the other.

4 And in another prophecy Yaakov speaks yet more clearly to Yoseph his son, saying, Behold אֱלֹהִים has

not deprived me of your face; bring to me your sons, that I may bless them.

5 And Yoseph brought to him Ephraim and Manasseh, wishing that he should bless Manasseh because he was the elder. Yoseph, therefore, brought him to the right hand of his abba Yaakov. But Yaakov saw in The Ruach a figure of the people that should be from now on. And what said the Ketuvim? And Yaakov crossed his hands and placed his right hand on the head of Ephraim, the second and youngest and blessed him. And Yoseph said to Yaakov, Change your right hand to the head of Manasseh because he is my bachor son. And Yaakov said to Yoseph, I know, my son, I know; but the elder shall serve the younger; but this one also shall be blessed.

6 Behold in what derech he appointed that this people should be the first and heir of the brit.

7 If, therefore, it were moreover mentioned through Avraham also, we have the perfecting of our da'at. What, therefore, said He to Avraham, when he alone believed and it was counted to him for tzedakah? Behold I have made you, Avraham, an abba of the goyim who though not in brit milah, first believe in אֱלֹהִים.

14 Yes but let us inquire whether He has given the brit that He swore to the ahvot, that He would give to the people. Verily He has given it; but they were not worthy to receive it on account of their sins.

2 For the navi said, So Moshe was fasting on Har Senai forty yamim and forty laylot, that he might receive the brit that אֱלֹהִים has made with His people. And he received from אֱלֹהִים the two tablets, that were written by The Ruach with the finger of the Hand of אֱלֹהִים. And Moshe, when he had received

them, was bringing them down to the people to give it to them.

3 And אֱלֹהִים said to Moshe, Get down quickly, for your people, whom you brought out of the land of Mitzrayim, have done evil. And Moshe perceived that they had again made molten images and he cast the tablets from his hands and the tablets of the brit of אֱלֹהִים were broken.

4 Moshe indeed received them but the people were not worthy. Listen therefore, how we have received them. Moshe received them being an eved but אֱלֹהִים Himself gave it to us, to be a people of inheritance, having suffered for our sake.

5 And He was made manifest, that both they might be made full of their sins and that we, through Him that inherited, might receive the brit of The Adon אֱלֹהִים, who, for this purpose was prepared, that by appearing Himself and redeeming our levavot from darkness, which were already lavished on death and given over to the iniquity of deceit, He might place in us the renewed brit of His people.

6 For it is written how The Abba gave a mitzvah to Him, that having redeemed us from darkness, He should prepare for Himself a kadosh people.

7 Therefore the navi said, I, אֱלֹהִים your Ahlohim, have called You in tzedakah and I will hold Your hand and make You strong; and I have given You as a brit to the nation of Yisrael, for a Ohr to the goyim also, to open the eyes of the blind and to bring out of chains them that are bound and from the bayit of prison, those that sit in darkness. We know then from where we were redeemed.

8 And again, the navi said, Behold, I have placed You for A Ohr to the goyim, that you should be for My אֱלֹהִים, even to the ends of the earth; this said אֱלֹהִים Ahlohim who has redeemed you.

9 And again, the navi said, The Ruach of אִיִּי is upon Me because He has anointed Me to preach The Besorah to the poor, He has sent Me to heal those that are broken in lev, to preach deliverance to the captives and deliverance to the devastated, to tell of the acceptable year of אִיִּי and the yom of recompense, to comfort all that mourn.

15 And, moreover, concerning the Shabbat it is written in the Ten Mitzvoth in which He spoke on Har Senai to Moshe panayim-el-panayim: Sanctify the Shabbat of אִיִּי with pure hands and a pure lev.

2 And in another place He said, If my sons shall keep My Shabbat, then will I place My rachamim upon them.

3 He speaks, too, of the Shabbat in the beginning of the creation: And Ahlohim made in six yamim the works of His Hands and finished them on the seventh yom and rested on it and sanctified it.

4 Consider, my children, what significance have these words; He finished them in six yamim. They mean this: that in six thousand years, אִיִּי will make an end of all things; for a yom is with Him, as a thousand years. And He himself bears witness to me, saying: Behold this yom; a yom shall be as a thousand years. Therefore, my children, in six yamim, that is in six thousand years, shall all things be brought to an end.

5 And the Words, He rested on the seventh yom, have this significance: After that His Son has come and has caused to cease the time of the wicked one and has judged the unrighteous and repaired the shemesh and the yarayach and the cochavim, then shall He rest well on the seventh yom.

6 And further He said, You shall sanctify it with pure hands and a pure lev. Who, therefore, can sanctify

the yom that אֱלֹהִים has sanctified, unless he is pure of lev? In all things, have we been deceived.

7 Behold, that then indeed we shall be able to rest well and sanctify it; even when we ourselves, having been justified and having received the promise, when iniquity exists no longer but when all things have been made new by אֱלֹהִים, we shall then be able to sanctify it, having been first fully sanctified ourselves.

8 And, furthermore, He said to them, Your new moons and your Shabbats I cannot endure. See, now, what He means. The Shabbats, that now are, are not acceptable to Me, but that which I have made is, even that in which, after that I have brought all things to an end, I shall make a beginning of the eighth yom, which thing is the beginning of another olam, the olam haba.

9 So we keep the eighth yom, as well as the Shabbat, as a yom of gilah, on which also מֵתִים was discovered risen from the dead and after which He had appeared and later ascended to the shamayim.

16 And I will, moreover, tell you concerning the Beit HaMikdash, how these wretched men, being deceived, placed their hopes in the building, as if it were the actual habitation of Ahlohim and not on the Ahlohim who made them.

2 For almost after the manner of the goyim, did they consecrate Him in the Beit HaMikdash. But what said אֱלֹהִים, when making it of no affect? Listen. Who has measured out the shamayim with His palm or the earth with the palm of His hand, is it not I, says אֱלֹהִים? The shamayim is My kesay and earth the footstool of My feet. What bayit will you build for Me or what shall be the place of My rest? You have known that their tikvah was vain.

3 And, yet further, He said again, Behold they that have destroyed this Beit HaMikdash shall rebuild it.

4 And so does it happen, for through their war it has been destroyed by the enemy and now both they themselves and the avadim of their enemies shall rebuild it.

5 And again it was made manifest how the Beit HaMikdash and the people of Yisrael should be given up to their enemies. For the Katuv said, So it shall come to pass in the yamim ha-acharonim that אֲנִי shall deliver up the sheep of His pasture and their fold and their tower shall He give up to destruction; and it happened according to that which אֲנִי had spoken.

6 Let us inquire, therefore, whether there is any Beit HaMikdash of Ahlohim. There is; even where He himself has declared that He would make and perfect it. For it is written, So it shall be when the week is completed, that the Beit HaMikdash of Ahlohim shall be rebuilt beautifully, in The Name of אֲנִי.

7 I find, therefore, that there is a Beit HaMikdash; how then shall it be built in The Name of אֲנִי? Learn. Before we believed in Ahlohim the habitation of our lev was corrupted and feeble, a temple built by our own hands. For it was full of idolatry and was a habitation of demons because we did such things as were contrary to Ahlohim;

8 But it shall be rebuilt in The Name of אֲנִי. Pay attention, so that the Beit HaMikdash of אֲנִי may be rebuilt beautifully. But in what manner will it be built? Listen: having received the remission of our sins and having hoped upon The Name of אֲנִי, we have become new, having been again created entirely new. So Ahlohim truly dwells in us as His habitation.

9 How? The Word of His emunah, the calling of His promise, the chochmah of His Torah ordinances, the mitzvot of His doctrines, He Himself prophesying in us, He himself dwelling in us. To us, who were enslaved by death, He opens the gate of the Beit HaMikdash, which is His mouth and giving us teshuvah, leads us into the incorruptible Beit HaMikdash.

10 For he who desires to be saved looks not to man but to Him that dwells in him and speaks in him, wondering that he had never before heard Him speaking such words out of his own mouth, or even desired to hear them. This is the spiritual Beit HaMikdash built by אֱלֹהִים.

17 So far as it is possible for me to show you these things with simplicity, my mind and nephesh have tikvah that I have not omitted any of the things that pertain to salvation;

2 For if I write to you concerning the things that are at hand or the things that will be from now on, you would not be able to understand them fully because they are couched in mishle. These simple things, therefore, I have written.

18 Let us pass on now to another kind of da'at and instruction. There are two paths of instruction and authority; the one of Ohr and the other of darkness. But there is a great difference between the two derachot. For over one, are appointed as overseers the malachim of Ahlohim and over the other the malachim of s.a.tan.

2 On the one side is He who is אֱלֹהִים, from everlasting to everlasting, on the other is the ruler of the olam that now lies in wickedness.

19 Now, the derech of chayim is this: If anyone wishes to travel to the appointed place, let him hurry it by means of his mitzvoth. Now, the da'at of walking in that which is given to us is this:

2 You shall love Him that made you, you shall fear Him that formed you and you shall esteem Him that redeemed you from death. You shall be simple in lev and rich in ruach; you shall not cleave to them that go in the derech of death. You shall hate whatever is not pleasing to Ahlohim; you shall hate all hypocrisy; you shall not abandon the mitzvoth of אֱלֹהִים;

3 You shall not exalt yourself; you shall be humble in all things; you shall not take tifereth for yourself; you shall not take evil counsel against your neighbor; you shall not take audacity into your nephesh.

4 You shall not commit fornication, you shall not commit adultery. You shall not pollute yourself with mankind: let not the Word of Ahlohim go forth from you in corruption. You shall not accept the status of anyone, in order to reprove any man for transgression. You shall be gentle, you shall be quiet; you shall tremble at the Words that you have heard; you shall not bear malice against your brother;

5 You shall not doubt whether a thing shall be or not; you shall not take The Name of אֱלֹהִים in vain. You shall love your neighbor beyond your own nephesh; you shall not kill a child by abortion, neither shall you destroy it after it is born. You shall not remove your hand from instructing your son or your daughter but shall teach them from their youth the fear of אֱלֹהִים.

6 You shall not covet your neighbor's goods; you shall not be an extortioner; you shall not cleave with

your nephesh to the proud but you shall have your conversation with the lowly and the tzadik. Receive as brachot the troubles that come to you, knowing that without Ahlohim nothing happens.

7 You shall not be double minded nor double tongued, for to be double tongued is the snare of death. You shall submit yourself to your Torah teachers, as to the image of Ahlohim, with shame and fear. You shall not give commands with bitterness to your eved and your handmaid, who hopes in the same Ahlohim as you do, lest, perhaps, you cease to reverence Ahlohim, who is over both. For אֱלֹהִים came not to call men with respect of persons but to call only those whom The Ruach had prepared.

8 You shall share in all tov things with your neighbor and shall not say that things are your own. For if you are partners in that which is incorruptible, how much more in the things that are corruptible? You shall not be quick of speech, for the mouth is a snare of death. As far as you are able, you shall be pure concerning your nephesh.

9 Be not a stretcher forth of your hand to receive but draw it back for giving. You shall love, as the apple of your eye, everyone that instructs you in the Word of אֱלֹהִים.

10 You shall remember the Yom of Judgment by lyla and by yom; and you shall seek out every yom the persons of the kidushim.

11 You shall not doubt to give, nor shall you murmur in giving. Give to everyone that asks you and then you shall know who is the Tov Recompenser of the reward. You shall take care of that which you have received, neither adding to it, nor taking from it. You shall hate the evil of man to the end and shall judge justly.

12 You shall not make a schism but shall make shalom by bringing adversaries together. You shall make confession of your sins. You shall not go into tefillah with an evil conscience. This is the derech of chayim; laboring by means of the Word and proceeding to exhort and practicing to save the nephesh by the Word, or you shall work by your hands for the redemption of your sins.

20 But the derech of darkness is crooked and full of cursing, for it is the derech of eternal death and punishment, in which derech the things are that destroy the nephesh. Idolatry, boldness, the pride of power, hypocrisy, double heartedness, adultery, murder, rape, haughtiness, transgression, deceit, malice, self-will, witchcraft, sorcery, covetousness, lack of the reverence of Ahlohim.

2 These are those who are persecutors of the tov and the emet, they are lovers of lies; they who know not the reward of tzedakah, who cleave not to what is tov nor to tzadik mishpat; who attend not to the widow and the orphan; who are awake not for the reverence of Ahlohim but for evil; from whom meekness and patience are far off; who love the things that are vain, who follow after recompense, who pity not the poor, who labor not for him who is in trouble; who are prompt to evil speaking, who know not Him that made them; murderers of children, corruptors of the image of Ahlohim; who turn away from the poor man and oppress the afflicted; advocates of the rich, unjust shophtim of the poor, sinners in all things.

21 It is therefore right that he who has learned The Torah ordinances of אִתְּכֶם, even as many as have been written beforehand, should walk in them. For he who does these things shall be esteemed in

the malchut of Ahlohim but he who chooses the contrary things, shall perish together with his works. On this account is the resurrection; on this account is the retribution.

2 I ask those who are of high estate among you, if you will receive any friendly advice from me; keep those with you, with whom you may do what is honorable. Fail not in so doing.

3 The yom is at hand in which everything shall perish together with the evil one; אףאז is near at hand and His reward also.

4 Again and again do I ask you, be tov Torah keepers over yourselves, be tov advisers over yourselves. Abide faithful counselors of one another; take out of the midst of you all hypocrisy,
5 And may Ahlohim, who rules the whole olam, give you chochmah, binah, science, da'at of His ordinances and patience.

6 And be taught by Ahlohim, inquiring what אףאז seeks of you and so do that work, that you may be found saved in the Yom of Judgment.

7 But if there is any memory of that which is tov, remember me while you practice these things, so that both your desire and your watching over it may turn to some tov.

8 I ask you this, asking it as chen to me. So long as the tov vessel is with you, fail not in any of these things but seek them out, without ceasing and fulfill all The Torah mitzvot, for these things are worthy.

9 Therefore I have been very excited to write to you, so far as I was able, so that I might give you simcha. Shalom, children of ahava and shalom; the Ahlohim of tifereth and of all unmerited chen be with your ruach. Ahmein. X

The First Scroll of Clement-Qlemes

From Clement a disciple of Peter. The kehilla of אֱלֹהִים which sojourns in Rome to the kehilla of אֱלֹהִים which sojourns in Corintyah, to them which are called and sanctified by the will of אֱלֹהִים through our Adon אֱלֹהִים Ha Moshiach. Grace to you and shalom from Almighty אֱלֹהִים through אֱלֹהִים Ha Moshiach be multiplied.

1 By reason of the sudden and repeated calamities and reverses which are befalling us, brethren, we consider that we have been somewhat tardy in giving heed to the matters of dispute that have arisen among you, dearly beloved and to the detestable and unholy sedition, so alien and strange to the elect of אֱלֹהִים, which a few headstrong and self-willed persons have kindled to such a pitch of madness that your name, once revered and renowned and lovely in the sight of all men, has been greatly reviled.

2 For who that had sojourned among you did not approve your most virtuous and steadfast emunah? Who did not admire your sober and forbearing piety in Moshiach? Who did not publish abroad your magnificent disposition of hospitality? Who did not congratulate you on your perfect and sound da'at?

3 For you did all things without respect of persons and you walked after the ordinances of אֱלֹהִים, submitting yourselves to your rulers and rendering

to the older men among you the kavod, which is their due.

4 On the young too you enjoined modest and seemly thoughts: and the women you charged to perform all their duties in a blameless and seemly and pure conscience, cherishing their own husbands, as is meet; and you taught them to keep in the rule of obedience and to manage the affairs of their household in seemliness, with all discretion.

2 And you were all lowly in mind and free from arrogance, yielding rather than claiming submission, more glad to give than to receive and content with the provisions which אֱלֹהִים supplies. And giving heed to His Words, you laid them up diligently in your levavot and His sufferings were before your eyes.

2 So a profound and rich shalom was given to all and an insatiable desire of doing tov. An abundant outpouring also of The Ruach HaKadosh fell upon all;

3 And, being full of kadosh counsel, in excellent zeal and with a pious confidence you stretched out your hands to Almighty אֱלֹהִים, supplicating Him to be merciful, if unwillingly you had committed any sin.

4 You had conflict yom and lyla for all the brotherhood, that the number of His elect might be saved with fearfulness and intentness of mind.

5 You were sincere and simple and free from malice one towards another.

6 Every sedition and every schism was abominable to you. You mourned over the transgressions of your neighbors: you judged their shortcomings to be your own.

7 You repented not of any well-doing but were ready to every tov work.

8 Being adorned with a most virtuous and honorable chayim, you performed all your duties in the fear of Him. The mitzvoth and the ordinances of the Adon were written on the tablets of your levavot.

3 All tifereth and enlargement was given to you and that was fulfilled which is written My beloved ate and drank and was enlarged and waxed fat and kicked.

2 Then came jealousy and envy, strife and sedition, persecution and tumult, war and captivity.

3 So men were stirred up, the average against the honorable, the ill reputed against the highly reputed, the foolish against the wise, the young against the elder.

4 For this cause tzedakah and shalom stand aloof, while each man has forsaken the fear of the Master and become impaired in the emunah of Him, neither walks in the ordinances of His mitzvoth nor lives according to that which becomes Moshiach but each goes after the lusts of his evil lev, seeing that they have conceived an unrighteous and sinful jealousy, through which also death entered into the olam.

4 For so it is written, So it came to pass after certain yamim that Qayin brought of the fruits of the earth a sacrifice to אֱלֹהִים and Hevel he also brought of the firstlings of the sheep and of their fatness.

2 And אֱלֹהִים looked upon Hevel and upon his gifts but to Qayin and to his sacrifices He gave no heed.

3 And Qayin sorrowed exceedingly and his countenance fell.

4 And אֱלֹהִים said to Qayin, Why are you very sorrowful and why did your countenance fall? If you have offered right and have not divided right, did you not sin? Hold your shalom.

5 Unto you shall he turn and you shall rule over him.[This last phrase has also been translated: Be at shalom: your offering returns to yourself and you shall again possess it.]

6 And Qayin said to Hevel his brother, Let us go over to the plain. And it came to pass, while they were in the plain that Qayin rose up against Hevel his brother and slew him.

7 You see, brethren, jealousy and envy worked a brother's murder.

8 By reason of jealousy our abba Yaakov ran away from the face of Esau his brother.

9 Jealousy caused Joseph to be persecuted even to death and to come even to bondage.

10 Jealousy compelled Moshe to flee from the face of Pharaoh melech of Mitzrayim while it was said to him by his own countryman, Who made you a shophet or a decider over us, Would you slay me, even as yesterday you slew the Mitzrite?

11 By reason of jealousy Aharon and Miryam were lodged outside the camp.

12 Jealousy brought Dathan and Aviram down alive to Sheol because they made sedition against Moshe the eved of אֱלֹהִים.

13 By reason of jealousy Dawid was envied not only by the Philistines but was persecuted also by Shaul melech of Yisrael.

5 But, to pass from the examples of ancient yamim, let us come to those champions who lived nearest to our time. Let us set before us the noble examples, which belong to our generation.

2 By reason of jealousy and envy the greatest and most tzadik pillars of the kehilla were persecuted and contended even to death.

3 Let us set before our eyes the tov shlichim.

4 There was Kefa who by reason of unrighteous jealousy endured not one but many labors and having borne his testimony went to his appointed place of tifereth.

5 By reason of jealousy and strife Sholiach Shaul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his emunah,

6 Having taught tzedakah to the whole olam and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the olam and went to the kadosh place, having been found a notable pattern of patient endurance.

6 Unto these men of kadosh lives were gathered a vast multitude of the elect, who through many indignities and tortures, being the victims of jealousy, set a brave example among ourselves.

2 By reason of jealousy women being persecuted, after that they had suffered cruel and unholy insults as Danaids and Dircae, safely reached the goal in the race of emunah and received a noble reward, feeble though they were in gooff.

3 Jealousy has estranged wives from their husbands and changed the saying of our abba Ahdahm, This now is bone of my bones and flesh of my flesh.

4 Jealousy and strife have overthrown great cities and uprooted great goyim.

7 These things, dearly beloved, we write, not only as admonishing you but also as putting ourselves in

remembrance. For we are in the same halacha and the same contest awaits us.

2 Therefore let us forsake idle and vain thoughts; and let us conform to the wonderful and venerable rule which has been handed down to us;

3 And let us see what is tov and what is pleasant and what is acceptable in the sight of Him that made us.

4 Let us fix our eyes on the da'at of Moshiach and understand how precious it is to His Abba because being shed for our salvation it won for the whole olam the unmerited chen of teshuvah.

5 Let us review all the generations in turn and learn how from generation to generation the Master has given a place for teshuvah to them that desire to turn to Him.

6 Noach preached teshuvah and they that obeyed were saved.

7 Yonah preached destruction to the men of Nineveh; but they, repenting of their sins, obtained pardon from אֱלֹהִים by their supplications and received salvation, even though they were aliens from אֲרָצוֹת.

8 The ministers of the unmerited chen of אֱלֹהִים through The Ruach HaKadosh spoke concerning teshuvah.

2 Yes and the Master of the universe Himself spoke concerning teshuvah with an oath:

3 For, as I live says the Master, I desire not the death of the sinner, so much as his teshuvah,

4 And He added also a merciful mishpat; Shuv, O Beit Yisrael, of your iniquity; say to the sons of My people, Though your sins reach from the earth even to the shamayim and though they be redder than scarlet and blacker than sackcloth and you turn to

Me with your whole lev and say Abba, I will give ear to you as to a kadosh people.

5 And in another place He says on this wise, Wash, be you clean. Put away your iniquities from your naphsoth out of My sight. Cease from your iniquities; learn to do tov; seek out mishpat; defend him that is wronged: give mishpat for the orphan and execute tzedakah for the widow; and come and let us reason together, says He; and though your sins be as crimson, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if you be willing and will listen to Me, you shall eat the tov things of the earth; but if you be not willing, neither listen to Me, a sword shall devour you; for the mouth of the Master has spoken these things.

6 Seeing then that He desires all His beloved to be partakers of teshuvah, He confirmed it by an act of His almighty will.

9 So let us be obedient to His excellent and wonderful will; and presenting ourselves as receivers of His rachamim and tovness, let us fall down before Him and receive His rachamim, forsaking the vain toil and the strife and the jealousy which leads to death.

2 Let us fix our eyes on them that ministered perfectly to His excellent tifereth.

3 Let us set before us Chanok, who being found tzadik in obedience was translated and his death was not found.

4 Noach, being found faithful, by his ministration preached regeneration to the olam and through him the Master saved the living creatures that entered into the ark in agreement.

10 Avraham, who was called the chaver, was found faithful in that he rendered obedience to the Words of אֱלֹהִים.

2 He through obedience went forth from his land and from his kindred and from his abba's bayit, that leaving a scanty land and a feeble kindred and an average bayit he might inherit the promises of אֱלֹהִים.

3 For He says to him Go forth from your land and from your kindred and from your abba's bayit to the land which I shall show you and I will make you into a great nation and I will bless you and will magnify your name and you shall be blessed. And I will bless them that bless you and I will curse them that curse you; and in you shall all the goyim of the earth shall be blessed-mixed.

4 And again, when he was parted from Lot, אֱלֹהִים said to him Look up with your eyes and behold from the place where you now are, to the north and the south and the sunrise and the sea; for all the land which you see, I will give it to you and to your zera le olam va-ed;

5 And I will make your zera as the dust of the earth. If any man can count the dust of the earth, then shall your zera also be counted.

6 And again He says; אֱלֹהִים led Avraham forth and said to him, Look up to the shamayim and count the cochavim and see whether you can number them. So shall your zera be. And Avraham believed אֱלֹהִים and it was reckoned to him for tzedakah.

7 For his emunah and hospitality a son was given to him in old age and by obedience he offered him as a sacrifice to אֱלֹהִים on one of the mountains which He showed him.

11 Or, his hospitality and Shabbat guarding piety

Lot was saved from Sedom, when all the country round about was judged by fire and brimstone; the Master having showed that He forsakes not them which set their tikvah on Him but appoints to punishment and torment them which swerve aside.

2 For when his isha had gone forth with him, being otherwise minded and not in accord, she was appointed for an ot le olam va-ed, so that she became a pillar of salt to this yom, that it might be known to all men that they which are double-minded and they which doubt concerning the Power of אֱלֹהִים are set for a mishpat and for a sign to all the generations.

12 For her emunah and hospitality Rahchav the harlot was saved.

2 For when the spies were sent forth to Yericho by Yahoshua the son of Nun, the melech of the land perceived that they were come to spy out his country and sent forth men to seize them, that being seized they might be put to death.

3 So the hospitable Rachav received them and hid them in the upper chamber under the flax stalks.

4 And when the messengers of the melech came near and said, The spies of our land entered in to you: bring them forth, for the melech so orders: then she answered, The men truly, whom you seek, entered in to me but they departed immediately and are sojourning on the derech; and she pointed out to them the opposite road.

5 And she said to the men, Of a guarantor I perceive that the Master your אֱלֹהִים delivers this city to you; for the fear and the dread of you is fallen upon the inhabitants of it. When therefore it shall

come to pass that you take it, save me and the bayit of my abba.

6 And they said to her, It shall be even so as you have spoken to us. When therefore you perceive that we are coming, you shall gather all your folks beneath your roof and they shall be saved; for as many as shall be found outside the bayit shall perish.

7 And moreover they gave her an ot, that she should hang out from her bayit a scarlet thread, thereby showing beforehand that through the dahm of the Master there shall be redemption to all them that believe and tikvah on אֱלֹהֵינוּ.

8 You see, dearly beloved, not only emunah but prophecy, is found in the woman.

13 Let us therefore be lowly minded, brethren, laying aside all arrogance and conceit and folly and anger and let us do that which is written. For The Ruach HaKadosh says, Let not the wise man boast in his chochmah, nor the strong in his strength, neither the rich in his riches; but he that boasts let him boast in the Master, that he may seek Him out and do mishpat and tzedakah most of all remembering the Words of HaAdon אֱלֹהֵינוּ which He spoke, teaching forbearance and longsuffering:

2 For this He spoke, Have rachamim, that you may receive rachamim: forgive, that it may be forgiven to you. As you do, so shall it be done to you. As you give, so shall it be given to you. As you judge, so shall you be judged. As you show kindness, so shall kindness be shown to you. With what measure you mete, it shall be measured back to you.

3 With this commandment and these precepts let us confirm ourselves, that we may walk in obedience to His kadosh Words, with lowliness of mind.

4 For the kadosh Word says, Upon whom shall I look, save upon him that is gentle and quiet and fears My Words?

14 Therefore it is right and proper, brethren, that we should be obedient to אֱלֹהֵינוּ, rather than follow those who in arrogance and unruliness have set themselves up as leaders in abominable jealousy.

2 For we shall bring upon us no common harm but rather great peril, if we surrender ourselves recklessly to the purposes of men who launch out into strife and seditions, so as to estrange us from that which is right.

3 Let us be tov one towards another according to the rachamim and sweetness of Him that made us. For it is written:

4 The tov shall be dwellers in the land and the innocent shall be left on it but they that transgress shall be destroyed utterly from it.

5 And again He says I saw the sinful lifted up on high and exalted as the cedars of Lebanon. And I passed by and behold he was not; and sought out his place and I found it not. Keep innocence and behold uprightness; for there is a remnant for the man of shalom.

15 Therefore let us cleave to them that practice shalom with Shabbat guarding piety and not to them that desire shalom with secret vice.

2 For He says in a certain place, This people honors Me with their lips but their lev is far from Me,

3 And again, they blessed with their mouth but they cursed with their lev.

4 And again He says, They loved Him with their mouth and with their tongue they lied to Him; and their lev was not upright with Him, neither were they steadfast in His brit.

5 For this cause let the deceitful lips be made dumb which speak iniquity against the tzadik. And again May the Master utterly destroy all the deceitful lips, the tongue that speaks proud things, even them that say, Let us magnify our tongue; our lips are our own; who is master over us?

6 For the misery of the needy and for the groaning of the poor I will now arise, says the Master. I will set him in safety; I will deal boldly by him.

16 For Moshiach is with them that are lowly of mind, not with them that exalt themselves over the flock.

2 The scepter of the majesty of אֱלֹהֵינוּ, even our Adon אֱלֹהֵינוּ Ha Moshiach, came not in the pomp of arrogance or of pride, though He might have done so but in lowliness of mind, according as The Ruach HaKadosh spoke concerning Him.

3 For He says Master, who believed our report? And to whom was the arm of HaAdon revealed? We announced Him in His presence. As a child was He, as a root in a thirsty ground. There is no form in Him, neither tifereth. And we beheld Him and He had no form nor tifereth but His form was average, lacking more than the form of men. He was a man of stripes and of toil and knowing how to bear infirmity: for His face is turned away. He was dishonored and held of no account.

4 He bears our sins and suffers pain for our sakes: and we accounted Him to be in toil and in stripes and in affliction.

5 And He was wounded for our sins and has been afflicted for our iniquities. The chastisement of our shalom is upon Him. With His bruises we were healed.

6 We all went astray like sheep, each man went astray in his own derech:

7 And HaAdon delivered Him over for our sins. And He opens not His mouth because He is afflicted. As a sheep He was led to slaughter; and as a Lamb before its shearer is dumb, so opens He not His mouth. In His humiliation, His mishpat was taken away.

8 His generation who shall declare? For His chayim is taken away from the earth.

9 For the iniquities of My people He is come to death.

10 And I will give the wicked for His burial and the rich for His death; for He worked no iniquity, neither was guile found in His mouth. And HaAdon desires to cleanse Him from His stripes.

11 If you offer for sin, your nephesh shall see a long lived zera.

12 And HaAdon desires to take away from the toil of His nephesh, to show Him Ohr and to mold Him with binah, to justify a Just One that is a Tov Eved to many. And He shall bear their sins.

13 Therefore He shall inherit many and shall divide the spoils of the strong; because His nephesh was delivered to death and He was reckoned to the transgressors;

14 And He bare the sins of many and for their sins was He delivered up.

15 And again He Himself says; But I AM a worm and no man, a reproach of men and an outcast of the people.

16 All they that beheld Me mocked at Me; they spoke with their lips; they wagged their heads, saying, He hoped on HaAdon; let Him deliver Him, or let Him save Him, for He desires Him.

17 You see, dearly beloved, what is the pattern that has been given to us; for, if HaAdon was lowly of mind, what should we do, who through Him have

been brought under the yoke of His unmerited
chen?

17 Let us be imitators also of them which went
about in goatskins and sheepskins, preaching the
coming of Moshiach. We mean Eliyahu and Elisha
and likewise Yechezkel, the neviim and besides
them those men also that obtained a tov report.

2 Avraham obtained an exceeding tov report and
was called the chaver of אֱלֹהִים; and looking
steadfastly on the tifereth of אֱלֹהִים, he says in
lowliness of mind, But I am dust and ashes.

3 Moreover concerning Iyov also it is written; And
Iyov was tzadik and unblameable, one that was
emet and esteemed אֱלֹהִים and abstained from all
evil.

4 Yet he himself accuses himself saying, No one is
pure from pollution, even if his chayim be but for
one yom.

5 Moshe was called faithful in all his bayit and by his
ministry אֱלֹהִים judged His people Yisrael by stripes
and punishment. Though greatly esteemed, yet he
spoke no proud words but said when a mitzvah was
given to him at the bush, Who am I, that You send
me? No, I am feeble of speech and slow of tongue.

6 And again he says, But I am just smoke from the
pot.

18 But what must we say of Dawid that obtained
a tov report? Of whom אֱלֹהִים said, I have found a
man after My lev, Dawid the son of Yishai: with
eternal rachamim have I anointed him.

2 Yet he too says to אֱלֹהִים, Have rachamim upon
me, O אֱלֹהִים, according to Your great rachamim;
and according to the multitude of Your rachamim,
blot out my iniquity.

3 Wash me yet more from my iniquity and cleanse me from my sin. For I acknowledge my iniquity and my sin is ever before me. Against You only did I sin and I worked evil in Your sight; that You may be justified in Your Words and may conquer through Your mishpat.

4 For behold, in iniquities was I conceived and in sins did my emma bear me. For behold You have loved emet: the dark and hidden things of Your chochmah have You showed to me.

5 You shall sprinkle me with hyssop and I shall be made clean. You shall wash me and I shall become whiter than snow.

6 You shall make me to hear of simcha and gilah. The bones which have been humbled shall rejoice.

7 Turn away Your face from my sins and blot out all my iniquities.

8 Make a clean lev within me, O אֱלֹהִים and renew a right ruach in my inmost parts. Cast me not away from Your presence and take not Your Ruach HaKadosh from me.

9 Restore to me the simcha of Your שׂוֹפְרוֹת and strengthen me with a princely Ruach.

10 I will teach sinners Your derachot and Torahless men shall be converted to You.

11 Deliver me from dahm guiltiness, O אֱלֹהִים, the אֱלֹהִים of my שׂוֹפְרוֹת. My tongue shall rejoice in Your tzedakah.

12 Master, You shall open my mouth and my lips shall declare Your tehilla.

13 For, if You had desired sacrifice, I would have given it: in whole burnt offerings You will have no pleasure.

14 A sacrifice to אֱלֹהִים is a contrite ruach; a contrite and humbled lev אֱלֹהִים will not despise.

19 The humility therefore and the submissiveness of so many and so great men, who have obtained a tov report, has through obedience made better not only us but also the generations which were before us, even them that received His Words in fear and emet.

2 Seeing then that we have been partakers of many great and wonderful doings, let us hurry to return to the goal of shalom which has been handed down to us from the beginning and let us look steadfastly to The Abba and Maker of the whole olam and cleave to His splendid and excellent gifts of shalom and benefits.

3 Let us behold Him in our mind and let us look with the eyes of our nephesh to His longsuffering will. Let us note how free from anger He is towards all His creatures.

20 The shamayim are moved by His direction and obey Him in shalom.

2 Yom and lyla accomplish the course assigned to them by Him, without hindrance one to another.

3 The shemesh and the yarayach and the dancing cochavim according to His appointment circle in harmony within the bounds assigned to them, without any swerving aside.

4 The earth, bearing fruit in fulfillment of His will at her proper moadem, puts forth the food that supplies abundantly both men and beasts and all living things which are upon it, making no changes, neither altering anything which He has decreed.

5 The unsearchable things of the abyss and the secret ordinances of the lower parts of the earth, are held together by the same command.

6 The basin of the boundless sea, gathered together by His workmanship into it's reservoirs,

passes not the barriers with which it is surrounded; but even as He ordered it, so it does.

7 For He said, So far shall you come and your waves shall be broken within you.

8 The ocean which is impassable for men and the worlds beyond it, are directed by the same ordinances of the Master.

9 The moadem of spring and summer and autumn and winter give derech in succession one to another in shalom.

10 The fixed stations of the winds, each in their due time, perform their services without offence. The ever flowing fountains, made for enjoyment and health, offer their breasts without fail to sustain the chayim of men. Even the smallest of animals come together in shalom and harmony.

11 All these things the great Creator and Master of the universe ordered to be in shalom and agreement, doing tov to all things but far beyond others, to us, who have taken refuge in His compassionate rachamim through our Adon *אדונינו* Ha Moshiach;

12 To whom be the tifereth and the majesty le-olam-va-ed. Ahmein.

21 Look you, brethren, lest His benefits, which are many, turn to mishpat to all of us, if we walk not worthy of Him and do those things which are tov and well pleasing in His sight with agreement.

2 For He says in a certain place, The Ruach of the Master is a lamp searching the closets of the belly.

3 Let us see how near He is and how that nothing escapes Him of our thoughts or our devices which we make.

4 It is right therefore that we should not be deserters from His will.

5 Let us rather give offence to foolish and senseless men who exalt themselves and boast in the arrogance of their words, than to אִיִּים.

6 Let us fear the Adon אֱלֹהֵינוּ [Moshiach], whose dahm was given for us. Let us reverence our rulers; let us esteem our zechanim; let us instruct our young men in the lessons of the fear of אֱלֹהֵינוּ. Let us guide our women toward that which is tov:

7 Let them show forth their lovely disposition of purity; let them prove their sincere affection of gentleness; let them make manifest the moderation of their tongue through their silence; let them show their ahava, not in factious preferences but without partiality towards all them that fear אֱלֹהֵינוּ, in kedoosha. Let our children be partakers of the instruction which is in Moshiach:

8 Let them learn how lowliness of mind prevails with אֱלֹהֵינוּ, what power ahava has with אֱלֹהֵינוּ, how the fear of Him is tov and great and saves all them that walk in it in a pure mind with kedoosha.

9 For He is the searcher of the intents and desires; whose Ruach is in us and when He desires, He shall take it away.

22 Now all these things the emunah which is in Moshiach confirms: for He Himself through The Ruach HaKadosh invites: Come, My children, listen to Me, I will teach you the fear of HaAdon.

2 What man is he that desires chayim and loves to see tov yamim?

3 Make your tongue to cease from evil and your lips that they speak no guile.

4 Turn aside from evil and do tov.

5 Seek shalom and ensue it.

6 The eyes of HaAdon are over the tzadik and His ears are turned to their tefillot. But the face of

HaAdon is upon them that do evil, to destroy their memory from the earth.

7 The tzadik cried out and HaAdon heard him and delivered him from all his troubles. Many are the troubles of the tzadik and HaAdon shall deliver him from them all.

8 And again, Many are the stripes of the sinner but them that set their tikvah on HaAdon, rachamim shall surround them.

23 The Abba, who is pitiful in all things and ready to do tov, has rachamim on them that fear Him and kindly and lovingly bestows His favors on them that draw near to Him with a single mind.

2 Therefore let us not be double-minded, neither let our nephesh indulge in idle humors respecting His exceeding and wonderful gifts.

3 Let this Katuv be far from us where He says Wretched are the double-minded, Which doubt in their nephesh and say, These things we did hear in the yamim of our ahvot also and behold we have grown old and none of these things has befallen us.

4 You fools, compare yourselves to an eytz; take a vine. First it sheds its leaves, then a shoot comes, then a leaf, then a flower and after these a sour berry, then a full ripe grape. You see that in a little time the fruit of the eytz attains to maturity.

5 Of an emet quickly and suddenly shall His will be accomplished, the Katuv also bearing witness to it, saying He shall come quickly and shall not tarry; and HaAdon shall come suddenly into His Beit HaMikdash, even the Kadosh One, whom you expect.

24 Let us understand, dearly beloved, how the Master continually shows to us the resurrection that shall be later; when He made HaAdon $\omega\psi\chi\theta$ Ha

Moshiach, The Bikkur when He raised Him from the dead.

2 Let us behold, dearly beloved, the resurrection which happens at its proper season.

3 Yom and lyla show to us the resurrection. The lyla falls asleep and yom arises; the yom departs and lyla comes on.

4 Let us mark the fruits, how and in what manner the sowing takes place.

5 The sower goes forth and casts into the earth each of the zera; and these falling into the earth dry and bare decay: then out of their decay the might of the Master's providence raises them up and from being one they increase manifold and bear fruit.

25 Let us consider the marvelous of which is seen in the regions of the east, that is, in the parts around Arabia.

2 There is a bird, which is named The Phoenix. This, being the only one of its kind, lives for five hundred years; and when it has now reached the time of its end that it should die, it makes for itself a coffin of frankincense and myrrh and the other spices, into which in the fullness of time it enters and so it dies.

3 But as its flesh rots, a certain worm is produced, which being nourished by the moisture of the dead animal, puts forth feathers. Then, when it has become strong, it takes the nest in which are the bones of its ancestor and bearing them, it flies from the region of Arabia to that of Mitzrayim, to the city which is called City of The Shemesh;

4 And in the daytime in the sight of all, flying to the altar of the shemesh, it lays them upon it; and this done, it sets forth to return.

5 So the kohanim examine the registers of the times and they find that it has come when the five hundredth year is completed.

26 Do we then think it to be a great and marvelous thing, if The Creator of the universe shall bring about the resurrection of them that have served Him with kedoosha in the assurance of a tov emunah, seeing that He shows to us, even by a bird the magnificence of His promise?

2 For He says in a certain place And You shall raise me up and I will tehilla You; and; I went to rest and sleep, I was awakened, for You are with me.

3 And again Iyov says, So You shall raise this my flesh which has endured all these things.

27 With this tikvah therefore let our naphsoth be bound to Him that is faithful in His promises and that is tzadik in His mishpatim.

2 He that commanded not to lie, much more shall He Himself not lie: for nothing is impossible with אֱלֹהִים except to lie.

3 Therefore let our emunah in Him be kindled within us and let us understand that all things are near to Him.

4 By a Word of His majesty He compacted the universe; and by a Word He can destroy it.

5 Who shall say to Him, What have you done? Or, who shall resist the might of His strength? When He desires and as He desires, He will do all things; and nothing shall pass away of those things that He has decreed.

6 All things are in His sight and nothing escapes His counsel,

7 Seeing that the shamayim declare the tifereth of אֱלֹהִים and the firmament proclaims His handiwork. Yom utters Word to yom and lyla proclaims da'at to

lyla; and there are neither Words nor speeches,
whose voices are not heard.

28 Since therefore all things are seen and heard,

let us

fear Him and forsake the abominable lusts of evil
works, that we may be shielded by His rachamim
from the coming mishpatim.

2 For where can any of us escape from His strong
Hand? And what olam will receive any of them that
desert His service?

3 For the kadosh Ketuvim say in a certain place
Where shall I go and where shall I be hidden from
Your face? If I ascend into the shamayim, You are
there; if I depart into the farthest parts of the earth,
there is Your Right Hand; if I make my bed in the
depths, there is Your Ruach.

4 Where then shall one depart, or where shall one
flee, from Him that embraces the universe?

29 Let us therefore approach Him in kedoosha of
nephesh, lifting up pure and undefiled hands to Him,
with ahava towards our gentle and compassionate
Abba who made us an elect portion to Himself.

2 For it is written: When אֱלֹהִים divided the goyim,
when He dispersed the sons of Ahdam, He fixed the
boundaries of the goyim according to the number of
the malachim of אֱלֹהִים. His people Yaakov became
the portion of the Master and Yisrael the
measurement of His inheritance.

3 And in another place He says, Behold, HaAdon
takes for Himself a nation out of the midst of the
goyim, as a man takes the bikkurim of his threshing
floor; and the Kadosh HaKedoshim shall come forth
from that nation.

30 Seeing then that we are the special portion of

a kadosh אֱלֹהִים, let us do all things that pertain to kedoosha, forsaking evil speech, abominable and impure embraces, drunkenness and tumults and hateful lusts, abominable adultery, hateful pride.

2 For אֱלֹהִים, He says, resists the proud but gives unmerited chen to the lowly.

3 Let us therefore cleave to those to whom unmerited chen is given from אֱלֹהִים. Let us clothe ourselves in agreement, being lowly minded and temperate, holding ourselves apart from all back biting and evil speaking, being justified by works also and not just by words.

4 For He says, He that says much shall hear also again. Does the fast talker think he is tzadik?

5 Blessed is the offspring of a woman that lives but a short time. Be not abundant in words.

6 Let our tehilla be with אֱלֹהִים and not of ourselves: for אֱלֹהִים hates them that tehilla themselves.

7 Let the testimony to our well doing be given by others, as it was given to our ahvot who were tzadik.

8 Boldness and arrogance and daring are for them that are cursed of אֱלֹהִים; but forbearance and humility and gentleness are with them that are blessed of אֱלֹהִים.

31 Let us therefore cleave to His bracha and let us see what are the derachot of bracha. Let us study the records of the things that have happened from Beresheeth.

2 Why was our abba Avraham blessed? Was it not because he worked tzedakah and emet through emunah?

3 Yitzchak with confidence, as knowing the future, was led as a willing sacrifice.

4 Yaakov with humility departed from his land because of his brother and went to Lavan and served; and the twelve tribes of Yisrael were given to him.

32 If any man will consider them one by one in sincerity, he shall understand the magnificence of the gifts that are given by Him.

2 For from Yaakov are all the kohanim and leviim who minister at the altar of אֱלֹהִים; of him is HaAdon אֱלֹהִים as concerning the flesh; of him are melechim and rulers and governors in the line of Yahudah; yes and the rest of his tribes are held in no small kavod, seeing that אֱלֹהִים promised saying, Your zera shall be as the cochavim of the shamayim.

3 They all therefore were esteemed and magnified, not through themselves or their own works or the tzadik doing which they did but through His will.

4 And so we, having been called through His will in Moshiach אֱלֹהִים, are not justified through ourselves or through our own chochmah or binah or piety or works which we did in kedoosha of lev but through emunah, by which The Almighty אֱלֹהִים justified all men that have been from Beresheeth; to whom be the tifereth le-olam-va-ed. Ahmein.

33 What then must we do, brethren? Must we idly abstain from doing tov and forsake ahava? May the Master never allow this to befall us at least; but let us hurry with determination and zeal to accomplish every tov work.

2 For The Creator and Master of the universe Himself rejoices in His works.

3 For by His exceeding great might He established the shamayim and by His incomprehensible chochmah He set them in order. And the earth He separated from the mayim that surrounds it and He

set it firm on the sure foundation of His own will; and the living creatures which walk upon it, He commanded to exist by His ordinance. Having before created the sea and the living creatures in it, He enclosed it by His own Power.

4 Above all, as the most excellent and exceeding great work of His intelligence, with His kadosh and faultless hands, He formed man in the imprint of His own image.

5 For this says אֱלֹהִים: Let us make man after our image and after our likeness. And אֱלֹהִים made man; male and female, made He them.

6 So having finished all these things, He praised them and blessed them and said, Increase and multiply.

7 We have seen that all the tzadikim were adorned in tov works. Yes and HaAdon Himself having adorned Himself with many worlds rejoiced.

8 Seeing then that we have this pattern, let us conform ourselves with all diligence to His will; let us with all our strength work the work of tzedakah.

34 The tov workman receives the lechem of his work with boldness but the slothful and careless dares not look his employer in the face.

2 It is therefore needful that we should be zealous to well doing, for of Him are all things:

3 Since He warns us saying, Behold, HaAdon and His reward is before His face, to recompense each man according to his work.

4 He exhorts us therefore to believe on Him with our whole lev and to be not idle nor careless to every tov work.

5 Let our boast and our confidence be in Him: let us submit ourselves to His will; let us mark the whole hosts of His malachim, how they stand by and minister to His will.

6 For the Katuv says, Ten thousands of ten thousands stood by Him and thousands of thousands ministered to Him: and they cried aloud, Kadosh, kadosh, kadosh is אֱלֹהֵינוּ Tzevaot; all creation is full of His tifereth.

7 Yes and let us ourselves then, being gathered together in agreement with intentness of lev, cry to Him as from one mouth earnestly that we may be made partakers of His great and wonderful promises.

8 For He says, Eye has not seen and ear has not heard and it has not entered into the lev of man what great things He has prepared for them that patiently await Him.

35 How blessed and marvelous are the gifts of אֱלֹהֵינוּ, dearly beloved.

2 Chayim in immortality, splendor in tzedakah, emet in boldness, emunah in confidence, temperance in sanctification. And all these things fall under our apprehension.

3 What then, think on the things He is preparing for them that patiently await Him? The Creator and Abba of the ages, the All Kadosh One Himself knows their number and their tifereth.

4 Let us therefore contend, that we may be found in the number of those that patiently await Him, to the end that we may be partakers of His promised gifts.

5 But how shall this be, dearly beloved? If our mind be fixed through emunah towards אֱלֹהֵינוּ; if we seek out those things which are well pleasing and acceptable to Him; if we accomplish such things as becomes His faultless will and follow the derech of emet, casting off from ourselves all unrighteousness and iniquity, covetousness, strifes, malignities and deceits, whisperings and backbitings, hatred of

אִפְּאֵר, pride and arrogance, vain esteem and inhospitality.

6 For they that do these things are hateful to אִפְּאֵר; and not only they that do them but they also that consent to them.

7 For אִפְּאֵר in the Katuv says to the sinner, Why do you declare My ordinances and take My brit upon your lips?

8 Yet You did hate Torah and did cast away My Words behind you. If you saw a thief you did keep company with him and with the adulterers you did set your portion. Your mouth multiplied wickedness and your tongue wove deceit. You sat and spoke against your brother and against the son of your emma you did lay a stumbling block.

9 These things You have done and I kept silence. You thought, unrighteous man, that I should be like you.

10 I will convict you and will set you panayim-el-panayim with yourself.

11 Now understand these things, you that forget אִפְּאֵר, lest at any time He seize you as a lion and there be none to deliver.

12 The sacrifice of tehilla shall esteem Me and there is the derech in which I will show him the oֹמֵר אִפְּאֵר of אִפְּאֵר.

36 This is the derech, dearly beloved, in which we found our salvation, even Yahushua Ha Moshiach the Kohen HaGadol of our offerings, the Guardian and Helper of our weakness.

2 Through Him let us look steadfastly to the heights of the shamayim; through Him we behold as in a mirror His faultless and most excellent visage; through Him the eyes of our levavot were opened; through Him our foolish and darkened mind springs up to the Ohr; through Him the Master willed that we

should taste of the immortal da'at Who being the brightness of His majesty is so much greater than malachim, as He has inherited a more excellent Name.

3 For so it is written, Who makes His malachim ruachim and His ministers a flame of fire

4 But of His Son the Master said this, You are My Son, I this yom have begotten You. Ask of Me and I will give You the goyim for Your inheritance and the ends of the earth for Your possession.

5 And again He says to Him Sit as My Right Hand, until I make Your enemies a footstool for Your feet.

6 Who then are these enemies? They that are wicked and resist His will.

37 Let us therefore enlist ourselves, brethren, with all earnestness in His faultless ordinances.

2 Let us mark the soldiers that are enlisted under our rulers, how exactly, how readily, how submissively, they execute the orders given them.

3 All are not prefect soldiers, nor rulers of thousands, nor rulers of hundreds, nor rulers of fifties and so forth; but each man in his own rank executes the orders given by the melech and the governors.

4 The great without the small cannot exist, neither the small without the great. There is a certain mixture in all things and in that is much usefulness.

5 Let us take our gooff as an example. The head without the feet is nothing; so likewise the feet without the head are nothing: even the smallest limbs of our gooff are necessary and useful for the whole gooff: but all the members are echad and unite in subjection to each other, that the whole gooff may be saved.

38 So in our case let the whole gooff be saved in Moshiach Yahushua and let each man be subject to his neighbor, according as also he was appointed with his special unmerited chen.

2 Let not the strong neglect the weak; and let the weak respect the strong. Let the rich minister and give aid to the poor; and let the poor give hodu to אֵלֹהֵינוּ because He has given him one through whom his wants may be supplied. Let the wise display his chochmah, not in words but in tov mitzvoth. He that is lowly in mind, let him not bear testimony to himself but leave testimony to be borne to him by his neighbor. He that is pure in the flesh, let him be so and not boast, knowing that it is another person who bestows his rachamim upon him.

3 Let us consider, brethren, of what matter we were made; who and what manner of beings we were, when we came into the olam; from what a sepulcher and what darkness He that molded and created us brought us into His olam, having prepared His benefits before we were ever born.

4 Seeing therefore that we have all these things from Him, we ought in all things to give hodu to Him, to whom be the tifereth le-olam va-ed. Ahmein.

39 Senseless and stupid and foolish and ignorant men jeer and mock at us, desiring that they themselves should be exalted in their imaginations.

2 For what power has a mortal? Or, what strength has a child of the earth?

3 For it is written; There was no form before my eyes; only I heard a breath and a voice.

4 What then? Shall a mortal be clean in the sight of HaAdon; or shall a man be without blame for his works? Seeing that He is distrustful against His

avadim and notes some perversity against His malachim.

5 No, the lower shamayim are not clean in His sight. Away then, you that dwell in houses of clay, even of the same clay that we ourselves are made. He smote them like a moth and from boker to evening they are no more. Because they could not help themselves, they perished.

6 He breathed on them and they died because they had no chochmah.

7 But call you, if perhaps one shall obey you, or if you shall see one of the kadosh malachim. For wrath kills the foolish man and envy slays him that has gone astray.

8 And I have seen fools throwing out roots, but immediately their habitation was eaten up.

9 Far be their sons from safety. May they be mocked at the gates of inferiors and there shall be none to deliver them. For the things which are prepared for them, the tzadik shall eat; but they themselves shall not be delivered from evils.

40 Forasmuch then as these things are manifest beforehand and we have searched into the depths of the Divine da'at, we ought to do all things in order, as many as the Master has commanded us to perform at their appointed moadem.

2 Now the offerings and ministrations He commanded to be performed with care and not to be done rashly or in disorder but at fixed times and moadem.

3 And where and by whom He would have them performed, He Himself fixed by His supreme will: that all things being done with piety according to His tov pleasure might be acceptable to His will.

4 They therefore that make their offerings at the appointed moadem are acceptable and blessed: for

while they follow the institutions of the Master they cannot go wrong.

5 For to the Kohen HaGadol his proper services have been assigned and to the kohanim their proper office is appointed and upon the levim their proper ministrations are laid. The layman is bound by the layman's ordinances.

41 Let each of you, brethren, in his own order give hodu to אלהים, maintaining a tov conscience and not transgressing the appointed rules of his service but acting in order.

2 Not in every place, brethren, are the continual daily sacrifices offered, or the freewill offerings, or the sin offerings and the trespass offerings but in Yahrushalayim alone. And even there, the offering is not made in every place but before the sanctuary in the court of the altar; and this too through the Kohen HaGadol and the appointed ministers, after that the victim to be offered has been inspected for blemishes.

3 They therefore who do anything contrary to the seemly ordinance of His will receive death as the penalty.

4 You see, brethren, in proportion as greater da'at has been entrusted to us, so much the more are we exposed to danger.

42 The shlichim received the Besorah for us from HaAdon Yahushua Ha Moshiach; Yahushua Ha Moshiach was sent forth from אלהים.

2 So then Moshiach is from אלהים and the shlichim are from Moshiach. Both therefore came of the will of אלהים in the appointed order.

3 Having therefore received a charge and having been fully assured through the resurrection of our Adon Yahushua Ha Moshiach and confirmed in the

Word of אֱלֹהִים with full assurance of The Ruach Ha Kodesh, they went forth with the Besorah that the malchut of אֱלֹהִים should come.

4 So preaching everywhere in country and town, they appointed their bikkurim, when they had proved them by The Ruach, to be overseers and zechanim to them that should believe.

5 And this they did in no new fashion; for indeed it had been written concerning overseers and zechanim from very ancient times; for this says the Katuv in a certain place, I will appoint their overseers in tzedakah and their zechanim in emunah.

43 And what marvel is it, if they which were entrusted in Moshiach, with such a work by אֱלֹהִים, appointed such zechanim and leaders? Seeing that even the blessed Moshe who was a faithful eved in all His bayit, recorded for an ot in the kadosh scrolls, all things that were required of him. And him also the rest of the neviim followed, bearing witness with him to the Torot that were ordained by him.

2 For he, when jealousy arose concerning the kohanut and there was dissension among the tribes, which of them was adorned with the wonderful Name, commanded the twelve chiefs of the tribes to bring to him rods inscribed with the name of each tribe. And he took them and tied them and sealed them with the signet rings of the chiefs of the tribes and put them away in the sukkah of the testimony on the shulchan of אֱלֹהִים.

3 And having shut the sukkah he sealed the keys and likewise also the doors.

4 And he said to them, Brethren, the tribe whose rod shall bud, this has אֱלֹהִים chosen to be kohanim and ministers to Him.

5 Now when boker came, he called together all Yisrael, even the six hundred thousand men and showed the seals to the chiefs of the tribes and opened the sukkah of the testimony and drew forth the rods. And the rod of Aharon was found not only with buds but also bearing fruit.

6 What think you, dearly beloved? Did not Moshe know beforehand that this would come to pass? Assuredly he knew it. But that disorder might not arise in Yisrael, he did this, to the end that The Name of the emet and only אֱלֹהֵינוּ, might be esteemed: to whom be the tifereth le-olam-va-ed. Ahmein.

44 And our shlichim knew through our Adon Yahushua Ha Moshiach that there would be strife over the name of the overseer's office.

2 For this cause therefore, having received complete foreknowledge, they appointed the previously mentioned persons and afterwards they provided an apostolic continuance, that if these should fall asleep, other approved men should succeed to their ministration. Those therefore who were appointed by them, or afterward by other men of repute with the consent of the whole kehilla and have ministered blameless to the flock of Moshiach in lowliness of mind, peacefully and with all modesty and for long time have borne a tov report with all these men we consider to be unjustly thrust out from their ministration.

3 For it will be no ohr sin for us, if we thrust out those who have offered the gifts of the overseer's office blameless and set apart.

4 Blessed are those zechanim who have gone before, seeing that their departure was fruitful and ripe: for they have no fear lest anyone should remove them from their appointed place.

5 For we see that you have displaced certain persons, though they were living honorably, from the ministration which had been respected by them blamelessly.

45 Be you excited, brethren and zealous about the things that pertain to Yahushua.

2 You have searched the Keetvay HaKadosh, which are emet, which were given through the Kadosh Ruach;

3 And you know that nothing unrighteous or counterfeit is written in them. You will not find that tzadik persons have been thrust out by kadosh men.

4 Tzadik men were persecuted but it was by The Torahless; they were imprisoned but it was by the non set apart ones. They were stoned by transgressors: they were slain by those who had conceived a detestable and unrighteous jealousy.

5 Suffering these things, they endured nobly.

6 For what must we say, brethren? Was Daniyel cast into the lions' den by them that feared אֱלֹהִים?

7 Or, were Ananyah and Azaryah and Mishael shut up in the furnace of fire by them that professed the excellent and wonderful worship of אֱלֹהִים? Far be this from our thoughts. Who then were they that did these things? Abominable men and full of all wickedness were stirred up to such a pitch of wrath, as to bring cruel suffering upon them that served אֱלֹהִים in a kadosh and blameless purpose, not knowing that אֱלֹהִים is the champion and protector of them that in a pure conscience serve His excellent Name: to whom be the tifereth le-olam-va-ed. Ahmein.

46 But they that endured patiently in confidence inherited tifereth and kavod; they were exalted and

had their names recorded by אִתָּם in their memorial le-olam-va-ed. Ahmein.

2 To such examples as these therefore, brethren, we also ought to cleave. For it is written; Cleave to the kidushim, for they that cleave to them shall be sanctified.

3 And again He says in another place; With the guiltless man you shall be guiltless and with the elect you shall be elect and with the crooked you shall deal crookedly.

4 Let us therefore cleave to the guiltless and tzadik: and these are the elect of אִתָּם.

5 Why is there strife and wrath and factions and divisions and war among you?

6 Have we not one אִתָּם and one Moshiach and one Ruach of unmerited chen that was shed upon us?

7 And is there not one calling in Moshiach?

8 Why do we tear and rend asunder the members of Moshiach and stir up factions against our own gooff and reach such a pitch of folly, as to forget that we are members one of another?

9 Remember the Words of Yahushua our Adon: for He said, Woe to that man; it were tov for him if he had not been born, rather than that he should offend one of My elect. It were better for him that a millstone were hung upon him and be cast into the sea, than that he should pervert one of My elect.

9 Your division has perverted many; it has brought many to despair, many to doubting and all of us to sorrow. And your sedition still continues.

47 Take up the epistle of the blessed Sholiach Shaul.

2 What wrote he first to you in the beginning of the Besorah?

3 Of an emet he charged you in The Ruach concerning himself and Kefa and Apollos because that even then you had made parties.

4 Yet that making of parties brought less sin upon you; for you were partisans of shlichim that were highly reputed and of a man approved in their sight.

5 But now mark those, that have perverted you and diminished the tifereth of your renowned ahava for the brotherhood.

6 It is shameful, dearly beloved, yes, utterly shameful and unworthy of your conduct in Moshiach, that it should be reported that the very steadfast and ancient kehilla of the Corintyahim, for the sake of one or two persons, makes sedition against its own leaders.

7 And this report has reached not only us but them also which differ from us, so that you even heap blasphemies on The Name of the Master by reason of your folly and moreover create peril for yourselves.

48 Let us therefore root this out quickly and let us fall down before the Master and entreat Him with tears, that He may show Himself full of rachamim and be reconciled to us and may restore us to the orderly and pure conduct which belongs to our ahava of the brethren.

2 For this is a gate of tzedakah opened to chayim, as it is written; Open me the gates of tzedakah, that I may enter in thereby and preach HaAdon.

3 This is the gate of HaAdon; the tzadik shall enter in thereby.

4 Seeing then that many gates are opened, this is that gate which is in tzedakah, even that which is in Moshiach, by which all are blessed that have entered in and direct their derech in kedoosha and tzedakah, performing all things without confusion.

5 Let a man be faithful, let him be able to expound a deep saying, let him be wise in the discernment of words, let him be fervent in deeds, let him be pure;
6 For so much the more ought he to be lowly in mind, in proportion as he seems to be the greater; and he ought to seek the common advantage of all and not his own.

49 Let him that has ahava in Moshiach fulfill the mitzvoth of Moshiach.

2 Who can declare the bond of the ahava of אֱלֹהִים?

3 Who is sufficient to tell the majesty of its tifereth?

4 The height, where to ahava exalts, is unspeakable.

5 Love joins us to אֱלֹהִים; ahava covers a multitude of sins; ahava endures all things, is longsuffering in all things. There is nothing coarse, nothing arrogant in ahava. Ahava has no divisions, ahava makes no seditions, ahava does all things in agreement. In ahava were all the elect of אֱלֹהִים made perfect; without ahava nothing is well pleasing to אֱלֹהִים:

6 In ahava the Master took us to Himself; for the ahava which He had toward us, Yahushua Ha Moshiach our Adon has given His dahm for us by the will of אֱלֹהִים and His flesh for our flesh and His chayim for our lives.

50 You see, dearly beloved, how great and marvelous a thing is ahava and there is no declaring its perfection.

2 Who is sufficient to be found in it, save those to whom אֱלֹהִים shall trust it? Let us therefore seek and ask of His rachamim, that we may be found blameless in ahava, standing apart from the factions of men. All the generations from Ahdam to this yom have passed away: but they that by אֱלֹהִים's unmerited chen were perfected in ahava dwell in the

abode of the pious; and they shall be made manifest in the visitation of the Malchut of אֱלֹהִים.

3 For it is written; Enter into the closet for a very little while until My anger and My wrath shall pass away and I will remember a tov yom and will raise you from your tombs.

4 Blessed are we, dearly beloved, if we should be doing the mitzvot of אֱלֹהִים in the unity of ahava, to the end that our sins may through ahava be forgiven us.

5 For it is written; Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom HaAdon shall impute no sin, neither is guile in his mouth.

6 This declaration of this blessedness was pronounced upon them that have been elected by אֱלֹהִים through Yahushua Ha Moshiach our Adon, to whom be the tifereth le-olam-va-ed. Ahmein.

51 For all our transgressions which we have committed through any of the wiles of the adversary, let us ask that we may obtain forgiveness. Yes and they also, who set themselves up as leaders of factions and divisions, ought to look to the common ground of tikvah.

2 For such as walk in fear and ahava desire that they themselves should fall into suffering rather than their neighbors; and they pronounce condemnation against themselves rather than against the harmony which has been handed down to us nobly and righteously.

3 For it is tov for a man to make confession of his trespasses rather than to harden his lev, as the levavot of those were hardened who made sedition against Moshe the eved of אֱלֹהִים; whose condemnation was clearly manifest,

4 For they went down to Sheol alive and death shall be their shepherd.

5 Pharaoh and his host and all the rulers of Mitzrayim, their chariots and their horsemen, were overwhelmed in the depths of the Red Sea and perished for none other reason but because their foolish levavot were hardened after that the signs and the wonders had been done in the land of Mitzrayim by the hand of Moshe the eved of אֱלֹהִים.

52 The Master, brethren, has need of nothing at all. He desires not anything of any man, except to confess to Him.

2 For the elect Dawid says; I will confess to HaAdon and it shall please Him more than a young calf that grows horns and hoofs. Let the poor see it and rejoice.

3 And again He says; Sacrifice to אֱלֹהִים a sacrifice of tehilla and pay your vows to אֱלֹהִים: and call upon Me in the yom of your affliction and I will deliver you and you shall esteem Me.

4 For a sacrifice to אֱלֹהִים is a broken ruach.

53 For you know and know well, the kadosh

Keetvay HaKadosh, dearly beloved and you have searched into the Words of אֱלֹהִים. We write these things therefore to put you in remembrance.

2 When Moshe went up into the har and had spent forty yamim and forty laylot in fasting and humiliation, אֱלֹהִים said to him; Moshe, Moshe, come down, quickly here, for My people whom you lead forth from the land of Mitzrayim have worked iniquity: they have transgressed quickly out of the derech which you did command to them: they have made for themselves molten images.

3 And HaAdon said to him; I have spoken to you once and twice, saying, I have seen this people and

behold it is stiff-necked. Let Me destroy them utterly and I will blot out their name from under the shamayim and I will make of you a nation great and wonderful and numerous more than this.

4 And Moshe said; No, not so, Adon, Forgive this people their sin, or blot me also out of the Sefer HaChayim.

5 O mighty ahava. O unsurpassable perfection. The eved is bold with his Master; he asks forgiveness for the multitude, or he demands that himself also be blotted out with them.

54 Who therefore is noble among you? Who is compassionate? Who is filled with ahava?

2 Let him say; If by reason of me there be factions and strife and divisions, I retire, I depart, wherever you will and I do that which is ordered by the people: only let the flock of Moshiach be at shalom with its duly appointed overseers.

3 He that shall have done this, shall win for himself great renown in Moshiach and every place will receive him: for the earth is HaAdon's and the fullness of it.

4 This have they done and will do, that live as citizens of that malchut of אִתְּךָ which brings no regrets.

55 But, to bring forward examples of the goyim also; many melechim and rulers, when some season of pestilence pressed upon them, being taught by Words have delivered themselves over to death, that they might rescue their fellow citizens through their own dahm. Many have retired from their own cities, that they might have no more seditions.

2 We know that many among ourselves have delivered themselves to bondage, that they might

ransom others. Many have sold themselves to avdooth and receiving the price paid for themselves have fed others.

3 Many women being strengthened through the unmerited chen of אֱלֹהִים have performed many manly deeds.

4 The blessed Yahudite, when the city was beleaguered, asked of the zechanim that she might be allowed to go forth into the camp of the aliens.

5 So she exposed herself to peril and went forth for ahava of her country and of her people which were beleaguered; and HaAdon delivered Holophernes into the hands of a woman.

6 To no less peril did Hadassah also, who was perfect in emunah, expose herself, that she might deliver the twelve tribes of Yisrael, when they were at the point to perish. For through her fasting and her humiliation she entreated the all seeing Master, אֱלֹהִים of the ages; and He, seeing the humility of her nephesh, delivered the people for whose sake she encountered the peril.

56 Therefore let us also make intercession for them that are in any transgression, that forbearance and humility may be given them, to the end that they may yield not to us but to the will of אֱלֹהִים. For so shall the compassionate remembrance of them with אֱלֹהִים and the kidushim be fruitful to them and perfect.

2 Let us accept chastisement, by which no man ought to be vexed, dearly beloved. The admonition which we give one to another is tov and exceedingly useful; for it joins us to the will of אֱלֹהִים.

3 For this says the kadosh Word; HaAdon has indeed chastened me and has not delivered me over to death.

4 For whom HaAdon loves He chastens and scourges every son whom He receives.

5 For of the tzadik, it is said, He shall chasten me in rachamim and shall reprove me but let not the rachamim of sinners anoint my head.

6 And again He says; Blessed is the man whom HaAdon has reproved and refuse not the admonition of The Almighty. For He causes pain and He restores again:

7 He has smitten and His Hands have healed.

8 Six times shall He rescue you from afflictions and at the seventh no evil shall touch you.

9 In famine he shall deliver you from death and in war He shall release you from the arm of the sword.

10 And from the scourge of the tongue, He shall hide you and you shall not be afraid when evils approach.

11 You shall laugh at the unrighteous and wicked and of the wild beasts you shall not be afraid.

12 For wild beasts shall be at shalom with you.

13 Then shall you know that your bayit shall be at shalom: and the abode of your sukkah shall not go wrong,

14 And you shall know that your zera are many and your children are as plenteous, as the herbs of the field.

15 And you shall come to the grave as ripe grain reaped in due season, or as the heap of the threshing floor gathered together at the right time.

16 You see, dearly beloved, how great protection there is for them that are chastened by the Master: for being a kind Abba, He chastens us with the goal being that we may obtain rachamim through His kadosh chastisement.

57 You therefore that laid the foundation of the sedition, submit yourselves to the zechanim and

receive chastisement to teshuvah, bending the knees of your lev.

2 Learn to submit yourselves, laying aside the arrogant and proud stubbornness of your tongue. For it is better for you to be found little in the flock of Moshiach and to have your name on אִרְאֵל's roll, than to be had in exceeding kavod and yet be cast out from the tikvah of Him.

3 For this says the All Virtuous Cochmah; Behold I will pour out for you a saying of My Ruach and I will teach you My Word.

4 Because I called and you obeyed not and I held out Words and you heeded not but made My councils of none effect and were disobedient to My reproofs; therefore I also will laugh at your destruction and will rejoice over you when ruin comes upon you and when confusion overtakes you suddenly and your overthrow is at hand like a whirlwind,

5 Or, when you call upon Me, yet will I not hear you. Evil men shall seek Me and not find Me: for they hated chochmah and chose not the fear of HaAdon, neither would they give head to My councils but mocked at My reproofs.

6 Therefore they shall eat the fruits of their own halachot and shall be filled with their own unrighteous.

7 For because they wronged spiritual babies, they shall be slain and inquisition shall destroy the unrighteous. But he that hears Me shall dwell safely trusting in tikvah and shall be quiet from all fear of all evil.

58 Let us therefore be obedient to His most kadosh and wonderful Name, thereby escaping the threats which were spoken of old by the mouth of chochmah against them which disobey, that we may

dwell safely, trusting in the most kadosh Name of His majesty.

2 Receive our counsel and you shall have no occasion of regret. For as אֱלֹהִים lives and HaAdon מוֹשִׁיָּח Ha Moshiach lives, and The Ruach HaKadosh, who are the emunah and the tikvah of the elect, so surely shall he, who with lowliness of mind and instant in gentleness has without remorse performed the ordinances and mitzvot that are given by אֱלֹהִים, be enrolled and have a name among the number of them that are saved through מוֹשִׁיָּח Ha Moshiach, through whom is the tifereth to Him le-olam-va-ed. Ahmein.

59 But if certain persons should be disobedient to the Words spoken by Him through us, let them understand that they will entangle themselves in no small derech, with transgression and danger;
2 But we shall be guiltless of this sin. And we will ask, with fervency of tefillah and supplication, that The Creator of the universe may guard intact to the end the number that has been numbered of His elect throughout the whole olam, through His beloved Son מוֹשִׁיָּח Moshiach, through whom He called us from darkness to ohr, from ignorance to the full da'at of the tifereth of His Name.

3 Grant to us, Adon, that we may set our tikvah on Your Name which is the primal source of all creation and open the eyes of our levavot, that we may know You, who alone abides in the highest, in the kadosh shamayim; who lays low the insolence of the proud, who sets the lowly on high and brings the lofty low; who makes rich and makes poor; who kills and makes alive; who alone are the Benefactor of ruachim and אֱלֹהִים of all flesh; who looks into the abysses, who scans the works of man; The Helper of them that are in peril, The Savior of them that are

in despair; The Creator and Overseer of every ruach; who multiplies the goyim upon earth and have chosen out from all men those that have ahava for You through **אֱלֹהֵינוּ** Ha Moshiach, Your beloved Son, through whom You did instruct us, did sanctify us, did esteem us.

4 We beseech You, Adon and Master, to be our help. Save those among us who are in tribulation; have rachamim on the lowly; lift up the fallen; show Yourself to the needy; heal the unjust; convert the wanderers of Your people; feed the hungry; release our prisoners; raise up the weak; comfort the fainthearted. Let all the goyim know that You are **אֱלֹהֵינוּ** alone and **אֱלֹהֵינוּ** Ha Moshiach is Your Son and we are Your people and the sheep of Your pasture.

60 You through Your works did make manifest the everlasting fabric of the olam. You, Adon, did create the earth. You that are faithful throughout all generations, tzadik in Your mishpatim, marvelous in strength and excellence, You that are wise in creating and prudent in establishing that which You have made, that are tov in the things which are seen and faithful with them that trust on You, pitiful and compassionate, forgive us our iniquities and our unrighteousness and our transgressions and shortcomings.

2 Lay not to our account every sin of Your avadim and Your handmaids but cleanse us with the cleansing of Your emet and guide our steps to walk in kedoosha and tzedakah and singleness of lev and to do such things as are tov and well pleasing in Your sight and in the sight of our overseers.

3 Yes, Adon, make Your face to shine upon us in shalom for our tov, that we may be sheltered by Your Mighty Hand and delivered from every sin by

Your uplifted Arm. And deliver us from them that hate us wrongfully.

4 Give unity and shalom to us and to all that dwell on the earth, as You gave to our ahvot, when they called on You in emunah and emet with kedoosha, [that we may be saved,] while we render obedience to Your Almighty and most excellent Name and to our rulers and governors upon the earth.

61 You, Adon and Master, have given them the power of sovereignty through Your excellent and unspeakable might, that we knowing the tifereth and kavod which You have given them may submit ourselves to them, in nothing resisting Your will. Grant to them therefore, O Adon, health shalom, unity, stability, that they may administer the government which You have given them without failure.

2 For You, O Heavenly Master, Melech of the ages, gives to the sons of men tifereth and kavod and power over all things that are upon the earth. Adon, you direct their counsel, according to that which is tov and well pleasing in Your sight, so they administer in shalom and gentleness, with Shabbat guarding piety, the Power which You have given them, so that they may obtain Your chen.

3 O You, who alone are able to do these things and things far more exceedingly tov than these for us, we tehilla You through the Kohen HaGadol and Guardian of our naphsoth, Yahushua Ha Moshiach, through whom be the tifereth and the majesty to You both now and for all generations le-olam-va-ed. Ahmein.

62 As touching those things which befit our emunah and are most useful for a virtuous chayim,

to such as would guide our steps in kedoosha and tzedakah, we have written fully to you brethren.

2 For concerning emunah and teshuvah and genuine ahava and temperance and sobriety and patience we have handled every argument, putting you in remembrance, that you ought to please Almighty אֱלֹהֵינוּ in tzedakah and emet and long suffering with kedoosha, laying aside malice and pursuing unity in ahava and shalom, being instant in displaying gentleness; even as our ahvot, of whom we spoke of before, pleased Him, being humble minded toward their Abba and אֱלֹהֵינוּ their Creator and towards all men.

3 And we have put you in mind of these things the more gladly, since we knew well that we were writing to men who are faithful and highly accountable and have diligently searched into the Words of the teachings of אֱלֹהֵינוּ.

63 Therefore it is right for us to give heed to so great and so many examples and to submit the neck and occupying the place of obedience to take our side with them that are the leaders of our naphsoth, that ceasing from this foolish dissension we may attain to the goal which lies before us in truthfulness, keeping far from every fault.

2 For you will give us great simcha and gilah, if you render obedience to the things written by us through The Ruach HaKadosh, and root out the unrighteous anger of your jealousy, according to the entreaty which we have made for shalom and agreement in this letter.

3 And we have also sent faithful and prudent men that have walked among us from youth to old age blameless, who shall also be witnesses between you and us.

4 And this we have done that you might know that we have had and still have, every trust in you, that you should be speedily at shalom.

64 Finally may the all seeing אֵלֵינוּ and Master of all ruachim and HaAdon of all flesh, who chose HaAdon אֱלֹהֵינוּ Ha Moshiach and us through Him for a peculiar people, grant to every nephesh that is called after His excellent and kadosh Name, emunah, the fear of אֵלֵינוּ, shalom, patience, longsuffering, temperance, chastity and soberness, that they may be well pleasing to His Name, through our Kohen HaGadol and Guardian אֱלֹהֵינוּ Ha Moshiach, through whom, to Him, be tifereth and majesty, might and kavod, both now and le-olam-va-ed. Ahmein.

65 Now send back speedily to us our messengers Claudius Ephebus and Valerius Bito, together with Fortunatus also, in shalom and with simcha, to the end that they may the more quickly report the shalom and agreement which is made tefillah for and earnestly desired by us, that we also may the more speedily rejoice over your tov order.

2 The unmerited chen of our Adon אֱלֹהֵינוּ Ha Moshiach be with you and with all men in all places, who have been called by אֵלֵינוּ and through Him be tifereth and kavod, Power and greatness and eternal dominion, from the ages past and le-olam-va-ed. Ahmein. X

Enoch-Chanok To Our Forefathers

The Scroll of Ireem

- 1 The Words of the bracha of Chanok, with which he blessed the elect and tzadik, who will be;
- 2 Living in the yom of end time tribulation, when all the wicked and Torahless are to be removed. And he took up his parable and said -Chanok a tzadik man, whose eyes were opened by אֱלֹהִים, saw the vision of the Kadosh One in the shamayim, which the malachim showed me and from them I heard everything and from them I understood as I saw but not for this generation but for a remote one (final) which is to come.
- 3 Concerning the elect I said and took up my parable concerning them: The Kadosh Great One will come forth from His dwelling,
- 4 And the eternal אֱלֹהִים will tread upon the earth, (even) Har Senai, [and appear from His camp] and appear in the strength of His might from the shamayim of shamayim (future giving of Torah).
- 5 And all shall be smitten with fear and the Ireem shall quake and great fear and trembling shall seize them to the ends of the earth.
- 6 And the high mountains shall be shaken and the high hills shall be made low and shall melt like wax before the flame.
- 7 And the earth shall be fully torn in sunder and all that is in the earth shall perish and there shall be a mishpat upon all (men).

8 But with the tzadikim He will make shalom. And will protect the elect and rachamim shall be upon them. And they shall all belong to אֱלֹהִים and they shall be prospered and they shall all be blessed. And He will help them all and ohr shall appear to them and He will make shalom with them (millennial malchut).

9 And behold. He comes with ten thousands of His kadosh ones To execute mishpat upon all and to destroy all the sinful: And to convict all flesh of all the works of their ungodliness which they have sinful committed and of all the hard things which sinful sinners have spoken against Him. (Quoted in Jude referring to מַלְאָכִים's return.)

2 Observe everything that takes place in the shamayim, how they do not change their orbits and the luminaries which are in the shamayim, how they all rise and set in order each in its season and;

2 Transgress not against their appointed order. Behold the earth and give heed to the things which take place upon it from the first to the last, how steadfast they are, how none of the things in the earth;

3 Change; but all the works of אֱלֹהִים appear to you. Behold the summer and the winter, how the whole earth is filled with mayim and clouds and dew and rain lie upon it.

3 Observe and see how (in the winter) all the eytzim seem as though they had withered and shed all their leaves, except fourteen eytzim, which do not lose their foliage but retain the old foliage from two to three years until the new comes.

4 And again, observe the yamim of summer, how the shemesh is above the earth over against it. And

you seek shade and shelter by reason of the heat of the shemesh and the earth also burns with growing heat and so you cannot tread in the earth or on a rock by reason of its heat.

5 Observe how the eytzim cover themselves with green leaves and bear fruit: so give heed and know with regard to all His works and recognize how He that lives le-olam-va-ed has made them so.

2 And all His works go on from year to year le-olam-va-ed ; and all the tasks which they accomplish for Him and their tasks change not but according as אֱלֹהִים has ordained so is it done.

3 And behold how the sea and the rivers in like manner accomplish and change not their tasks from His mitzvoth.

4 But you have not been steadfast, nor done the mitzvoth of אֱלֹהִים but you have turned away and spoken proud and hard words with your impure mouths against His greatness. Oh, you hard-hearted, you shall find no shalom.

5 Therefore shall you curse your yamim and the years of your chayim shall perish and the years of your destruction shall be multiplied in eternal curses and you shall find no rachamim.

6 a: In those yamim you shall make your names an eternal curse to all the tzadikim,

6 b: And by you shall all who curse, curse and all the sinners and Torahless shall curse you,

6 c: And for you The Torahless there shall be a curse,

6 d: And all the kidushim shall rejoice,

6 e: And there shall be forgiveness of sins (through אֱלֹהִים),

6 f: And every rachamim and shalom and forbearance:

6 g: There shall be salvation-Yahushua for them, a tov ohr.

6 h: And for all of you sinners there shall be no salvation-(through $\text{ow}\text{f}\text{a}\text{z}$),

6 i: But on you all shall abide a curse.

7 a: But for the elect there shall be ohr and simcha and shalom,

7 b: And they, the meek shall inherit the earth (quoted by Messiah in Matthew).

8 And then there shall be bestowed upon the elect chochmah and they shall all live and never again sin, either through ungodliness or through pride: but they who are wise shall be humbled.

9 And they shall not again transgress, nor shall they sin all the yamim of their chayim, nor shall they die of (the divine) anger or wrath but they shall complete the number of the yamim of their chayim.

10 And their lives shall be increased in shalom and the years of their simcha shall be multiplied, in eternal gilah and shalom, all the yamim of their chayim (eternal chayim).

6 And it came to pass when the children of men had multiplied that in those yamim were born to;
2 Them beautiful and comely daughters. And the malachim, the children of the shamayim, saw and lusted after them and said to one another: 'Come; let us choose us wives from among the children of men;

3 And beget us children. And Semyaza, who was their leader, said to them: 'I fear you will not;

4 Indeed agree to do this deed and then I alone shall have to pay the penalty of a great sin. And they all answered him and said: 'Let us all swear an oath and all bind ourselves by mutual vows;

5 Not to abandon this plan but to do this thing fully in one accord. Then they swore all together and bound themselves;

6 By mutual agreement on the plan. And they were in all two hundred; who descended in the yamim of Yared on the summit of Har Hermon and they called it Har Hermon because they had sworn (forbidden) vows;

7 And bound themselves by mutual vows upon it. And these are the names of their leaders: Semyaza, their leader, Araklba, Rameel, Kokavlel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal,.

8 Asael, Armaros, Batarel, Ananel, Zaqel, Samsapeel, Satarel, Turel, Yomyael, Sariel. These are their chiefs of tens.

7 And all the others together with them took to themselves wives and each chose for himself one (note that they were monogamous not polygynous to do the most concentrated damage) and they began to go in to them and to defile themselves with them and they taught them charms;

2 And enchantments and the cutting of roots and made them acquainted with plants. And they;

3 Became pregnant and they bare great Giants, whose height was three thousand ells (15 feet or more): Who consumed;

4 All the acquisitions of men. And when men could no longer sustain them, the Giants turned against;

5 Them and devoured mankind. And they began to sin against birds and beasts and reptiles and 6 fish and to devour one another's flesh and drink the dahm. Then the earth laid accusation against the Torahless ones.

8 And Azazel (See Lev. Ch. 16 where Moshe knew Chanok's teachings & called the goat for sin the

Azazel) taught men to make swords and knives and shields and breastplates and made known to them the metals of the earth and the art of working them and bracelets and ornaments and the use of antimony and the beautifying of the eyelids and all kinds of costly stones and all;

2 Coloring arts. And there arose much godlessness and men committed fornication and they;

3 Were led astray and became corrupt in all their derachot. Semyaza taught enchantments and root-cuttings, 'Armaros the resolving of enchantments, Baraqiyal (taught) astrology, Kokavel the constellations, Ezeqeel the da'at of the clouds, Araquel the signs of the earth, Shamsiel the signs of the shemesh and Sariel the course of the yarayach.

4 And as men perished, they cried and their cry went up to the shamayim.

9 And then Mikael, Uriel, Raphael and Gavriel looked down from the shamayim and saw much dahm being;

2 Shed in the earth and all Torah-less-ness being worked in the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their crying up to the gates of the shamayim.

3 And now to you, oh kadosh ones of the shamayim, the beings of men make their cry, saying, Bring our cause;

4 Before אֱלֹהִים. And they said to אֱלֹהִים of the ages: 'אֱלֹהִים of all adonim, אֱלֹהִים of all ahlahim, Melech of all melechim and אֱלֹהִים of all the ages, the kesay of Your esteem (stands) to all the generations of the;

5 Ages and Your Name is kadosh and exalted and blessed to all the ages. You have made all things and Power over all things You have: and all things are naked and open in Your sight and You see all

6 Things and nothing can hide itself from You. You see what Azazel has done, who has taught all unrighteousness in the earth and revealed the eternal secrets, which were (preserved) in the shamayim, which

7 Men were striving to learn: And Semyaza, to whom You have given authority to bear rule over his associates.

8 And they have gone into the daughters of men in the earth and have slept with the 9 women and have defiled themselves and revealed to them all kinds of sins. And the women have;

10 Borne Giants and the whole earth has thereby been filled with dahm and unrighteousness. And now, behold, the beings of those who have died are crying and making their cries to the gates of the shamayim and their lamentations have ascended: and cannot cease because of the Torahless deeds which are;

11 Wrought in the earth.

12 And You know all things before they come to pass and You see these things and You do allow them and You do not tell us what we are to do to them in regard to these acts.

10 Then said אִלְלֵז, the Kadosh and Great One spoke and sent Uriel to the son of Lamech,
2 And said to him: 'Go to Noah and tell him in my Name Hide yourself. And reveal to him the end that is approaching: that the whole earth will be destroyed and a deluge is about to come;
3 Upon the whole earth and will destroy all that are on it. And now instruct him that he may escape;
4 And his zera may be preserved for all the generations of the earth. And again אִלְלֵז said to Raphael (El heals): 'Bind Azazel hand and foot and expel him into the darkness: and make an opening;

5 In the midbar, which is in Dudael and expel him in it.

6 And place upon him rough and jagged rocks and cover him with darkness and let him abide there (in Tartaros under Mt Hermon) le-olam-va-ed and cover his face that he may, not see any ohr.

7 And on the yom of the great mishpat, he shall be expelled into the fire. And heal the earth which the malachim have corrupted and proclaim the healing of the earth, that they may heal the plague and that all the children of men may not perish through all the secret things that the;

8 Ireem have disclosed and have taught their sons. And the whole earth has been corrupted:

9 Through the works that were taught by Azazel: to him ascribe all sin. (See how on Yom Kippur all sins were laid on Azazel in fulfillment of this proclamation in Lev. 16.) And to Gavriel said אףאז: 'Proceed against the bastards and the reprobates and against the children of fornication: and destroy [the children of fornication and] the children of the Ireem from among men [and cause them to go forth]: send them one against the other that they may destroy each other in;

10 Battle: for length of yamim shall they not have. And no request that they (i.e. their ahvot) make of you shall be granted to their ahvot on their behalf; for they tikvah to live an eternal chayim and:

11 That each one of them will live five hundred years. And אףאז said to Mikael: 'Go, bind Semyaza and his associates who have united themselves with women so as to have defiled themselves:

12 With them, in all their uncleanness. And when their sons have slain one another and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of

the earth, until the yom of their mishpat and of their consummation, until the mishpat that is;

13 Le-olam-va-ed is consummated (If a generation is 100 years roughly, then they are chained until they are loosed just after the millennial malchut; this is confirmed in Revelation Ch. 20:3 where s.a.tan is loosed after the 7,000 years for final mishpat). In those yamim they shall be led off to the abyss of fire (after the millennium): and:

14 To the torment and the prison in which they shall be confined le-olam-va-ed. And whosoever shall be condemned and destroyed, will from then be bound together with them to the end of all:

15 Generations (men and demons will share the same fate without redemption in $\sigma\omega\tau\alpha\tau\epsilon$). And destroy all the ruachim of the reprobate and the children of the Ireem because;

16 They have wronged mankind. Destroy all evil men from the face of the earth and let every evil work come to an end: and let the plant of tzedakah and emet appear: and it shall prove a bracha; the works of tzedakah and emet' shall be planted in emet and simcha le-olam-va-ed (by the cleansing floods).

17 And then shall all the tzadikim escape and shall live until they beget thousands of children and all the yamim of their youth and their old age shall they complete in shalom.

18 And then shall the whole earth be tilled in tzedakah and shall all be planted with eytzim and;

19 Be full of brachot. And all desirable eytzim shall be planted on it and they shall plant vines on it: and the vine which they plant on it shall yield wine in abundance and as for all the zera which is sown on it each measure (of it) shall bear a thousand and each measure of olives shall yield:

20 Ten presses of oil. And cleanse the earth from all oppression and from all unrighteousness and from all sin and from all godlessness: and all the uncleanness that is done in the earth;

21 Destroy it from off the earth. And all the children of men shall become tzadikim and all goyim;

22 Shall offer adoration and shall tehilla Me and all shall worship Me.

23 And the earth shall be cleansed from all defilement and from all sin and from all punishment and from all torment and I will never again send (floods) upon it from generation to generation and le-olam-va-ed.

11 And in those yamim I will open the store chambers of bracha which are in the shamayim, so as to send;

2 Them down in the earth, over the work and labor of the children of men. And emet and shalom shall be associated together throughout all the yamim of the earth and throughout all the generations of men' (Millennial malchut).

12 Before these things Chanok was hidden and no one of the children of men knew where he was;

2 Hidden, or where he lived, or what had become of him. And his activities-ministry had to do with the Ireem and his yamim were with the kadosh ones in the shamayim learning.

3 And I Chanok was bracha אֵלֹהִים of majesty and The Melech of the Ages and Look, the Ireem;

4 Called me-Chanok the scribe- and said to me:

'Chanok, you scribe of tzedakah, go, declare to the Ireem of the shamayim who have left the high shamayim, the kadosh eternal place and have defiled themselves with women and have done as

the children of earth do and have taken to themselves;

5 Wives: You have worked great destruction in the earth:

6 And you shall have no shalom nor forgiveness of sin: and inasmuch as they delight themselves in their children, the murder of their beloved ones shall they see and over the destruction of their children shall they lament and shall make supplication to eternity,

7 But rachamim and shalom shall you not attain. (it is amazing how these demons loved their children, even though they were part human and part ruach; this love was warped as demons cannot love like humans can).

13 And Chanok went and said: 'Azazel, you shall have no shalom: a severe sentence has gone forth; 2 Against you to put you in bonds: And you shall not have rachamim nor requests granted to you because of the unrighteousness which you have taught and because of all the works of Torahlessness.

3 And unrighteousness and sin which you have showed to men. Then I went and spoke to them all;

4 Together and they were all afraid, with fear and trembling seized them. And they sought me (Chanok) to draw up a petition for them that they might find forgiveness and to read their petition in the presence;

5 Of אִיִּים of the shamayim. For from then on they could not speak (with Him) nor lift up their;

6 Eyes to the shamayim for the shame of their sins for which they had been condemned. Then I wrote out their petition and the tefillah in regard to their ruachim and their deeds individually and in regard to their;

7 Requests that they should have forgiveness and length of yamim. And I went off and sat down at the mayim of Dan, in the land of Dan, to the south of the western parts of Hermon (where they resided in Tarartos): I read their petition until I fell;
8 Asleep. And behold a dream came to me and visions fell down upon me and I saw visions of chastisement and a voice came bidding me to tell it to the sons of the shamayim and reprimand them.
9 And when I awoke, I came to them and they were all sitting gathered together, weeping in;
10 'Abelsyail, which is between Lebanon and Seneser, with their faces covered (under Mt. Hermon). And I recounted before them all the visions which I had seen in my sleep and I began to speak the Words of tzedakah and to reprimand the heavenly Ireem.

14 The sefer of the Words of tzedakah and of the reprimands of the eternal Ireem in accordance;
2 With the command of the Kadosh Great One in that vision. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to;
3 Speak with and understand with the lev. As He has created and given to man the Power of binah The Word of chochmah, so has He created me also and given me the Power of reprimanding;
4 The Ireem, the children of the shamayim (See Luke 10:18-19) ; this is the same exact authority we have as *אנשי*'s disciples). I wrote out your petition and in my vision it appeared this derech, that your petition will not be granted to you throughout all the yamim of eternity and that mishpat;
5 Has been finally passed upon you: yes (your petition) will not be granted to you.

And from now on you shall not ascend into the shamayim to all eternity and in bonds of the earth the decree;

6 Has gone forth to bind you for all the yamim of the earth. And (that) previously you shall have seen the destruction of your beloved sons and you shall have no pleasure in them but they shall fall before;

7 You by the sword. And your petition on their behalf shall not be granted, nor your own tefillot: even though you weep and make tefillah and speak all the right words contained in the writing which I have;

8 Written. And the vision was showed to me like this: Behold, in the vision clouds invited me and a mist summoned me and the course of the chochavim and the lightning sped and hastened me and the ruachim in;

9 The vision caused me to fly and lifted me upward and bore me into the shamayim. And I went in until I drew near to a wall which is built of crystals and surrounded by tongues of fire: and it began to scare;

10 Me. And I went into the tongues of fire and drew near to a large bayit which was built of crystals: and the walls of the bayit were like a smooth floor (made) of crystals and its groundwork was;

11 Of crystal. Its ceiling was like the derech of the chochavim and the lightning and between them were;

12 Fiery cheruvim and their shamayim was (clear as) mayim. A flaming fire surrounded the walls and its.

13 Windows blazed with fire. And I entered into that bayit and it was hot as fire and cold as ice: there.

14 Were no delights of chayim in it: fear covered me and trembling got hold of me. And as I quaked;

15 And trembled, I fell upon my face. And I beheld a vision and lo. There was a second bayit, greater;
16 Than the former and the entire window stood open before me and it was built of flames of fire. And in every respect it so excelled in splendor and magnificence that I cannot describe to;
17 You its splendor and its beauty. And its floor was of fire and above it was lightning and the derech;
18 Of the chochavim and its ceiling also was flaming fire. And I looked and saw in it a lofty kesay: its appearance was as crystal and the wheels of it as the shining shemesh and there was the vision of;
19 Cheruvim. And from underneath the kesay came streams of flaming fire so that I could not look;
20 At it. And the Great Esteem sat thereon and His raiment shone more brightly than the shemesh and;
21 Was whiter than any snow. None of the malachim could enter and could behold His face by reason;
22 Of the magnificence and esteem and no flesh could behold Him. The flaming fire was around about Him and a great fire stood before Him and none around could draw near Him: ten thousand times;
23 Ten thousand (stood) before Him, yet He needed no counselor. And the most kadosh ones who were;
24 Near to Him did not leave by lyla nor depart from Him by yom. And until then I had been prostrate on my face, trembling: and אֱלֹהִים called me with His own mouth and said to me:
25 Come here, Chanok and hear My Word.
26 And one of the kadosh ones came to me and awoke me and He made me rise up and approach the door: and I bowed my face down.

15 And He answered and said to me and I heard His voice: 'Fear not, Chanok, you tzadik;

2 Man and scribe of tzedakah: approach here and hear My voice. And go, say to the Ireem of the shamayim, who have sent you to intercede for them: You should intercede for men and not men;

3 For you: Why have you left the high, kadosh and eternal shamayim and lain with women and defiled yourselves with the daughters of men and taken to yourselves wives and done like the children;

4 Of earth and begotten Giants (as your) sons? And though you were kadosh, spiritual, living in the eternal chayim, you have defiled yourselves with the dahm of women and have begotten (children) with the dahm of flesh and, as the children of men, you have lusted after flesh and dahm as those also do who die;

5 And perish. Therefore have I given them wives also that they might impregnate them and beget;

6 Children by them, that now nothing might be wanting to them in the earth. But you malachim were formerly;

7 Spiritual, living the eternal chayim and immortal for all generations of the earth. And therefore I have not appointed wives for you; for as for the spiritual ones of the shamayim, the shamayim is their dwelling.

8 And now, the Giants, who are produced from the ruachim and flesh, shall be called evil ruachim upon;

9 The earth and in the earth shall be their dwelling. Evil ruachim have proceeded from their bodies; because they are born from both men and from the kadosh Ireem is their beginning and their primal origin;

10 They shall be evil ruachim in the earth and evil ruachim shall they be called.

11 And the ruachim of the Giants afflict, oppress, destroy, attack, do battle and work destruction in the

earth and cause trouble: they take no food but nevertheless they hunger and thirst and cause offences.

12 And these ruachim shall rise up against the children of men and against the women because they have proceeded from them.

16 From the yamim of the slaughter and destruction and death of the Naphaleem, from the beings of whose flesh the ruachim, having gone forth, shall destroy without incurring immediate mishpat - so shall they destroy until the yom of the consummation, the great mishpat in which the age shall be;

2 Consummated, over the Ireem and The Torahless, yes, they shall be wholly consummated. And now as to the Ireem who have sent you to intercede for them, who had been before in the shamayim, (say to them):

3 You have been in the shamayim but all the sods had not yet been revealed to you and you knew worthless ones and these in the hardness of your levavot you have made known to the women and through these sods women and men work much evil in the earth.

4 Say to them therefore: You will have no shalom.

17 And they took and brought me to a place in which those who were there were like flaming fire, 2 And, when they wished, they appeared as men. And they brought me to the place of darkness and to a har the point of whose summit reached to the shamayim. 3 And I saw the places of the luminaries and the treasuries of the chochavim and of the thunder and in the uttermost depths, where there were;

4 A fiery bow and arrows and their quiver and a fiery sword and all the lightning. And they took;

5 Me to the living mayim and to the fire of the west, which receives every setting of the shemesh. And I came to a river of fire in which the fire flows like mayim and discharges itself into the Great Sea towards;

6 The west. I saw the great rivers and came to the great river and to the great darkness and went;

7 To the place where no flesh walks. I saw the mountains of the darkness of winter and the place;

8 Where all the mayim of the deep flow. I saw the mouths of all the rivers of the earth and the mouth of the deep.

18 I saw the treasuries of all the ruachim: I saw how He had furnished with them the whole creation;

2 And the firm foundations of the earth. And I saw the corner-stone of the earth: I saw the four;

3 Ruachim which bear [the earth and] the firmament of the shamayim. And I saw how the ruachim stretch out the vaults of the shamayim and have their stations between the shamayim and earth: these are the pillars;

4 Of the shamayim. I saw the ruachim of the shamayim which turn and bring the circumference of the shemesh and;

5 All the chochavim to their setting. I saw the ruachim in the earth carrying the clouds: I saw the paths;

6 Of the malachim. I saw at the end of the earth the firmament of the shamayim above. And I proceeded and saw a place which burns yom and lyla, where there are seven mountains of magnificent stones,

7 Three towards the east and three towards the south. And as for those towards the east, one was

of colored stone and one of pearl and one of jacinth and those towards the south of red stone.

8 But the middle one reached to the shamayim like the kesay of אֶרֶב, of alabaster and the summit of the, kesay was of sapphire.

9 And I saw a flaming fire. And beyond these mountains is a region the end of the great earth:

10 There the shamayim were completed.

11 And I saw a deep abyss, with columns of heavenly fire and among them I saw columns of fire fall, which were beyond measure alike in;

12 The height and the depth. And beyond that abyss I saw a place which had no firmament of the shamayim above and no firmly founded earth beneath it: there was no mayim upon it and no;

13 Birds but it was a waste and horrible place. I saw there seven chochavim like great burning mountains,

14 And to me, when I inquired regarding them, the malach said: 'this place is the end of the shamayim and earth: this has become a prison-Tartaros for the chochavim and the host of the shamayim.

15 And the chochavim which roll over the fire are they which have transgressed the mitzvah of אֶרֶב in the beginning of their rising because they did not come forth at their appointed times.

16 And He was angry with them and bound them until the time when their guilt should be consummated (even) for ten thousand years.

19 And Uriel said to me: 'Here shall stand the malachim who have connected themselves with women (through intercourse) and their ruachim assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as ahlahim, (here shall they stand,) until the yom of the great mishpat in;

2 Which they shall be judged until they are destroyed. And the women also of the malachim who 3 went astray shall become sirens. And I, Chanok, alone saw the vision, the ends of all things: and no man shall see as I have seen.

20 These are the names of the kadosh malachim;

2 Who watch. Uriel, one of the kadosh malachim, who is;

3 Over the earth and over Tartaros. Raphael, one of the kadosh malachim, who is over the ruachim of men.

4 Raguel, one of the kadosh malachim who takes vengeance in the earth of the luminaries.

5 Mikael, one of the kadosh malachim, to wit,

6 He that is set over the largest part of mankind and over chaos-war. Saraqael,

7 One of the kadosh malachim, who is set over the ruachim, who sin in the ruach. Gavriel, one of the kadosh

8 Malachim, who is over Paradise and the serpents and the Cheruvim. Remiel, one of the kadosh malachim, whom אִרְאֵל set over those who arise (resurrect).

21 And I proceeded to where things were chaotic.

2 And I saw there something horrible: I saw neither;

3 The shamayim above nor a firmly founded earth but a place chaotic and horrible. And there I saw;

4 Seven chochavim of the shamayim bound together in it, like great mountains and burning with fire. Then;

5 I said: 'For what sin are they bound and on what account have they been expelled in here? Then said Uriel, one of the kadosh malachim, who was

with me, who was chief over them and said:

'Chanok, why;

6 Do you ask and why are you eager for the emet?

These are of the number of the chochavim of the shamayim, which have transgressed the mitzvah of אִף־אֵז and are bound here until ten thousand years,

7 The time entailed by their sins, are consummated.

And from there I went to another place, which was still more horrible than the former and I saw a horrible thing: a great fire there which burnt and blazed and the place was cleft as far as the abyss, being full of great descending columns of;

8 Fire: neither its fullness or magnitude could I see, nor could I conjecture. Then I said: 'How;

9 Fearful is the place and how terrible to look upon.

Then Uriel, one of the kadosh malachim who was with me, answered me and said to me: 'Chanok, why have you such fear? And;

10 I answered: 'Because of this fearful place and because of the spectacle of the pain.

11 And he said to me: 'This place is the prison of the malachim and here they will be imprisoned le-olam-va-ed.

22 And there I went to another place and the har of hard rock.

2 And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at.

3 Then Raphael, one of the kadosh malachim who was with me, answered and said to me: 'These hollow places have been created for this very purpose, that the ruachim of the beings of the dead should;

4 Assemble in it, yes that all the beings of the children of men should assemble here. And these places have been made to receive them until the

yom of their mishpat and until their appointed period, until the great mishpat (comes) upon them. I saw (the ruach of) a dead man making petition,
5 And his voice went forth to the shamayim and made petition. And I asked Raphael, the malach who was;

6 With me and I said to him: 'This ruach which makes petition, whose is it, whose voice goes forth and makes petition to the shamayim?

7 And he answered me saying: 'This is the ruach which went forth from Avel, whom his brother Cayin slew and he makes his petition against him until his zera is destroyed from the face of the earth and his zera is annihilated from among the zera of men.

8 Then I asked regarding it and regarding all the hollow places: 'Why is one separated from the other?

9 And he answered me and said to me: 'These three have been made that the ruachim of the dead might be separated. And such a division has been made (for) the ruachim of the tzadikim, in which there is the bright spring of;

10 Mayim. And such has been made for sinners when they die and are buried in the earth and mishpat has not been executed on them in their;

11 Lifetime. Here their ruachim shall be set apart in this great pain until the great yom of mishpat and punishment and torment of those who curse le-olam-va-ed and retribution for their ruachim.

12 There He shall bind them le-olam-va-ed. And such a division has been made for the ruachim of those who make their petition, who make disclosures concerning their destruction, when they were slain in the yamim;

13 Of the sinners. Such has been made for the ruachim of men who were not tzadikim but sinners, who were complete in transgression and of the

transgressors they shall be companions: but their ruachim shall not be slain in the yom of mishpat nor shall they be raised from there.

14 Then I blessed אֱלֹהֵי of esteem and said: 'Blessed be my אֱלֹהֵי of tzedakah, who rules le-olam-va-ed.

23 From there I went to another place to the west of the ends of the earth.

2 And I saw a burning fire which ran without resting,
3 And paused not from its course yom or lyla but (ran) regularly. And 4 I asked saying: 'What is this which rests not? Then Raguel, one of the kadosh malachim who was with me, answered me and said to me: 'This course of fire which you have seen is the fire in the west which persecutes all the luminaries of the shamayim.

24 And from there I went to another place of the earth and he showed me a har range of;
2 Fire which burnt yom and lyla. And I went beyond it and saw seven magnificent mountains all differing each from the other and the stones (of it) were magnificent and beautiful, magnificent as a whole, of exalted appearance and fair exterior: three towards the east, one founded on the other and three towards the south, one upon the other and deep rough ravines, no one of which;
3 Joined with any other. And the seventh har was in the midst of these and it excelled those;
4 In height, resembling the seat of a kesay: and fragrant eytzim encircled the kesay. And among them was an eytz such as I had never yet smelled, neither was any among them nor were others like it: it had a fragrance beyond all fragrances and its leaves and blooms and wood wither not le-olam-va-ed:

5 And its fruit is beautiful and its fruit resembles the dates of a palm. Then I said: 'How beautiful is this eytz and fragrant and its leaves are fair and its blooms very delightful in appearance.

6 Then answered Mikael, one of the kadosh and esteemed malachim who was with me and was their leader.

25 And he said to me: 'Chanok, why do you ask me regarding the fragrance of the eytz,

2 And why do you wish to learn the emet? Then I answered him saying: 'I wish to;

3 know about everything but especially about this eytz. And he answered saying: 'This high har which you have seen, whose summit is like the kesay of אֶלֶּהֶם, is His kesay, where the Kadosh Great One, אֶלֶּהֶם of Esteem, the Eternal Melech, will sit, when He shall come down to visit;

4 The earth with tovness. And as for this fragrant eytz no mortal is permitted to touch it until the great mishpat, when He shall take vengeance on all and bring (everything) to its consummation;

5 Le-olam-va-ed. It shall then be given to the tzadik and kadosh. Its fruit shall be for food to the elect: it shall be transplanted to the Kadosh Place, to the Beit HaMikdash of אֶלֶּהֶם, the Eternal Melech.

6 Then shall they rejoice with simcha and be glad and into the kadosh place shall they enter; and its fragrance shall be in their bones and they shall live a long chayim in the earth, Such as your ahvot lived: And in their yamim shall no sorrow or plague or torment or calamity touch them.

7 Then I blessed אֶלֶּהֶם of Esteem, the Eternal Melech, who has prepared such things for the tzadikim and has created them and promised to give it to them.

26 And I went from there to the middle of the earth and I saw a blessed place in which there were;

2 Eytzim with branches abiding and blooming. And there I saw a kadosh har, 3 And underneath the har to the east there was a stream and it flowed towards the south. And I saw towards the east another har higher than this and between them a deep and narrow.

4 Ravine: in it also ran a stream underneath the har. And to the west of it there was another har, lower than the former and of small elevation and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains.

5 And all the ravines were deep and narrow, (being formed) of hard rock and eytzim were not planted upon them.

6 And I marveled at the rocks and I marveled at the ravine, yes, I marveled very much.

27 Then said I: 'for what object is this blessed land, which is entirely filled with eytzim and this; 2 Cursed valley between? Then Uriel, one of the kadosh malachim who was with me, answered and said: 'This cursed valley-Gei Heinom, is for those who are cursed le-olam-va-ed: here shall all the cursed gather together who utter with their lips against אַף־אָז unseemly words and of His esteem speak hard things. Here shall they be gathered together and here;

3 Shall be their place of mishpat. In the yamim ha-acharonim there shall be upon them the spectacle of tzadik mishpat in the presence of the tzadikim le-olam-va-ed: here shall the merciful bless אַף־אָז of esteem, the Eternal Melech.

4 In the yamim of mishpat over the former, they shall bless Him for the rachamim in accordance with 5 which He has assigned them (their lot). Then I blessed אִיָּאָז of Esteem and set forth His esteem and lauded Him with esteem and kavod.

28 And there I went towards the east, into the midst of the har range of the midbar and;
2 I saw a midbar and it was solitary, full of eytzim and plants. And mayim gushed forth from;
3 Above. Rushing like a copious watercourse [which flowed] towards the north-west it caused clouds and dew to ascend on every side.

29 And there I went to another place in the midbar and approached to the east of this har;
2 Range. And there I saw aromatic eytzim exhaling the fragrance of frankincense and myrrh and the eytzim also were similar to the almond eytz.

30 Beyond these, I went afar to the east,
2 And I saw another place, a valley (full) of mayim. And:
3 In it there was an eytz, the color of fragrant eytzim such as the mastic. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

31 And I saw other mountains and among them were groves of eytzim and there flowed forth from;
2 Them nectar, which is named sarara and galbanum. And beyond these mountains I saw another har to the east of the ends of the earth, where aloe-eytzim and all the eytzim were were full;
3 Of stacte, being like almond-eytzim. And when one burnt it, it smelt sweeter than any fragrant odor. [The eytz of the da'at of tov and evil]

32 And after these fragrant odors, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant eytzim and cinnamon and pepper.

2 And there I went over the summits of all these mountains, far towards the east of the earth and passed above the Erythraean Sea and went far from it and passed over the malach Zotiel. And I came to the Garden of the Tzadikim,

3 And saw from afar off eytzim more numerous than these eytzim and two great eytzim there, very great, beautiful and exalted and magnificent and the eytz of da'at-daat, whose kadosh fruit they ate and knew great chochmah.

4 That eytz is in height like the fir and its leaves are like (those of) the carob eytz: and its fruit;

5 Is like the clusters of the vine, very beautiful: and the fragrance of the eytz penetrates afar.

6 Then I said: 'How beautiful is the eytz and how attractive is its look. Then Raphael the kadosh malach, who was with me, answered me and said: This is the eytz of chochmah and evil, of which your old abba and your aged Emma, who were before you, have eaten and they learned chochmah and their eyes were opened,

7 And they knew that they were naked and they were driven out of the garden.

33 And from there I went to the ends of the earth and saw there great beasts and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other. And to the east of those beasts I saw the ends of the earth where the shamayim;

2 Rests and the windows of the shamayim open.
And I saw how the chochavim of the shamayim
come forth and;

3 I counted the windows out of which they proceed
and wrote down all their outlets, of each individual
chochav by itself, according to their number and
their names, their courses and their positions and
their 4 times and their chodashem, as Uriel the
kadosh malach who was with me showed me. He
showed all things to me and wrote them down for
me: also their names he wrote for me and their torot
and their companies.

34 And from there I went towards the north to the
ends of the earth and there I saw a great and;

2 Exalted device at the ends of the whole earth. And
here I saw three windows of the shamayim open in
the shamayim: through each of them proceed north
ruachim: when they blow there is cold, hail, frost,
3 Snow, dew and rain. And out of one window they
blow for tov: but when they blow through the other
two windows, it is with violence and affliction in the
earth and they blow with violence.

35 And from there I went towards the west to the
ends of the earth and saw, there three windows of
the shamayim open such as I had seen in the east,
the same number of windows and the same number
of outlets.

36 And from there I went to the south to the ends
of the earth and saw there three open windows;
2 Of the shamayim: and from there come dew, rain
and ruach. And from there I went to the east to the
ends of the shamayim and saw here the three
eastern windows of the shamayim open and small
windows.

3 Above them. Through each of these small windows pass the chochavim of the shamayim and run their course to the west on the derech which is showed to them.

4 And as often as I saw things, I always blessed אֱלֹהֵינוּ of Esteem and I continued to bless אֱלֹהֵינוּ of Esteem who has done great and exalted wonders, to show the greatness of His work to the malachim and to ruachim and to men,

5 That they might tehilla His work and all His creation: that they might see the work of His might;

6 And tehilla the great work of His Hands and bless Him le-olam-va-ed.

The Scroll of Parables

37 The second vision which he saw, the vision of chochmah -which Chanok the son of Yared, the son;

2 Of Mahalalel, the son of Kainan, the son of Enosh, the son of Seth, the son of Ahdahm, saw. And this is the beginning of the Words of chochmah which I lifted up my voice to speak and say to those which dwell in the earth: Hear all you men of old time and see, you that come after, the Words of the Kadosh.

3 One which I will speak before אֱלֹהֵינוּ Tzevaot. It would be better to declare (them only) to the men of old time but even to those that come after we will not withhold the beginning of chochmah.

4 Until the present yom such chochmah has never been given by אֱלֹהֵינוּ Tzevaot, as I have received according to my insight, according to the tov pleasure of אֱלֹהֵינוּ Tzevaot by whom the lot of:

5 Eternal chayim has been given to me. Now three Parables were imparted to me and I lifted up my voice and recounted them to those that dwell in the earth.

38 When the kehilla of the tzadikim shall appear and sinners shall be judged for their sins and shall be driven from the face of the earth:

2 And when the Tzadik One shall appear before the eyes of the tzadikim, whose elect works hang upon אִתָּךְ Tzevaot and ohr shall appear to the tzadikim and the elect who dwell in the earth; then where will be the dwelling of the sinners and where will be the resting-place of those who have denied אִתָּךְ

Tzevaot? It had been tov for them if they had not been born (quoted by אִתָּךְ regarding Judas, who did deny The Set Apart One in Matthew 26:24).

3 When the secrets of the tzadikim shall be revealed and the sinners judged and The Torahless driven from the presence of the tzadikim and elect,

4 From that time on, those that possess the earth shall no longer be powerful and exalted: And they shall not be able to behold the face of the Kadosh One, for אִתָּךְ Tzevaot has caused His ohr to appear on the face of the kadosh, tzadik and elect.

5 Then shall the melechim and the mighty perish and be given into the hands of the tzadikim and kidushim.

6 And then none shall seek for themselves rachamim from אִתָּךְ Tzevaot; for their chayim is at an end.

39 And it shall come to pass in those yamim that elect and kadosh children, b'nai ahlahim, will descend from the;

2 High shamayim and their zera will become one with the children of men. And in those yamim Chanok received scrolls of zeal and wrath and scrolls of disquiet and expulsion. And rachamim shall not be accorded to them, says אִתָּךְ Tzevaot.

3 And in those yamim a whirlwind carried me off from the earth and set me down at the end of the shamayim.

4 And there I saw another vision, the dwelling-places of the kadosh and the resting-places of the tzadikim.

5 Here my eyes saw their dwellings with His tzadik malachim and their resting-places with the kadosh. And they petitioned and interceded and made tefillah for the children of men and tzedakah flowed before them as mayim and rachamim like dew upon the earth: So it is among them le-olam-va-ed.

6a: And in that place my eyes saw the Anointed One of tzedakah and of emunah (Messiah מָשִׁיחַ),

6 b: And tzedakah shall prevail in His yamim. And the tzadikim and elect shall be without number before Him le-olam-va-ed (salvation).

7a: And I saw His dwelling-place under the wings of אֲזַיְתָוֹת Tzevaot.

7b: And all the tzadikim and elect before Him shall be as strong as fiery lights and their mouths shall be full of brachot and their lips extol The Name of אֲזַיְתָוֹת Tzevaot and tzedakah shall never fail before Him.

8 There I wished to dwell and my ruach longed for that dwelling-place: And there until now has been my portion, for so has it been established concerning me before אֲזַיְתָוֹת Tzevaot (living among the malachim).

9 In those yamim I praised and extolled The Name of אֲזַיְתָוֹת Tzevaot with brachot and tehilot because He has destined me for bracha and esteem according to the tov pleasure of אֲזַיְתָוֹת Tzevaot:

10. For a long time my eyes regarded that place and I blessed Him and praised Him, saying: 'Blessed is He and may He be blessed from the beginning and le-olam-va-ed.

11 And before Him there is no ceasing. He knows before the earth was created what is le-olam-va-ed and what will be from;

12 Generation to generation. Those who sleep not bless You: they stand before Your esteem and bless, tehilla and extol, saying: Kadosh, Kadosh, Kadosh, is אֱלֹהֵינוּ Tzevaot: He fills the earth with Ruachim;

13 And here my eyes saw all those who sleep not: they stand before Him and bless and say: 'blessed are You and blessed be The Name of אֱלֹהֵינוּ le-olam-va-ed. And my face was changed; for I could no longer behold more.

(The Four Creatures of Revelation Identified)

40 And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude;

2 Beyond number and reckoning, who stood before אֱלֹהֵינוּ Tzevaot. And on the four sides of אֱלֹהֵינוּ Tzevaot I saw four presences (four creatures, same as in the Scroll of Revelation which refers this passage), different from those that sleep not and I learned their names: for the malach that went with me made known to me their names and showed me all the hidden things.

3 And I heard the voices of those four presences (creatures) as they uttered tehillot before אֱלֹהֵינוּ of esteem.

4. The first voice blesses אֱלֹהֵינוּ Tzevaot le-olam-va-ed.

5 And the second voice I heard give brachot to;

6 The Anointed One (pre-existent-Yahushua) and the elect ones who hang upon אֱלֹהֵינוּ Tzevaot. And the third voice I heard make tefillah and intercede for those who dwell in the earth and supplicate in The Name of אֱלֹהֵינוּ Tzevaot.

7 And I heard the fourth voice fending off the demons-shedim* and forbidding them to come before אַף־אֵל;

8 Of Hosts to accuse those who dwell in the earth. After that I asked the malach of shalom who went with me, who showed me everything that was hidden: 'Who are these four presences which I have;

9 Seen and whose words I have heard and written down? And he said to me: 'This first is Mika-el, the merciful and longsuffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Rapha-el:

10 And the third, who is set over all the powers, is Gavri-el: and the fourth, who is set over the teshuvah for the tikvah of those who inherit eternal chayim, is named Phanu-el.

11 And these are the four malachim of אַף־אֵל Tzevaot and their four voices that I heard in those yamim.

41 And after that I saw all the secrets of the shamayim and how the malchut is divided and how the;

2 Actions of men are weighed in the balances. And there I saw the mansions of the elect and the mansions of the kadosh ones and my eyes saw there all the sinners being driven away from there, who deny The Name of אַף־אֵל Tzevaot and being dragged off: and they could not abide because of the punishment which proceeds from אַף־אֵל Tzevaot.

3 And there my eyes saw the secrets of the lightning and of the thunder and the secrets of the ruachim, how they are divided to blow over the earth and the secrets of the clouds and dew and there

4 I saw from where they proceed in that place and from where they saturate the dusty earth. And there

I saw closed chambers out of which the ruachim are divided, the chamber of the hail and ruachim, the chamber of the mist and of the clouds and the clouds hover over the earth from the;

5 Beginning of the earth. And I saw the chambers of the shemesh and the yarayach, where they proceed and where they come again and their wonderful return and how one is superior to the other and their stately orbit and how they do not leave their orbit and they add nothing to their orbit and they take nothing from it and they keep emunah with each other, in accordance with the oath by which they;

6 Are bound together. And first the shemesh goes forth and traverses its derech according to the mitzvah;

7 Of אֱלֹהִים Tzevaot and mighty is His Name le-olam-va-ed. After that I saw the hidden and the visible derech of the yarayach and it accomplishes the course of its derech in that place by yom and by lyla-the one holding a position opposite to the other before אֱלֹהִים Tzevaot. And they give hodu and tehilla and rest not; for to them is their thanksgiving rest.

8 For the shemesh changes often for a bracha or a curse and the course of the derech of the yarayach is ohr to the tzadikim and darkness to the sinners in The Name of אֱלֹהִים, who made a separation between the ohr and the darkness and divided the ruachim of men and strengthened the ruachim of the tzadikim, in The Name of His own tzedakah.

9 For no malach hinders His purpose; and no power is able to hinder Him; for He appoints a Shophet (Yahushua) for them all and He shophtim them all before Him.

42 Chochmah found no place where she might dwell; then a dwelling-place was assigned it in the shamayim.

2 Chochmah went forth to make her dwelling among the children of men and found no dwelling-place: Chochmah returned to her place and took her seat among the malachim.

3 And unrighteousness went forth from her chambers: Whom she sought not she found and dwelt with them, as rain in a midbar and dew on a thirsty land.

43 And I saw other lightning and the chochavim of the shamayim and I saw how He called them all by their;

2 Names and they listened to Him. And I saw how they are weighed in a tzadik balance according to their proportions of ohr: (I saw) the width of their spaces and the yom of their appearing and how their revolution produces lightning: and (I saw) their revolution according to the;

3 Number of the malachim and (how) they keep emunah with each other. And I asked the malach who went;

4 With me who showed me what was hidden: 'What are these? And he said to me: אִי אִי Tzevaot has showed you their parabolic meaning (lit. 'their parable'): these are the names of the kadosh ones who dwell in the earth and believe in The Name of אִי אִי Tzevaot le-olam-va-ed.

44 Also another phenomenon I saw in regard to the lightning: how some of the chochavim arise and become lightning and cannot part with their new form.

45 And this is the second parable concerning those who deny the name of the dwelling of the kadosh ones and אִיִּיִּיִּיִּי Tzevaot.

2 And into the shamayim they shall not ascend and in the earth they shall not come: Such shall be the lot of the sinners who have denied The Name of אִיִּיִּיִּיִּיִּי Tzevaot, who are preserved for the yom of suffering and tribulation.

3 On that yom My Anointed One (Yahushua) shall sit on the kesay of esteem and shall try their works and their places of rest shall be innumerable. And their beings shall grow strong within them, when they see My Anointed One and those who have called upon My exalted Name:

4 Then will I cause My Anointed One to dwell among them. And I will transform the shamayim and make it an eternal bracha and ohr.

5 And I will transform the earth and make it a bracha: And I will cause My elect ones to dwell upon it: but the sinners and evil-doers shall not set foot thereon.

6 For I have provided and satisfied with shalom My tzadik ones and have caused them to dwell before Me: but for the sinners there is mishpat impending with Me, so that I shall destroy them from off the face of the earth.

46 And there I saw One who was The Head of Yamim (The Abba) and His head was white like wool and with Him was another being whose countenance had the appearance of a Man and his face was full of graciousness, like one of the kadosh malachim.

2 And I asked the malach who went with me and showed me all the hidden things, concerning that;

3 Ben Ahdahm, who He was and where He was, (and) why He went with the Ancient of Yamim? And he answered and said to me: This is The Ben Ahdahm (Yahushua) who has tzedakah, with whom dwells tzedakah and who reveals all the treasures of that which is hidden, Because אֱלֹהִים Tzevaot has chosen Him and whose lot has the pre-eminence before אֱלֹהִים Tzevaot in tzedakah le-olam-va-ed.

4 And this Ben Ahdahm whom you have seen shall raise up the melechim and the mighty from their seats, [And the strong from their kesot] and shall loosen the reins of the strong and break the teeth of the sinners (Yahushua is omnipotent).

5 And He shall put down the melechim from their kesot and malchutim] because they do not extol and tehilla Him, nor humbly acknowledge when the malchut was bestowed upon them.

6 And He shall put down the countenance of the strong and shall fill them with shame. And darkness shall be their dwelling and worms shall be their bed and they shall have no tikvah of rising from their beds because they do not extol The Name of אֱלֹהִים Tzevaot.

7 And these are those who judge the chochavim of the shamayim, [who raise their hands against אֱלֹהִים and tread upon the earth and dwell upon it. And all their deeds manifest unrighteousness and their power rests upon their riches and their emunah is in the ahlahim which they have made with their hands and they deny The Name of אֱלֹהִים Tzevaot,

8 And they persecute the houses of His kehellot and the faithful who hang upon The Name of אֱלֹהִים Tzevaot.

47 And in those yamim shall have ascended the tefillah of the tzadikim and the dahm of the tzadikim from the earth before אֱלֹהִים Tzevaot.

2 In those yamim the kadosh ones who dwell above in the shamayim shall unite with one voice and make tefillah and tehilla and give hodu and bless The Name of אֱלֹהֵינוּ Tzevaot on behalf of the dahm of the tzadikim which has been shed and that the tefillah of the tzadikim may not be in vain before אֱלֹהֵינוּ Tzevaot; that mishpat may be done to them and that they may not have to suffer le-olam-va-ed.

3 In those yamim I saw the Ancient of Yamim when He seated himself upon the kesay of His esteem and the scrolls of the living were opened before Him: And all His host which is in the shamayim above and His counselors stood before Him,

4 And the levavot of the kadosh were filled with simcha; because the number of the tzadikim had been offered and the tefillah of the tzadikim had been heard and the dahm of the tzadikim been required before אֱלֹהֵינוּ Tzevaot.

48 And in that place I saw the fountain of tzedakah which was inexhaustible: And around it were many fountains of chochmah: And all the thirsty drank of them and were filled with chochmah and their dwellings were with the tzadikim and the kadosh and the elect.

2 And at that hour that Ben Ahdahm was named In the presence of אֱלֹהֵינוּ Tzevaot and His Name before the Ancient of Yamim (Yahushua pre-existed and was named and anointed before He arrived at Bethlehem).

3 Yes, before the shemesh and the signs were created, before the chochavim of the shamayim were made; His Name was named before and by אֱלֹהֵינוּ Tzevaot.

4 He shall be a Staff (Psalm 23) to the Tzadikim where they lean themselves and not fall and He

shall be the Ohr of the Goyim and the tikvah of those who are troubled of lev (John Ch 14:1).

5 All who dwell in the earth shall fall down and worship before Him and will tehilla and bless and celebrate with shirim because He is אֱלֹהֵינוּ Tzevaot.

6 And for this reason has He been chosen and hidden [Natzared] before Him, before the creation of the earth and le-olam-va-ed.

7 And the Cochma of אֱלֹהֵינוּ Tzevaot has revealed Him to the kadosh and tzadik ones; for He has preserved [Natzar] the lot of the tzadikim [Natzarim] because they have hated and despised this earth of unrighteousness and have hated all its works and derachot in The Name of אֱלֹהֵינוּ Tzevaot: for in His Name they are saved and according to His tov pleasure has it been in regard to their chayim.

8 In those yamim downcast in countenance shall the melechim of the earth have become and the strong who possess the land because of the works of their hands, for on the yom of their anguish and affliction they shall not (be able to) save themselves.

9 And I will give them over into the hands of My elect [preserved Natzarim]: as straw in the fire so shall they burn before the face of the kadosh ones: as lead in the mayim shall they sink before the face of the tzadikim and no trace of them shall anymore be found.

10 And on the yom of their affliction [Great Tribulation] there shall be rest in the earth and before the kidushim they shall fall and not rise again [no resurrection of chayim]: and there shall be no one to take them with his hands and raise them up [no resurrection of chayim]: For they have denied אֱלֹהֵינוּ Tzevaot and His Anointed One-Moshiach. The Name of אֱלֹהֵינוּ Tzevaot be blessed.

49 For chochmah is poured out like mayim and esteem fails not before Him le-olam-va-ed.

2 For he is mighty in all the secrets of tzedakah and unrighteousness shall disappear as a shadow and have no continuance; because the Anointed One (Yahushua) stands before אֱלֹהִים Tzevaot and His esteem is le-olam-va-ed and His might to all generations.

3 And in Him dwells The Ruach of cochmah and the ruach which gives insight and the ruach of binah and of might and the ruach of those who have fallen asleep in tzedakah.

4 And He shall judge the secret things and none shall be able to utter a lying word before Him; for he is the Anointed One (Yahushua) before אֱלֹהִים Tzevaot according to His tov pleasure.

50 And in those yamim a change shall take place for the kadosh and elect and the ohr of yamim shall abide upon them and esteem and kavod shall turn to the kadosh ones,

2 On the yom of affliction on which evil shall have been stored up against the sinners. And the tzadikim shall be victorious in The Name of אֱלֹהִים Tzevaot: And He will cause the others to witness (this) that they may make teshuvah and forgo the works of their hands.

3 They shall have no kavod without The Name of אֱלֹהִים Tzevaot; yet through His Name shall they be saved and אֱלֹהִים Tzevaot will have rachamim on them, for His rachamim is great.

4 And He is tzadik also in His mishpat and in the presence of His esteem unrighteousness also shall not maintain itself: At His mishpat the unrepentant shall perish before Him.

5 And from then on I will have no rachamim on them, says אִתְּךָ Tzevaot.

51 And in those yamim shall the dust also give back that which has been entrusted to it and Sheol also shall give back that which it has received and hell shall give back that which it owes (Revelation Ch. 20:13-14 quotes Chanok. They are opened for mishpat).

1a: For in those yamim the Anointed One (Yahushua) shall arise,

2 And He shall choose the tzadikim and kadosh ones from among them: For the yom has drawn near that they should be saved.

3 And the Anointed One shall in those yamim sit on My kesay and His mouth shall pour forth all the secrets of chochmah and counsel: For אִתְּךָ Tzevaot has given (them) to Him and has esteemed Him.

4 And in those yamim shall the mountains leap like rams and the hills also shall skip like lambs satisfied with milk and the faces of [all] the malachim in the shamayim shall be lit up with simcha.

5a: And the earth shall rejoice,

5b: And the tzadikim shall dwell upon it, 5c: And the elect shall walk on it.

52 And after those yamim in that place where I had seen all the visions of that which is hidden—for; 2 I had been carried off in a whirlwind and they had borne me towards the west—there my eyes saw all the secret things of the shamayim that shall be, a har of iron and a har of copper and a har of silver and a har of gold and a har of soft metal and a har of lead.

3 And I asked the malach who went with me, saying, What things are, those which I have seen in;

4 Secret? And he said to me: 'All these things which you have seen shall serve the dominion of His Anointed One that He may be potent and mighty in the earth.

5 And that malach of shalom answered, saying to me: 'Wait a little and there shall be revealed to you all the secret things which surround אֱלֹהִים Tzevaot.

6 And these mountains which your eyes have seen, The har of iron and the har of copper and the har of silver and the har of gold and the har of soft metal and the har of lead, all these shall be in the presence of the Anointed One as wax: before the fire and like the mayim which streams down from above [upon those mountains] and they shall become powerless before His feet (mountains symbolize the malchutim of man).

7 And it shall come to pass in those yamim that none shall be saved, either by gold or by silver and none shall be able to escape.

8 And there shall be no iron for war, nor shall one clothe oneself with a breastplate. Bronze shall be of no service and tin [shall be of no service and] shall not be esteemed and lead shall not be desired.

9 And all these things shall be [denied and] destroyed from the surface of the earth, When the Anointed One shall appear before the face of אֱלֹהִים Tzevaot.

53 There my eyes saw a deep valley with open mouths and all who dwell in the earth and sea and islands shall bring to Him gifts and presents and tokens of homage but that deep valley shall not become full.

2 And their hands commit torahless deeds and the sinners devour all whom they lawlessly oppress: Yet the sinners shall be destroyed before the face of אֱלֹהִים Tzevaot and they shall be banished from off

the face of His earth and they shall perish le-olam-va-ed.

3 For I saw all the malachim of punishment abiding (there) and preparing all the instruments of s.a.tan.

4 And I asked the malach of shalom who went with me: for whom are they preparing these instruments?

5 And he said to me: 'They prepare these for the melechim and the mighty of this earth, that they may by them be destroyed.

6 And after this the Tzadik and Anointed One shall cause the bayit of His kehilla to appear: then on they shall be no more hindered in The Name of אֱלֹהִים Tzevaot.

7 And these mountains shall not stand as the earth before His tzedakah but the hills shall be as a fountain of mayim and the tzadikim shall have rest from the oppression of sinners.

(See Revelation Ch. 6)

54 And I looked and turned to another part of the earth and saw there a deep valley with burning; 2 Fire; and they brought the melechim and the mighty and began to expel them into this deep valley.

3 And there my eyes saw how they made these their instruments, iron chains of immeasurable weight.

4 And I asked the malach of shalom who went with me, saying: For whom are these chains being prepared?

5 And he said to me: These are being prepared for the hosts of Azazel, so that they may take them and expel them into the abyss of complete condemnation and they shall cover their jaws with rough stones as אֱלֹהִים Tzevaot commanded.

6 And Mikael and Gavriel and Raphael and Phanuel shall take hold of them on that great yom and expel them on that yom into the burning furnace, that

אִלְלָאֵל Tzevaot may take vengeance on them for their unrighteousness in becoming subject to s.a.tan and leading astray those who dwell in the earth.

7 And in those yamim shall punishment come from אִלְלָאֵל Tzevaot and he will open all the chambers of mayim which are above the shamayim and of the fountains which are beneath the earth.

8 And all the mayim shall be joined with the mayim: that which is above the shamayim is the masculine,

9 And the mayim which is beneath the earth is the feminine. And they shall destroy all who dwell;

10 In the earth and those who dwell under the ends of the shamayim. And when they have recognized their unrighteousness which they have done in the earth, then by these shall they perish (flood of Noah predicted).

55 And after that the Ancient of Yamim repented and said: In vain have I destroyed all who dwell; 2 In the earth. And He swore by His great Name: In the future I will not do so to all who dwell in the earth and I will set an ot in the shamayim: and this shall be a pledge of tov emunah between Me and them le-olam-va -ed, so long as the shamayim is above the earth. And this is in accordance with My mitzvah.

3 When I have desired to take hold of them by the hand of the malachim on the yom of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, says;

4 אִלְלָאֵל, Tzevaot. You mighty melechim who dwell in the earth, you shall have to behold My Anointed One, how He sits on the kesay of esteem and

shophtim Azazel and all his associates and all his hosts in the name of אַזַּזִּי Tzevaot.

56 And I saw there the hosts of the malachim of punishment going and they held scourges and chains;

2 Of iron and bronze. And I asked the malach of shalom who went with me, saying: To whom are;

3 These who hold the scourges going? 'And he said to me: To their elect and beloved ones, that they may be expelled into the chasm of the abyss of the valley.

4 And then that valley shall be filled with their elect and beloved and the yamim of their lives shall be at an end and the yamim of their leading astray shall not furthermore be reckoned.

5 And in those yamim the malachim shall return and hurl themselves to the east upon the Parthians and Medes. They shall stir up the melechim, so that a ruach of unrest shall come upon them and they shall rouse them from their kesot, that they may break forth as lions from their lairs and as hungry wolves among their flocks.

6 And they shall go up and tread underfoot the land of His elect ones. And the land of His elect ones shall be before them a threshing-floor and a highway (predication of the Medo Persian Empire after the flood).

7 But the city of My tzadikim shall be a hindrance to their horses. And they shall begin to fight among themselves and their right hand shall be strong against themselves and a man shall not know his brother, nor a son his abba or his emma, until there be no number of the corpses through their slaughter and their punishment be not in vain.

8 In those yamim Sheol shall open its jaws and they shall be swallowed up in it and their destruction

shall be at an end; Sheol shall devour the sinners in the presence of the elect.

57 And it came to pass after this that I saw another host of wagons and men riding on them and;

2 Coming on the ruachim from the east and from the west to the south. And the noise of their wagons was heard and when this turmoil took place the kadosh ones from the shamayim noted it and the pillars of the earth were moved from their place and the sound of it was heard from one end of the shamayim;

3 To the other, in one yom. And they shall all fall down and worship אֱלֹהֵי תְזַבּוֹת Tzevaot. And this is the end of the second parable.

58 And I began to speak the third parable concerning the tzadikim and elect.

2 Blessed are you, you tzadikim and elect, for exalted shall be your lot.

3 And the tzadikim shall be in the ohr of the shemesh. And the elect in the ohr of eternal chayim: the yamim of their chayim shall be unending and the yamim of the kadosh ones without number.

4 And they shall seek The Ohr (Yahushua) and find tzedakah with אֱלֹהֵי תְזַבּוֹת Tzevaot: There shall be shalom to the tzadikim in The Name of the Eternal אֱלֹהֵי תְזַבּוֹת.

5 And after this it shall be said to the kadosh ones in the shamayim that they should seek out the secrets of tzedakah, the heritage of emunah: for it has become bright as the shemesh in the earth and the darkness is past.

6 And there shall be an Ohr that never ends and no limit of yamim; they shall come to it, for the darkness shall first have been destroyed and the

ohr of tzedakah established le-olam-va-ed before
אֶלֶף תְּצַוֹת Tzevaot.

59 In those yamim my eyes saw the secrets of
the lightning and of the lights and the mishpatim
they execute; and they lighten for a bracha or a
curse as אֶלֶף תְּצַוֹת;

2 Tzevaot wills it; and there I saw the secrets of the
thunder and how when it resounds above in the
shamayim, the sound of it is heard and He caused
me to see the mishpatim executed in the earth,
whether they are for well-being and bracha, or for a
curse according to The Word of אֶלֶף תְּצַוֹת Tzevaot.

3 And after that all the secrets of the lights and
lightning were showed to me and how they lighten
for bracha and for satisfying.

60 In the year 500, in the seventh chodesh, on
the fourteenth yom of the chodesh in the chayim of
Chanok. In that parable I saw how a mighty quaking
made the shamayim of shamayim to quake and the
hosts of אֶלֶף תְּצַוֹת and the; malachim, a thousand
thousands and ten thousand times ten thousand,
were

2 Disquieted with a great disquiet. And the Ancient
of Yamim sat on the kesay of His esteem and the
malachim and the tzadikim stood around Him.

3 And a great trembling seized me and fear took
hold of me and my loins gave derech and dissolved
were my reins and I fell upon my face.

4 And Mikael sent another malach from among the
kadosh ones and he raised me up and when he had
raised me up my ruach returned; for I had not been
able to endure the look of this host and the.

5 Commotion and the quaking of the shamayim.
And Mikael said to me: 'Why are you disquieted with

such a vision? Until this yom, lasted the yom of His rachamim; and He has been merciful and;
6 Long-suffering towards those who dwell in the earth. And when the yom and the Power and the punishment and the mishpat come, which אַף־אֵלֶּיךָ Tzevaot has prepared for those who worship not the Tzadik One of Torah and for those who deny the tzadik mishpatim and for those who take His Name in vain-that yom is prepared, for the elect a brit but for sinners a destruction. 6a When the punishment of אַף־אֵלֶּיךָ Tzevaot shall rest upon them, it shall rest in order that the punishment of אַף־אֵלֶּיךָ Tzevaot may not come, in vain and it shall slay the children with their mothers and the children with their ahvot. Afterwards the mishpat shall take place according to His rachamim and His patience.

7 And on that yom were two monsters parted, a female monster named Leviathan, to dwell in the;
8 Abysses of the ocean over the fountains of the mayim. But the male is named Behemoth, who occupied with his breast a waste midbar named Duidain, on the east of the garden where the elect and tzadikim dwell, where my grandfather was taken up, the seventh from Ahdahm, the first;
9 Man whom אַף־אֵלֶּיךָ Tzevaot created. And I sought the other malach that he should show me the might of those monsters, how they were parted on one yom and expelled, the one into the abysses;
10 Of the sea and the other to the dry land of the midbar. And he said to me: you son of man (Chanok), herein you do seek to know what is hidden.

11 And the other malach who went with me and showed to me what was hidden told me what is first and last in the shamayim in the height and beneath the earth in the depth and at the ends of the;

12 Shamayim and on the foundation of the shamayim. And the chambers of the ruachim and how the ruachim are divided and how they are weighed and (how) the windows of the ruachim are reckoned, each according to the power of the ruach and the power of the lights of the yarayach and according to the power that is fitting: and the divisions of the chochavim according to their names and how all the divisions;

13 Are divided. And the thunders according to the places where they fall and all the divisions that are made among the lightning that it may lighten and their host that they may at once obey.

14 For the thunder has places of rest (which) are assigned (to it) while it is waiting for its peal; and the thunder and lightning are inseparable and although not one and undivided, they both go together;

15 Through the ruach and separate not. For when the lightning lightens, the thunder utters its voice and the ruach enforces a pause during the peal and divides equally between them; for the treasury of their peals is like the sand and each one of them as it peals is held in with a bridle and turned back by the power of the ruach and pushed forward according to the many quarters of the earth.

16 And the ruach of the sea is masculine and strong and according to the might of his strength he draws it back with a rein and in like manner it is driven forward and disperses amid all the mountains;

17 Of the earth. And the ruach of the frost is its own malach and the ruach of the hail is a tov;

18 Malach. And the ruach of the snow has forsaken his chambers on account of his strength -There is a special ruach in it and that which ascends from it is like smoke and its name is frost.

19 And the ruach of the mist is not united with them in their chambers but it has a special chamber; for

its course is exalted both in ohr and in darkness and in winter and in summer and in its chamber is a malach.

20 And the ruach of the dew has its dwelling at the ends of the shamayim and is connected with the chambers of the rain and its course is in winter and summer: and its clouds and the clouds of the;

21 Mist are connected and the one gives to the other. And when the ruach of the rain goes forth from its chamber, the malachim come and open the chamber and lead it out and when it is distributed over the whole earth; it unites with the mayim in the earth. And whenever it unites with the mayim on;

22 The earth it is echad with the mayim above. For the mayim are for those who dwell in the earth; for they are nourishment for the earth from אֱלֹהִים who is in the shamayim: therefore there is a measure for the rain,

22a And the malachim take it in charge. And these things I saw towards the Garden of the Tzadik.

23 And the malach of shalom who was with me said to me: These two monsters, prepared conformably to the greatness of אֱלֹהִים, where He shall feed.

61 And I saw in those yamim how long cords were given to those malachim and they took to themselves wings and flew and they went towards the north.

2 And I asked the malach, saying to him: Why have those (malachim) taken these cords and gone off? And he said to me: they have gone to measure.

3 And the malach who went with me said to me: these shall bring the measures of the tzadikim and the ropes of the tzadikim to the tzadikim, that they may fix themselves on The Name of אֱלֹהִים Tzevaot le-olam-va-ed.

4 The elect shall begin to dwell with the elect and those are the measures which shall be given to emunah and which shall strengthen tzedakah (only in a community of brethren that dwell together).

5 And these measures shall reveal all the secrets of the depths of the earth and those who have been destroyed by the midbar and those who have been devoured by the beasts and those who have been devoured by the fish of the sea, That they may return and fix themselves on the yom of the Anointed One; for none of the saved shall be destroyed before אֱלֹהֵינוּ Tzevaot and none can be destroyed.

6 And all who dwell above in the shamayim received a command and power and one voice and one ohr like to fire.

7 And that One (with) their first words they blessed and extolled and lauded with chochmah and they were wise in utterance and in the ruach of chayim.

8 And אֱלֹהֵינוּ Tzevaot placed the Anointed One (Yahushua) on the kesay of esteem. And He shall judge all the works of the kadosh ones above in the shamayim and in the balance shall their deeds be weighed

9 And when He shall lift up His countenance to judge their secret derachot according to The Word of The Name of אֱלֹהֵינוּ Tzevaot and their derech according to the derech of the tzadik mishpat of אֱלֹהֵינוּ Tzevaot, then shall they all with one voice speak and bless and esteem and extol and sanctify The Name of אֱלֹהֵינוּ Tzevaot.

10 And He will summon all the hosts of the shamayim and all the kadosh ones above and the host of אֱלֹהֵינוּ, the Cherubic, Seraphin and Ophannin and all the malachim of power and all the malachim of principalities and the Anointed One and the other

powers in the earth (and) over the mayim; on that yom they shall raise one voice,

11 And bless and esteem and exalt in the ruach of emunah and in the ruach of chochmah and in the ruach of patience and in the ruach of rachamim and in the ruach of mishpat and of shalom and in the ruach of tovness and shall all bless with one voice: Blessed is He and may The Name of אֱלֹהִים Tzevaot be blessed le-olam-va-ed.

12 All who sleep not above in the shamayim shall bless Him: all the kadosh ones who are in the shamayim shall bless Him and all the elect who dwell in the Garden of Chayim: and every ruach of ohr who is able to bless and esteem and extol and hallow Your blessed Name and all flesh shall beyond measure esteem and bless Your Name le-olam-va-ed.

13 For great is the rachamim of אֱלֹהִים Tzevaot and He is longsuffering and all His works and all that He has created He has revealed to the tzadikim and elect in The Name of אֱלֹהִים Tzevaot.

62 And so אֱלֹהִים commanded the melechim and the mighty and the exalted and those who dwell in the earth and said: Open your eyes and lift up your horns if you are able to recognize the Anointed One (Yahushua).

2 And אֱלֹהִים Tzevaot seated Him on the kesay of His esteem and The Ruach of tzedakah was poured out upon Him and The Word of His mouth slays all the sinners and all the unrighteous are destroyed from before His face.

3 And there shall stand up in that yom all the melechim and the mighty and the exalted and those who hold the earth and they shall see and recognize how He sits on the kesay of His esteem and

tzedakah is judged before Him and no lying Word is spoken before Him.

4 Then shall pain come upon them as on a woman in travail, [and she has pain in bringing forth] When her child enters the mouth of the womb and she has pain in bringing forth (if they fail to see Yahushua as The Son of Man).

5 And one portion of them shall look on the other and they shall be terrified and they shall be downcast of countenance and pain shall seize them, When they see that Ben Ahdahm sitting on the kesay of His esteem.

6 And the melechim and the mighty and all who possess the earth shall bless and esteem and extol Him who rules over all, who was hidden (in Abba's bosom).

7 For from the beginning The Ben Ahdahm was hidden and אֱלֹהִים preserved Him in the presence of His might and revealed Him only to the elect.

8 And the kehilla of the elect and kadosh ones shall be sown and all the elect shall stand before Him on that yom.

9 And all the melechim and the mighty and the exalted and those who rule the earth shall fall down before Him on their faces and worship and set their tikvah upon that Ben Ahdahm and petition Him and make tefillah for rachamim at His Hands.

10 Nevertheless that אֱלֹהִים Tzevaot will so press them that they shall hastily go forth from His presence and their faces shall be filled with shame and the darkness will grow deeper on their faces.

11 And He will deliver them to the malachim for punishment, to execute vengeance on them because they have oppressed His children and His elect.

12 And they shall be a spectacle for the tzadikim and for His elect: They shall rejoice over them

because the wrath of אֱלֹהִים Tzevaot rests upon them and His sword is drunk with their dahm.

13 And the tzadikim and elect shall be saved on that yom and they shall never again see the face of the sinners and unrighteous.

14 And אֱלֹהִים Tzevaot will abide over them and with that Ben Ahdahm shall they eat and lie down and rise up le-olam-va-ed.

15 And the tzadikim and elect shall have risen from the earth and ceased to be of downcast countenance. And they shall have been clothed with garments of esteem,

16 And these shall be the garments of chayim from אֱלֹהִים Tzevaot (garments of Yahushua's tzedakah): And your garments shall not grow old, nor your esteem pass away before אֱלֹהִים Tzevaot.

63 In those yamim shall the mighty and the melechim who possess the earth implore (Him) to grant them a little respite from His malachim of punishment to whom they were delivered, that they might fall;

2 Down and worship before אֱלֹהִים Tzevaot and confess their sins before Him. And they shall bless and esteem אֱלֹהִים Tzevaot and say: Blessed is אֱלֹהִים Tzevaot and אֱלֹהִים of melechim and אֱלֹהִים of the mighty and אֱלֹהִים of the rich and אֱלֹהִים of esteem and אֱלֹהִים of chochmah,

3 And splendid in every secret thing is Your Power from generation to generation and Your esteem le-olam-va-ed: Deep are all Your secrets and innumerable and Your tzedakah is beyond reckoning.

4 We have now learned that we should esteem and bless אֱלֹהִים of melechim and Him who is Melech over all melechim.

5 And they shall say: Would that we had rest to esteem and give hodu and confess our emunah before His esteem.

6 And now we long for a little rest but find it not: We try hard to obtain it but find it not: And ohr has vanished from before us and darkness is our dwelling place le-olam-va-ed:

7 For we have not believed on Him nor esteemed The Name of אֱלֹהִים Tzevaot but our tikvah was in the scepter of our malchut and in our esteem.

8 And in the yom of our suffering and tribulation He saves us not; and we find no rest for confession that our אֱלֹהִים is emet in all His works and in His mishpatim and His justice and His mishpatim have no respect of persons.

9 And we pass away from before His face on account of our works and all our sins are swallowed up in His tzedakah.

10 Now they shall say to themselves: Our beings are full of unrighteous gain but it does not prevent us from descending from the midst of earth into the burden of Sheol.

11 And after that their faces shall be filled with darkness and shame before that Ben Ahdahm and they shall be driven from His presence and the sword shall abide before His face in their midst.

12 Then spoke אֱלֹהִים Tzevaot: This is the ordinance and mishpat with respect to the mighty and the melechim and the exalted and those who possess the earth before אֱלֹהִים Tzevaot.

64 And other forms I saw hidden in that place. I heard the voice of the malach saying: 'These are the malachim who descended to the earth and revealed what was hidden to the children of men and seduced the children of men into committing sin.

65 And in those yamim Noah saw the earth that it had sunk down and its destruction was near.
2 And he arose from there and went to the ends of the earth and cried aloud to his grandfather Chanok:
3 And Noah said three times with an embittered voice: Hear me, hear me and hear me. And I said to him: Tell me what it is that is falling out in the earth that the earth is in such evil plight;
4 And shaken, if perhaps I shall perish with it? And upon it there was a great commotion in the earth and a voice was heard from the shamayim and I fell on my face.
5 And Chanok my grandfather came and stood by me and said to me: Why have you cried to me with a bitter cry and weeping;
6 A command has gone forth from the presence of אֱלֹהִים concerning those who dwell in the earth that their ruin is accomplished because they have learned all the secrets of the malachim and all the violence of the demons and all their powers -the most secret ones- and all the power of those who practice sorcery and the power of witchcraft and the power of those who make molten images;
7 For the whole earth: And how silver is produced from the dust of the earth and how soft metal;
8 Originates in the earth. For lead and tin are not produced from the earth like the first: it is a fountain;
9 That produces them and a malach stands there and that malach is pre-eminent. And after that my grandfather Chanok took hold of me by my hand and raised me up and said to me: Go, for I have;
10 Asked אֱלֹהִים Tzevaot as touching this commotion in the earth. And He said to me: Because of their unrighteousness their mishpat has been determined and shall not be withheld by Me le-olam-va-ed.

Because of the sorceries which they have searched out and learned, the earth and those;

11 Who dwell upon it shall be destroyed. And they have no place of teshuvah le-olam-va-ed because they have showed them what was hidden and they are the damned: but as for you, My son, אֱלֹהִים Tzevaot knows that you are pure and guiltless of this reproach concerning the secrets.

12 And He has destined your name to be among the kadosh ones and will preserve you among those who dwell in the earth and has destined your tzadik zera both for kingship and for great honors and from your zera shall proceed a fountain of the tzadikim and kadosh ones without number le-olam-va-ed.

66 And after that he showed me the malachim of punishment who are prepared to come and let loose all the powers of the mayim which are beneath in the earth in order to bring mishpat and destruction;
2 On all who abide and dwell in the earth. And אֱלֹהִים Tzevaot gave mitzvah to the malachim who were going forth, that they should not cause the mayim to rise but should hold them;

3 In check; for those malachim were over the powers of the mayim. And I went away from the presence of Chanok.

67 And in those yamim The Word of אֱלֹהִים came to me and He said to me: Noah, your lot has come;
2 Up before Me, a lot without blame, a lot of ahava and tzedakah. And now the malachim are making a wooden [ark] and when they have completed that task I will place My hand upon it and preserve it and there shall come forth from it the zera of chayim and a change shall set in so that the;

3 Earth will not remain without inhabitant. (seems like Noah had help in building the ark from the kadosh malachim.) And I will make strong your zera

before me le-olam-va-ed and I will spread abroad those who dwell with you: it shall not be unfruitful on the face of the earth but it shall be blessed and multiply in the earth in The Name of אֱלֹהִים.

4 And He will imprison those malachim, who have showed unrighteousness, in that burning valley which my grandfather Chanok had formerly showed to me in the west among the mountains of gold;

5 And silver and iron and soft metal and tin. And I saw that valley in which there was a great;

6 Convulsion and a convulsion of the mayim. And when all this took place, from that fiery molten metal and from the convulsion of it in that place, there was produced a smell of sulphur and it was connected with those mayim and that valley of the malachim who had led astray (mankind) burned;

7 Beneath that land. And through its valleys proceed streams of fire, where these malachim are punished who had led astray those who dwell in the earth (Mt. Hermon).

8 But those mayim shall in those yamim serve for the melechim and the mighty and the exalted and those who dwell in the earth, for the healing of the gooff but for the punishment of the ruach; now their ruach is full of lust, that they may be punished in their gooff, for they have denied אֱלֹהִים Tzevaot;

9 And see their punishment daily and yet believe not in His Name. And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their ruach le-olam-va-ed;

10 For before אֱלֹהִים Tzevaot none shall utter an idle word; for the mishpat shall come upon them,

11 Because they believe in the lust of their gooff and deny The Ruach of אֱלֹהִים And those same mayim will undergo a change in those yamim; for when those malachim are punished in these mayim,

these mayim-springs shall change their temperature and when the malachim ascend, this mayim of the; 12 Springs shall change and become cold. And I heard Mikael answering and saying: This mishpat with which the malachim are judged is a testimony for the melechim and the mighty that possess the; 13 Earth. Because these mayim of mishpat minister to the healing of the gooff of the melechim and the lust of their gooff; therefore they will not see and will not believe that those mayim will change and become a fire which burns le-olam-va-ed.

68 And after that my grandfather Chanok gave me the teaching of all the secrets in the sefer in the mishle which had been given to him and he put them together for me in the Words of the sefer; 2 Of the mishle. And on that yom Mikael answered Raphael and said: 'the power of the ruach transports and makes me to tremble because of the severity of the mishpat of the secrets, the mishpat of the malachim: who can endure the severe mishpat which has been executed and before; 3 Which they melt away? And Mikael answered again and said to Raphael: 'Who is he whose lev is not softened concerning it and whose reins are not troubled by this Word of mishpat; 4 (That) has gone forth upon them because of those who have led them out? And it came to pass when he stood before אֱלֹהִים Tzevaot, Mikael said to Raphael: 'I will not take their part under the eye of אֱלֹהִים; for אֱלֹהִים Tzevaot has been angry with them because they act; 5 As if they were אֱלֹהִים. Therefore all that is hidden shall come upon them le-olam-va-ed; for neither malach nor man shall have his portion (in it) but alone they have received their mishpat le-olam-va-ed.

69 And after this mishpat they shall terrify and make them to tremble because they have showed this to those who dwell in the earth.

2 And behold the names of those malachim: the first of them is Semyaza, the second Artaqifa and the third Armen, the fourth Kokavel, the fifth Turael, the sixth Rumyal, the seventh Danyal, the eighth Neqael, the ninth Baraqel, the tenth Azazel, the eleventh Armaros, the twelfth Bataryal, the thirteenth Busaseyal, the fourteenth Hananel, the fifteenth Turel and the sixteenth Simapesiel, the seventeenth Yetrel, the eighteenth Tumael, the nineteenth Turel,

3 The twentieth Rumael, the twenty-first Azazel. And these are the chiefs of their malachim and their names and their chief ones over hundreds and over fifties and over tens].

4 The name of the first Yeqon: that is, the one who led astray [all] the sons of אֱלֹהִים and brought them.

5 Down to the earth and led them astray through the daughters of men. And the second was named Asveel: he imparted to the kadosh sons of אֱלֹהִים evil counsel and led them astray so that they defiled;

6 Their bodies with the daughters of men. And the third was named Gadreel: he it is who showed the children of men all the blows of death and he led astray Chava and showed [the weapons of death to the sons of men] the shield and the coat of mail and the sword for battle and all the weapons;

7 Of death to the children of men. And from his hand they have proceeded against those who dwell;

8 In the earth from that yom and le-olam-va-ed. And the fourth was named Penemue: he taught the;

9 Children of men the bitter and the sweet and he taught them all the secrets of their chochmah. And he instructed mankind in writing with ink and paper and thereby many sinned from eternity to;

10 This yom. For men were not created for such a purpose, to give confirmation;

11 To their tov emunah with pen and ink. For men were created exactly like the malachim, to the intent that they should continue pure and tzadik and death, which destroys everything, could not have taken hold of them but through this their da'at they are perishing and through this power;

12 It is consuming me. And the fifth was named Kasdeya: this is he who showed the children of men all the wicked beatings of ruachim and demons and the beatings of the embryo in the womb [abortion], that it may pass away and [the beatings of the being] the bites of the serpent and the beatings;

13 Which befall through the noontide heat, the son of the serpent named Taba'et. And this is the task of Kasveel, the chief of the oath which he showed to the kadosh ones when he dwelt high;

14 Above in esteem and its name is Biqa. This (malach) requested Mikael to show him the hidden Name that he might enunciate it in the oath, so that those might quake before that Name and oath who revealed all that was in secret to the children of men.

15 And this is the power of this oath, for it is powerful and strong and he placed this oath Akae in the hand of Mikael.

16 And these are the secrets of this oath. And they are strong through his oath: And the shamayim was suspended before the earth was created and le-olam-va-ed.

17 And through it the earth was founded upon the mayim and from the secret recesses of the mountains come beautiful mayim, from the creation of the earth and to eternity.

18 And through that oath the sea was created and as its foundation He set for it the sand against the

time of (its) anger and it dare not pass beyond it from the creation of the earth to eternity.

19 And through that oath are the depths made fast and abide and stir not from their place from eternity to eternity.

20 And through that oath the shemesh and yarayach complete their course and deviate not from their ordinances from eternity to eternity.

21 And through that oath the chochavim complete their courses and He calls them by their names and they answer Him from eternity to eternity.

22 And in like manner the ruachim of the mayim and of the ruachim and of all zephyrs and (their) paths;

23 From all the quarters of the ruachim. And there are preserved the voices of the thunder and the ohr of the lightning: and there are preserved the chambers of the hail and the chambers of the;

24 Hoarfrost and the chambers of the mist and the chambers of the rain and the dew. And all these believe and give hodu before אֱלֹהֵינוּ Tzevaot and esteem (Him) with all their power and their food is in every act of thanksgiving: they thank and esteem and extol The Name of אֱלֹהֵינוּ Tzevaot le-olam-va-ed.

25 And this oath is mighty over them and through it [they are preserved and] their paths are preserved and their course is not destroyed.

26 And there was great simcha among them and they blessed and esteemed and extolled because The Name of that Ben Ahdahm had been revealed to them.

27 And He sat on the kesay of His esteem and the sum of mishpat was given to The Ben Ahdahm and He caused the sinners to pass away and be destroyed from off the face of the earth and those who have led the earth astray.

28 With chains shall they be bound and in their assembly shall they be imprisoned and all their works vanish from the face of the earth.

29 And from then on there shall be nothing corruptible; for that Ben Ahdahm has appeared and has seated Himself on the kesay of His esteem and all evil shall pass away before His face and The Word of that Ben Ahdahm shall go forth and be strong before אֲרָאֵל Tzevaot.

70 And it came to pass after this that his name during his lifetime was raised aloft to that Ben Ahdahm;

2 And to אֲרָאֵל Tzevaot from among those who dwell in the earth. And he was raised aloft;

3 On the mirkavoth of the ruach and his name vanished among them (speaking of Chanok who was exalted into YAH's presence). And from that yom I was no longer numbered among men: and he set me between the two ruachim, between the North and the;

4 West, where the malachim took the cords to measure for me the place for the elect and tzadik. And there I saw the first ahvot and the tzadikim who from the beginning dwell in that place.

71 And it came to pass after this that my ruach was translated and it ascended into the shamayim: And I saw the kadosh sons of אֲרָאֵל. They were stepping on flames of fire: Their garments were white [and their raiment] and their faces shone like snow.

2 And I saw two streams of fire and the ohr of that fire shone like hyacinth and I fell on my face before אֲרָאֵל Tzevaot.

3 And the malach Mikael [one of the archangels] seized me by my right hand and lifted me up and led me forth into all the secrets and he showed me all the secrets of tzedakah.

4 And he showed me all the secrets of the ends of the shamayim and all the chambers of all the chochavim and all the luminaries, from where they proceed before the face of the kadosh ones.

5 And he translated my ruach into the shamayim of shamayim and I saw there as it were a structure built of crystals and between those crystals, tongues of living fire.

6 And my ruach saw the girdle which covered that bayit of fire and on its four sides were streams full of living fire and they covered that bayit.

7 And all around were Seraphin, Cheruvim and Ophannin: And these are they who sleep not and guard the kesay of His esteem.

8 And I saw malachim who could not be counted, a thousand thousands and ten thousand times ten thousand, encircling that bayit.

9 And Mikael and Raphael and Gavriel and Phanuel and the kadosh malachim, who are above the shamayim, go in and out of that bayit. And they came forth from that bayit and Mikael and Gavriel, Raphael and Phanuel and many kadosh malachim without number.

10 And with them the Ancient of Yamim, His head white and pure as wool and His raiment indescribable.

11 And I fell on my face and my whole gooff became relaxed and my ruach was transfigured;

12 And I cried with a loud voice, with the ruach of power and blessed and esteemed and extolled.

13 And these brachot which went forth out of my mouth were well pleasing before the Ancient of Yamim.

14 And that Ancient of Yamim came with Mikael and Gavriel, Raphael and Phanuel, thousands and ten thousands of malachim without number.

15 With them was the Ancient of Yamim, whose head was white as wool and pure and His robe was indescribable.

16 And he (the malach) came to me and greeted me with His voice and said to me This is The Ben Ahdahm who is born to tzedakah and abides over Him and the tzedakah of the Ancient of Yamim forsakes Him not.

17 And he said to me: He proclaims to you shalom in the name of the earth to come; for from there has proceeded shalom since the creation of the earth and so shall it be to you le-olam-va-ed.

18 And all shall walk in His halachot since tzedakah never forsakes Him: With Him will be their dwelling-places and with Him their heritage and they shall not be separated from Him le-olam-va-ed. And so there shall be length of yamim with that Ben Ahdahm and the tzadikim shall have shalom and an upright halacha in The Name of אהאז Tzevaot le-olam-va-ed.

The Scroll of Astronomy

72 The sefer of the courses of the luminaries of the shamayim, the relations of each, according to their classes, their dominion and their moadem, according to their names and places of origin and according to their chodashem, which Uriel, the kadosh malach, who was with me, who is their guide, showed me; and he showed me all their torot exactly as they are and how it is with regard to all the years of the earth;

2 Unto eternity, until the new creation is accomplished which endures until eternity. And this is the first Torah of the luminaries: the luminary the shemesh has its rising in the eastern windows of the shamayim,

3 And its setting in the western windows of the shamayim. And I saw six windows in which the shemesh rises and six windows in which the shemesh sets; and the yarayach rises and sets in these windows; and the leaders of the chochavim and those whom they lead: six in the east and six in the west and all following each other;

4 In accurately corresponding order: also many sub windows to the right and left of these windows. And first there goes forth the great luminary, named the shemesh and its circumference is like the;

5 Circumference of the shamayim (metaphoric language not to be taken literally) and it is quite filled with illuminating and heating fire. The mirkavah on which it ascends, the ruach drives and the shemesh goes down from the shamayim and returns through the north in order to reach the east and is so guided that it comes to the appropriate window and;

6 Shines in the face of the shamayim. In this derech it rises in the first chodesh in the great window, which;

7 Is the fourth (Aviv 1-New Year). And in that fourth window from which the shemesh rises in the first chodesh are twelve windows-openings, from which proceed a flame when they are opened in;

8 Their season. When the shemesh rises in the shamayim, it comes forth through that fourth window thirty,

9 Mornings in succession and sets accurately in the fourth window in the west of the shamayim. And during this period the yom becomes daily longer and the lyla lylaly shorter to the thirtieth;

10 Morning. On that yom the yom is longer than the lyla by a ninth part and the yom amounts exactly to ten parts and the lyla to eight parts.

11 And the shemesh rises from that fourth window and sets in the fourth window and returns to the fifth window of the east thirty mornings and rises from it and sets in the fifth window.

12 And then the yom becomes longer by two parts and amounts to eleven parts and the lyla;

13 Becomes shorter and amounts to seven parts. And it returns to the east and enters into the sixth;

14 Window and rises and sets in the sixth window thirty one mornings on account of its ot (summer).

On that yom the yom becomes longer than the lyla and the yom becomes double the lyla and the yom;

15 Becomes twelve parts and the lyla is shortened and becomes six parts. And the shemesh mounts up again to make the yom shorter and the lyla longer and the shemesh returns to the east and enters into the;

16 Sixth window and rises from it and sets thirty mornings. And when thirty mornings are accomplished,

17 The yom decreases by exactly one part and becomes eleven parts and the lyla seven parts. And the shemesh goes forth from that sixth window in the west and goes to the east and rises in the fifth window for;

18 Thirty mornings and sets in the west again in the fifth western window. On that yom the yom decreases by two parts and amounts to ten parts and the lyla to eight parts.

19 And the shemesh goes forth from that fifth window and sets in the fifth window of the west and rises in the fourth window for;

20 Thirty one mornings on account of its ot (fall) and sets in the west. On that yom the yom is equalized with the lyla, [and becomes of equal length] and the lyla amounts to nine parts and the yom to;

21 Nine parts. And the shemesh rises from that window and sets in the west and returns to the east and rises;

22 Thirty mornings in the third window and sets in the west in the third window. And on that yom the lyla becomes longer than the yom and lyla becomes longer and yom shorter until the thirtieth boker and the lyla amounts exactly to ten parts and the yom to eight;

23 Parts. And the shemesh rises from that third window and sets in the third window in the west and returns to the east and for thirty mornings' rises; then it rises;

24 In the second window in the east and in like manner sets in the second window in the west of the shamayim. And on that yom the lyla amounts to eleven;

25 Parts and the yom to seven parts. And the shemesh rises on that yom from that second window and sets in the west in the second window and returns to the east into the first window for thirty one;

26 Mornings and sets in the first window in the west of the shamayim. And on that yom the lyla becomes longer and amounts to the double of the yom: and the lyla amounts exactly to twelve parts and;

27 The yom to six. And the shemesh has now traversed the divisions of its orbit and turns again to those divisions of its orbit and enters that first window again thirty mornings and sets also in the west:

28 Opposite to it. And on that lyla has the lyla decreased in length by a ninth part and the lyla;

29 Has become eleven parts and the yom seven parts. And the shemesh has returned and entered into the second window in the east and returns on

those his divisions of its orbit for thirty mornings,
rising;

30 And setting. And on that yom the lyla decreases
in length and the lyla amounts to ten parts;

31 And the yom to eight. And on that yom the
shemesh rises from that window and sets in the
west and returns to the east and rises in the third
window for thirty one mornings and sets in the west
of the shamayim.

32 On that yom the lyla decreases and amounts to
nine parts and the yom to nine parts and the lyla;

33 Is equal to the yom and the year is exactly as to
its yamim three hundred and sixty-four. And the
length of the yom and of the lyla and the shortness
of the yom and of the lyla grow-through the course;

34 Of the shemesh when these distinctions are
made. So it comes that its course becomes;

35 Daily longer and its course nightly shorter.

36 And this is The Torah and the course of the
shemesh and its return as often as it returns sixty
times (in windows 6 and 1 + markers) and rises, i.e.
the great luminary which is named the shemesh, le-
olam-va-ed.

37 And that which rises is the great luminary and is
so named according to its appearance, according
as אָרְבַּע commanded.

38 As it rises, so it sets and decreases not and rests
not; but runs yom and lyla and its ohr is sevenfold
brighter than that of the yarayach; but as regards to
visual size they are both equal (As viewed from
earth not in reality).

73 And after this Torah I saw another Torah
dealing with the smaller luminary, which is named
the yarayach (yarayach). And its circumference is
like the circumference of the shamayim (as seen
from earth) and its mirkavah in which it rides is

driven by the ruach and ohr is given to it in definite measure.

2 And its rising and setting change every chodesh: and its yamim are like the yamim of the shemesh and when its ohr is uniform (i.e. full) it amounts to the seventh part of the ohr of the shemesh.

3 And like this it rises.

4 And its first phase in the east comes forth on the thirtieth boker: and on that yom it becomes visible and constitutes for you the first phase of the yarayach on the thirtieth yom together with the shemesh in the window where the shemesh rises.

5 And the one half of it goes forth by a seventh part and its whole circumference is empty, without ohr, with the exception of one-seventh part of it, (and) the;

6 Fourteenth part of its ohr. And when it receives one-seventh part of the half of its ohr, its ohr;

7 Amounts to one-seventh part and the half of it.

And it sets with the shemesh and when the shemesh rises the yarayach rises with it and receives the half of one part of ohr and in that lyla in the beginning of its boker [in the commencement of the lunar yom] the yarayach sets with the shemesh and;

8 Is invisible that lyla with the fourteen parts and the half of one of them. And it rises on that yom with exactly a seventh part and comes forth and recedes from the rising of the shemesh and in its remaining yamim it becomes brighter in the (remaining) thirteen parts.

74 And I saw another course, a Torah for it, (and)

how according to that Torah it performs its monthly;

2 Revolution. And all these Uriel, the kadosh malach who is the leader of them all, showed to me and their positions and I wrote down their positions as

he showed them to me and I wrote down their chodashem;

3 As they were and the appearance of their lights until fifteen yamim were accomplished. In single seventh parts it accomplishes all its ohr in the east and in single seventh parts accomplishes all its;

4 Darkness in the west. And in certain chodashem it alters its settings and in certain chodashem it pursues;

5 Its own peculiar course. In two chodashem the yarayach sets with the shemesh: in those two middle windows the;

6 Third and the fourth. She goes forth for seven yamim and turns about and returns again through the window where the shemesh rises and accomplishes all its ohr: and it recedes from the shemesh and in eight;

7 Yamim enters the sixth window from which the shemesh goes forth. And when the shemesh goes forth from the fourth window it goes forth seven yamim, until it goes forth from the fifth and turns back again in seven yamim into the fourth window and accomplishes all its ohr: and it recedes and enters into the;

8 First window in eight yamim.

9 And it returns again in seven yamim into the fourth window from which the shemesh goes forth.

10 So I saw their position-how the yarayach rose and the shemesh set in those yamim. And if five years are added together the shemesh has an excess of thirty yamim and all the yamim which accrue;

11 To it for one of those five years, when they are full, amount to 364 yamim. And the excess of the shemesh and of the chochavim amounts to six yamim: in 5 years 6 yamim every year come to 30 yamim: and the;

12 Yarayach falls behind the shemesh and chochavim to the number of 30 yamim. And the shemesh and the chochavim bring in all the years exactly, so that they do not advance or delay their position by a single yom to eternity; but complete the years with perfect mishpat in 364 yamim. In 2 years there are 708 lunar yamim and in 5 years 1,770 lunar yamim, so that in 8 years there are 2,832 yamim.

13 For the yarayach by itself, the yamim amount in 2 years to 708 yamim and in 5 years it falls 50 yamim behind (10 x 5): And in 5 years there are 1,770 lunar yamim, so that for the yarayach, the yamim in 8 years amount to 2,832 yamim; it falls behind in 8 years 80 yamim (364-354=10 yamim per year).

14 And the year is accurately completed in conformity with their lunar stations and the stations of the shemesh, which rise from the windows through which it rises and sets 30 yamim.

75 And the leaders of the heads of the thousands, who are placed over the whole creation and over all the chochavim, have also to do with the four intercalary yamim (4 season markers), being inseparable from their office, according to the reckoning of the year and these render service on the four yamim which are not;

2 reckoned in the reckoning of the year. And owing to them men go wrong, for those luminaries truly render service on the stations, one in the first window (winter), one in the third window of the shamayim (spring) and one in the sixth window (summer), one in the fourth window (fall) and the exactness of the year is;

3 Accomplished through its separate three hundred and sixty-four stations. For the signs and the times

and the years and the yamim the malach Uriel showed to me, whom אֱלֹהִים of esteem has set le-olam-va-ed over all the luminaries of the shamayim, in the shamayim and in the earth, that they should rule on the face of the shamayim and be seen in the earth and be leaders for the yom and the lyla, i.e. the shemesh, yarayach and chochavim and all the ministering creatures which make their revolution in all the mirkavoth;

4 Of the shamayim. In like manner twelve doors Uriel showed me; open in the circumference of the shemesh's mirkavah in the shamayim, through which the rays of the shemesh break forth: and from them is warmth;

5 Diffused over the earth, when they are opened at their appointed moadem. And for the ruachim and;

6 The ruach of the dew when they are opened, standing open in the shamayim at the ends. As for the twelve windows in the shamayim, at the ends of the earth, out of which go forth the shemesh, yarayach and chochavim,

7 And all the works of the shamayim in the east and in the west, There are many windows open to the left and right of them and one window at its (appointed) season produces warmth, corresponding (as these do) to those doors from which the chochavim come forth according as He has commanded them,

8 And in which they set corresponding to their number. And I saw mirkavoth in the shamayim, running;

9 In the earth, above those windows in which revolve the chochavim that never set. And one is larger than all the rest and it is that that makes its course through the entire earth.

76 And at the ends of the earth I saw twelve windows open to all the quarters (of the shamayim), from;

2 Which the ruachim go forth and blow over the earth. Three of them are open on the face (i.e. the east) of the shamayim and three in the west and three on the right (i.e. the south) of the shamayim and;

3 Three on the left (i.e. the north). And the three first are those of the east and three are of the;

4 North and three [after those on the left] of the south and three of the west. Through four of these come ruachim of bracha and prosperity and from those eight come hurtful ruachim: when they are sent, they bring destruction on all the earth and on the mayim upon it and on all who dwell on it and on everything which is in the mayim and on the land.

5 And the first ruach from those windows, called the east ruach, comes forth through the first window which is in the east, inclining towards the south: from it come forth desolation, drought, heat,

6 And destruction. And through the second window in the middle comes what is fitting and from it there come rain and fruitfulness and prosperity and dew; and through the third window which lies toward the north come cold and drought.

7 And after these come forth the south ruachim through three windows: through the first window of;

8 Them inclining to the east comes forth a hot ruach. And through the middle window next to it there;

9 Comes forth fragrant smells and dew and rain and prosperity and health. And through the third window lying to the west come forth dew and rain, locusts and desolation.

10 And after these the north ruachim: from the seventh window in the east come dew and rain, locusts and desolation.

11 And from the middle window come in a direct direction health and rain and dew and prosperity; and through the third window in the west come cloud and hoar-frost and snow and rain and dew and locusts.

12 And after these [four] are the west ruachim: through the first window adjoining the north come forth dew and hoar-frost and cold and snow and frost.

13 And from the middle window come forth dew and rain and prosperity and bracha; and through the last window which adjoins the south come forth drought and desolation and burning and destruction.

14 And the twelve windows of the four quarters of the shamayim are completed and all their torot and all their plagues and all their benefactions have I showed to you, my son Metushelach.

77 And the first quarter is called the east

because it is the first: and the second, the south because ארבע will descend there, yes, there in quite a special sense will He who is blessed le-olam-va-ed;

2 Descend. And the west quarter is named the diminished because there all the luminaries of the;

3 The shamayim wane and go down. And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of mayim and the abysses and forests and rivers and darkness and clouds; and the third part contains the garden of tzedakah.

4 I saw seven high mountains, higher than all the mountains which are in the earth: and there;

5 Comes forth hoar-frost and yamim, moadem and years pass away. I saw seven rivers in the earth larger than all the rivers: one of them coming from the west pours its mayim into the Great Sea.

6 And these two come from the north to the sea and pour their mayim into the Erythraean Sea in the;

7 East. And the remaining, four come forth on the side of the north to their own sea, two of them to the Erythraean Sea and two into the Great Sea and discharge themselves there. Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea.

78 The names of the shemesh are the following: the first Oryares and the second Tomas.

2 And the yarayach has four names: the first name is Asonya, the second Ebla, the third Benase and the fourth;

3 Erae. These are the two great luminaries: their circumference is like the circumference of the;

4 The shamayim and the size of the circumference of both is alike (from earth's view). In the circumference of the shemesh there are seven portions of ohr which are added to it more than to the yarayach,

5 And in definite measures it is transferred until the seventh portion of the shemesh is exhausted. And they set and enter the windows of the west and make their revolution by the north and come forth through the eastern windows;

6 On the face of the shamayim. And when the yarayach rises one-fourteenth part appears in the shamayim:

7 [The ohr becomes full in it]: on the fourteenth yom it accomplishes its ohr. And fifteen parts of ohr are transferred to it until the fifteenth yom (when) its ohr is accomplished, according to the ot of the year and

it becomes fifteen parts and the yarayach grows by (the addition of) fourteenth;

8 Parts. And in its waning (the yarayach) decreases on the first yom to fourteen parts of its ohr, on the second to thirteen parts of ohr, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the;

9 Fourteenth to the half of a seventh and all its remaining ohr disappears wholly on the fifteenth.

And:

10 In certain chodashem the lunar chodesh has twenty-nine yamim and once twenty-eight. And Uriel showed me another Torah: when ohr is transferred to the yarayach and on which side it is transferred to it by the shemesh.

11 During all the period during which the yarayach is growing in its ohr, it is transferring it to itself when opposite to the shemesh during fourteen yamim [its ohr is accomplished in the shamayim,

12 And when it is illumined throughout, its ohr is accomplished full in the shamayim. And on the first;

13 Yom (of lunar chodesh) it is called the New Yarayach, for on that yom the ohr rises upon it. She becomes full yarayach exactly on the yom when the shemesh sets in the west and from the east it rises at lyla and the yarayach shines the whole lyla through until the shemesh rises over against it and the yarayach is seen over against the shemesh.

14 On the side where the ohr of the yarayach comes forth, there again it wanes until all the ohr vanishes and all the yamim of the chodesh are at an end and its circumference is empty, void of;

15 Ohr. And three chodashem it makes of thirty yamim and at its time it makes three chodashem of

twenty- nine yamim each, in which it accomplishes its waning in the first period of time and in the first; 16 Window for one hundred and seventy-seven yamim. And in the time of its going out it appears for three chodashem (of) thirty yamim each and for three chodashem it appears (of) twenty-nine each. 17 At lyla it appears like a man for twenty yamim each time and by yom it appears like the shamayim and there is nothing else in it save its ohr.

79 And now, my son, I have showed you everything and The Torah of all the chochavim of the shamayim is;
2 Completed. And he showed me all the torot of these, every yom and every season of bearing rule and every year and for its going forth and for the order prescribed to it every chodesh;
3 And every week: And the waning of the yarayach which takes place in the sixth window: for in this;
4 Sixth window its ohr is accomplished and after that there is the beginning of the waning: (And the waning) which takes place in the first window in its season, until one hundred and seventy-seven;
5 Yamim are accomplished: reckoned according to weeks, twenty-five (weeks) and two yamim. She falls behind the shemesh and the order of the chochavim exactly five yamim in the course of one period and when;
6 This place which you see has been traversed. Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed to me.

80 And in those yamim the malach Uriel answered and said to me: Behold, I have showed you everything, Chanok and I have revealed everything to you that you should see this shemesh

and this yarayach and the leaders of the chochavim of the shamayim and all those who turn them, their tasks and times and departures.

2 And in the yamim of the sinners the years (lunar) shall be shortened and their zera shall be tardy in their lands and fields and all things in the earth shall alter and shall not appear in their time: And the rain shall be kept back and the shamayim shall withhold (it).

3 And in those times the fruits of the earth shall be backward and shall not grow in their time and the fruits of the eytzim shall be withheld in their time.

4 And the yarayach shall alter its order and not appear at its time.

5 [And in those yamim the shemesh shall be seen and it shall journey in the evening on the extremity of the great mirkavah in the west] and shall shine more brightly than accords with the order of ohr.

6 And many chiefs of the chochavim shall transgress the order (prescribed). And these shall alter their orbits and tasks and not appear at the moadem prescribed to them.

7 And the whole order of the chochavim shall be concealed from the sinners (they will be deceived by the cochavim) and the thoughts of those in the earth shall err concerning them, [And they shall be altered from all their derachot], Yes, they shall err and take them to be ahlahim. 8 And evil shall be multiplied upon them and punishment shall come upon them, so as to destroy all.

81 And he said to me: 'Observe, Chanok, these heavenly tablets and read what is written on them and mark every individual fact.

2 And I observed the heavenly tablets and read everything which was written and understood

everything and read the sefer of all the deeds of mankind and of all the children of flesh;

3 That shall be in the earth to the remotest generations (just like Yaakov in Jubilees Ch. 32).

And immediately I blessed the great אֱלֹהִים The Melech of Esteem le-olam-va-ed, in that He has made all the works of the earth and I extolled אֱלֹהִים because of His patience and blessed Him because of the children of men.

4 And after that I said: Blessed is the man who dies in tzedakah and tovness, concerning whom there is no sefer of unrighteousness written and against whom no yom of mishpat shall be found.

5 And those seven kadosh ones brought me and placed me in the earth before the door of my bayit and said to me: Declare everything to your son

Metushelach and show to all your children that no; 6 Flesh is tzadik in the sight of אֱלֹהִים, for He is their Creator. One year we will leave you with your son, until you give your (last) commands, that you may teach your children and record (it) for them and testify to all your children; and in the second year they shall take you from their midst.

7 Let your lev be strong, for the tov shall announce tzedakah to the tov; the tzadikim with the other tzadikim, shall rejoice and shall offer congratulation to one another.

8 But the sinners shall die with the sinners and the apostates will go down with the apostates.

9 And those who practice tzedakah shall die on account of the deeds of men and be taken away on account of the doings of the torahless. 10 And in those yamim they ceased to speak to me and I came to my people, hodu-le אֱלֹהִים of the earth.

82 And now, my son Metushelach, all these things I am recounting to you and writing down for

you. And I have revealed to you everything and given you scrolls concerning all these: so preserve, my son Metushelach, the scrolls from your abba's hand and (see) that you deliver them to the generations of the earth.

2 I have given chochmah to you and to your children, [And your children that shall be to you], that they may give it to their children for generations, this chochmah (namely) that passes their thought.

3 And those who understand it shall not sleep but shall listen with the ear that they may learn this chochmah and it shall please those that eat of it better than tov food.

4 Blessed are all the tzadikim, blessed are all those who walk in the derech of; tzedakah and sin not as the sinners, in the reckoning of all their yamim in which the shemesh traverses the shamayim, entering into and departing from the windows for thirty yamim with the heads of thousands of the order of the chochavim, together with the four which are intercalated which divide the four portions of the year, which;

5 Lead them and enter with them four yamim.

Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yes, men shall be at fault and not recognize them;

6 Accurately. For they belong to the reckoning of the year and are truly recorded le-olam-va-ed, one in the first window (winter) and one in the third (spring) and one in the sixth (summer) and one in the fourth (fall) and the year is completed in three hundred and sixty-four yamim.

7 And the account of it is accurate and the recorded reckoning of it is exact; for the luminaries and chodashem and moadem and years and yamim, has Uriel showed and revealed to me, to whom;

8 אֲרָבָה of the whole creation of the earth has subjected the host of the shamayim. And it has power over lyla and yom in the shamayim to cause the ohr to give ohr to men; shemesh, yarayach and chochavim;

9 And all the powers of the shamayim which revolve in their circular mirkavoth. And these are the orders of the chochavim, which set in their places and in their moadem and moadem and chodashem.

10 And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their moadem, in their chodashem, in their periods of dominion and in their positions.

11 Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the chodashem; and for the three hundred and sixty (yamim) there are heads over thousands who divide the yamim; and for the four intercalary yamim there are the leaders which divide;

12 The four parts of the year. And these heads over thousands are intercalated between;

13 Leader and leader, each behind a station but their leaders make the divisions. And these are the names of the leaders who divide the four parts of the year which are ordained: Milki'el (spring), Hel'emmelek (summer) and Mel'eyal (fall),

14 And Narel (winter). And the names of those who lead them: Adnar'el and Yasusa'el and 'Elome'el- these three follow the leaders of the orders and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year.

15 In the beginning of the year Melkeyal rises first and rules who is named Tam'aini and shemesh and all the yamim of his dominion while it bears rule are ninety-one yamim.

16 And these are the signs of the yamim which are to be seen in the earth in the yamim of his dominion: sweat and heat and calms; and all the eytzim bear fruit and leaves are produced on all the eytzim and the harvest of wheat and the rose-flowers and all the flowers which come forth in the field but the eytzim of the winter season become withered.

17 And these are the names of the leaders which are under them: Berka'el, Zelebs'el and another who is added a head of a thousand, called Hiluyaseph: and the yamim of the dominion of this (leader) are at an end.

18 The next leader after him is Hel'emmelek, whom one names the shining shemesh and all the Yamim;

19 Of his ohr are ninety-one yamim. And these are the signs of (his) yamim in the earth: glowing heat and dryness and the eytzim ripen their fruits and produce all their fruits ripe and ready and the sheep pair and become pregnant and all the fruits of the earth are gathered in and everything that is;

20 In the fields and the winepress: these things take place in the yamim of his dominion. These are the names and the orders and the leaders of those heads of thousands: Gida'lyal, Ke'el and He'el and the name of the head of a thousand which is added to them, Asfa'el: and the yamim of his dominion are at an end.

The Scroll of Dream-Visions

83 And now, my son Metushelach, I will show you all my visions which I have seen, recounting;
2 Them before you. Two visions I saw before I took an isha and the one was quite unlike the other: the first when I was learning to write: the second before I took your emma, (when) I saw a terrible;

3 Vision. And regarding them I made tefillah to אֱלֹהִים (seems like Chanok admits to two visions and two wives and we know he pleased אֱלֹהִים which is why he was translated). I had laid me down in the bayit of my grandfather Mahalalel, (when) I saw in a vision how the shamayim collapsed and was borne off and fell to;

4 The earth. And when it fell to the earth I saw how the earth was swallowed up in a great abyss and mountains were suspended on mountains and hills sank down on hills and high eytzim were torn;

5 From their stems and hurled down and sunk in the abyss. And upon it a Word fell into my mouth,

6 And I lifted up (my voice) to cry aloud and said: 'The earth is destroyed. And my grandfather Mahalalel woke me as I lay near him and said to me: Why do you cry so, my son and why;

7 Do you make such lamentation? And I recounted to him the whole vision which I had seen and he said to me: A terrible thing have you seen, my son and of grave moment is your dream- vision as to the secrets of all the sin of the earth: it must sink into the abyss and be destroyed with;

8 A great destruction. And now, my son, arise and make petition to אֱלֹהִים of esteem, since you are a believer, that a remnant may remain in the earth and that He may not destroy the whole;

9 Earth (the tzadik remnant is never raptured but left protected). My son, from the shamayim all this will come upon the earth and upon the earth there will be great destruction.

10 After that I arose and made tefillah and implored and sought and wrote down my tefillah for the generations of the earth and I will show everything to you, my son Metushelach.

11 And when I had gone forth below and seen the shamayim and the shemesh rising in the east and

the yarayach setting in the west and a few chochavim and the whole earth and everything as He had known it in the beginning,
12 Then I blessed אֱלֹהֵיךָ of mishpat and extolled Him because He had made the shemesh to go forth from the windows of the east and it ascended and rose on the face of the shamayim and set out and kept traversing the derech showed to him.

84 And I lifted up my hands in tzedakah and blessed the Kadosh and Great One and spoke with the breath of my mouth and with the tongue of flesh, which אֱלֹהֵיךָ has made for the children of the flesh of men, that they should speak with and He gave them Ruach and a tongue and a mouth that they should speak with:

2 Blessed are You, O אֱלֹהֵיךָ, Melech, Great and mighty in Your greatness, אֱלֹהֵיךָ of the whole of creation of the shamayim, Melech of Melechem and אֱלֹהֵיךָ of the whole earth. And Your Power and malchut and greatness abide le-olam-va-ed and throughout all generations is Your dominion; And all the shamayim are Your kesay le-olam-va-ed and the whole earth Your footstool le-olam-va-ed.

3 For You have made and You rule all things and nothing is too hard for You; chochmah departs not from the place of Your kesay, nor turns away from Your presence. And You know and see and hear everything and there is nothing hidden from You.

4 And now the malachim of Your shamayim are guilty of trespass and upon the flesh of men abides Your wrath until the great yom of mishpat.

5 And now, O אֱלֹהֵיךָ The Great Melech, I implore and beseech You to fulfill my tefillah, To leave me a posterity in the earth and not destroy all the flesh of man and make the earth without inhabitant, So that there should be an eternal destruction.

6 And now, my אִיִּי, destroy from the earth the flesh which has aroused Your wrath but the flesh of tzedakah and uprightness establish as a plant of the eternal zera and hide not Your face from the tefillah of Your eved, O אִיִּי.

This vision with incredible accuracy in Chapters 85-91 prophesies the history of the earth from Ahdam to אִיִּי's final malchut with special focus on the Yisraelite people.

85 And after this I saw another dream and I will show the whole dream to you, my son.

2 And Chanok lifted up (his voice) and spoke to his son Metushelach: to you, my son, will I speak: hear my words-incline your ear to the dream-vision of your abba.

3 Before I took your emma Edna, I saw in a vision on my bed and behold a bull [Ahdahm] came forth from the earth and that bull was white; and after it came forth a heifer [Eve] and along with this (latter) came forth two bulls, one of them black [Qayin] and;

4 The other red [Hevel]. And that black bull gored the red one and pursued him over the earth and upon it;

5 I could no longer see that red bull. But that black bull grew and [a] heifer went with him and;

6 I saw that many oxen proceeded from him which resembled and followed him [Qayin's descendents].

And that cow, that first one [Eve], went from the presence of that first bull in order to seek that red one but found him;

7 Not and lamented with a great lamentation over him and sought him. And I looked until that first;

8 Bull [Ahdahm] came to her and quieted her and from that time onward she cried no more. And after that she bore another white bull [Seth] and after him

she bore many bulls and black cows [Ahdahm's other descendants].

9 And I saw in my sleep that white bull likewise grow and become a great white bull and from Him proceeded many white bulls [Seth's descendants] and they resembled him. And they began to beget many white bulls, which resembled them, one following the other, (even) many.

86 And again I saw with my eyes as I slept and I saw the shamayim above and behold a chochav [the fallen malach: Semyaza] fell;

2 From the shamayim and it arose and ate and pastured among those oxen. And after that I saw the large and the black oxen [Qayin's descendents] and behold they all changed their stalls and pastures and their cattle and began;

3 To live with each other. And again I saw in the vision and looked towards the shamayim and behold I saw many chochavim [Semyaza's followers; fallen malachim] descend and thrust themselves down from the shamayim to that first chochav and they became;

4 Bulls among those cattle and pastured with them [among them]. And I looked at them and saw and behold they all let out their private members, like horses and began to cover the cows of the oxen [the fallen malachim mated with the daughters of men],

5 And they all became pregnant and bare elephants, camels and donkeys [strange offspring which were Giants – could these have been the dinosaurs of old as well]. And all the oxen feared them and were affrighted at them and began to bite with their teeth and to devour and to gore with their,

6 Horns. And they [the Naphaleem] began, moreover, to devour those oxen; and behold all the

children of the earth began to tremble and quake before them and to flee from them.

87 And again I saw how they began to gore each other and to devour each other and the earth;
2 Began to cry aloud. And I raised my eyes again to the shamayim and I saw in the vision and behold there came forth from the shamayim beings who were like white men: and four [the cheruvim: Mikael, Uriel, Raphael and Gavriel] went forth from that place;

3 And three with them. And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth and raised me up to a lofty place and showed to me;

4 A tower raised high above the earth and all the hills were lower. And one said to me: Remain here until you see everything that befalls those elephants, camels and donkeys [the offspring of the fallen malachim and women] and the chochavim [fallen malachim] and the oxen [humans] and all of them.

5 [Chanok] was to be taken above the earth to observe what was to take place with the inhabitants of the earth].

88 And I saw one of those four who had come forth first [Mikael] and he seized that first chochav [Semyaza] which had fallen from the shamayim and bound it hand and foot and expel it into an abyss: now that abyss was;

2 Narrow and deep and horrible and dark. And one of them [Mikael] drew a sword and gave it to those elephants and camels and donkeys: then they began to smite each other and the whole earth quaked;

3 Because of them.

4 And as I was beholding in the vision, lo, one of those four who had come forth [Raphael] stoned (them) from the shamayim and gathered and took all the great chochavim whose private members were like those of horses and bound them all hand and foot and expel them in an abyss of the earth.

89 And one of those four went to that white bull [Noah] and instructed him in a secret [the forthcoming flood], without his being terrified: he was born a bull and became a man and built for himself a great vessel [ark] and dwelt thereon;
2 And three bulls [Noah's sons: Shem, Ham and Yapheth] dwelt with him in that vessel-ark and they were covered in. And again I raised my eyes towards the shamayim and saw a lofty roof, with seven mayim torrents thereon and those torrents;
3 Flowed with much mayim into an enclosure [the earth]. And I saw again and behold fountains were opened on the surface of that great enclosure and that mayim began to swell and rise upon the surface,
4 And I saw that enclosure until all its surface was covered with mayim. And the mayim, the darkness and mist increased upon it; and as I looked at the height of that mayim, that mayim had risen above the height of that enclosure and was streaming over that enclosure and it stood upon the earth.
5 And all the cattle of that enclosure were gathered together until I saw how they sank and were;
6 Swallowed up and perished in that mayim. But that vessel floated on the mayim, while all the oxen and elephants and camels and donkeys sank to the bottom with all the animals, so that I could no longer see them and they were not able to escape, (but) perished and sank into the depths.

7 And again I saw in the vision until those mayim torrents were removed from that high roof and the chasms;

8 Of the earth were leveled up and other abysses were opened. Then the mayim began to run down into these, until the earth became visible; but that vessel settled in the earth and the darkness;

9 Retired and ohr appeared. But that white bull which had become a man came out of that vessel and the three bulls with him and one of those three was white like that bull [Shem] and one of them was red as dahm [Yapheth] and one black [Ham]: and that white bull departed from them.

10 And they began to bring forth beasts of the field and birds, so that there arose different genera [the different goyim and races]: lions [Babylonians], tigers, wolves [Egyptians], dogs [Philistines], hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles and ravens (wicked peoples); and among them was born a another white bull [Avraham].

11 And they began to bite one another; but that white bull which was born among them begat a wild donkey [Yishmael] and a white bull [Yitzchak] with it and the;

12 Wild donkeys multiplied [Yishmael's descendents, the Arabic tribes]. But that bull which was born from him begat a black wild boar [Esau] and a white;

13 Sheep [Yaakov]; and the former begat many boars but that sheep begat twelve other sheep [twelve sons of Yaakov/Yisrael]. And when those twelve sheep had grown, they gave up one of them [Yoseph] to the donkeys [Yishmaelites] and those donkeys again gave up that sheep to the wolves [Egyptians] and that sheep grew up among the wolves.

14 And אֶלְיָאֵל brought the eleven sheep [Yoseph's brothers] to live with it and to pasture with it among the wolves: and they multiplied and became many flocks of sheep.

15 And the wolves began to fear them and they oppressed them until they destroyed their little ones and they cast their young into a river of much mayim [the Nile]: but those sheep began to;

16 Cry aloud on account of their little ones and to complain to their אֶלְיָאֵל.

17 And a sheep [Moshe Rabainu] which had been saved from the wolves fled and escaped to the wild donkeys [Midianites]; and I saw the sheep how they lamented and cried and sought their אֶלְיָאֵל with all their might, until that אֶלְיָאֵל of the sheep descended at the voice of the sheep from a lofty abode and came to them and pastured (pastored) them.

18 And He called that sheep [Moshe] which had escaped the wolves and spoke with it concerning the wolves that it should admonish them (Pharaoh & the Egyptians) not to touch the sheep. And the sheep went to the wolves according to The Word of אֶלְיָאֵל and another sheep [Aharon] met it and went with it and the two went and entered together into the palace of those wolves and spoke with them and admonished them not to touch the;

19 Sheep from then on. And then I saw the wolves and how they oppressed the sheep;

20 Exceedingly with all their power; and the sheep cried aloud. And אֶלְיָאֵל came to the sheep and they began to smite those wolves [with 10 plagues]: and the wolves began to make lamentation; but the sheep became;

21 Quiet and immediately ceased to cry out. And I saw the sheep until they departed from among the wolves; but the eyes of the wolves were blinded

[began to rebel against אֱלֹהִים] and those wolves departed in pursuit of the sheep.

22 With all their power. And אֱלֹהִים of the sheep went with them, as their leader and all His sheep;

23 Followed Him: and His face was dazzling and exalted and terrible to behold. But the wolves;

24 Began to pursue those sheep until they reached a sea of mayim [the Red Sea]. And that sea was divided and the mayim stood on this side and on that before their face and their אֱלֹהִים led them and placed Himself between;

25 Them and the wolves. And as those wolves did not yet see the sheep, they proceeded into the midst of that sea and the wolves followed the sheep and [those wolves] ran after them into that sea.

26 And when they saw אֱלֹהִים of the sheep, they turned to flee before His face but that sea gathered itself together and became as it had been created and the mayim swelled and rose until it covered;

27 Those wolves. And I saw until all the wolves that pursued those sheep perished and were drowned.

28 But the sheep escaped from that mayim and went forth into a midbar, where there was no mayim and no grass; and they began to open their eyes and to see [they became spiritually aware and obeyed אֱלֹהִים's mitzvot]; and I saw אֱלֹהִים of the sheep;

29 Pasturing them and giving them mayim and grass and that sheep going and leading them. And that;

30 Sheep ascended to the summit of that lofty rock [Mt. Senai] and אֱלֹהִים of the sheep sent it to them.

And after that I saw אֱלֹהִים of the sheep, who stood before them and His appearance was great and;

31 Terrible and majestic and all those sheep saw Him and were afraid before His face. And they all

feared and trembled because of Him and they cried to that sheep with them [which was among
32 Them]: We are not able to stand before our אֱלֹהֵינוּ or to behold Him. And that sheep which led them again ascended to the summit of that rock but the sheep began to be blinded and to wander;
33 From the derech which He had showed them but that sheep wasn't aware of it. And אֱלֹהֵינוּ of the sheep was wrathful exceedingly against them and that sheep discovered it and went down from the summit of the rock and came to the sheep and found the largest part of them blinded [in rebellion] and fallen;
34 Away. And when they saw it they feared and trembled at its presence and desired to return to their;
35 Folds. And that sheep took other sheep [the Leviim] with it and came to those sheep which had fallen away and began to slay them; and the sheep feared its presence and then that sheep brought back those;
36 Sheep that had fallen away and they returned to their folds. And I saw in this vision until that sheep became a man and built a sukkah [either the formalized nation or the Mishkan] for אֱלֹהֵינוּ of the sheep and placed all the sheep in that bayit.
37 And I saw until this sheep [Aharon] which had met that sheep which led them fell asleep: and I saw until all the great sheep perished [all those men over 20 years of age] and little ones arose in their place and they came to a pasture and;
38 Approached a stream of mayim [the Yarden River]. Then that sheep, their leader which had become a man, withdrew;
39 From them and fell asleep [Moshe died on Mt. Nebo] and all the sheep sought it and cried over it with a great crying. And I saw until they left off

crying for that sheep and crossed that stream of mayim and there arose the two other sheep as leaders [Yahusha and Calev] in the place of those which had led them and fallen asleep.

40 And I saw until the sheep came to a tov place and a pleasant and exalted land [the Promised Land of Yisrael] and I saw until those sheep were satisfied; and that bayit (temple) stood among them in the pleasant land.

41 And sometimes their eyes were opened [obeyed אִשְׁרָאֵל] and sometimes blinded [rebelled against אִשְׁרָאֵל], until another sheep [Shmuel] arose and led them and brought them all back and their eyes were opened.

42 And the dogs [Plishtim] and the foxes and the wild boars [Esav's descendants the Edomites] began to devour those sheep until אִשְׁרָאֵל of the sheep raised up [another sheep] a ram [Melech Shaul] from their;

43 Midst, who led them. And that ram began to butt on either side those dogs [Plishtim), foxes and wild
44 boars until he had destroyed them all.

44 And that sheep whose eyes were opened [Shmuel] saw that ram, which was among the sheep, until it forsook its esteem and began to butt those sheep and trampled upon them and behaved itself;

45 Unseemly. And אִשְׁרָאֵל of the sheep sent the lamb [Shmuel] to another lamb [Dawid] and raised it to being a ram and leader of the sheep instead of that;

46 Ram which had forsaken its esteem. And it went to it and spoke to it alone and raised it to being another ram and made it the sar and leader of the sheep; but during all these things those dogs [Plishtim];

47 Oppressed the sheep. And the first ram [Melech Shaul] pursued that second ram [Dawid] and that

second ram arose and fled before it; and I saw until those dogs [Plishtim] pulled;

48 Down the first ram. And that second ram arose;
49 And led the [little] sheep. And those sheep grew and multiplied; but all the dogs and foxes and wild boars feared and fled before it and that ram butted and killed the wild beasts and those wild beasts had no longer any power among the;

49b Sheep and robbed them no more of anything. And that ram begat many sheep and fell asleep; and a little sheep [Shlomo] who became ram in its place and became sar and leader of those sheep.
50 And that bayit [nation or malchut] became great and broad and it was built for those sheep: (and) a tower [Shlomo's Beit HaMikdash] lofty and great was built on the bayit for אֱלֹהֵי הַצֹּאן of the sheep and that bayit was low but the tower was elevated and lofty and אֱלֹהֵי הַצֹּאן of the sheep stood on that tower and they offered a full shulchan [mizbaiach-altar-showbread] before Him.

51 And again I saw those sheep that they again erred and went many derachot and forsook their bayit and אֱלֹהֵי הַצֹּאן of the sheep called some from among the sheep [neviim] and sent them to the sheep,

52 But the sheep began to slay them. And one of them [Eliyahu] was saved and was not slain and it sped away and cried aloud over the sheep; and they sought to slay it but אֱלֹהֵי הַצֹּאן of the sheep saved it from;

53 The other sheep and brought it up to Himself and caused it to dwell there [he was taken to the shamayim]. And many other sheep [neviim] He sent to those sheep to testify to them and lament over them.

54 And after that I saw that when they forsook the bayit of אֱלֹהֵי הַצֹּאן and His tower-Beit HaMikdash they

fell away entirely and their eyes were blinded [they rebelled]; and I saw אִרְאִי of the sheep how He allowed much slaughter among them in their herds until 55 Those sheep invited that slaughter and betrayed His place. And He gave them; over into the hands of the lions and tigers and wolves and hyenas and into the hand of the foxes and to all the wild;

56 Beasts and those wild beasts began to tear in pieces those sheep (goyim). And I saw that He forsook that their bayit and their tower and gave them all into the hand of the lions [Babylonians], to tear and devour them,

57 Into the hand of all the wild beasts [various other goyim]. And I began to cry aloud with all my power and to appeal to אִרְאִי of the sheep and to advocate to Him in regard to the sheep that they were devoured;

58 By all the wild beasts. But He remained unmoved, though He saw it and rejoiced that they were devoured and swallowed and robbed and left them to be devoured in the hand of all the beasts.

59 And He called seventy shepherds [70 years in Bavel their leaders] and cast those sheep to them that they might pasture them and He spoke to the shepherds and their companions: 'Let each individual of you pasture the sheep;

60 From now on and everything that I shall command you that do. And I will deliver them over to you duly numbered and tell you which of them are to be destroyed-and those shall you destroy. And;

61 He gave over to them those sheep. And He called another and spoke to him: Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than;

62 I have commanded them. And every excess and the destruction which will be done through the shepherds, record (namely) how many they destroy according to My command and how many according to their own brutality: Record against every individual shepherd all the destruction he;

63 Effects. And read out before me by number how many they destroy and how many they deliver over for destruction, that I may have this as a testimony against them and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by My;

64 Command which I have commanded them (limited correction not annihilation). But they shall not know it and you shall not declare it to them, nor admonish them but only record against each individual all the destruction which;

65 The shepherds affect each in his time and lay it all before Me. And I saw until those shepherds pastured in their season and they began to slay and to destroy more than they were allowed and they delivered;

66 Those sheep into the hand of the lions [Babylonians]. And the lions and tigers ate and devoured the greater part of those sheep and the wild boars ate along with them; and they burnt that tower (temple) and demolished;

67 That bayit [destroyed Yahrushalayim and the land of Yisrael]. And I became exceedingly sorrowful over that tower because that bayit of the sheep was demolished and afterwards I was unable to see if those sheep entered that bayit.

68 And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them and each one of them received in its time a definite number: it was written by the other;

69 In a sefer how many each one of them destroyed of them. And each one slew and destroyed many;
70 More than was prescribed; and I began to weep and lament on account of those sheep. And in the vision I saw the one who wrote, how he wrote down everyone that was destroyed by those shepherds, yom by yom and carried it up and laid it down and actually showed the whole sefer to אִיִּזְרָאֵל of the sheep-(even) everything that they had done and all that each one of them had done;

71 Away with and all that they had given over to destruction. And the sefer was read before אִיִּזְרָאֵל of the sheep and He took the sefer from his hand and read it and sealed it and laid it down.

72 And immediately I saw how the shepherds pastured for twelve hours and behold three of those sheep [Ezra, Nehemiah, Chaggai] turned back and came and entered and began to build up all that had fallen down of that;

73 Bayit; but the wild boars [Samaritans] tried to hinder them but they were not able. And they began again to build as before and they reared up that tower [the second temple] and it was named the high tower; and they began again to place a shulchan [mizbaiach-altar] before the tower but all the lechem on it was polluted and not pure.

74 And as touching all this the eyes of those sheep were blinded [still rebelling] so that they saw not and (the eyes of) their shepherds likewise; and they delivered them in large numbers to their shepherds for;

75 Destruction and they trampled the sheep with their feet and devoured them (Rome). And אִיִּזְרָאֵל of the sheep remained unmoved until all the sheep were dispersed over the field and mixed with them (the beasts);

76 And they (the shepherds) did not save them out of the hand of the beasts. And this one who wrote the sefer carried it up and showed it and read it before אִרְאֵל of the sheep and implored Him on their account and sought Him on their account as he showed Him all the doings;

77 Of the shepherds and gave testimony before Him against all the shepherds. And he took the actual sefer and laid it down beside Him and departed.

90 And I saw until that in this manner thirty-five shepherds undertook the pasturing (of the sheep) and they fully completed their periods as did the first; and others received them into their;

2 Hands, to pasture them for their period, each shepherd in his own period. And after that I saw in my vision all the birds of the shamayim coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep and to pick out their eyes and to;

3 Devour their flesh. And the sheep cried out because their flesh was being devoured by the birds,

4 And as for me I looked and lamented in my sleep over that shepherd who pastured the sheep. And I saw until those sheep were devoured by the dogs and eagles and kites and they left neither flesh nor skin nor sinew remaining on them until only their bones stood there: and their bones too fell;

5 To the earth and the sheep became few (Yisrael). And I saw until that twenty-third had undertaken the pasturing and completed in their several periods fifty-eight times.

6 But behold lambs were borne by those white sheep and they began to open their eyes and to see,

7 And to cry to the sheep. Yes, they cried to them but they did not listen to what they said to;

8 Them but were exceedingly deaf and their eyes were very exceedingly blinded. And I saw in the vision how the ravens [possibly the Seleucid malchut] flew upon those lambs and took one of those lambs and dashed the sheep;

9 In pieces and devoured them. And I saw until horns [leaders attempted to rise up-the Maccabees] grew upon those lambs and the ravens cast down their horns; and I saw until there sprouted a great horn of one of those sheep [a successful leader-either Mattathias or Yahudah the Maccabee] and their eyes;

10 Were opened [they obeyed אִתָּאֵל]. And it looked at them [and their eyes opened] and it cried to the sheep and the;

11 Rams saw it and all ran to it. And notwithstanding all this, those eagles and vultures and ravens and kites still kept tearing the sheep and swooping down upon them and devouring them: still the sheep remained silent but the rams lamented and cried out.

12 And those ravens fought and battled with it and sought to lay low its horn but they had no power over it.

13 All the eagles and vultures and ravens and kites were gathered together and there came with them all the sheep of the field, yes, they all came together and helped each other to break that horn of the ram.

14 And I saw until a great sword was given to the sheep and the sheep proceeded against all the beasts of the field to slay them and all the beasts and the birds of the shamayim fled before their face.

15 And I saw that man, who wrote the sefer according to the command of אִתָּאֵל, until he opened that sefer (Maccabees) concerning the destruction

which those twelve last shepherds had done and showed that they had destroyed much more than their predecessors, before אֱלֹהִים of the sheep.

16 And I saw until אֱלֹהִים of the sheep came to them and took in His hand the staff of His wrath,

17 And smote the earth and the earth clave asunder and all the beasts and all the birds of the shamayim

18 Fell from among those sheep and were swallowed up in the earth;

19 And it covered them.

20 And I saw until a kesay was erected in the pleasant land (Yisrael) and אֱלֹהִים of the sheep sat Himself on it, (Yahushua the Messiah) and the others took the sealed scrolls and opened those scrolls before the Ahlohim of the sheep.

21 And אֱלֹהִים called those men the seven first white ones and commanded that they should bring before Him, beginning with the first chochav which led the derech, all the chochavim whose private members;

22 Were like those of horses and they brought them all before Him. And He said to that man who wrote before Him, being one of those seven white ones and said to him: Take those seventy shepherds (Bavel?) to whom I delivered the sheep and who taking them on their own authority slew more;

23 Than I commanded them. And behold they were all bound, I saw and they all stood before Him.

24 And the mishpat was held first over the chochavim and they were judged and found guilty and went to the place of condemnation and they were expelled into an abyss, full of fire and flames and full;

25 Of pillars of fire. And those seventy shepherds were judged and found guilty and they were expelled;

26 Into that fiery abyss. And I saw at that time how a similar abyss was opened in the midst of the earth,

full of fire and they brought those blinded sheep and they were all judged and found guilty and;

27 Cast into this fiery abyss and they burned; now this abyss was to the right of that bayit. And I saw those sheep burning and their bones burning.

28 And I stood up to see until they folded up that old bayit [the old nation or malchut and Yisrael]; and carried off all the pillars and all the beams and ornaments of the bayit were at the same time folded up with it and they carried;

29 It off and laid it in a place in the south of the land (Mt. Pisgah). And I saw until אִרְאֵה of the sheep brought a new bayit [set up a new and eternal malchut] greater and loftier than that first and set it up in the place of the first which had been folded up: all its pillars were new and its ornaments were new and larger than those of the first, the old one which He had taken away and all the sheep were within it (New Yahrushalayim).

30 And I saw all the sheep which had been left and all the beasts in the earth and all the birds of the shamayim [goyim of the earth], falling down and doing homage to those sheep and making petition to and obeying;

31 Them in everything. And thereafter those three who were clothed in white and had seized me by my hand [who had taken me up before] and the hand of that ram also seizing hold of me, they;

32 Took me up and set me down in the midst of those sheep before the mishpat took place. And those;

33 Sheep were all white and their tallits of wool was abundant and clean [these are the tzadikim]. And all that had been destroyed and dispersed and all the beasts of the field and all the birds of the shamayim, assembled in that bayit and אִרְאֵה of the sheep

rejoiced with great simcha because they were all tov and had returned to;

34 His bayit (remnant of Yisrael). And I saw until they laid down that sword, which had been given to the sheep and they brought it back into the bayit and it was sealed before the presence of אֱלֹהִים and all the sheep;

35 Were invited into that bayit but it held them not. And the eyes of them all were opened and they;

36 Saw the tov [obeyed אֱלֹהִים] and there was not one among them that did not see. And I saw that that bayit was large and broad and very full (John Ch. 14)-many mansions).

37 And I saw that a White Bull was born (Yahushua in His malchut), with large horns and all the beasts of the field and all the;

38 Birds of the air feared Him and made petition to Him all the time. And I saw until all their generations were transformed and they all became white bulls (kidushim-kidushim); and the first (born) among them became a Lamb [Yahushua, The Son of אֱלֹהִים] and that Lamb became a great animal and had great powerful horns on its head; and אֱלֹהִים Ahlohim of the sheep;

39 Rejoiced over it (The Lamb) and over all the oxen (Yisrael). And I slept in their midst: and I awoke and saw everything.

40 This is the vision which I saw while I slept and I awoke and blessed אֱלֹהִים of tzedakah and;

41 Gave Him esteem. Then I wept with a great weeping and my tears stopped not until I could no longer endure it: when I saw, they flowed on account of what I had seen; le olam va-ed; everything shall come and;

42 Be fulfilled and all the deeds of men in their order were showed to me. On that lyla I remembered the

first dream and because of it I wept and was troubled-because I had seen that vision.

91 The sefer written by Chanok [Chanok indeed wrote this complete doctrine of chochmah, (which is) praised of all men and a shophet of all the earth] for all my children who shall dwell in the earth. And for the future generations who shall observe tzedakah and shalom.

2 Let not your ruach be troubled on account of the times; for the Kadosh and Great One has appointed yamim for all things.

3 And the tzadikim shall arise from death and walk in the paths of tzedakah and all his paths and conversations shall be in eternal tovness and chesed.

4 He will be gracious to the tzadik and give him eternal tzedakah and He will give him power so that he shall be (endowed) with tovness and tzedakah. And he shall walk in eternal ohr.

5 And sin shall perish in darkness le-olam-va-ed and shall no more be seen from that yom le-olam-va-ed.

92 And now, my son Metushelach, call to me all your brothers And gather together to me all the sons of your emma; for The Word calls me and the ruach is poured out upon me, that I may show you everything that shall befall you le-olam-va-ed.

2 And Metushelach went and summoned all his brothers and assembled his relatives.

3 And he spoke to all the children of tzedakah and said: 'Hear, you sons of Chanok, all the words of your abba and listen clearly to the voice of my mouth; for I exhort you and say to you, beloved:

4 Love tzedakah and walk in it.

5 And draw not near to tzedakah with a double lev and associate not with those of a double lev but walk in tzedakah, my sons. And it shall guide you on tov paths and tzedakah shall be your companion.

6 For I know that violence must increase in the earth and a great chastisement be executed in the earth and all unrighteousness come to an end: yes, it shall be cut off from its roots and its whole structure shall be destroyed.

7 And unrighteousness shall again be consummated in the earth and all the deeds of unrighteousness and of violence and transgression shall prevail in a twofold degree. And when sin and unrighteousness and blasphemy and violence in all kinds of deeds increase and apostasy and transgression and uncleanness increase,

8 A great chastisement shall come from the shamayim upon all these and;

9 The kadosh אֲדֹנָי will come forth with wrath and chastisement to execute mishpat in the earth.

10 In those yamim violence shall be cut off from its roots;

11 And the roots of unrighteousness together with deceit and they shall be destroyed from under the shamayim. And all the idols of the heathen shall be abandoned and the temples burned with fire;

12 And they shall remove them from the whole earth and they (the heathen) shall be expelled into the mishpat of fire;

13 And shall perish in wrath and in grievous mishpat le-olam-va-ed.

14 And the tzadikim shall arise from their sleep and chochmah shall arise and be given to them.

15 And after that the roots of unrighteousness shall be cut off and the sinners shall be destroyed by the sword;

16 Shall be cut off from the blasphemers in every place,

17 And those who plan violence and those who commit blasphemy shall perish by the sword.

18 And now I tell you, my sons and show you the paths of tzedakah and the paths of violence. Yes, I will show them to you again that you may know what will come to pass.

19 And now, listen to me, my sons and walk in the paths of tzedakah and walk not in the halachot of violence; for all who walk in the halachot of unrighteousness shall perish le-olam-va-ed.

(7 weeks=7,000 years of human history. Week 8=eternity)

93 After that, Chanok both gave and began to

recount from the scrolls. And Chanok said:

Concerning the children of tzedakah and concerning the elect of the earth and concerning the Plant of Tzedakah, I will speak these things,

2 Yes, I Chanok will declare (them) to you, my sons: according to that which appeared to me in the heavenly vision and which I have known through The Word of the kadosh malachim and have learned from the heavenly tablets.

3 And Chanok began to recount from the scrolls and said: I was born the seventh in the first week, while mishpat and tzedakah still endured.

4 And after me there shall arise in the second week great wickedness and deceit shall have sprung up; and in it there shall be the first end. And in it a man shall be saved; and after it is ended unrighteousness shall grow up and a law shall be made for the sinners.

5 And after that in the third week at its close a man shall be elected as the plant of tzadik mishpat and

his posterity shall become the Plant of Tzedakah le-olam-va-ed.

6 And after that in the fourth week, at its close, visions of the kadosh and tzadik shall be seen and a Torah for all generations and an enclosure shall be made for them.

7 And after that in the fifth week, at its close, the bayit of esteem and dominion shall be built le-olam-va-ed.

8 After that in the sixth week all who live in it shall be blinded and the levavot of all of them shall godlessly forsake chochmah. And in it a man shall ascend; and at its close the bayit of dominion shall be burnt with fire and the whole race of the chosen root shall be dispersed.

9 And after that in the seventh week shall an apostate generation arise and many shall be its deeds and all its deeds shall be apostate.

10 And at its close (8th millennial or eternity) shall be elected the elect tzadikim of the eternal plant of tzedakah, to receive sevenfold instruction concerning all His creation.

11 [For who is there of all the children of men that is able to hear the voice of the Kadosh One without being troubled? And who can think His thoughts?

And who is there that can behold all the works;

12 Of the shamayim? And how should there be one who could behold the shamayim and who is there that could understand the things of the shamayim and see a being or a ruach and could tell of it, or ascend and see;

13 All their ends and think them or do like them ?

And who is there of all men that could know what is the breadth and the length of the earth and to whom has been showed the measurements of all of them?

14 Or, is there anyone who could discern the length of the shamayim and how great is its height and

upon what it is founded and how great are the number of the chochavim and where all the luminaries rest] (Enoch speaks of himself)? (Weeks 8-10 are figures-metaphors of the eternal standings, for both the saved and lost)

- 94** And after that there shall be another, the eighth week that of tzedakah and a sword shall be given to it that a tzadik mishpat may be executed on the oppressors and;
- 2 Sinners shall be delivered into the hands of the tzadikim.
- 3 And at its close they shall acquire houses through their tzedakah and a bayit shall be built for the Great Melech in esteem le-olam-va-ed,
- 4 And all mankind shall look to the derech of tzedakah.
- 5 And after that, in the ninth week, the tzadik mishpat shall be revealed to the whole earth,
- 6 And all the works of The Torahless shall vanish from all the earth,
- 7 And the earth shall be written down for destruction.
- 8 And after this, in the tenth week in the seventh part, there shall be the great eternal mishpat, in which He will execute vengeance among the malachim.
- 9 And the first the shamayim shall depart and pass away and a new the shamayim shall appear and all the powers of the shamayim shall give sevenfold ohr.
- 10 And after that there will be many weeks without number le-olam-va-ed and all shall be in tovness and tzedakah and sin shall no more be mentioned le-olam-va-ed.

95 And now I say to you, my sons, love tzedakah

and walk in it; for the paths of tzedakah are worthy of acceptance but the paths of unrighteousness shall suddenly be destroyed and vanish.

2 And to certain men of a generation shall the paths of violence and of death be revealed and they shall hold themselves afar from them and shall not follow them.

3 And now I say to you the tzadikim: walk not in the paths of wickedness, nor in the paths of death and draw not near to them, lest you be destroyed.

4 But seek and choose tzedakah and an elect chayim and walk in the paths of shalom and you shall live and prosper.

5 And hold fast my Words in the thoughts of your levavot and allow them not to be removed from your levavot; For I know that sinners will tempt men to do evil to chochmah, so that no place may be found for her and no manner of temptation may diminish.

6 Woe to those who build unrighteousness and oppression and lay deceit as a foundation; for they shall be suddenly overthrown and they shall have no shalom.

7 Woe to those who build their houses with sin; for from all their foundations shall they be overthrown and by the sword shall they fall. [And those who acquire gold and silver in mishpat suddenly shall perish.]

8 Woe to you rich ones, for you have trusted in your riches and from your riches shall you depart because you have not remembered אַף־אֶז in the yamim of your riches.

9 You have committed blasphemy and unrighteousness and have become ready for the yom of slaughter; and the yom of darkness and the

yom of the great mishpat (Quoted in the Scroll of James).

10 So I speak and declare to you: He who has created you will overthrow you and for your fall there shall be no rachamim and your Creator will rejoice at your destruction.

11 And your tzadik ones in those yamim shall be a reproach to the sinners and The Torahless.

96 Oh that my eyes were [a cloud of] mayim] that I might weep over you and pour down my tears as a cloud of mayim: That so I might rest from my trouble of lev.

2 Who has permitted you to practice reproaches and wickedness? And so mishpat shall overtake you, sinners.

3 Fear not the sinners, all you tzadikim; for again will אִיִּים deliver them into your hands, that you may execute mishpat upon them according to your desires.

4 Woe to you who cause curses, which cannot be reversed: Healing shall therefore be far from you because of your sins.

5 Woe; to you who repay your neighbor with evil; for you shall be rewarded according to your works (Quoted by אֱלֹהִים in the Sermon on the Har).

6 Woe to you, lying witnesses and to those who weigh out injustice, for suddenly shall you perish (Quoted in Torah).

7 Woe to you, sinners, for you persecute the tzadikim; for you shall be delivered up and persecuted because of your injustice and heavy shall its yoke be upon you.

97 Be hopeful, you tzadikim; for suddenly shall the sinners perish before you and you shall have mastery over them according to your desires.

2 [And in the yom of the tribulation of the sinners,
Your children shall har and rise as eagles and
higher than the vultures will be your nest; and you
shall ascend and enter the crevices of the earth and
the clefts of the rock le-olam-va-ed as rabbits before
the unrighteous and they shall sigh because of you
and weep.] (Protection and victory through the
Great Tribulation)

3 So do not fear you all that have suffered for
tzedakah's sake; For healing shall be your portion
and a bright ohr shall enlighten you and the voice of
rest you shall hear from the shamayim.

4 Woe to you, you sinners, for your riches make you
appear like the tzadikim but your levavot convict you
of being sinners; and this fact shall be a testimony
against you for a memorial of (your) evil deeds.

5 Woe to you who devour the finest of the wheat
and drink wine in large bowls and tread underfoot
the lowly with your might.

6 Woe to you who drink mayim from every fountain,
for suddenly shall you be consumed and wither
away because you have forsaken the fountain of
chayim (Yahushua - quoted in Jeremiah Ch. 17).

7 Woe to you who work unrighteousness and deceit
and blasphemy: It shall be a memorial against you
for evil.

8 Woe to you, you mighty, who with might oppress
the tzadikim; for the yom of your destruction is
coming. In those yamim many and tov yamim shall
come to the tzadikim-in the yom of your mishpat.

98 Believe all you tzadikim that the sinners will
become a shame and perish in the yom of
unrighteousness.

2 Be it known to you (you sinners) that אָרָא is
mindful of your destruction and the kadosh

malachim of the shamayim rejoice over your destruction.

3 What will you do, you sinners and where will you flee on that yom of mishpat, When you hear the voice of the tefillah of the tzadikim?

4 Yes, you shall not fare like them, this Word shall be a testimony against you: You have been the companions of sinners.

5 And in those yamim the tefillah of the tzadikim shall reach to אִלָּהִים and for you the yamim of your mishpat shall come.

6 And all the words of your unrighteousness shall be read out loud before the Great Kadosh One and your faces shall be covered with shame; and He will reject every work which is grounded on unrighteousness.

7 Woe to all you sinners who live on the ocean and on the dry land; whose remembrance is evil against you.

8 Woe to you who acquire silver and gold in unrighteousness and say: We have become rich with riches and have possessions; And have acquired everything we have desired.

9 And now let us do what we purposed: For we have gathered silver,

10 And many are the land farmers in our houses.

11 And our granaries are full as with mayim, Yes and like mayim your lies shall flow away; for your riches shall not abide; but speedily ascend away from you;

12 For you have acquired it all in unrighteousness and you shall be given over to a great curse.

99 And now I swear to you, to the wise and to the foolish, for you shall have manifold experiences in the earth.

2 For you men shall put on more adornments than a woman and colored garments more than a betulah: In royalty and in grandeur and in power and in silver and in gold and in purple and in splendor and in food they shall be poured out as mayim.

3 Therefore they shall be wanting in doctrine and chochmah and they shall perish thereby together with their possessions; and with all their esteem and their splendor and in shame and in slaughter and in great destitution, their ruachim shall be expelled into the furnace of fire.

4 I have sworn to you, you sinners, as a har has not become a eved and a hill does not become the handmaid of a woman; even so sin has not been sent into the earth, but man by himself has created it and under a great curse shall they fall who commit sin.

5 And barrenness has not been given to the woman but on account of the deeds of her own hands she dies without children.

6 I have sworn to you sinners, by the Kadosh & Great One that all your evil deeds are revealed in the shamayim and that none of your deeds of oppression are covered and hidden.

7 And do not think in your ruach nor say in your lev that you do not know and that you do not see;

8 That every sin is recorded every yom in the shamayim in the presence of אֱלֹהִים. From then on you know that all your oppression by which you oppress is written down every yom until the yom of your mishpat.

9 Woe to you, you fools, for through your folly shall you perish: and you transgress against the wise,

10 And so tov shall not be your portion. And now, know that you are prepared for the yom of destruction: so do not tikvah to live, all you sinners but you shall depart and die; for you know no

ransom; for you are prepared for the yom of the great mishpat, for the yom of great tribulation and great shame for your ruachim.

11 Woe to you, you obstinate of lev, who work wickedness and eat dahm (Quoted in The Torah). Where have you tov things to eat and to drink and to be filled? From all the tov things which אִרְצָא has placed in abundance in the earth; therefore you shall have no shalom.

12 Woe to you who love the deeds of unrighteousness: why do you tikvah for tov to yourselves? Know that you shall be delivered into the hands of the tzadik and they shall cut off your necks and slay you and have no rachamim upon you. Woe to you who rejoice in the great tribulation of the tzadik; for no grave shall be dug for you.

13 Woe to you who set as nothing the words of;

14 The tzadik; for you shall have no tikvah of chayim. Woe to you who write down lies and Torahless words (modern yom e-mails and Facebook lies bearing false witness); for they write down their lies that men may hear them and act godlessly towards (their) neighbor.

15 Therefore they shall have no shalom but die a sudden death.

100 Woe to you who work godlessness and esteem in lying and extol them: You shall perish and no happy chayim shall be yours.

2 Woe to them who pervert the words of tzedakah and transgress the eternal Torah and transform themselves into what they were not [into sinners]: they shall be trodden under foot in the earth.

3 In those yamim make ready, you tzadik, to raise your tefillot as a memorial and place them as a testimony before the malachim, that they may place the sin of the sinners for a memorial before אִרְצָא.

4 In those yamim the goyim shall be stirred up and the families of the goyim shall arise on the yom of destruction.

5 And in those yamim the destitute shall go forth and carry off their children and they shall abandon them, so that their children shall perish through them: Yes, they shall abandon their children (that are still) sucklings and not return to them and shall have no pity on their beloved ones.

6 Again I swear to you, you sinners, that sin you are all prepared for a yom of unceasing bloodshed.

7 And they who worship stones and graven images of gold and silver and wood (and stone) and clay and those who worship impure ruachim and demons and all kinds of idols not according to da'at, shall get no manner of help from them.

8 And they shall become Torahless by reason of the folly of their levavot and their eyes shall be blinded through the fear of their levavot and through visions in their dreams.

9 Through these they shall become Torahless and fearful; for they shall have done all their work in a lie and shall have worshiped a stone: Therefore in an instant shall they perish.

10 But in those yamim blessed are all they who accept the Words of chochmah and understand them and observe the paths of אִתְּךָ and walk in the derech of His tzedakah and become not Torahless with The Torahless; for they shall be saved. 11 Woe to you who spread evil to your neighbors; for you shall be slain in Sheol (gossip, slander).

12 Woe to you who make deceitful and false measures and who cause bitterness in the earth; for they shall thereby be utterly consumed (Quoted in Torah).

13 Woe to you who build your houses through the grievous toil of others and all their building materials are the bricks and stones of sin; I tell you, you shall have no shalom.

14 Woe to them who reject the eternal heritage of their ahvot; and whose beings follow after idols; for they shall have no rest.

15 Woe to them who work unrighteousness and help oppression and slay their neighbors until the yom of the great mishpat.

16 For He shall cast down your esteem and bring affliction on your levavot and shall arouse His fierce indignation and destroy you all with the sword; and all the kadosh and tzadik ones shall remember your sins.

101 And in those yamim in one place the ahvot together with their sons shall be smitten and brothers one with another shall fall in death until the streams flow with their dahm.

2 For a man shall not withhold his hand from slaying his sons and his sons' sons and the sinner shall not withhold his hand from his esteemed brother: From dawn until sunset they shall slay one another.

3 And the horse shall walk up to the breast in the dahm of sinners and the mirkavah shall be submerged to its height.

4 In those yamim the malachim shall descend into the secret places and gather together into one place all those who brought down sin; and אף אף will arise on that yom of mishpat to execute great mishpat among sinners.

5 And over all the tzadik and kadosh ones He will appoint guardians from among the kadosh malachim to guard them as the apple of an eye, Until He makes an end of all wickedness and all sin;

and though the tzadikim sleep a long sleep, they have nothing to fear.

6 And (then) the children of the earth shall see the wise in security and shall understand all the Words of this sefer and recognize that their riches shall not be able to save them in the overthrow of their sins.

7 Woe to you, sinners, on the yom of strong anguish, you who afflict the tzadik and burn them with fire: You shall be repaid according to your works.

8 Woe to you, you obstinate of lev; who watch in order to devise wickedness: therefore shall fear come upon you and there shall be none to help you.

9 Woe to you, you sinners, on account of the words of your mouth and on account of the deeds of your hands which your godlessness has worked, In blazing flames burning worse than fire shall you burn.

10 And now, know you that from the malachim He will inquire as to your deeds in the shamayim, from the shemesh and from the yarayach and from the chochavim in reference to your sins because in the earth you execute;

11 Mishpatim on the tzadikim. And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld because of you from descending upon you and they;

12 Shall be mindful of your sins.

13 And now give presents to the rain (meaning thanksgiving) that it is not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend.

14 When the frost and snow with their chilliness and all the snowstorms with all their plagues fall upon you, in those yamim you shall not be able to stand before them.

102 Observe the shamayim, you children of the

shamayim and every work of אֱלֹהִים and fear Him.

2 And work no evil in His presence. If He closes the windows of the shamayim and withholds the rain and;

3 'The dew from descending in the earth on your account, what will you do then? And if He sends His anger upon you because of your deeds, you cannot petition Him; for you spoke proud and insolent;

4 Words against His tzedakah: therefore you shall have no shalom. And do you see the sailors of the ships, how their ships are tossed to and fro by the waves and are shaken by the ruachim and are;

5 In deep trouble? And therefore do they fear because all their tov possessions go upon the sea with them and they have evil forebodings of lev that the sea will swallow them and that they will;

6 Perish there. Are not the seas and all its mayim and all its movements, the work of the Most;

7 High; and has He not set limits to its doings and confined it throughout by the sand? And at His reproof it is afraid and dries up and its entire fish population die and all that is in it; but you sinners that are;

8 In the earth fear Him not. Has He not made the shamayim and the earth and all that is in it? Who has given binah and chochmah to everything that moves in the earth and in the sea?

9 Do not the sailors of the ships fear the sea? Yet sinners fear not אֱלֹהִים.

103 In those yamim when He has brought a grievous fire upon you, where will you flee and where will you find deliverance? And when He launches forth His Word against you, will you not be afraid and fear?

2 And all the luminaries shall be afraid with great fear and all the earth shall be afraid and tremble and be alarmed.

3 And all the malachim shall execute their commands; and shall seek to hide themselves from the presence of the Great Esteem and the children of earth shall tremble and quake; and you sinners shall be cursed le-olam-va-ed and you shall have no shalom.

4 Fear not, you beings of the tzadikim and be hopeful you that have died in His tzedakah.

5 And grieve not if your being into Sheol has descended in grief and that in your chayim your goff fared not according to tovness; just wait for the yom of the mishpat of sinners and for the yom of cursing and chastisement.

6 And yet when you die the sinners speak over you: As we die, so die the tzadikim and what benefit do they reap for their deeds?

7 Behold, even as we, so do they die in grief and darkness and what have they more than we? From then on we are equal.

8 And what will they receive and what will they see le-olam-va-ed? Behold, they too have died and then after that shall they see no ohr.

9 I tell you sinners, you are content to eat and drink and rob and sin and strip men naked and;

10 Acquire wealth and see tov yamim. Have you seen the tzadikim how their end occurs, that no manner;

11 Of violence is found in them until their death? Nevertheless they perished and became as though they had not been and their ruachim descended into Sheol in tribulation.

104 Now, therefore, I swear to you, the tzadikim, by the esteem of the Great and Honored and;

2 Mighty One in dominion and by His greatness I swear to you. I know a sod and have read the heavenly tablets and have seen the kadosh scrolls and have found written in them and inscribed regarding the tzadikim:

3 That all tovness and simcha and esteem are prepared for them and written down for the ruachim of those who have died in tzedakah and that manifold tov shall be given to them in recompense for their labors and that their lot is abundantly beyond the lot of the temporal living.

4 And the ruachim of you who have died in tzedakah shall live and rejoice; and your ruachim shall not perish, nor your memorial from before the face of the Great One; to all the generations of the earth: so no longer fear their claims.

5 Woe to you, you sinners, when you have died, if you die in the wealth of your sins and those who are like you say regarding you: blessed are the sinners: they have seen all their yamim.

6 And how they have died in prosperity and in wealth and have not seen tribulation or murder in their chayim; and they have died in kavod; and mishpat has not been executed on them during their chayim.

7 Do you know that their beings will be made to descend into Sheol and they shall be wretched in their great tribulation.

8 And into darkness and chains and a burning flame where there is grievous mishpat shall their ruachim enter; and the great mishpat shall be for all the generations of the earth. Woe to you, for you shall have no shalom.

9 Let not the tzadik and tov ones who are in their earthly chayim say: In our troubled yamim we have toiled laboriously and experienced every trouble and met with much evil and been consumed and have become few and our ruach small.

10 And we have been destroyed and have not found any to help us even with a word: We have been tortured [and destroyed] and not hoped to see chayim from yom to yom.

11 We hoped to be the head and have become the tail: we have toiled laboriously and had no satisfaction in our toil; and we have become the food of the sinners and the unrighteous and they have laid their yoke heavily upon us.

12 They have had dominion over us that hated us and smote us; and to those that hated us we have bowed our necks but they pitied us not.

13 We desired to get away from them that we might escape and be at rest but found no place where we should flee and be safe from them.

14 And complained to the rulers in our tribulation and cried out against those who devoured us but they did not attend to our cries and would not listen to our voice.

15 And they helped those who robbed us and devoured us and those who made us few; and they concealed their oppression and they did not remove from us the yoke of those that devoured us and dispersed us and murdered us,

16 And they concealed their murder and remembered not that they had lifted up their hands against us.

105 I swear to you that in the shamayim the malachim remember you for tov before the esteem of the Great;

2 One: and your names are written before the esteem of the Great One. Be hopeful; for before you were put to shame through sickness and affliction; but now you shall shine as the lights of the shamayim,

3 You shall shine and you shall be seen and the windows of the shamayim shall be opened to you. And in your cry for mishpat, it shall appear for you; for all your tribulation shall be visited on the;

4 Rulers and on all who helped those who plundered you. Be hopeful and cast not away your hopes, for you shall have great simcha and be as the malachim of the shamayim.

5 What shall you be obliged to do? You shall not have to hide on the yom of the great mishpat and you shall not be found as sinners and the eternal;

6 Mishpat shall be far from you for all the generations of the earth. And now fear not, you tzadikim, when you see the sinners growing strong and prospering in their derachot: be not companions with them,

7 But keep afar from their violence; for you shall become companions of the hosts of the shamayim. And, although you sinners say: All our sins shall not be searched out and be written down, nevertheless;

8 They shall write down all your sins every yom.

And now I show to you that ohr and darkness,
9 Yom and lyla, see all your sins. Be not Torahless in your levavot and lie not and alter not the Words of tzedakah, nor charge with lies The Words of the Kadosh Great One, nor take account of your;

10 Idols; for all your lying and all your godlessness issue not in tzedakah but in great sin. And now I know this sod; that sinners will alter and pervert the Words of tzedakah in many derachot and will speak wicked words and lies and practice great deceits and write their own scrolls concerning;

11 Their words (like the Quran, Talmud and other man-made works claiming to be the actual Words of אֱלֹהִים, all the while ignoring the emet scrolls recovered in the earth like Enoch, Jubilees, etc.). But when they write down truthfully all My Words in their languages and do not change or diminish from any of my Words but write them all down truthfully - all that I first testified;

12 Concerning them. Then, I know another sod, that more scrolls will be given to the tzadikim and the;
13 Wise to become a cause of simcha and tzedakah and much chochmah. And to them shall the scrolls be given and they shall believe in them and rejoice over them and then shall all the tzadikim that have learned from all the paths of tzedakah be repaid (we see that occurring today).

106 In those yamim אֱלֹהִים invited (them) to summon and testify to the children of the earth concerning their chochmah (recovered scrolls): Show (it) to them; for you are their guides and a bracha over the whole earth.

2 For I and My Son will be united with them le-olam-va-ed in the paths of tzedakah in their lives; and you shall have shalom: rejoice, you children of tzedakah. Ahmein.

Fragment of the Scroll of Noach

107 And after some yamim my son

Metushelach took an isha for his son Lamech and she became;

2 Pregnant by him and bore a son. And his gooff was white as snow and red as the blooming of a rose and the hair of his head and his long locks were white as wool and his eyes beautiful. And when he opened his eyes, he lit up the whole bayit like the shemesh and the whole bayit;

3 Was very bright. And he arose in the hands of the midisha, opened his mouth and conversed with אַף־אֶז of tzedakah.

4 And his abba Lamech was afraid of him and;

5 Fled and came to his abba Metushelach. And he said to him: I have begotten a strange son, diverse from and unlike man and resembling the sons of אַף־אֶז of the shamayim (fallen Watchers); and his nature is different and he is not like us and his eyes are as the rays of the shemesh and his;

6 Countenance is exalted. And it seems to me that he is not sprung from me but from the malachim and I fear that in his yamim a wonder may be;

7 Wrought in the earth. And now, my abba, I am here to petition you and implore you that you may go to Chanok, our abba and learn from him the emet, for his dwelling-place is;

8 Among the malachim. (in other words ask Enoch if Noah is a Giant). And when Metushelach heard the words of his son, he came to me to the ends of the earth; for he had heard that was there and he cried aloud and I heard his voice and I came to him.

9 And said to him: Behold, here am I, my son, why have you come to me? 'And he answered and said: Because of a great cause of anxiety have I come to you and because of a disturbing vision;

10 have I approached. And now, my abba, hear me: to Lamech my son there has been born a son, the like of whom there is none and his nature is not like man's nature and the color of his gooff is whiter than snow and redder than the bloom of a rose and the hair of his head is whiter than white wool and his eyes are like the rays of the shemesh and he opened his eyes and;

11 Lit up the whole bayit. And he arose in the hands of the midisha and opened;

12 His mouth and blessed אֱלֹהִים of the shamayim. And his abba Lamech became afraid and fled to me and did not believe that he was sprung from him but that he was in the likeness of the fallen malachim of the shamayim; and behold I have come to you, that you may make known to me the emet.

13 And I, Chanok, answered and said to him: 'Then אֱלֹהִים will do a new thing in the earth and this I have already seen in a vision and make known to you that in the generation of my abba Yared, some of the malachim of the shamayim transgressed The Word of אֱלֹהִים.

14 And behold they committed sin and transgressed The Torah and have united themselves with women and commit sin with them and have married some of them and have begot children by them. And they shall produce in the earth Giants not according to the ruach but according to the flesh and there shall be a great punishment in the earth and the earth shall be cleansed from all impurity.

15 Yes, there comes a great destruction over the whole earth and there shall be a deluge and;

16 A great destruction for one year. And this son who has been born to you shall be left in the earth and his three children shall be saved with him: when all mankind that are in the earth;

17 Shall die [he and his sons shall be saved]. And now make known to your son Lamech that he who has been born is in emet his son and call his name Noach (the one who comforts); for he shall be left to you,

18 And he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated in the earth in his yamim.

19 And after that (after the flood) there shall be still more unrighteousness than that which was first consummated in the earth; for I know the sods of the kadosh ones;

20 for He, אֱלֹהִים, has showed me and informed me and I have read (them) in the heavenly tablets.

108 And I saw written on them that generation upon generation shall transgress, until a generation of tzedakah arises and transgression is destroyed and sin passes away from the earth and all;

2 Manner of tov comes upon it. And now, my son, go and make known to your son Lamech that this;

3 Son, which has been born, is in emet his son and that (this) is no lie. And when Metushelach had heard the words of his abba Chanok-for he had showed to him everything in secret, he returned;

4 And showed (them) to him and called the name of that son Noach; for he will comfort the earth after all the destruction.

109 Another sefer which Chanok wrote for his son Metushelach and for those who will come after him,

2 And keep The Torah in the yamim ha-acharonim (Scroll of Enoch). You who have done tov shall wait for those yamim until an end is made of those who work evil; and an end of the might of the transgressors.

3 And wait indeed until sin has passed away, for their names shall be blotted out of the Sefer of Chayim and out of the kadosh scrolls (quoted by John in Revelation) and their zera shall be destroyed le-olam-va-ed and their ruachim shall be slain and they shall cry and make lamentation in a place that is a chaotic midbar and in the fire shall they burn; for there is no chayim there.

4 And I saw there something like an invisible cloud; for by reason of its depth, I could not look over and I saw a flame of fire blazing brightly and things shining;

5 Hareem circling and sweeping to and fro. And I asked one of the kadosh malachim who was with me and said to him: What is this shining thing? For it is not the shamayim but it is only the flame of a blazing.

6 Fire and the voice of weeping and crying and lamentation and strong pain. And he said to me: In this place which you see here are expelled the ruachim of sinners and blasphemers and of those who work wickedness and of those who pervert everything that אֱלֹהִים has spoken through the mouth;

7 Of the neviim, even the things that shall be. For some of them are written and inscribed above in the shamayim, in order that the malachim may read them and know that which shall befall the sinners and the ruachim of the humble and of those who have afflicted their bodies and been rewarded;

8 By אֱלֹהִים; and of those who have been put to shame by wicked men: who love אֱלֹהִים and loved neither gold, silver nor any of the tov things which are in the earth but gave over their bodies to torture.

9 Who, since they came into being, longed not after earthly food but regarded everything as a passing breath and lived accordingly and אֱלֹהִים tried them much and their ruachim were;

10 Found pure so that they should bless His Name. And all the brachot assigned for them I have recounted in the scrolls. And he has assigned them their reward because they have been found to be such as loved the shamayim malchut more than their chayim in the earth, even though they were trodden under foot by wicked men and experienced

abuse and reviling from them and were put to shame.

11 Yet they blessed Me. And now I will summon the ruachim of the tov who belong to the generation of ohr and I will transform those who were born in darkness, who in the flesh were not rewarded;

12 With such kavod as their faithfulness deserved.

And I will bring forth in shining ohr those who;

13 Have loved My kadosh Emet Name אֱמֶת; and I will seat each on the kesay of his own kavod. And they shall be in blazing ohr for times without number; for tzedakah is the mishpat of אֱמֶת; for to the faithful.

14 He will give faithfulness in the habitation of upright paths. And they shall see those who were,

15 Born in darkness led into darkness, while the tzadikim shall become ohr. And the sinners shall cry aloud and see them in blazing ohr and they indeed will go where yamim and moadem are prescribed for them. X

Jubilees-Yovleem

The Heavenly Given Divisions of Yamim-Days And Times

To Our Forefathers Yisrael

Sefer Ha-Yovleem-Scroll of Jubilees "The Little Genesis" Written By Moshe and dictated from אֱלֹהִים through angels. A Jubilee or Yovel is a period of 49 years or 7 weeks. A Jubilee week is a period of 7 years. The Scroll of Jubilees has 50 Chapters one for each Jubilee from Ahdahm to the Promised Land. Many believe it is mentioned in סוּפְרָא 8:34-35. Copies found at Qumran and Masada are in Hebrew. The Scroll of Jubilees is not a calendar at all; rather it is a revelation to Moshe, through angels, of the celebrations of אֱלֹהִים in the heavens, given first to the patriarchs of Yisrael and later renewed in Torah for all of Yisrael.

This then is the history of the division of the yamim seen in The Torah and of the testimony, the events of the years in Jubilee weeks, the feasts of the brit and the Shabbats, of the Jubilees throughout all the years of the olam, as אֱלֹהִים spoke to Moshe on Mount Senai, when he went up to receive the tables of The Torah and the commandments, according to the voice of אֱלֹהִים, as He said to him. Go and come up to the top of the Mount.

1 And it came to pass in the first year of the exodus of the children of Yisrael out of Mitzrayim, in the third chodesh, on the sixteenth yom of the chodesh, that אֱלֹהִים, spoke to Moshe, saying: Come

up to Me on the Har and I will give you two tables of stone of The Torah and of the commandment, which I have written, that you may teach them.

2 And Moshe went up into the har of אֶרֶב and the splendor of אֶרֶב abode on Har Senai and a cloud overshadowed it six yamim.

3 And He called to Moshe on the seventh yom out of the midst of the cloud and the appearance of the splendor of אֶרֶב was like a flaming fire on the top of the har.

4 And Moshe was on the Har forty yamim and forty laylot and אֶרֶב taught him the earlier and the latter history of the division of all the yamim of The Torah and of the testimony.

5 And He said: Incline your lev to every word which I shall speak to you on this har and write them in a scroll, in order that their generations may see how I have not forsaken them for all the evil which they have done in transgressing the brit which I establish between Me and you, for their generations this yom on Har Senai.

6 And so it will come to pass when all these things come upon them, that they will recognize that I AM more tsadik than they in all their mishpatim and in all their actions and they will recognize that I have been truly with them.

7 And write for yourself all these Words which I declare to, you this yom, for I know their rebellion and their stiff neck, before I bring them into the land of which I swore to their avot, to Avraham and to Yitschaq and to Yaakov saying: Unto your zera will I give a land flowing with milk and honey.

8 And they will eat and be satisfied and they will turn to strange ahlahim, to ahlahim which cannot deliver them from any of their tribulation: and this witness shall be heard for a witness against them.

9 For they will forget all My mitzvoth, even all that I command them and they will walk after the goyim and after their uncleanness and after their shame and will serve their ahlahim and these will prove to them an offence and a tribulation and an affliction and a snare.

10 And many will perish and they will be taken captive and will fall into the hands of the enemy because they have forsaken My ordinances and My mitzvoth and the moadem of My brit and My Shabbats and My kadosh place which I have set apart for Myself in their midst and My sukkah and My sanctuary, which I have set apart for Myself in the midst of the land, that I should set My Name upon it and that it should dwell there.

11 And they will make to themselves high places and groves and graven images and they will worship, each his own graven image, so as to go astray and they will sacrifice their children to shedeem and to all the works of the error of their levavot.

12 And I will send witnesses to them, that I may witness against them but they will not hear and will slay the witnesses also and they will persecute those who seek The Torah and they will abrogate and change everything so as to work evil before My eyes.

13 And I will hide My face from them and I will deliver them into the hand of the goyim for captivity and for a prey and for devouring and I will remove them from the midst of the land and I will scatter them among the goyim.

14 And they will forget all of My Torah and all My mitzvoth and all My mishpatim and will go astray as to new chodashem and Shabbats and moadem and Yovleem and ordinances.

15 And after this they will turn to Me from among the goyim with all their lev and with all their nephesh and with all their strength and I will gather them from among all the goyim and they will seek Me, so that I shall be found of them, when they seek Me with all their lev and with all their nephesh.

16 And I will disclose to them abounding shalom with tzedakah and I will plant them as the plant of tzedakah, with all My lev and with all My nephesh and they shall be for a bracha and not for a curse and they shall be the head and not the tail.

17 And I will build My sanctuary-sukkah in their midst and I will dwell with them and I will be אלהים their Ahlohim and they shall be My People-AMI in emet and tzedakah.

18 And I will not forsake them nor fail them; for I AM אלהים their Ahlohim.

19 And Moshe fell on his face and made tefillah and said, O אלהים my Ahlohim, do not forsake Your people and Your inheritance, so that they should wander in the error of their levavot and do not deliver them into the hands of their enemies, the goyim, lest they should rule over them and cause them to sin against You.

20 Let your rachamim, O אלהים, be lifted up upon Your people and create in them an upright ruach and let not the ruach of Belial rule over them to accuse them before You and to ensnare them from all the paths of tzedakah, so that they may perish from before Your face.

21 But they are Your people and Your inheritance, which You have delivered with Your great Power from the hands of the Mitzrites: create in them a clean lev and a kadosh ruach and let them not be ensnared in their sins from now on until eternity.

22 And אלהים said to Moshe: I know their contrariness and their thoughts and their

stiffneckedness and they will not be obedient till they confess their own sin and the sin of their avot. 23 And after this they will turn to Me in all tzedakah and with all their lev and with all their nephesh and I will brit-milah the foreskin of their lev and the foreskin of the lev of their zera and I will create in them a kadosh ruach and I will cleanse them so that they shall not turn away from Me from that yom to eternity.

24 And their naphsoth will cleave to Me and to all My mitzvoth and they will fulfill My mitzvoth and I will be their Abba and they shall be My children.

25 And they all shall be called children of the living אֱלֹהִים and every malach and every ruach shall know, yes, they shall know that these are My children and that I AM their Abba in tzedakah and that I love them.

26 And write down for yourself all these Words which I declare to you on this har, the first and the last, which shall come to pass in all the divisions of the yamim in The Torah and in the testimony and in the weeks and the Yovleem to eternity, until I descend and dwell with them throughout eternity.

27 And He said to the Malach of The Presence: Write for Moshe from the beginning of creation till My sanctuary has been built among them for all eternity.

28 And אֱלֹהִים will appear to the eyes of all and all shall know that I AM the Ahlohim of Yisrael and The Abba of all the children of Yaakov and Melech on Har Tzion for all eternity. And Tzion and Yahrushalayim shall be kadosh.

29 And The Malach of the Presence who went before the camp of Yisrael took the tables of the divisions of the years from the time of the creation, of The Torah and of the testimony of the weeks of the Yovleem, according to the individual years,

according to all the number of the Yovleem,
according, to the individual years, from the yom of
the new creation when the shamayim and the earth
shall be renewed and all their creation, according to
the powers of the shamayim; and according to all
the creation of the earth, until the sanctuary of אֶלֶּהֶם
shall be made in Yahrushalayim on Har Tzion; and
all the luminaries shall be renewed for healing and
for shalom and for blessing for all the elect of
Yisrael; and that so it may be from that yom and to
all the yamim of the earth.

2 And The Malach Of The Presence spoke to
Moshe according to The Word of אֶלֶּהֶם,
saying: Write the complete history of the creation,
how in six yamim אֶלֶּהֶם Ahlohim finished all His
works and all that He created and kept Shabbat on
the seventh yom and set it apart for all ages and
appointed it as an ot for all His works.

2 For on the first yom He created the shamayim
which are above and the earth and the mayim and
all the ruachim which serve before Him - the
malachim of the presence and the malachim of
kedusha and the malachim of the ruach of fire and
the malachim of the ruach of the ruachim and the
malachim of the ruach of the clouds and of
darkness and of snow and of hail and of frost and
the malachim of the voices and of the thunder and
of the lightning and the malachim of the ruachim of
cold and of heat and of winter and of spring and of
autumn and of summer; and of all the ruachim of his
creatures which are in the shamayim and in the
earth, He created the abysses and the darkness,
evening and lyla and the ohr, dawn and yom, which
He has prepared in the da'at of His lev.

3 And upon it we saw His works and praised Him
and lauded before Him on account of all His works;

for seven great works did He create on the first yom.

4 And on the second yom He created the firmament in the midst of the mayim and the mayim were divided on that yom - half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work אֵלֵאֵל created on the second yom.

5 And on the third yom He commanded the mayim to pass from off the face of the whole earth into one place and the dry land to appear.

6 And the mayim did so as He commanded them and they retired from off the face of the earth into one place outside of this firmament and the dry land appeared.

7 And on that yom He created for them all the seas according to their separate gathering-places and all the rivers and the gatherings of the mayim in the mountains and on all the earth and all the lakes and all the dew of the earth and the zera which is sown and all sprouting things and fruit-bearing eytzim and eytzim of the wood and the Gan of Ayden, in Ayden and all. These four great works אֵלֵאֵל created on the third yom.

8 And on the fourth yom He assigned the shemesh and the yarayach and the cochavim and set them in the firmament of the shamayim, to give ohr upon all the earth and to rule over the yom and the lyla and divide the ohr from the darkness.

9 And אֵלֵאֵל appointed the shemesh to be a great ot in the earth for yamim and for Shabbats and for chodashem and for moadem and for years and for Shabbats of years and for Yovleem and for all moadem of the years.

10 And it divides the ohr from the darkness and for prosperity, that all things may prosper which shoot

and grow in the earth. These three kinds He made- assigned on the fourth yom.

11 And on the fifth yom He created great sea monsters in the depths of the mayim, for these were the first things of flesh that were created by His Hands, the fish and everything that moves in the mayim and everything that flies, the birds and all their kind.

12 And the shemesh rose above them to prosper them and above everything that was on the earth, everything that shoots out of the earth and all fruit-bearing eytzim and all flesh. These three kinds He created on the fifth yom.

13 And on the sixth yom He created all the animals of the earth and all cattle and everything that moves on the earth.

14 And after all this He created man, a man-zachar and a woman-nekevah, created He them and gave him dominion over all that is upon the earth and in the seas and over everything that flies and over beasts and

over cattle and over everything that moves on the earth and over the whole earth and over all this He gave him dominion.

15 And these four kinds He created on the sixth yom. And there were altogether two and twenty kinds.

16 And He finished all His work on the sixth yom - all that is in the shamayim and in the earth and in the seas and in the abysses and in the ohr and in the darkness and in everything.

17 And He gave us a great ot, the Shabbat yom, that we should work six yamim but keep Shabbat on the seventh yom from all work.

18 And all the malachim of the Presence and all the malachim of kedoosha, these two great classes -

He has told us to keep the Shabbat with Him in the shamayim and on earth.

19 And He said to us: Behold, I will separate to Myself a people from among all the peoples and these shall keep the Shabbat Yom and I will sanctify them to Myself as My People-Ami and will bless them; as I have sanctified the Shabbat Yom and do sanctify it to Myself, even so will I bless them and they shall be My People-Ami and I will be their Ahlohim.

20 And I have chosen the zera of Yaakov from among all that I have seen and have written him down as My bachor son and have sanctified him to Myself le-olam-va-ed; and I will teach them the Shabbat Yom, that they may keep Shabbat on it from all work.

21 And so He created an ot in accordance with which they should keep Shabbat with us on the seventh yom, to eat and to drink and to bless Him who has created all things as He has blessed and sanctified to Himself a peculiar people above all peoples and that they should keep Shabbat together with us.

22 And He caused His commands to ascend as a sweet savour acceptable before Him all the yamim.

23 There were 22 heads of mankind from Ahdam to Yaakov and 22 kinds of work were made until the seventh yom; this is blessed and kadosh; and the former also is blessed and kadosh; and this one serves with that one for kedusha and blessing.

24 And to this Yaakov and his zera it was granted that they should always be the blessed and kadosh ones of the first testimony and Torah, even as He had sanctified and blessed the Shabbat yom on the seventh yom.

25 He created the shamayim and earth and everything that He created in six yamim and אָרְבָּע

made the seventh yom kadosh, for all His works; therefore He commanded on its behalf that, whoever does any work on it shall die and that he who defiles it shall surely die.

26 So command the children of Yisrael to observe this yom that they may keep it kadosh and not do on it any work and not to defile it, as it is more kadosh than all other yamim.

27 And whoever profanes it shall surely die and whoever does on it any work shall surely die eternally that the children of Yisrael may observe this yom throughout their generations and not be rooted out of the land; for it is a kadosh yom and a blessed yom.

28 And everyone who observes it and keeps Shabbat on it from all his work, will be kadosh and blessed throughout all yamim like us.

29 Declare and say to the children of Yisrael The Torah of this yom both that they should keep Shabbat on it and that they should not forsake it in the error of their levavot; and that it is not lawful to do any work on it, which is unseemly, to do on it their own pleasure and that they should not prepare on it anything to be eaten or drunk and that it is not lawful to draw mayim, or bring in or take out on it through their gates any burden, which they had not prepared for themselves on the sixth yom in their dwellings.

30 And they shall not bring in nor take out from bayit to bayit on that yom; for that yom is more kadosh and blessed than any Yovelyom of the Yovleem; on this we kept Shabbat in the shamayim before it was made known to any flesh to keep Shabbat on it on the earth.

31 And The Creator of all things blessed it but he did not sanctify all peoples and goyim to keep Shabbat on it but Yisrael alone: them alone He

permitted to eat and drink and to keep Shabbat on it on the earth.

32 And The Creator of all things blessed this yom which He had created for blessing and making it kadosh and splendid above all yamim.

33 This Torah and testimony was given to the children of Yisrael as a Torah le-olam-va-ed to their generations.

3 And on the six yamim of the second week we brought, according to the Word of אֱלֹהִים, to Ahdam all the beasts and all the cattle and all the birds and everything that moves on the earth and everything that moves in the mayim, according to their kinds and according to their types: the beasts on the first yom; the cattle on the second yom; the birds on the third yom; and all that which moves on the earth on the fourth yom; and that which moves in the mayim on the fifth yom.

2 And Ahdam named them all by their respective names and as he called them, so was their name.

3 And on these five yamim Ahdam saw all these, male and female, according to every kind that was on the earth but he was alone and there was found no helpmeet-ezer kenegdo for him.

4 And אֱלֹהִים said to us: It is not tov that the man has become alone: let us make a suitable helpmeet for him.

5 And אֱלֹהִים our Ahlohim caused a deep sleep to fall upon him and he slept and He took for the woman one rib from among his ribs and this rib was the origin of the woman from among his ribs and He built up the flesh in its place and built the woman.

6 And He awoke Ahdam out of his sleep and on awaking he rose on the sixth yom and He brought her to him and he knew her and said to her: This is now bone of my bones and flesh of my flesh; she

shall be called my isha; because she was taken from her husband.

7 Therefore shall man and isha be echad and therefore shall a man leave his abba and his eema and cleave to his isha and they shall be one flesh.

8 In the first week was Ahdam created and the rib - his isha: in the second week He showed her to him: and for this reason the commandment was given to keep in their defilement, for a male seven yamim and for a female fourteen yamim.

9 And after Ahdam had completed forty yamim in the land where he had been created, we brought him into the Gan of Ayden to till and keep it but his isha they brought in on the eightieth yom and after this she entered into the Gan of Ayden.

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: If she bears a male, she shall remain in her uncleanness seven yamim according to the first week of yamim and thirty and three yamim shall she remain in the dahm of her purifying and she shall not touch any kadosh thing, nor enter into the sanctuary, until she accomplishes these yamim which are required in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of yamim, according to the first two weeks and sixty-six yamim in the dahm of her purification and they will be in all eighty yamim.

12 And when she had completed these eighty yamim we brought her into the Gan of Ayden, for it is the most kadosh place in the earth and every eytz that is planted in it is kadosh.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those yamim that she should touch no kadosh thing, nor

enter into the sanctuary until these yamim for the male or female child are accomplished.

14 This is The Torah and testimony which was written down for Yisrael, in order that they should observe it all the yamim.

15 And in the first week of the first Yovel, Ahdam and his isha were in the Gan of Ayden for seven years tilling and keeping it and we gave him work and we instructed him to do everything that is suitable for tillage.

16 And he tilled the Garden and was naked and knew it not and was not ashamed and he protected the garden from the birds and beasts and cattle and gathered its fruit and ate and put aside the residue for himself and for his isha and put aside that which was being kept.

17 And after the completion of the seven years, which he had completed there, seven years exactly and in the second chodesh, on the seventeenth yom of the chodesh, the nachash came and approached the woman and the serpent said to the woman, Has אֱלֹהִים commanded you, saying, You shall not eat of every eytz of the Gan?

18 And she said to it, Of all the fruit of the eytzim of the Gan אֱלֹהִים has said to us, Eat; but of the fruit of the eytz which is in the midst of the Gan אֱלֹהִים has said to us, You shall not eat of it, neither shall you touch it, lest you die. And the serpent said to the woman, You shall not surely die: for אֱלֹהִים does know that on the yom you shall eat of it, your eyes will be opened and you will be as Ahlohim and you will know tov and evil.

20 And the woman saw the eytz that it was agreeable and pleasant to the eye and that its fruit was tov for food and she took of it and eat;

21 And when she had first covered her shame with fig leaves, she gave of it to Ahdam and he ate and

his eyes were opened and he saw that he was naked.

22 And he took fig leaves and sewed them together and made an apron for himself and covered his shame.

23 And אָפֶּיֶז cursed the serpent and was angry with it le-olam-va-ed.

24 And He was angry with the woman because she listened to the voice of the serpent and did eat; and He said to her: I will greatly multiply your sorrow and your pains: in sorrow you shall bring forth children and your desire shall be for your husband's role and yet, he will govern over you.

25 And to Ahdam also He said, Because you have listened to the voice of your isha and have eaten of the eytz of which I commanded you that you should not eat of it, cursed be the ground for your sake: thorns and thistles shall it bring forth to you and you shall eat your lechem by the sweat of your face, until you return to the earth from where you were taken; for earth you are and to earth shall you return.

26 And He made for them coats of skin and clothed them and sent them forth from the Gan of Ayden.

27 And on that yom on which Ahdam went forth from the Gan, he offered as a sweet savor an offering, frankincense, galbanum and stacte and spices in the boker with the rising of the shemesh from the yom when he covered his shame.

28 And on that yom was closed the mouth of all beasts and of cattle and of birds and of whatever walks and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Gan of Ayden all flesh that was in the Gan of Ayden and all flesh was scattered according to its kinds and according to its

types to the places which had been created for them.

30 And to Ahdam alone did He give the ability to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the mishpat of The Torah that they should cover their shame and should not uncover themselves as the goyim uncover themselves.

32 And on the first yom of the fourth chodesh, Ahdam and his isha went forth from the Gan of Ayden and they dwelt in the land of Elda in the land of their creation.

33 And Ahdam called the name of his isha Chavah.

34 And they had no son until the first Yovel and after this he knew her.

35 Now he tilled the land as he had been instructed in the Gan of Ayden.

4 And in the third week in the second Yovel she gave birth to Cayin and in the fourth she gave birth to Avel and in the fifth she gave birth to her daughter Awan.

2 And in the first year of the third Yovel, Cayin slew Hevel because אָדָם accepted the sacrifice of Hevel and did not accept the offering of Cayin.

3 And he slew him in the field: and his dahm cried from the ground to the shamayim, complaining because he had slain him.

4 And אָדָם reproved Cayin because of Hevel because he had slain him and he made him a fugitive on the earth because of the dahm of his brother and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, Cursed is he who smites his neighbor treacherously and let all who have seen and heard

say, Ahmein; and the man who has seen murder and not declared it, let him be cursed as the other.
6 And for this reason we announce when we come before אלהים our Ahlohim all the sin which is committed in the shamayim and on earth and in ohr and in darkness and everywhere.

7 And Ahdam and his isha mourned for Hevel four weeks of years and in the fourth year of the fifth week they became joyful and Ahdam knew his isha again and she bare him a son and he called his name Seth; for he said אלהים has raised up a second zera to us in the earth instead of Hevel; for Cayin slew him.

8 And in the sixth week he begat his daughter Azura.

9 And Cayin took Awan his sister to be his isha and she bare him Chanok at the close of the fourth Yovel. And in the first year of the first week of the fifth Yovel, houses were built on the earth and Cayin built a city and called its name after the name of his son Chanok.

10 And Ahdam knew Eve his isha and she bare yet nine sons.

11 And in the fifth week of the fifth Yovel Seth took Azura his sister to be his isha and in the fourth (year of the sixth week) she bare him Enos.

12 He began to call on The Name of אלהים on the earth.

13 And in the seventh Yovel in the third week Enos took Noam his sister to be his isha and she bare him a son in the third year of the fifth week and he called his name Kenan.

14 And at the close of the eighth Yovel Kenan took Mualeleth his sister to be his isha and she bare him a son in the ninth Yovel, in the first week in the third year of this week and he called his name Mahalalel.

15 And in the second week of the tenth Yovel Mahalalel took to him as isha Dinah, the daughter of Barakiel the daughter of his abba's brother and she bare him a son in the third week in the sixth year and he called his name Yared, for in his yamim the malachim of אַרְבָּע descended on the earth, those who are named the Ireem, that they should instruct the children of men and that they should do mishpat and tzedakah on the earth.

16 And in the eleventh Yovel, Yared took to himself an isha and her name was Baracha, the daughter of Rasuyal, a daughter of his abba's brother, in the fourth week of this Yovel and she bare him a son in the fifth week, in the fourth year of the Yovel and he called his name Chanok.

17 And he was the first among men that are born on earth who learned writing and da'at and chochmah and who wrote down the signs of the shamayim according to the order of their chodashem in a scroll, that men might know the moadem of the years according to the order of their separate chodashem.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth and recounted the weeks of the Yovleem and made known to them the yamim of the years and set in order the chodashem and recounted the Shabbats of the years as we made them, known to him.

19 And what was and what will be, he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the Yom of Judgment; he saw and understood everything and wrote his testimony, Sefer Chanok and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth Yovel, in the seventh week of it, he took to himself an isha and her name was Ednah, the daughter of Dan-EI, the daughter of his abba's brother and in the sixth year in this week she bare him a son and he called his name Methushelach.

21 And he was moreover with the malachim of אַף־אֶז these six Yovleem of years and they showed him everything which is on earth and in the shamayim, the rule of the shemesh and he wrote down everything, Sefer Chanok.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men and Chanok testified against them all.

23 And he was taken from among the children of men and we conducted him into Gan Ayden in majesty in the shamayim and kavod and behold, there he writes down the condemnation and mishpat of the olam and all the wickedness of the children of men.

24 And on account of it אַף־אֶז brought the mayim of the flood upon all the land of Ayden; for there he was set as an ot and that he should testify against all the children of men, that he should recount all the deeds of the generations until the yom of condemnation.

25 And he burnt the incense of the sanctuary, even sweet spices acceptable before אַף־אֶז on the Har, the Beit HaMikdash, The Har of Gan Ayden.

26 For אַף־אֶז has four places on the earth, the Gan of Ayden and the Har of the East and this Har on which you are this yom, Har Senai and Har Tzion which will be sanctified in the new creation for the kedusha of the earth; through it will the earth be

sanctified from all its guilt and its uncleanness throughout the generations of the olam.

27 And in the fourteenth Yovel Methuselach took to himself an isha, Edna the daughter of Azrial, the daughter of his abba's brother, in the third week, in the first year of this week and he begat a son and called his name Lamech.

28 And in the fifteenth Yovel in the third week Lamech took to himself an isha and her name was Betenos the daughter of Baraki'il, the daughter of his abba's brother and in this week she bare him a son and he called his name Noach, saying, This one will comfort me for my trouble and all my work and for the ground which ארצו has cursed.

29 And at the close of the nineteenth Yovel, in the seventh week in the sixth year of it, Ahdam died and all his sons buried him in the land of his creation and he was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one yom in the testimony of the shamayim, Psalm 90:4; and therefore was it written concerning the eytz of da'at: On the yom that you eat of it you shall die. For this reason he did not complete the years of this yom; for he died during it.

31 At the close of this Yovel Cayin was killed after him in the same year; for his bayit fell upon him and he died in the midst of his bayit and he was killed by its stones; for with a stone he had killed Havel and by a stone was he killed in tzadik mishpat.

32 For this reason it was ordained on the heavenly tablets: With the instrument or the same manner with which a man kills his neighbor, with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.

33 And in the twenty-fifth Yovel Noach took to himself an isha and her name was Emzara, the

daughter of Rake'el, the daughter of his abba's brother, in the first year in the fifth week and in the third year of it she bare him Shem, in the fifth year of it she bare him Ham and in the first year in the sixth week she bare him Yapheth.

5 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born to them, that the malachim of אַף־אֵל saw them on a certain year of this Yovel, that they were beautiful to look upon; and they took themselves wives of all whom they chose and they bare to them sons and they were nephilim.

2 And Torahlessness increased on the earth and all flesh corrupted its derech, men and cattle and beasts and birds and everything that walks on the earth - all of them corrupted their derachot and their orders and they began to devour each other and Torahlessness increased on the earth and every imagination of the thoughts of all men was evil continually.

3 And אַף־אֵל looked upon the earth and behold it was corrupt and all flesh had corrupted its orders and all that were upon the earth had worked all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noach found free unmerited chen before the eyes of אַף־אֵל.

6 And against the malachim whom He had sent upon the earth, He was exceedingly angry and He gave commandment to root them out of all their dominion and He ordered us to bind them in the depths of the earth and behold they are bound in the midst of them and are kept separate from clean malachim.

7 And against their sons went forth a command from before His face that they should be smitten with the sword and be removed from under the shamayim.

8 And He said: My Ruach shall not always abide on man; for they also are flesh and their yamim shall be one hundred and twenty years.

9 And He sent His sword into their midst that each should slay his neighbor and they began to slay each other until they all fell by the sword and were destroyed from the earth.

10 And their avot were witnesses of their destruction and after this they were bound in the depths of the earth le-olam-va-ed, until the yom of the great condemnation, when mishpat is executed on all those who have corrupted their derachot and their works before אףאז.

11 And He destroyed all from their places and there was not left one of them whom He judged not according to all their wickedness.

12 And He made for all His works a new and tzadik nature, so that they should not sin in their whole nature le-olam-va-ed but should be all tzadik each in his kind always.

13 And the mishpat of all is ordained and written on the heavenly tablets in tzedakah, even the mishpat of all who depart from the derech, which is ordained for them to walk in; and if they walk not in it, mishpat is written down for every creature and every kind.

14 And there is nothing in the shamayim or on earth, or in ohr or in darkness, or in Sheol or in the depth, or in the place of darkness (which will not be judged); and all their mishpatim are ordained and written and engraved.

15 In regard to all He will judge, the great according to his greatness and the small according to his smallness and each according to his own halacha.

16 And He is not one who will regard the person of any, nor is He one who will receive gifts, if He says that He will execute mishpat on each: if one gave everything that is on the earth, He will not regard the gifts or the person of any, nor accept anything at his hands, for He is a Tzadek Shophet.

17 And of the children of Yisrael it has been written and ordained: If they turn to Him in tzedakah, He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show rachamim to all who turn from all their guilt once each year on Yom Kippur.

19 And as for all those who corrupted their derachot and their thoughts before the flood, no man's person was accepted save that of Noach alone; for his person was accepted in behalf of his sons, whom אֱלֹהִים saved from the mayim of the flood on his account; for his lev was tzadik in all his derachot, according as it was commanded regarding him and he had not departed from anything that was ordained for him.

20 And אֱלֹהִים said that he would destroy everything which was upon the earth, both men and cattle and beasts and fowls of the air and that which moves on the earth.

21 And He commanded Noach to make him an ark that he might save himself from the mayim of the flood.

22 And Noach made the ark in all respects as He commanded him, in the twenty-seventh Yovel of years, in the fifth week in the fifth year on the first yom of the first chodesh.

23 And he entered in the sixth year, in the second chodesh, on the first yom of the second chodesh, until the sixteenth; and he entered and all that we

brought to him, into the ark and אִיָּוָה closed it from without on the seventeenth evening.

24 And אִיָּוָה opened seven floodgates of the shamayim and the mouths of the fountains of the great deep, seven mouths in number.

25 And the floodgates began to pour down mayim from the shamayim forty yamim and forty laylot and the fountains of the deep also sent up mayim, until the whole olam was full of mayim.

26 And the mayim increased upon the earth: fifteen cubits did the mayim rise above all the high mountains and the ark was lifted up above the earth and it moved upon the face of the mayim.

27 And the mayim prevailed on the face of the earth five chodashem - one hundred and fifty yamim.

28 And the ark went and rested on the top of Luvar, one of the mountains of Ararat.

29 And on the first yom in the fourth chodesh the fountains of the great deep were closed and the floodgates of the shamayim were restrained; and on the first yom of the seventh chodesh all the mouths of the abysses of the earth were opened and the mayim began to descend into the deep below.

30 And on the first yom of the tenth chodesh the tops of the mountains were seen and on the first yom of the first chodesh the earth became visible.

31 And the mayim disappeared from above the earth in the fifth week in the seventh year of it and on the seventeenth yom in the second chodesh the earth was dry.

32 And on the twenty-seventh of it he opened the ark and sent forth from it beasts and cattle and birds and every moving thing.

6 And on the first yom of the third chodesh he went forth from the ark and built an altar on that har.

2 And he made keporah for the earth and took a kid and made keporah by its dahm for all the guilt of the earth; le olam va-ed; everything that had been on it had been destroyed, except those that were in the tayvah with Noach.

3 And he placed the fat of it on the altar and he took an ox and a goat and a sheep and kids and salt and a turtle-dove and the young of a dove and placed a burnt sacrifice on the altar and poured on it an offering mixed with oil and sprinkled wine and strewed frankincense over everything and caused a tov savor to arise, acceptable before אֱלֹהִים.

4 And אֱלֹהִים smelled the tov savor and He made a brit with him that there should not be anymore a flood to destroy the earth; that all the yamim of the earth zera time and harvest should never cease; cold and heat and summer and winter and yom and lyla should not change their order, nor cease le-olam-va-ed.

5 And you, increase and multiply upon the earth and become many upon it and be a bracha upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given to you all beasts and all winged things and everything that moves on the earth and the fish in the mayim and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the chayim of it, with the dahm, you shall not eat; for the chayim of all flesh is in the dahm, lest your dahm of your lives be required. At the hand of every man, at the hand of every beast will I require the dahm of man.

8 Whoso sheds man's dahm by man shall his dahm be shed, for in the image of אֱלֹהִים made He man.

9 And you increase and multiply on the earth.

10 And Noach and his sons swore that they would not eat any dahm that was in any flesh and he made a brit before אלהים le-olam-va-ed throughout all the generations of the earth in this chodesh.

11 On this account He spoke to you that you should make a brit with the children of Yisrael in this chodesh on Shavuot, upon the Har Senai, with an oath and that you should sprinkle dahm upon them because of all the Words of the brit, which אלהים made with them le-olam-va-ed.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any yom any dahm of beasts or birds or cattle during all the yamim of the earth and the man who eats the dahm of beast or of cattle or of birds during all the yamim of the earth, he and his zera shall be rooted out of the land.

13 And command the children of Yisrael to eat no dahm, so that their names and their zera may be before אלהים our Ahlohim continually.

14 And for this Torah there is no limit of yamim, for it is le-olam-va-ed. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with dahm before the altar; every yom and at the time of boker and evening they shall seek forgiveness on your behalf perpetually before אלהים that they may keep it and not be rooted out.

15 And He gave to Noach and his sons an ot that there should not again be a flood on the earth.

16 He set His bow in the cloud for an ot of the eternal brit that there should not again be a flood on the earth to destroy it all the yamim of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the Moed of Weeks in this chodesh once a year, to renew the brit every year.

18 And this whole moed was celebrated in the shamayim from the yom of creation till the yamim of Noach - twenty six Yovleem and five weeks of years and Noach and his sons observed it for seven Yovleem and one week of years, 350 years, till the yom of Noach's death and from the yom of Noach's death, his sons, Ham and Japheth, did away with it until the yamim of Avraham and they ate dahm.

19 But Avraham observed it and Yitschaq and Yaakov and his children observed it up to your yamim and in your yamim the children of Yisrael forgot it until you celebrated it anew on this har.

20 And you command the children of Yisrael to observe this moed in all their generations for a commandment to them: one yom in the year in this chodesh, the third, they shall celebrate the moed.

21 For it is the Moed of Weeks and the Moed of First Fruits: this moed is twofold and of a double nature: according to what is written and engraved concerning it, so celebrate it.

22 For I have written in the scroll of the first Torah, in that which I have written for you, that you should celebrate it in its season, one yom in the year and I explained to you its sacrifices that the children of Yisrael should remember and should celebrate it throughout their generations in this chodesh, one yom in every year.

23 And on the first yom of the first chodesh and on first yom of the fourth chodesh and on the first yom of the seventh chodesh and on the first yom of the tenth chodesh are the annual yamim of remembrance and the yamim of the moadem in the four divisions of the year. These are written and ordained as a testimony le-olam-va-ed.

24 And Noach ordained them for himself as moadem for the generations le-olam-va-ed, so that they have become thereby a memorial to him.

25 And on the first yom of the first chodesh he was told to make for himself an tayvah and also on that yom the earth became dry and he opened the tayvah and saw the earth.

26 And on the first yom of the fourth chodesh the mouths of the depths of the abyss beneath were closed. And on the first yom of the seventh chodesh all the mouths of the abysses of the earth were opened and the mayim began to descend into them.

27 And on the first yom of the tenth chodesh the tops of the mountains were seen and Noach was glad.

28 And on this account he ordained them for himself as moadem for a memorial le-olam-va-ed and so are they ordained for all Yisrael.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another passed their memorial, from the first to the second and from the second to the third and from the third to the fourth.

30 And all the yamim of the commandment will be fifty two weeks of yamim and these will make the entire year complete. So it is engraved and ordained on the heavenly tablets.

31 And there is no neglecting this commandment for a single year from year to year; no year can have thirteen chodaschem or more than fifty two weeks.

32 And command the children of Yisrael that they observe the years according to this reckoning, three hundred and sixty four yamim and these will constitute a complete year and they will not disturb its time from its yamim and from its moadem; le-olam va-ed will take place in them according to their testimony and they will not leave out any yom nor disturb any moadem.

33 But if they do neglect and do not observe them according to His commandment, then they will

disturb all their moadem and the years will be dislodged from this order and they will disturb the moadem and the years will be dislodged and they will neglect their ordinances.

34 And all the children of Yisrael will forget and will not find the derech of the years and will forget the new chodashem and moadem and the Shabbats and they will go wrong as to all the order of the years.

35 For I know and from now on will I declare it to you and it is not of my own devising; for the scroll is written before me and on the heavenly tablets the division of yamim is ordained, lest they forget the moadem of the brit and walk according to the moadem of the goyim after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the yarayach - how it disturbs the moadem and comes in from year to year ten yamim too soon.

37 For this reason the years will come upon them when they will disturb the order and make an abominable yom, the yom of testimony and an unclean yom a moed yom and they will confound all the yamim, the kadosh with the unclean and the unclean yom with the kadosh; for they will go wrong as to the chodashem and Shabbats and moadem and Yovleem.

38 For this reason I command and testify to you that you may testify to them; for after your death your children will disturb them, so that they will not make the year three hundred and sixty-four yamim only and for this reason they will go wrong as to the new chodashem and moadem and Shabbats and moadem and they will eat all kinds of dahm with all kinds of flesh.

7 And in the seventh week in the first year of it, in this Yovel, Noach planted vines on the har on which the tayvah had rested, named Luvar, one of the Ararat Hareem and they produced fruit in the fourth year and he guarded their fruit and gathered it in this year in the seventh chodesh.

2 And he made wine and put it into a vessel and kept it until the fifth year, until the first yom, on the first yom of the first chodesh.

3 And he celebrated with simcha the yom of this moed and he made a burnt sacrifice to אֱלֹהֵי, one young ox and one ram and seven sheep, each a year old and a kid of the goats, that he might make keporah thereby for himself and his sons.

4 And he prepared the kid first and placed some of its dahm on the flesh that was on the altar which he had made and all the fat he laid on the altar where he made the burnt sacrifice and the ox and the ram and the sheep and he laid all their flesh upon the altar.

5 And he placed all their offerings mixed with oil upon it and afterwards he sprinkled wine on the fire which he had previously made on the altar and he placed incense on the altar and caused a sweet savor to ascend acceptable before אֱלֹהֵי his Ahlohim.

6 And he rejoiced and drank of this wine, he and his children with simcha.

7 And it was evening and he went into his tent and being drunk he lay down and slept and was uncovered in his tent as he slept.

8 And Ham saw Noach his abba naked and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Yahpheth and they placed the garment on their

shoulders and went backward and covered the shame of their abba and their faces were backward.

10 And Noach awoke from his sleep and knew all that his younger son had done to him and he cursed his son and said: Cursed be Kanaan; an enslaved eved shall he be to his brethren.

11 And he blessed Shem and said: Blessed be אֱלֹהִים Ahlohim of Shem and Kanaan shall be his eved.

12 אֱלֹהִים shall enlarge Yapheth and אֱלֹהִים shall dwell in the dwelling of Shem and Kanaan shall be his eved.

13 And Ham knew that his abba had cursed his younger son and he was displeased that he had cursed his son and he parted from his abba, he and his sons with him, Cush and Mitzraim and Put and Kanaan.

14 And he built for himself a city and called its name after the name of his isha Ne'elatama'uk.

15 And Yapheth saw it and became envious of his brother and he too built for himself a city and he called its name after the name of his isha Adataneses.

16 And Shem dwelt with his abba Noach and he built a city close to his abba on the har and he too called its name after the name of his isha Sedeqetelebab.

17 And behold these three cities are near Har Luvar; Sedeqetelebab fronting the har on its east; and Na'eltama'uk on the south; Adatan Eses towards the west.

18 And these are the sons of Shem: Eylam and Asshur and Arpachshad, this son was born two years after the flood- and Lud and Aram.

19 The sons of Yapheth: Gomer and Magog and Madai and Yavan, Tubal and Meshech and Tiras: these are the sons of Noach.

20 And in the twenty-eighth Yovel Noach began to enjoin upon his sons' sons the ordinances and mitzvoth and all the mishpatim that he knew and he exhorted his sons to observe tzedakah and to cover the shame of their flesh and to bless their Creator and esteem abba and eema and love their neighbor and guard their naphsoth from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication in which the Watchers against The Torah of their ordinances went whoring after the daughters of men and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim and they were all unlike one another and they devoured one another: and the Giants slew the Naphilim and the Naphilim slew the Eljo and the Eljo mankind and one man another, a chain of death.

23 And everyone sold himself to work iniquity and to shed much dahm; and the earth was filled with iniquity.

24 And after this they sinned against the beasts and birds and all that moves and walks on the earth: and much dahm was shed on the earth and every imagination and desire of men imagined vanity and evil continually.

25 And אףאז destroyed everything from off the face of the earth; because of the wickedness of their deeds and because of the dahm which they had shed in the midst of the earth He destroyed everything.

26 And we were left, I and you, my sons and everything that entered with us into the tayvah; and behold I see your works before me that you do not walk in tzedakah: for in the derech of destruction you have begun to walk and you are parting one

from another and are envious one of another and so it comes that you are not in harmony, my sons, each with his brother.

27 For I see and behold the shedim have begun their seductions against you and against your children and now I fear on your behalf, that after my death you will shed the dahm of men upon the earth and that you, too, will be destroyed from the face of the earth.

28 For whoso sheds man's dahm and whoso eats the dahm of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eats dahm, or that sheds the dahm of man on the earth, nor shall there be left to him any zera or descendants living under the shamayim; for into Sheol shall they go; and into the place of condemnation shall they descend and into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no dahm seen upon you of all the dahm there shall be all the yamim in which you have killed any beasts or cattle or whatever flies upon the earth and work a tov work to your naphsoth by covering that which has been shed on the face of the earth.

31 And you shall not be like him who eats with dahm but guard yourselves that none may eat dahm before you: cover the dahm, for so have I been commanded to testify to you and your children, together with all flesh.

32 And allow not the nephesh to be eaten with the flesh, that your dahm, which is your chayim, may not be required at the hand of any flesh that sheds it on the earth.

33 For the earth will not be clean from the dahm which has been shed upon it; for only through the

dahm of him that shed it will the earth be purified throughout all its generations.

34 And now, my children listen: work mishpat and tzedakah that you may be planted in tzedakah over the face of the whole earth and your tehilla lifted up before אלהים my Ahlohim, Who saved me from the mayim of the flood.

35 And behold, you will go and build for yourselves cities and plant in them all the plants that are upon the earth and moreover all fruit-bearing eytzim.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted kadosh and they will offer the bikkurim, acceptable before אלהים, who created the shamayim and earth and all things. Let them offer in abundance the first of the wine and the oil as first-fruits on the altar of אלהים, Who receives it; and what is left let the avadim of the bayit of אלהים eat before the altar which receives it.

37 And in the fifth year make the release, so that you release it in tzedakah and you shall be tzadik and all that you plant shall prosper.

38 For so did Chanok, the abba of your abba, command his son and Methuselach his son Lamech who commanded me, all the things which his avot commanded him.

39 And I also will give you commandment, my sons, as Chanok commanded his son in the first Jubilee while still living; the seventh in his generation, he commanded and testified to his son and to his son's sons until the yom of his death.

8 In the twenty-ninth Yovel, in the first week, in the beginning of it Arpachshad took himself an isha and her name was Rasu'eya, the daughter of Susan, the daughter of Elam and she bare him a son in the

third year in this week and he called his name Kainan.

2 And the son grew and his abba taught him writing and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former generations had carved on the rock and he read what was on it and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the shemesh and yarayach and cochavim, in all the signs of the shamayim and all its secrets.

4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noach about it lest he should be angry with him on account of it.

5 And in the thirtieth Yovel, in the second week, in the first year of it, he took himself an isha and her name was Melka, the daughter of Madai, the son of Yapheth and in the fourth year he begat a son and called his name Shelach; for he said: Truly I have been sent.

6 And in the fourth year he was born and Shelach grew up and took to himself an isha and her name was Mu'ak, the daughter of Kesed, his abba's brother, in the one and thirtieth Yovel, in the fifth week, in the first year of it.

7 And she bare him a son in the fifth year of it and he called his name Eber: and he took to himself an isha and her name was Azurad, the daughter of Nevrod, in the thirty-second Yovel, in the seventh week, in the third year of it.

8 And in the sixth year of it, she bare him son and he called his name Peleg; for in the yamim when he was born the children of Noach began to divide the earth among themselves: for this reason he called his name Peleg.

9 And they divided it secretly among themselves and told it to Noach.

10 And it came to pass in the beginning of the thirty-third Yovel that they divided the earth into three parts, for Shem and Ham and Yahpheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons and they drew near to him, they and their children and he divided the earth into the lots, which his three sons were to take in possession and they reached forth their hands and took the writing out of the bosom of Noach, their abba.

12 And there came forth on the writing as Shem's lot the middle of the earth, Yahrushalayim, which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the har range of Rafa, from the mouth of the mayim from the River Tina and his portion goes towards the west through the midst of this river and it extends until it reaches the mayim of the abysses, out of which this river goes forth and pours its mayim into the Sea Me'at and this river flows into the Great Sea. And all that is towards the north is Yapheth's and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the Great Sea and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Mitzrite Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of its mayim and it extends to the west to 'Afra and it extends until it reaches the mayim of the River Gihon and to

the south of the mayim of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Gan of Ayden, to the south of it, to the south and from the east of the whole land of Ayden and of the whole east, it turns to the east and proceeds till it reaches the east of the har named Rafa and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it le-olam-va-ed to his generations le-olam-va-ed.

18 And Noach rejoiced that this portion came forth for Shem and for his sons and he remembered all that he had spoken with his mouth in prophecy; for he had said: Blessed be אלהים Ahlohim of Shem and may אלהים dwell in the dwelling of Shem.

19 And he knew that the Gan of Ayden is the Kadosh of Kedosheem and the dwelling of אלהים and Har Senai the centre of the desert and Har Tzion - the center of the navel of the earth: these three were created as kadosh places facing each other.

20 And he blessed אלהים Ahlohim, Who had put The Word of אלהים into his mouth le-olam-va-ed.

21 And he knew that a blessed portion and a bracha had come to Shem and his sons to the generations le-olam-va-ed - the whole land of Ayden and the whole land of the Yam Suf and the whole land of the east and India and on the Yam Suf and the mountains of it and all the land of Bashan and all the land of Levanon and the islands of Kaftur and all the mountains of Sanir and Amana and the mountains of Asshur in the north and all the land of Elam, Asshur and Bavel and Suzan and Ma'edai and all the mountains of Ararat and all the region beyond the sea, which is beyond the mountains of

Asshur towards the north, a blessed and spacious land and all that is in it is very tov.

22 And for Ham came forth the second portion, beyond the Gichon towards the south to the right of the Gan and it extends towards the south and it extends to all the mountains of fire and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk, that sea into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir and it goes forth to the coast of the mayim of the sea to the mayim of the Great Sea till it draws near to the River Gichon and goes along the River Gichon till it reaches the right of the Gan of Ayden.

24 And this is the land which came forth for Ham as the portion which he was to occupy le-olam-va-ed for himself and his sons to their generations le-olam- va-ed.

25 And for Yahpheth came forth the third portion beyond the River Tina to the north of the outflow of its mayim and it extends north-easterly to the whole region of Gog and to all the country east of it.

26 And it extends northerly to the north and it extends to the mountains of Qelt towards the north and towards the sea of Ma'uk and it goes forth to the east of Gadir as far as the region of the mayim of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag and it extends easterly to the mayim of the Sea of Me'at.

28 And it extends to the region of the River Tina in a north-easterly direction until it approaches the boundary of its mayim towards the Har Rafa and it turns round towards the north.

29 This is the land which that came forth for Yahpheth and his sons as the portion of his

inheritance which he should possess for himself and his sons, for their generations le-olam-va-ed; five great islands and a great land in the north.

30 But it is cold and the land of Ham is hot and the land of Shem is neither hot nor cold but it is of blended cold and heat.

9 And Ham divided land among his sons and the first portion came forth for Cush towards the east and to the west of him for Mizraim and to the west of him for Put and to the west of him and to the west of it on the sea for Kanaan.

2 And Shem also divided among his sons and the first portion came forth for Ham and his sons, to the east of the River Tigris till it approaches the east, the whole land of India and on the Yam Suf on its coast and the mayim of Dedan and all the mountains of Mebri and Ela and all the land of Suzan and all that is on the side of Pharnak to the Yam Suf and the River Tina.

3 And for Asshur came forth the second portion, all the land of Asshur and Nineveh and Shinar and to the border of India and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Yam Suf and all the mayim of the desert close to the tongue of the sea which looks towards Mitzrayim, all the land of Levanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea and till it reaches the east of Asshur his brother.

7 And Yahpheth also divided the land of his inheritance among his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should possess from the west of his two brothers to the islands and to the coasts of the islands.

10 And for Yavan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tuval there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue to the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham and the islands of Kamaturi, came out by lot for the sons of Arpachshad as his inheritance.

14 And so the sons of Noach divided to their sons in the presence of Noach their abba and he bound them all by an oath, placing a curse on everyone that sought to seize the portion which had not fallen to him by his lot.

15 And they all said, Ahmein Ve Ahmein for themselves and their sons le-olam-va-ed throughout

their generations till the yom of mishpat, on which אלהים Ahlohim shall judge them with a sword and with fire for all the unclean wickedness of their errors, with which they have filled the earth with transgression and uncleanness and fornication and sin.

10 And in the third week of this Yovel the unclean shedim began to lead astray the children of the sons of Noach and to make deception and destroy them.

2 And the sons of Noach came to Noach their abba and they told him concerning the shedim which were leading astray and blinding and slaying his son's sons.

3 And he made tefillah before אלהים his Ahlohim and said: אלהים of the ruachim of all flesh, who have showed rachamim to me and have saved me and my sons from the mayim of the flood and have not caused me to perish as You did the sons of perdition; for Your free unmerited pardon has been great towards me and great has been Your rachamim to my nephesh; let Your free unmerited pardon be lifted up upon my sons and let not wicked ruachim rule over them, lest they should destroy them from the earth.

4 But You bless me and my sons, that we may increase and multiply and replenish the earth.

5 And You know how Your Ireem, the avot of these ruachim, acted in my yom: and as for these ruachim which are living, imprison them and hold them fast in the place of condemnation and let them not bring destruction on the sons of Your eved, my Ahlohim; for these are malignant and created in order to destroy.

6 And let them not rule over the ruachim of the living; for You alone can exercise dominion over

them. And let them not have power over the sons of the tzadik from now on and le-olam-va-ed.

7 And אלהינו our Ahlohim help us to bind them all.

8 And the chief of the ruachim, Mastema, came and said: אלהינו, Creator, let some of them remain before me and let them listen to my voice and do all that I shall say to them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my mishpat, for great is the wickedness of the sons of men.

9 And He said: Let the tenth part of them remain before him and let nine parts descend into the place of condemnation.

10 And one of us He commanded that we should teach Noach all their medicines; for He knew that they would not walk in tzedakah, nor strive in tzedakah.

11 And we did according to all His Words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before s.a.tan on the earth.

12 And we explained to Noach all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noach wrote down all things in a scroll as we instructed him concerning every kind of medicine. So the evil ruachim were precluded from hurting the sons of Noach.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noach slept with his avot and was buried on Har Luvar in the land of Ararat, modern Turkey.

16 Nine hundred and fifty years he completed in his chayim, nineteen Yovleem and two weeks and five years.

17 And in his chayim on earth he excelled all the children of men save Chanok because of the tzedakah, in which he was perfect. For Chanok's office was ordained for a testimony to the generations of the olam, so that he should recount all the deeds of generation to generation, till the Yom of Judgment.

18 And in the three and thirtieth Yovel, in the first year in the second week, Peleg took to himself an isha, whose name was Lomna the daughter of Sina'ar and she bare him a son in the fourth year of this week and he called his name Reu; for he said: Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.

19 For they departed from the land of Ararat eastward to Shinar; for in his yamim they built the city and the tower, saying, Go to, let us ascend thereby into the shamayim.

20 And they began to build and in the fourth week they made brick with fire and the bricks served them for stone and the clay with which they cemented them together was asphalt which comes out of the sea and out of the fountains of mayim in the land of Shinar.

21 And they built it: forty three years were they building it; its breadth was 203 bricks and the height of a brick was the third of one; its height amounted to 5,433 cubits and 2 palms and the extent of one wall was thirteen stades and of the other thirty stades.

22 And אֱלֹהִים our Ahlohim said to us: Behold, they are one people and this they begin to do and now nothing will be withheld from them. Go to, let Us go down and confound their language so that they may not understand one another's speech and they may

be dispersed into cities and goyim and one purpose will no longer abide with them until the Yom HaDin.

23 And אֱלֹהִים descended and we descended with him to see the city and the tower which the children of men had built.

24 And He confounded their language and they no longer understood one another's speech and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Bavel because אֱלֹהִים did there confound all the language of the children of men and from there they were dispersed into their cities, each according to his language and his nation.

26 And אֱלֹהִים sent a mighty ruach against the tower and overthrew it upon the earth and behold it was between Asshur and Bavel in the land of Shinar and they called its name Overthrow.

27 In the fourth week in the first year in the beginning of it in the four and thirtieth Yovel, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Kanaan saw the land of Levanon to the river of Mitzrayim, that it was very tov and he went not into the land of his inheritance to the west, that is to the sea and he dwelt in the land of Levanon, eastward and westward from the border of Yarden and from the border of the sea.

30 And Ham, his abba and Cush and Mizraim his brothers said to him: You have settled in a land which is not yours and which did not fall to us by lot: do not do so; for if you do, do so, you and your sons will fall in the land and be cursed through sedition; for by sedition you have settled and by sedition will your children fall and you shall be rooted out le-olam-va-ed.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed are you and cursed shall you be beyond all the sons of Noach, by the curse by which we bound ourselves by an oath in the presence of the Kadosh Shophet and in the presence of Noach our abba.

33 But he did not listen to them and dwelt in the land of Levanon from Hamath to the entering of Mitzrayim, he and his sons until this yom.

34 And for this reason that land is named Kanaan.

35 And Yahpheth and his sons went towards the sea and dwelt in the land of their portion and Madai saw the land of the sea and it did not please him and he begged a portion from Ham and Asshur and Arpachshad, his isha's brother and he dwelt in the land of Media, near to his isha's brother until this yom.

36 And he called his dwelling-place and the dwelling-place of his sons, Media, after the name of their abba Madai.

11 And in the thirty-fifth Yovel, in the third week, in the first year of it, Reu took to himself an isha and her name was Ora, the daughter of Ur, the son of Kesed and she bare him a son and he called his name Seroh, in the seventh year of this week in this Yovel.

2 And the sons of Noach began to war against each other, to take captive and to slay each other and to shed the dahm of men on the earth and to eat dahm and to build strong cities and walls and towers and individuals began to exalt themselves above the nation and to found the beginnings of malchutim and to go to war, people against people and nation against nation and city against city and all began to do evil and to acquire arms and to teach their sons

war and they began to capture cities and to sell male and female slaves.

3 And Ur, the son of Kesed, built the city of Ara of the Chaldees and called its name after his own name and the name of his abba.

4 And they made for themselves molten images and they worshipped each the idol, the molten image which they had made for themselves and they began to make graven images and unclean idols and malignant ruachim assisted and seduced them into committing transgression and uncleanness.

5 And the sar Mastema exerted himself to do all this and he sent forth other ruachim, those which were put under his hand, to do all manner of wrong and sin and all manner of transgression, to corrupt and destroy and to shed dahm upon the earth.

6 For this reason he called the name of Seroh, Serug, for everyone turned to do all manner of sin and transgression.

7 And he grew up and dwelt in Ur of the Chaldees, near to the abba of his isha's eema and he worshipped idols and he took to himself an isha in the thirty-sixth Yovel, in the fifth week, in the first year of it and her name was Melka, the daughter of Kaber, the daughter of his abba's brother.

8 And she bare him Nachor, in the first year of this week and he grew and dwelt in Ur of the Chaldees and his abba taught him the researches of the Chaldees, to divine and prognosticate, according to the signs of the shamayim.

9 And in the thirty-seventh Yovel in the sixth week, in the first year of it, he took to himself an isha and her name was Yiaska, the daughter of Nestag of the Chaldees.

10 And she bare him Terach in the seventh year of this week.

11 And the sar Mastema sent ravens and birds to devour the zera which was sown in the land, in order to destroy the land and rob the children of men of their labors. Before they could plough in the zera, the ravens picked it from the surface of the ground.

12 And for this reason he called his name Terach because the ravens and the birds reduced them to destitution and devoured their zera.

13 And the years began to be barren, owing to the birds and they devoured all the fruit of the eytzim from the eytzim: It was only with great effort that they could save a little of all the fruit of the earth in their yamim.

14 And in this thirty-ninth Yovel, in the second week in the first year, Terach took to himself an isha and her name was Edna, the daughter of Avram, the daughter of his abba's sister.

15 And in the seventh year of this week she bare him a son and he called his name Avram, by the name of the abba of his eema; for he had died before his daughter had conceived a son.

16 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness and his abba taught him writing and he was two weeks of years old and he separated himself from his abba, that he might not worship idols with him.

17 And he began to make tefillah to The Creator of all things that He might save him from the errors of the children of men and that his portion should not fall into error after uncleanness and vileness.

18 And the zera time came for the sowing of zera upon the land and they all went forth together to protect their zera against the ravens and Avram went forth with those that went and the child was a lad of fourteen years.

19 And a cloud of ravens came to devour the zera and Avram ran to meet them before they settled on the ground and yelled at them before they settled on the ground to devour the zera and said, Descend not: return to the place where you came and they proceeded to turn back.

20 And he caused the clouds of ravens to turn back that yom seventy times and of all the ravens throughout all the land where Avram was there settled there not so much as one.

21 And all who were with him throughout all the land saw him yell at them and all the ravens turn back and his name became great in all the land of the Chaldees.

22 And there came to him this year all those that wished to sow and he went with them until the time of sowing ceased: and they sowed their land and that year they brought enough grain home and ate and were satisfied.

23 And in the first year of the fifth week Avram taught those who made implements for oxen, the artificers in wood and they made a vessel above the ground, facing the frame of the plough, in order to put the zera on it and the zera fell down there from upon the share of the plough and was hidden in the earth and they no longer feared the ravens.

24 And after this manner they made vessels above the ground on all the frames of the ploughs and they sowed and tilled all the land, according as Avram commanded them and they no longer feared the birds

12 And it came to pass in the sixth week, in the seventh year of it, that Avram said to Terach his abba, saying, Abba.

2 And he said, Behold, Hinayne, my son. And he said, What help and profit have we from those idols

which you do worship and before which you do bow yourself?

3 For there is no ruach in them; for they are dumb forms and a misleading of the lev.

4 Worship them not: Worship אֱלֹהִים the Ahlohim of the shamayim, who causes the rain and the dew to descend on the earth; and does everything upon the earth and has created everything by His Word and all chayim is from before His face.

5 Why do you worship things that have no ruach in them? For they are the work of hands and on your shoulders do you bear them and you have no help from them; but they are a great cause of shame to those who make them and a misleading of the lev to those who worship them: Worship them not.

6 And his abba said to him, I also know it, my son but what shall I do with a people who have made me to serve before them?

7 And if I tell them the emet, they will slay me; for their nephesh cleaves to them to worship them and esteem them. Keep silent, my son, lest they slay you. And these words he spoke to his two brothers and they were angry with him and he kept silent.

9 And in the fortieth Yovel, in the second week, in the seventh year of it, Avram took to himself an isha and her name was Sarai, the daughter of his abba and his isha and she became his isha.

10 And Charan, his brother, took to himself an isha in the third year of the third week and she bare him a son in the seventh year of this week and he called his name Lot.

11 And Nachor, his brother, took to himself an isha.

12 And in the sixtieth year of the chayim of Avram, that is, in the fourth week, in the fourth year of it, Avram arose by lyla and burned the bayit of the idols and he burned all that was in the bayit and no man knew it.

13 And they arose in the lyla and sought to save their precious ahlahim from the midst of the fire.

14 And Charan rushed to save them but the fire blew over him and he was burnt in the fire and he died in Ur of the Chaldees before Terach his abba and they buried him in Ur of the Chaldees.

15 And Terach went forth from Ur of the Chaldees, he and his sons, to go into the land of Levanon and into the land of Kanaan and he dwelt in the land of Charan and Avram dwelt with Terach his abba in Charan two weeks of years.

16 And in the sixth week, in the fifth year of it, Avram sat up throughout the lyla on the first yom of the seventh chodesh, Yom Teruah & the Moed of Noach, to observe the cochavim from the evening to the boker, in order to see what would be the character of the year with regard to the rains and he was alone as he sat and observed.

17 And a word came into his lev and he said: All the signs of the cochavim and the signs of the yarayach and of the shemesh are all in the Hand of אֱלֹהִים.

Why do I search them out?

18 If He desires, He causes it to rain, boker and evening; And if He desires, He withholds it and all things are in His hand.

19 And he made tefillah that lyla and said, My Ahlohim, אֱלֹהִים El-Elyon, You alone are my Ahlohim, So You and Your dominion have I chosen. And You have created all things and all things that are the work of Your hands.

20 Deliver me from the hands of evil ruachim who have dominion over the thoughts of men's levavot and let them not lead me astray from You my Ahlohim. And establish me and my zera le-olam-va-ed that we go not astray from now on and le-olam-va-ed.

21 And he said, Shall I return to Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right derech before You prosper it in the hands of Your eved that he may fulfill it and that I may not walk in the deceitfulness of my lev, O אֱלֹהִים my Ahlohim.

22 And he made an end of speaking and making tefillah and behold the Word of אֱלֹהִים was sent to him through Me, saying: Get up from your country and from your kindred and from the bayit of your abba to a land which I will show you and I shall make you a great and numerous nation.

23 And I will bless you and I will make your name great and you shall be blessed in the earth and in you shall all families of the earth be blessed-mixed. And I will bless them that bless you and curse them that curse you.

24 And I will be Ahlohim to you and your son and to your son's son and to all your zera: fear not, from now on and to all generations of the earth I AM אֱלֹהִים your Ahlohim.

25 And אֱלֹהִים Ahlohim said: Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed; for it had ceased from the mouths of all the children of men from the yom of the overthrow of Bavel.

26 And I opened his mouth and his ears and his lips and I began to speak with him in Ivrit in the tongue of the creation.

27 And he took the scrolls of his avot and these were written in Ivrit and he transcribed them and he began from now on to study them and I made known to him that which he could not understand and he studied them during the six rainy chodashem.

28 And it came to pass in the seventh year of the sixth week that he spoke to his abba and informed

him, that he would leave Charan to go into the land of Kanaan to see it and return to him.

29 And Terach his abba said to him; Go in shalom: May the eternal אֱלֹהִים make your derech straight. And אֱלֹהִים be with you and protect you from all evil and grant to you free unmerited pardon, rachamim and chen before those who see you; and may none of the children of men have power over you to harm you; Go in shalom.

30 And if you see a land pleasant to your eyes to dwell in, then arise and take me to you and take Lot with you, the son of Charan your brother as your own son: אֱלֹהִים be with you.

31 And Nachor your brother leave with me till you return in shalom and we go with you all together.

13 And Avram journeyed from Charan and he took Sarai, his isha and Lot, his brother Charan's son, to the land of Kanaan and he came into Asshur and proceeded to Shechem and dwelt near a lofty oak.

2 And he saw and, behold the land was very pleasant from the entering of Chamath to the lofty oak.

3 And אֱלֹהִים said to him: To you and to your zera will I give this land.

4 And he built an altar there and he offered on it a burnt sacrifice to אֱלֹהִים, who had appeared to him.

5 And he moved from there to the har Bethel on the west and Ai on the east and pitched his tent there.

6 And he saw and behold, the land was very wide and tov and everything grew on it - vines and figs and pomegranates, oaks and ilexes and terebinths and oil eytzim and cedars and cypresses and date eytzim and all eytzim of the field and there was mayim on the mountains.

7 And he blessed אֱלֹהִים, Who had led him out of Ur of the Chaldees and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the first yom of the first chodesh, Aviv One, that he built an altar on this har and called on The Name of אֱלֹהִים: You, The Eternal אֱלֹהִים, are my Ahlohim.

9 And he offered on the altar a burnt sacrifice to אֱלֹהִים that He should be with him and not forsake him all the yamim of his chayim.

10 And he moved from there and went towards the south and he came to Chebron and Chebron was built at that time and he dwelt there two years and he went there into the land of the south, to Bealoth and there was a famine in the land.

11 And Avram went into Mitzrayim in the third year of the week and he dwelt in Mitzrayim five years before his isha was torn away from him.

12 Now Tanais in Mitzrayim was at that time built - seven years after Chebron.

13 And it came to pass when Pharaoh seized Sarai, the isha of Avram that אֱלֹהִים plagued Pharaoh and his bayit with great plagues because of Sarai, Avram's isha.

14 And Avram was very wealthy by reason of possessions in sheep and cattle and donkeys and horses and camels and male avadim and female avadim and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the isha of Avram and he sent him out of the land of Mitzrayim and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east and Bethel on the west and he blessed אֱלֹהִים his Ahlohim, Who had brought him back in shalom.

16 And it came to pass in the forty-first Yovel in the third year of the first week, that he returned to this place and offered on it a burnt sacrifice and called on The Name of אֱלֹהִים and said: You, El-Elyon אֱלֹהִים, are my Ahlohim le-olam-va-ed.

17 And in the fourth year of this week Lot parted from him and Lot dwelt in Sedom and the men of Sedom were sinners exceedingly.

18 And it grieved him in his lev that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, אֱלֹהִים said to Avram, after that Lot had parted from him, in the fourth year of this week: Lift up your eyes from the place where you are dwelling, northward and southward and westward and eastward.

20 For all the land which you see I will give to you and to your zera le-olam-va-ed and I will make your zera as the sand of the sea: though a man may number the dust of the earth, yet your zera shall not be numbered.

21 Arise, walk through the land in the length of it and the breadth of it and see it all; for to your zera will I give it. And Avram went to Chebron and dwelt there.

22 And in this year came Chedorlaomer, melech of Elam and Amraphel, melech of Shinar and Arioch melech of Sellasar and Tergal, melech of goyim, slew the melech of Amorah and the melech of Sedom fled and many fell through wounds in the Valley of Siddim, by the Salt Sea.

23 And they took captive Sedom and Ahdam and Zevoim and they took captive Lot also, the son of Avram's brother and all his possessions and they went to Dan.

24 And one who had escaped came and told Avram that his brother's son had been taken captive and Avram armed his household avadim.

25 And the household eved brought for Avram and for his zera, a tenth of the bikkurim to אֱלֹהִים and אֱלֹהִים ordained it as an ordinance le-olam-va-ed that they should give it to the kohanim who serve before Him, that they should possess it le-olam-va-ed.

26 And to this Torah there is no limit of yamim; for He has ordained it for the generations le-olam-va-ed that they should give to אֱלֹהִים the tenth of everything, of the zera and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave it to His kohanim to eat and to drink with simcha before Him.

28 And the melech of Sedom came to him and bowed himself before him and said: Our adon Avram, give to us the naphsoth which you have rescued but let the booty be yours.

29 And Avram said to him: I lift up my hands to El-Elyon אֱלֹהִים, that from a thread to a shoe-latchet I shall not take anything that is yours lest you should say, I have made Avram rich; except only what the young men have eaten and the portion of the men who went with me - Aner, Eschol and Mamre. These shall take their portions.

14 After these things, in the fourth year of this week, on the first yom of the third chodesh, The Word of אֱלֹהִים came to Avram in a dream, saying: Fear not, Avram; I AM your defender and your reward will be exceeding great.

2 And he said: אֱלֹהִים, Ahlohim, what will You give me, seeing I go childless and the son of Maseq, the son of my handmaid, is El-Azar from Dameshek: he will be my heir and yet to me you have given no zera.

3 And He said to him: This man will not be your heir but one that will come out of your own bowels; he will be your heir.

4 And He brought him forth abroad and said to him: Look towards the shamayim and number the cochavim if you are able to number them.

5 And he looked toward the shamayim and beheld the cochavim. And He said to him: So shall your zera be.

6 And he believed in אֱלֹהִים and it was counted to him for tzedakah.

7 And He said to him: I AM אֱלֹהִים that brought you out of Ur of the Chaldees, to give you the land of the Kanaanites to possess it le-olam-va-ed; and I will be Ahlohim to you and to your zera after you.

8 And he said: אֱלֹהִים, Ahlohim, by which shall I know that I shall inherit it?

9 And He said to him: Take a heifer of three years and a goat of three years and a sheep of three years and a turtle-dove and a pigeon.

10 And he took all these in the middle of the chodesh and he dwelt at the oak of Mamre, which is near Chebron.

11 And he built there an altar and sacrificed all these; and he poured their dahm upon the altar and divided them in the midst and laid them over against each other; but the birds divided he not.

12 And birds came down upon the pieces and Avram drove them away and did not allow the birds to touch them.

13 And it came to pass, when the shemesh had set, that an ecstasy fell upon Avram and lo, a horror of great darkness fell upon him and it was said to Avram: Know for certain that your zera shall be a stranger in a land that is not theirs and they shall bring them into bondage and afflict them four hundred years.

14 And the nation also to whom they will be in bondage will I judge and after that they shall come forth there with much substance.

15 And you shall go to your avot in shalom and be buried in a tov old age.

16 But in the fourth generation they shall return here; for the iniquity of the Amorites is not yet full.

17 And he awoke from his sleep-tardema and he arose and the shemesh had set; and there was a flame and behold. A furnace was smoking and a flame of fire passed between the pieces.

18 And on that yom אַרְבָּעָה made a brit with Avram, saying: To your zera will I give this land, from the river of Mitzrayim to the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites and the Rephaim, the Phakorites and the Hivites and the Amorites and the Kanaanites and the Girgashites and the Jebusites.

19 And the yom passed and Avram offered the pieces and the birds and their fruit offerings and their drink offerings and the fire devoured them.

20 And on that yom we made a brit with Avram, according as we had covenanted with Noach in this chodesh; and Avram renewed the moed, Shavuot and ordinance for himself le-olam-va-ed.

21 And Avram rejoiced and made all these things known to Sarai his isha; and he believed that he would have zera but she did not bear.

22 And Sarai advised her husband Avram and said to him: Go in to Hagar, my Mitzrite maid: it may be that I shall build up zera with you by her.

23 And Avram listened to the voice of Sarai his isha and said to her, Do so. And Sarai took Hagar, her maid, the Mitzrite and gave her to Avram, her husband, to be his isha.

24 And he went in to her and she conceived and bare him a son and he called his name Ishmael, in the fifth year of this week and this was the eighty-sixth year in the chayim of Avram.

15 And in the fifth year of the fourth week of this

Yovel, in the third chodesh, in the middle of the chodesh, Avram celebrated the moed of the first-fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce, to אֱלֹהֵי אַבְרָם, a heifer and a goat and a sheep on the altar as a burnt sacrifice to אֱלֹהֵי אַבְרָם; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And אֱלֹהֵי אַבְרָם appeared to Avram and said to him:

4 I AM אֱלֹהֵי אַבְרָם Almighty; approve yourself before Me and be perfect. And I will make My brit between Me and you and I will multiply you exceedingly. And Avram fell on his face and אֱלֹהֵי אַבְרָם talked with him and said:

6 Behold My ordinance-Torah is with you and you shall be the abba of many goyim.

7 Neither shall your name anymore be called Avram but your name from now on, even le-olam-va-ed, shall be Avraham.

8 For the abba of many goyim have I made you.

And I will make you very great and I will make you into goyim and melechim shall come forth from you.

9 And I shall establish My brit between Me and you and your zera after you, throughout their generations, for an eternal brit, so that I may be Ahlohim to you and to your zera after you.

10 And the land where you have been a dweller, the land of Kanaan, that you may possess it le-olam-va-ed and I will be their Ahlohim.

11 And אֱלֹהֵי אַבְרָם said to Avraham: And as for you, keep My brit, you and your zera after you: and brit-milah every male among you and brit-milah your foreskins and it shall be a sign of an eternal brit between Me and you.

12 And the child on the eighth yom you shall brit-milah, every male throughout your generations, him that is born in the bayit, or whom you have bought with money from any stranger, whom you have acquired who is not of your zera.

13 He that is born in your bayit shall surely be made brit-milah and those whom you have bought with money shall be made brit-milah and My brit shall be in your flesh for an eternal ordinance.

14 And the male who is not made brit-milah in the flesh of his foreskin on the eighth yom, that nephesh shall be cut off from his people, for he has broken My brit.

15 And אַבְרָהָם said to Avraham: As for Sarai your isha, her name shall no more be called Sarai but Sarah shall be her name.

16 And I will bless her and give you a son by her and I will bless him and he shall become a nation and melechim of goyim shall proceed from him.

17 And Avraham fell on his face and rejoiced and said in his lev: Shall a son be born to him that is a hundred years old and shall Sarah, who is ninety years old, bring forth?

18 And Avraham said to אַבְרָהָם: O that Ishmael might live before You.

19 And אַבְרָהָם said: Yes and Sarah also shall bear you a son and you shall call his name Yitschaq and I will establish My brit with him, an everlasting brit and for his zera after him.

20 And as for Ishmael also have I heard you and behold I will bless him and make him great and multiply him exceedingly and he shall beget twelve princes and I will make him a great nation.

21 But My brit will I establish with Yitschaq, whom Sarah shall bear to you, in these yamim, in the next year.

22 And He left off speaking with him and אָבְרָהָם went up from Avraham.

23 And Avraham did according as אָבְרָהָם had said to him and he took Ishmael his son and all that were born in his bayit and whom he had bought with his money, every male in his bayit and made brit-milah the flesh of their foreskin.

24 And on the same yom was Avraham made brit-milah and all the men of his bayit and all those, whom he had bought with money from the children of the stranger, were made brit-milah with him.

25 This Torah is for all the generations le-olam-va-ed and there is no cessation of the yamim and no omission of one yom out of the eight yamim; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And everyone that is born, the flesh of whose foreskin is not made brit-milah on the eighth yom, belongs not to the children of the brit which אָבְרָהָם made with Avraham but to the children of destruction; nor is there, moreover, any ot on him that he is אָבְרָהָם's but he is destined to be destroyed and slain from the earth and to be rooted out of the earth, for he has broken the brit of אָבְרָהָם our Ahlohim.

27 For all the malachim of the presence and all the malachim of kedusha have been so created from the yom of their creation and before the malachim of the presence and the malachim of kedusha He has sanctified Yisrael, that they should be with Him and with His kadosh malachim.

28 And you command the children of Yisrael and let them observe the ot of this brit for their generations as an eternal ordinance and they will not be rooted out of the land.

29 For the command is ordained for a brit, that they should observe it le-olam-va-ed among all the children of Yisrael.

30 For Ishmael and his sons and his brothers and Esav, אִשְׁמָאֵל did not cause to approach Him and He chose them not; though they are the children of Avraham, yet because He knew them; and He chose Yisrael to be His people.

31 And He sanctified it and gathered it from among all the children of men; for there are many goyim and many peoples and all are His and over all goyim has He placed ruachim in authority to lead them, to allow them to go astray from Him.

32 But over Yisrael He did not appoint any malach or ruach to lead them astray, for He alone is their Ruler and He will preserve them and require them at the hand of His malachim and His ruachim and at the hand of all His powers, in order that He may preserve them and bless them and that they may be His and He may be theirs from now on le-olam-va-ed.

33 And now I announce to you that the children of Yisrael will not keep emet to this ordinance and they will not brit-milah their sons according to all this Torah; for in the flesh of their brit milah they will omit this brit milah of their sons and all of them, sons of Belial, will leave their sons without brit milah, as they were born.

34 And there will be great wrath from אֱלֹהִים against the children of Yisrael because they have forsaken His brit and turned aside from His Word and provoked and blasphemed, inasmuch as they do not observe the ordinance of this Torah; for they have treated their members like the goyim, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness to them for all the sin of this eternal error.

16 And on the first yom of the fourth chodesh we appeared to Avraham, at the oak of Mamre and we talked with him and we announced to him that a son would be given to him by Sarah his isha.

2 And Sarah laughed, for she heard that we had spoken these words with Avraham and we admonished her and she became afraid and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets; Yitschaq,

4 And that when we returned to her at a set time, she would have conceived a son.

5 And in this chodesh אֱלֹהִים executed his mishpatim on Sedom and Amorah and Zevoim and all the region of the Yarden and He burned them with fire and brimstone and destroyed them until this yom, even as I have declared to you all their works, that they are wicked and sinners exceedingly and that they defile themselves and commit fornication in their flesh and work uncleanness on the earth.

6 And, in like manner, אֱלֹהִים will execute mishpat on the places where they have done according to the uncleanness of the Sedomites, like to the mishpat of Sedom.

7 But Lot we saved; for אֱלֹהִים remembered Avraham and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the yamim of Ahdam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraved concerning all his zera, on the heavenly tablets, to remove them and root them out and to execute mishpat upon them like the mishpat of Sedom and

to leave no zera of the man on earth on the yom of condemnation.

10 And in this chodesh Avraham moved from Chebron and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth chodesh he moved from there and dwelt at the Well of the Oath.

12 And in the middle of the sixth chodesh אֵלֹהִים visited Sarah and did to her as He had spoken and she conceived.

13 And she bare a son in the third chodesh and in the middle of the chodesh, at the time of which אֵלֹהִים had spoken to Avraham, on the moed of the bikkurim of the harvest, Shavuot, Yitschaq was born.

14 And Avraham made brit-milah upon his son on the eighth yom: he was the first that was made brit-milah according to the brit which is ordained le-olam-va-ed.

15 And in the sixth year of the fourth week we came to Avraham, to the Well of the Oath and we appeared to him, as we had told Sarah that we should return to her and she would have conceived a son.

16 And we returned in the seventh chodesh and found Sarah with child before us and we blessed him and we announced to him all the things which had been decreed concerning him, that he should not die until he should beget six sons more and should see them before he died; but that in Yitschaq should his name and zera be called:

17 And that all the zera of his sons should be goyim and be reckoned with the goyim; but from the sons of Yitschaq one should become a Kadosh zera and should not be reckoned among the goyim.

18 For He should become The Portion of אֵלֹהִים and all his zera had fallen into the possession of אֵלֹהִים,

that it should be to אֱלֹהֵינוּ a people for His possession above all goyim and that it should become a malchut and kohanim and a kadosh nation.

19 And we went our derech and we announced to Sarah all that we had told him and they both rejoiced with exceeding great simcha.

20 And he built there an altar to אֱלֹהֵינוּ who had delivered him and who was making him rejoice in the land of his sojourning and he celebrated a moed of simchah in this chodesh seven yamim, Sukkot, near the altar which he had built at the Well of the Oath.

21 And he built booths for himself and for his avadim on this moed and he Avraham was the first to celebrate the Moed of Tabernacles on the earth.

22 And during these seven yamim he brought each yom to the altar a burnt offering to אֱלֹהֵינוּ, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his zera.

23 And, as a thank-offering, seven rams, seven kids, seven sheep and seven he-goats and their fruit offerings and their drink offerings; and he burnt all the fat of it on the altar, a chosen offering to אֱלֹהֵינוּ for a sweet smelling savor.

24 And boker and evening he burnt fragrant substances, frankincense and galbanum and stackte and nard and myrrh and spice and costum; all these seven he offered, crushed, mixed together in equal parts and pure.

25 And he celebrated this moed during seven yamim, rejoicing with all his lev and with all his nephesh, he and all those who were in his bayit and there was no stranger with him, nor any that was not in brit-milah.

26 And he blessed his Creator, Who had created him in that generation, for He had created him according to His tov pleasure; for Avraham knew and perceived that from him would arise The Plant of Tzedakah for the eternal generations and from him a kadosh zera, so that it should become like Him, Who had made all things.

27 And he blessed and rejoiced and he called the name of this moed The Moed of אֱלֹהִים's Simcha, acceptable to El-Elyon אֱלֹהִים.

28 And we blessed him le-olam-va-ed and all his zera after him throughout all the generations of the earth because he celebrated this moed in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Yisrael, that they shall celebrate the Moed of Tabernacles-Sukkoth seven yamim with simcha, in the seventh chodesh, acceptable before אֱלֹהִים - a statute le-olam-va-ed throughout their generations every year.

30 And to this there is no limit of yamim; for it is ordained le-olam-va-ed regarding Yisrael that they should celebrate it and dwell in booths and set wreaths upon their heads and take leafy boughs and willows from the brook.

31 And Avraham took branches of palm eytzim and the fruit of tov eytzim and every yom going round the altar with the branches seven times a yom in the boker, he praised and gave hodu to אֱלֹהִים his Ahlohim for all things in simcha.

17 And in the first year of the fifth week Yitschaq was weaned in this Yovel and Avraham made a great banquet in the third chodesh, on the yom his son Yitschaq was weaned.

2 And Ishmael, the son of Hagar, the Mitzrite, was before the face of Avraham, his abba, in his place and Avraham rejoiced and blessed אַבְרָהָם because he had seen his sons and had not died childless.

3 And he remembered the words which He had spoken to him on the yom on which Lot had parted from him and he rejoiced because אַבְרָהָם had given him zera upon the earth to inherit the earth and he blessed with all his mouth The Creator of all things.

4 And Sarah saw Ishmael playing and dancing and Avraham rejoicing with great simcha and she became jealous of Ishmael and said to Avraham, Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Yitschaq.

5 And the thing was grievous in Avraham's sight because of his maidservant and because of his son, that he should drive them from him.

6 And אַבְרָהָם said to Avraham; Let it not be grievous in your sight because of the child and because of the bondwoman; in all that Sarah has said to you, listen to her words and do them; for in Yitschaq shall your name and zera be called.

7 But as for the son of this bondwoman I will make him a great nation because he is of your zera.

8 And Avraham rose up early in the boker and took lechem and a bottle of mayim and placed them on the shoulders of Hagar and the child and sent her away.

9 And she departed and wandered in the midbar of Beersheva and the mayim in the bottle was gone and the child thirsted and was not able to go on and fell down.

10 And his eema took him and cast him under an olive eytz and went and sat her down opposite him, at the distance of a bow-shot; for she said, Let me not see the death of my child as she sat she wept.

11 And a Malach of אֱלֹהִים, one of the kadosh ones, said to her, Why weep, Hagar? Arise take the child and hold him in your hand; for אֱלֹהִים has heard your voice and has seen the child.

12 And she opened her eyes and she saw a well of mayim and she went and filled her bottle with mayim and she gave her child to drink and she arose and went towards the midbar of Paran.

13 And the child grew and became an archer and אֱלֹהִים was with him and his eema took him an isha from among the daughters of Mitzrayim.

14 And she bare him a son and he called his name Nevaioth; for she said, אֱלֹהִים was near to me when I called upon Him.

15 And it came to pass in the seventh week, in the first year of it, in the first chodesh in this Yovel, on the twelfth of this chodesh, there were voices in the shamayim regarding Avraham, that he was faithful in all that He told him and that he loved אֱלֹהִים and that in every affliction he was faithful.

16 And the sar Mastema came and said before אֱלֹהִים, Behold, Avraham loves Yitschaq his son and he delights in him above all other things; command him to offer him as a burnt-offering on the altar and You will see if he will do this command and You will know if he is faithful in everything in which You do test him.

17 And אֱלֹהִים knew that Avraham was faithful in all his afflictions; for He had tried him through his country and with famine and had tried him with the wealth of melechim and had tried him again through his isha, when she was torn from him and with brit milah; and had tried him through Ishmael and Hagar, his maid-eved, when he sent them away.

18 And in everything in which He had tried him, he was found faithful and his nephesh was not

impatient and he was not slow to act; for he was faithful and a lover of אֱלֹהִים.

18 And אֱלֹהִים said to him, Avraham,

Avraham; and he said, Behold, here am I. Hinayne.

2 And He said, Take your beloved son whom you love, even Yitschaq and go to the high country and offer him on one of the mountains which I will point out to you.

3 And he rose early in the boker and saddled his donkey and took his two young men with him and Yitschaq his son and clave the wood of the burnt offering and he went to the place on the third yom, and he saw the place afar off.

4 And he came to a well of mayim and he said to his young men, Abide here with the donkey and I and the lad shall go over there and when we have worshipped we shall come again to you.

5 And he took the wood of the burnt-offering and laid it on Yitschaq his son and he took in his hand the fire and the knife and they went both of them together to that place.

6 And Yitschaq said to his abba, Abba; and he said, Here am I, my son. And he said to him, Behold the fire and the knife and the wood; but where is the Lamb for the burnt-offering abba?

7 And he said, אֱלֹהִים will provide Himself-The Lamb-for the burnt-offering, my son. And he drew near to the place of the Har of אֱלֹהִים.

8 And he built an altar and he placed the wood on the altar and bound Yitschaq his son and placed him on the wood which was upon the altar and stretched forth his hand to take the knife to slay Yitschaq his son.

9 And I stood before him and before the sar Mastema and אֱלֹהִים said, Tell him not to lay his

hand on the lad, nor to do anything to him, for I have showed that he fears אֱלֹהִים.

10 And I called to him from the shamayim and said to him: Avraham, Avraham and he was terrified and said: Behold, here am I, Hinayne.

11 And I said to him: Lay not your hand upon the lad, neither do anything to him; for now I have showed that you fear אֱלֹהִים and have not withheld your son, your bachor son, from Me.

12 And the sar Mastema was put to shame; and Avraham lifted up his eyes and looked and, behold a ram caught by his horns and Avraham went and took the ram and offered it for a burnt-offering in the place of his son.

13 And Avraham called that place אֱלֹהִים has seen- אֱלֹהִים YIREH, so that it is said אֱלֹהִים has seen: that is Har Tzion.

14 And אֱלֹהִים called Avraham by his name a second time from the shamayim, as He caused us to appear to speak to him in The Name of אֱלֹהִים.

15 And He said: By Myself have I sworn, says אֱלֹהִים, Because you have done this thing, So have not withheld your son, your beloved son, from Me, That in blessing I will bless you and in multiplying I will multiply your zera, as the cochavim of the shamayim and as the sand which is on the seashore.

16 And your zera shall inherit the cities of its enemies, So in your zera shall all goyim of the earth be blessed-mixed; because you have obeyed My voice and I have showed to all that you are faithful to Me in all that I have said to you: Go in shalom.

17 And Avraham went to his young men and they arose and went together to Beersheva and Avraham;

18 Dwelt by the Well of the Oath. And he celebrated this moed every year, seven yamim with simchah

and he called it The Moed of אֶרְבַּע according to the seven yamim, Chag Matzoth-Unleavened Lechem during which he went out and returned in shalom.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Yisrael and its zera that they should observe this moed seven yamim with the simcha of the moed.

19 And in the first year of the first week in the forty-second Yovel, Avraham returned and dwelt opposite Chebron, that is Qiryath Arba, two weeks of years.

2 And in the first year of the third week of this Yovel the yamim of the chayim of Sarah were accomplished and she died in Chebron.

3 And Avraham went to mourn over her and bury her and we tried him to see if his ruach was patient and he was not indignant in the words of his mouth; and he was found patient in this and was not disturbed.

4 For in patience of ruach he conversed with the children of Chet, to the intent that they should give him a place in which to bury his dead.

5 And אֶרְבַּע gave him free unmerited chen before all who saw him and he sought out in gentleness the sons of Chet and they gave him the land of the double cave, Machpelah, over against Mamre, that is Chebron, for four hundred pieces of silver.

6 And they sought him saying, We shall give it to you for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full and he bowed down before them twice and after this he buried his dead in the double cave of Machpelah.

7 And all the yamim of the chayim of Sarah were one hundred and twenty-seven years, that is, two Yovleem and four weeks and one year: these are the yamim of the years of the chayim of Sarah.

8 This is the tenth trial with which Avraham was tried and he was found faithful and patient in ruach.

9 And he said not a single word regarding the rumor in the land how that אֲפֹרָז had said that He would give it to him and to his zera after him and he begged a place there to bury his dead; for he was found faithful and was recorded on the heavenly tablets as the chaver of אֲפֹרָז.

10 And in the fourth year of it he took an isha for his son Yitschaq and her name was Rivkah the daughter of Bethuel, the son of Nachor, the brother of Avraham, the sister of Lavan and daughter of Bethuel; and Bethuel was the son of Melcha, who was the isha of Nachor, the brother of Avraham.

11 And Avraham took to himself a third isha, and her name was Keturah, from among the daughters of his household avadim, for Hagar had died before Sarah. And she bare him six sons, Zimram and Jokshan and Medan and Midian and Ishvak and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year of it, Rivkah bare to Yitschaq two sons, Yaakov and Esav and;

13 Yaakov was a smooth and upright man and Esav was fierce, a man of the field and hairy and Yaakov dwelt in sukkot.

14 And the youths grew and Yaakov learned to write; but Esav did not learn, for he was a man of the field and a hunter and he learned war and all his deeds were fierce.

15 And Avraham loved Yaakov but Yitschaq loved Esav.

16 And Avraham saw the deeds of Esav and he knew that in Yaakov should his name and zera be called; and he called Rivkah and gave a commandment regarding Yaakov, for he knew that she too loved Yaakov much more than Esav.

17 And he said to her: My daughter, watch over my son Yaakov, For he shall be in my place on the earth, for a bracha in the midst of the children of men and for the splendor of the whole zera of Shem.

18 For I know that אֱלֹהִים will choose him to be a people for possession to Himself, above all peoples that are upon the face of the earth.

19 And behold, Yitschaq my son loves Esav more than Yaakov but I see that you truly love Yaakov.

20 Add still further to your kindness to him and let your eyes be upon him in love; for he shall be a bracha to us on the earth from now on to all generations of the earth.

21 Let your hands be strong and let your lev rejoice in your son Yaakov; For I have loved him far beyond all my sons. He shall be blessed le-olam-va-ed and his zera shall fill the whole earth.

22 If a man can number the sand of the earth, His zera also shall be numbered.

23 And all the brachot with which אֱלֹהִים has blessed me and my zera shall belong to Yaakov and his zera always.

24 And in his zera shall my name be blessed and the name of my avot, Shem and Noach and Chanok and Mahalalel and Enos and Seth and Ahdam.

25 And these shall serve to lay the foundations of the shamayim and to strengthen the earth, to renew all the luminaries which are in the firmament.

26 And he called Yaakov before the eyes of Rivkah his eema and kissed him and blessed him and said:

27 Yaakov, my beloved son, whom my nephesh loves, may אֱלֹהִים bless you from above the firmament and may He give you all the brachot with which He blessed Ahdam and Chanok and Noach and Shem; and all the things of which He told me and all the things which He promised to give me,

may He cause to cleave to you and to your zera le-olam-va-ed, according to the yamim of shamayim above the earth.

28 And the ruachim of Mastema shall not rule over you or over your zera to turn you from אלהים, who is your Ahlohim from now on le-olam-va-ed.

29 And may אלהים Ahlohim be an Abba to you; you the bacor son and to the people always.

30 Go in shalom, my son. And they both went forth together from Avraham.

31 And Rivkah loved Yaakov, with all her lev and with all her nephesh, very much more than Esav; but Yitschaq loved Esav much more than Yaakov.

20 And in the forty-second Yovel, in the first year of the seventh week, Avraham called Ishmael and his twelve sons and Yitschaq and his two sons and the six sons of Keturah and their sons.

2 And he commanded them that they should observe the derech of אלהים; that they should work tzedakah and love each his neighbor and act in this manner among all men; that they should each so walk with regard to them, so as to do just mishpat and tzedakah on the earth.

3 That they should brit-milah their sons, according to the brit which He had made with them and not deviate to the right hand or the left of all the paths which אלהים had commanded us; and that we should keep ourselves from all fornication and uncleanness and renounce from among us all fornication and uncleanness.

4 And if any woman or maid commit fornication among you, burn her with fire and let them not commit fornication with her after their eyes and their lev; and let them not take to themselves wives from the daughters of Kanaan; for the zera of Kanaan will be rooted out of the land.

5 And he told them of the mishpat of the giants and the mishpat of the Sedomites, how they had been judged on account of their wickedness and had died on account of their fornication and uncleanness and mutual corruption through fornication.

6 And guard yourselves from all fornication and uncleanness and from all pollution of sin, lest you make our name a curse and your whole chayim a hissing and all your sons to be destroyed by the sword and you become cursed like Sedom and all your remnant as the sons of Amorah.

7 I implore you, my sons, love אֱלֹהֵיךָ of the shamayim and cleave to all His mitzvoth.

8 And walk not after their idols and after their uncleanness and make not for yourselves molten or graven ahlahim; for they are vanity and there is no ruach in them; for they are the work of men's hands and all who trust in them, trust in nothing.

9 Serve them not, nor worship them but serve El-Elyon אֱלֹהֵיךָ and worship Him continually: and tikvah for His countenance always and work tzedakah before Him; that He may have pleasure in you and grant you His rachamim and send rain upon you boker and evening; and bless all your works which you have done upon the earth; and bless your lechem and your mayim; and bless the fruit of your womb and the fruit of your land; and the herds of your cattle and the flocks of your sheep.

10 And you will be for a bracha on the earth and all goyim of the earth will desire you; and bless your sons in my name, that they may be blessed as I am.

11 And he gave to Ishmael and to his sons and to the sons of Keturah, gifts and sent them away from Yitschaq his son and he gave everything to Yitschaq his son.

12 And Ishmael and his sons and the sons of Keturah and their sons, went together and dwelt

from Paran to the entering in of Bavel in all the land which is towards the East facing the desert.

13 And these mixed with each other and their name was called Arabs and Ishmaelites.

21 And in the sixth year of the seventh week of this Yovel Avraham called Yitschaq his son and commanded him: saying, I am old and know not the yom of my death and am full of my yamim.

2 And behold, I am one hundred and seventy-five years old and throughout all the yamim of my chayim I have remembered אֱלֹהִים and sought with all my lev to do His will and to walk uprightly in all His derachot.

3 My nephesh has hated idols and I have given my lev and ruach, that I might observe to do the will of Him Who created me.

4 For He is the living אֱלֹהִים and He is kadosh and faithful and He is tzadik beyond all and there is with Him no accepting of men's persons and no accepting of gifts; for אֱלֹהִים is tzadik and executes mishpat on all those who transgress His mitzvot and despise His brit.

5 And you, my son, observe His mitzvot and His ordinances and His mishpatim and walk not after the abominations and after the graven images and after the molten images.

6 And eat no dahm at all of animals or cattle, or of any bird which flies in the shamayim.

7 And if you do slay a victim as an acceptable shalom offering, slay it and pour out its dahm upon the altar and all the fat of the offering offer on the altar with fine flour and the meat offering mixed with oil, with its drink offering - offer them all together on the altar of burnt offering; it is a sweet savor before

אֱלֹהִים.

8 And you will offer the fat of the sacrifice of thank offerings on the fire which is upon the altar and the fat which is on the belly and all the fat on the inwards and the two kidneys and all the fat that is upon them and the loins and liver you shall remove, together with the kidneys.

9 And offer all these for a sweet savor acceptable before אלהים, with its meat-offering and with its drink-offering, for a sweet savor, the lechem of the offering to אלהים.

10 And eat its meat on that yom and on the second yom and let not the shemesh on the second yom go down upon it till it is eaten and let nothing be left over for the third yom; for it is not acceptable, for it is not approved and let it no longer be eaten and all who eat of it will bring sin upon themselves; for so I have found it written in the scrolls of my forefathers and in the words of Chanok and in the words of Noach.

11 And on all your oblations you shall sprinkle salt and let not the salt of the brit be lacking in all your oblations before אלהים.

12 And as regards to the wood of the sacrifices, beware lest you bring other wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance and do not lay on it any split or dark wood but hard and clean, without fault, a sound and new growth; and do not lay on it old wood, for its fragrance is gone; for there is no longer fragrance in it as before.

14 Besides these kinds of wood, there is none other that you shall place on the altar, for the fragrance is dispersed and the smell of its fragrance goes not up to the shamayim.

15 Observe this commandment and do it, my son, that you may be upright in all your deeds.

16 And at all times be clean in your gooff and wash yourself with mayim before you approach to offer on the altar and wash your hands and your feet before you draw near to the altar; and when you are done sacrificing, wash again your hands and your feet.

17 And let no dahm appear upon you nor upon your clothes; be on your guard, my son, against dahm, be on your guard exceedingly; cover it with dust.

18 And do not eat any dahm for it is the chayim of the nephesh; eat no dahm whatsoever.

19 And take no gifts for the dahm of man, lest it be shed with impunity, without mishpat; for it is the dahm that is shed that causes the earth to sin and the earth cannot be cleansed from the dahm of a man, except by the dahm of him who shed it.

20 And take no present or gift for the dahm of man: dahm for dahm, that you may be accepted before Ahlohim, El-Elyon אֱלֹהִים; for He is the defense of the tov ones: and that you may be preserved from all evil and that He may save you from every kind of death.

21 I see, my son, that all the works of the children of men are sin and wickedness and all their deeds are uncleanness and an abomination and a pollution and there is no tzedakah with them.

22 Beware, lest you should walk in their derachot and tread in their paths and sin a sin to death before El-Elyon אֱלֹהִים. Or, else, He will hide His face from you and give you back into the hands of your transgression and root you out of the land and your zera likewise from under the shamayim and your name and your zera shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness and observe the ordinance of El-Elyon אֱלֹהֵי עֵלְיוֹן and do His will and be upright in all things.

24 And He will bless you in all your deeds and will raise up from you a Plant of Tzedakah through all the earth, throughout all generations of the earth and my name and your name shall not be forgotten under the shamayim le-olam-va-ed.

25 Go, my son in shalom. May El-Elyon אֱלֹהֵי עֵלְיוֹן, my Ahlohim and your Ahlohim, strengthen you to do His will; and may He bless all your zera and the residue of your zera for the generations le-olam-va-ed, with all tzadik brachot, that you may be a bracha in all the earth.

26 And he went out from him rejoicing.

22 And it came to pass in the first week in the forty-fourth Yovel, in the second year, that is, the year in which Avraham died, that Yitschaq and Ishmael came from the Well of the Oath to celebrate The Feast of Weeks - that is, The Feast of the First Fruits of the wheat harvest - to Avraham, their abba and Avraham rejoiced because his two sons had come.

2 For Yitschaq had many possessions in Beersheva and Yitschaq was inclined to go and see his possessions and to return to his abba.

3 And in those yamim Ishmael came to see his abba and they both came together and Yitschaq offered a sacrifice for a burnt offering and presented it on the altar of his abba which he had made in Chebron.

4 And he offered a thank offering and made a moed of simcha before Ishmael, his brother: and Rivkah made new cakes from the new grain and gave them to Yaakov, her son, to take them to Avraham, his grandfather, from the bikkurim of the land, that he

might eat and bless The Creator of all things before he died.

5 And Yitschaq, too, sent by the hand of Yaakov to Avraham a best thank offering, that he might eat and drink.

6 And he ate and drank and blessed El-Elyon אֱלֹהִים, Who has created the shamayim and earth, Who has made all the fat things of the earth and given them to the children of men, that they might eat and drink and bless their Creator.

7 And now I give hodu to You, my Ahlohim because You have caused me to see this yom: behold, I am one hundred and seventy five years, an old man and full of yamim and all my yamim have been in Your shalom.

8 The sword of the adversary has not overcome me in all that You have given me and my children all the yamim of my chayim until this yom.

9 My Ahlohim, may Your rachamim and Your shalom be upon Your eved and upon the zera of his sons, that they may be to You a chosen nation and an inheritance from among all the goyim of the earth from now on to all the yamim of the generations of the earth, to all the ages.

10 And he called Yaakov and said: My son Yaakov, may אֱלֹהִים the Ahlohim of all bless you and strengthen you to do tzedakah and His will before Him and may He choose you and your zera that you may become a people for His inheritance according to His will always.

11 And my son Yaakov, draw near and kiss me. And he drew near and kissed him and he said: Blessed be my son Yaakov and all the sons of אֱלֹהִים El-Elyon, to all the ages: may אֱלֹהִים give to you a zera of tzedakah; and some of your sons may He sanctify in the midst of the whole earth; may goyim

serve you and all the goyim bow themselves before your zera.

12 Be strong in the presence of men and exercise authority over all the zera of Seth. Then your derachot and the derachot of your sons will be justified. So that they shall become a kadosh nation.

13 May El-Elyon אלהים give you all the brachot with which He has blessed me and with which He blessed Noach and Ahdam; may they rest on the kadosh head of your zera from generation to generation le-olam-va-ed.

14 And may He cleanse you from all unrighteousness and impurity that you may be forgiven all the transgressions; which you have committed ignorantly. And may He strengthen you and bless you.

15 And may you inherit the whole earth and may He renew His brit with you. That you may be to Him a nation for His inheritance for all the ages and that He may be to you and to your zera the Ahlohim in emet and tzedakah throughout all the yamim of the earth.

16 And you, my son Yaakov, remember my words and observe the mitzvoth of Avraham your abba: Separate yourself from the goyim and eat not with them: and do not according to their works; and become not their associate; for their works are unclean and all their derachot are a pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead and they worship evil ruachim and they eat over the graves and all their works are vanity and nothingness.

18 They have no lev to understand and their eyes do not see what their works are and how they err in saying to a piece of wood: You are my ahlahim and to a stone: You are my ahlahim and you are my deliverer. And they have no lev of binah.

19 And as for you, my son Yaakov, may El-Elyon אֱלֹהִים help you and the Ahlohim of the shamayim bless you and remove you from their uncleanness and from all their error.

20 Be warned, my son Yaakov, of taking an isha from any zera of the daughters of Kanaan; for all his zera is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Kanaan erred and all his zera shall be destroyed from off the land and all the residue of it and none springing from him shall be saved on the yom of mishpat.

22 And as for all the worshippers of idols and the profane, there shall be no tikvah for them in the land of the living; and there shall be no remembrance of them on the earth, for they shall descend into Sheol and into the place of condemnation shall they go; as the children of Sedom were taken away, raptured from the earth, so will all those who worship idols be taken away.

23 Fear not, my son Yaakov and be not dismayed, O son of Avraham: May El-Elyon אֱלֹהִים preserve you from destruction and from all the paths of error may He deliver you.

24 This bayit have I built for myself that I might put my name upon it in the earth: it is given to you and to your zera le-olam-va-ed and it will be named the Beit Avraham; it is given to you and to your zera le-olam-va-ed; for you will build my bayit and establish my name before אֱלֹהִים le-olam-va-ed: your zera and your name will stand throughout all generations of the earth.

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed and Yaakov slept in the bosom of Avraham, his abba's abba and he kissed him seven times and his affection and his lev rejoiced over him.

27 And he blessed him with all his lev and said: El-Elyon אלהים, the Ahlohim of all and Creator of all, Who brought me forth from Ur of the Chaldees that He might give me this land to inherit it le-olam-va-ed and that I might establish a kadosh zera, Blessed be אלהים le-olam-va-ed. Ahmein.

28 And he blessed Yaakov and said: My son, over whom with all my lev and my affection I rejoice, may His free unmerited chen and His rachamim be lifted up upon Yaakov and upon his zera always.

29 And do not forsake him, nor bring him to nothing from now on to the yamim of eternity and may Your eyes be opened upon him and upon his zera, that You may preserve him and;

30 Bless him and may make him kadosh as a nation for Your inheritance; and bless him with all Your brachot from now on to all the yamim of eternity and renew Your brit and Your free unmerited chen with him and with his zera according to all Your tov pleasure to all the generations of the earth.

23 And he placed two fingers of Yaakov on his eyes and he blessed the El of all Ahlohim and he covered his face and stretched out his feet and slept the sleep of eternity and was gathered to his avot.

2 And notwithstanding all this Yaakov was lying in his bosom and knew not that Avraham, his abba's abba, was dead.

3 And Yaakov awoke from his sleep and behold Avraham was cold as ice and he said Abba, abba; but there was none that spoke and he knew then that he was dead.

4 And he arose from his bosom and ran and told Rivkah, his eema; and Rivkah went to Yitschaq in the lyla and told him; and they went together and Yaakov with them and a lamp was in his hand and

when they had gone in they found Avraham lying dead.

5 And Yitschaq fell on the face of his abba and wept and kissed him.

6 And the voices were heard in the bayit of Avraham and Ishmael his son arose and went to Avraham his abba and wept over Avraham his abba, he and all the bayit of Avraham and they wept with a great weeping.

7 And his sons Yitschaq and Ishmael buried him in the double cave, near Sarah his isha and they wept for him forty yamim, all the men of his bayit and Yitschaq and Ishmael and all their sons and all the sons of Keturah in their places; and the yamim of weeping for Avraham were ended.

8 And he lived three Yovleem and four weeks of years, one hundred;

9 And seventy-five years and completed the yamim of his chayim, being old and full of yamim. For the yamim of the forefathers, of their chayim, were nineteen Yovleem; and after The Flood they began to grow less than nineteen Yovleem and to decrease in Yovleem and to grow old quickly and not to be full of their yamim by reason of manifold tribulations and the wickedness of their derachot, with the exception of Avraham.

10 For Avraham was perfect in all his mitzvoth with אֱלֹהִים and well pleasing in tzedakah all the yamim of his chayim; and behold, he did not complete four Yovleem in his chayim, when he had grown old by reason of the wickedness around him and was full of his yamim.

11. And all the generations which shall arise from this time until the yom of the Great Judgment shall grow old quickly, before they complete two Yovleem and their da'at shall forsake them by reason of their old age and all their da'at shall vanish away.

12 And in those future yamim, if a man lives a Yovel and a-half of years, they shall surely say regarding him: He has lived long and the greater part of his yamim are pain and sorrow and tribulation and there is no shalom:

13 For calamity follows on calamity and wound on wound and tribulation on tribulation and evil tidings on evil tidings and illness on illness and all evil mishpatim such as these, one with another, illness and overthrow and snow and frost and ice and fever and chills and lethargy and famine and death and sword and captivity and all kinds of calamities and pains.

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication and pollution and abominations.

15 Then they shall say: The yamim of the forefathers were many even, to a thousand years and were tov; but behold, the yamim of our chayim, if a man has lived many, are three score years and ten-70 and if he is strong, four score-80 years and even those are evil and there is no shalom in the yamim of this evil generation.

16 And in that generation the sons shall convict their avot and their zechanim of sin and unrighteousness and of the words of their mouth and the great wickedness which they perpetrate and concerning their forsaking the brit which אלהים made between them and Him that they should observe and do all His mitzvoth and His ordinances and all His Torah, without departing either to the right hand or the left.

17 For all have done evil and every mouth speaks iniquity and all their works are uncleanness and an abomination and all their derachot are pollution, uncleanness and destruction.

18 Behold the earth shall be destroyed on account of all their works and there shall be no zera of the vine and no oil; for their works are altogether faithless and they shall all perish together, beasts and cattle and birds and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old and the old with the young, the poor with the rich, the lowly with the great and the beggar with the sar, on account of The Torah and the brit; for they have forgotten the mitzvoth and the brit and the moadem and chodasheem and the Shabbats and Yoveleem and all the mishpatim.

20 And they shall try with swords and war to turn them back into the derech; but they shall not return until much dahm has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the derech of tzedakah but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbor's and they shall claim and use the great Name of אֱלֹהִים but not in emet and not in tzedakah and they shall defile the Kadosh Ha Kadosheem with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from אֱלֹהִים and He will give them over to the sword and to mishpat and to captivity to be plundered and devoured.

23 And He will wake up against them the sinners of the goyim, who have neither rachamim nor rachamim and who shall respect the person of no one, neither old nor young, nor anyone, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Yisrael and transgression against Yaakov and much

dahm shall be shed upon the earth and there shall be none to gather and none to bury.

24 In those yamim they shall cry aloud and call and make tefillah that they may be saved from the hand of the sinners, the goyim; but none shall be saved.

25 And the heads of the children shall be white with grey hair and a child of three weeks shall appear old like a man of one hundred years and their stature shall be destroyed by tribulation and oppression.

26 And in those yamim the children shall begin to study the Torot and to seek the mitzvoth and to return to the derech of tzedakah.

27 And the yamim shall begin to grow many and increase among those children of men until their yamim draws near to one thousand years. And to a greater number of years than before will be the number of the yamim.

28 And there shall be no old man, or one who is not satisfied with his yamim, for all shall be as children and as youths.

29 And all their yamim they shall complete and live in shalom and in simcha and there shall be no s.a.tan, nor any evil destroyer; for all their yamim shall be yamim of blessing and healing.

30 And at that time אֱלֹהִים will heal His avadim and they shall rise up and see great shalom and drive out their adversaries. And the tzadik shall see and be thankful and rejoice with simcha le-olam-va-ed and shall see all their mishpatim and all their curses on their enemies.

31 And their bones shall rest in the earth and their ruachim shall have much simcha and they shall know that it is אֱלֹהִים who executes mishpat and shows rachamim to hundreds and thousands and to all that love Him.

32 And you, Moshe, write down these Words; for so are they written and they are recorded on the

heavenly tablets for a testimony for the generations le-olam-va-ed.

24 And it came to pass after the death of

Avraham that אַבְרָהָם blessed Yitschaq his son and he arose from Chebron and went and dwelt at the Well of the Vision in the first year of the third week of this Yovel, seven years.

2 And in the first year of the fourth week a famine began in the land, besides the first famine, which had been in the yamim of Avraham.

3 And Yaakov made lentil pottage and Esav came from the field hungry. And he said to Yaakov his brother: Give me of this red pottage. And Yaakov said to him: Sell to me your bechora and I will give you lechem and also some of this lentil pottage.

4 And Esav said in his lev: I shall die; of what profit to me is this bechora ?

5 And he said to Yaakov: I give it to you. And Yaakov said: Swear to me, this yom and he swore to him.

6 And Yaakov gave his brother Esav lechem and pottage and he ate until he was satisfied and Esav despised his bechora ; for this reason was Esav's name called Edom, on account of the red pottage which Yaakov gave him for his bechora .

7 And Yaakov became the elder and Esav was brought down from his dignity.

8 And the famine was over the land and Yitschaq departed to go down into Mitzrayim in the second year of this week and went to the melech of the Philistines to Gerar, to Avimelech.

9 And אַבְרָהָם appeared to him and said to him: Go not down into Mitzrayim; dwell in the land that I shall tell you of and sojourn in this land and I will be with you and bless you.

10 For to you and to your zera will I give all this land and I will establish My oath which I swore to Avraham your abba and I will multiply your zera as the cochavim of the shamayim and will give to your zera all this land.

11 And in your zera shall all the goyim of the earth be blessed-mixed because your abba obeyed My voice and kept My charge and My mitzvoth and My Torot and My ordinances and My brit; and now obey My voice and dwell in this land.

12 And he dwelt in Gerar three weeks of years.

13 And Avimelech charged concerning him and concerning all that was his, saying: Any man that shall touch him or anything that is his shall surely die.

14 And Yitschaq waxed strong among the Philistines and he acquired many possessions, oxen and sheep and camels and donkeys and a great household.

15 And he sowed in the land of the Philistines and brought in a hundred-fold and Yitschaq became exceedingly great and the Philistines envied him.

16 Now all the wells which the avadim of Avraham had dug during the chayim of Avraham, the Philistines had stopped them after the death of Avraham and filled them with earth.

17 And Avimelech said to Yitschaq: Go from us, for you are much mightier than we are and Yitschaq departed there in the first year of the seventh week and sojourned in the Valleys of Gerar.

18 And they dug again the wells of mayim which the avadim of Avraham, his abba, had dug and which the Philistines had closed after the death of Avraham his abba and he called their names as Avraham his abba had named them.

19 And the avadim of Yitschaq dug a well in the valley and found living mayim and the shepherds of

Gerar strove with the shepherds of Yitschaq, saying: The mayim is ours; and Yitschaq called the name of the well Perversity because they had been perverse with us.

20 And they dug a second well and they strove for that also and he called its name Enmity. And he arose from there and they dug another well and for that they strove not and he called the name of it Room and Yitschaq said: Now אֵיִשָּׁךְ has made room for us and we have increased in the land.

21 And he went up from there to the Well of the Oath in the first year of the first week in the forty-fourth Yovel.

22 And אֵיִשָּׁךְ appeared to him that lyla, on the first yom of the first chodesh and said to him: I AM אֵיִשָּׁךְ the Ahlohim of Avraham your abba; fear not, for I AM with you and shall bless you and shall surely multiply your zera as the sand of the earth, for the sake of Avraham my eved.

23 And he built an altar there, which Avraham his abba had first built and he called upon The Name of אֵיִשָּׁךְ and he offered sacrifice to the Ahlohim of Avraham his abba.

24 And they dug a well and they found living mayim.

25 And the avadim of Yitschaq dug another well and did not find mayim and they went and told Yitschaq that they had not found mayim and Yitschaq said: I have sworn this yom to the Philistines and this thing has been announced to us.

26 And he called the name of that place the Well of the Oath; for there he had sworn to Avimelech and Ahuzzath his chaver and Phicol the prefect host and Or, his host.

27 And Yitschaq knew that yom that under constraint he had sworn to them to make shalom with them.

28 And Yitschaq on that yom cursed the Philistines and said: Cursed be the Philistines to the yom of wrath and indignation from the midst of all goyim; may אַף־אֵז make them a derision and a curse and an object of wrath and indignation in the hands of the sinners, the goyim and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the tzadik nation root them out in mishpat from under the shamayim; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the yom of the wrath of mishpat; for destruction and rooting out and expulsion from the earth is the whole zera of the Philistines and there shall no longer be left for these Caphtorim a name or a zera on the earth.

31 For though he ascend to the shamayim, there shall he be brought down and though he make himself strong on earth, there shall he be dragged forth and though he hide himself among the goyim, even from there shall he be rooted out; and though he descend into Sheol, there also shall his condemnation be great and there also he shall have no shalom.

32 And if he goes into captivity, by the hands of those that seek his chayim shall they slay him on the derech and neither name nor zera shall be left to him on all the earth; for into eternal cursing shall he depart.

33 And so is it written and engraved concerning him on the heavenly tablets, to do to him on the Yom of Judgment, so that he may be rooted out of the earth.

25 And in the second year of this week in this Yovel, Rivkah called Yaakov her son and spoke to him, saying: My son, do not take an isha of the daughters of Kanaan, as Esav, your brother, who took him two wives of the daughters of Kanaan and they have embittered my nephesh with all their unclean deeds: for all their deeds are fornication and lust and there is no tzedakah with them, for their deeds are evil.

2 And I, my son, love you exceedingly and my lev and my affection bless you every hour of the yom and watch of the lyla.

3 And now, my son, listen to my voice and do the will of your eema and do not take an isha of the daughters of this land but only of the bayit of my abba and of my abba's kindred. You shall take an isha of the bayit of my abba and El-Elyon אֱלֹהִים will bless you and your children shall be a tzadik generation and a kadosh zera.

4 And then spoke Yaakov to Rivkah, his eema and said to her: Behold, eema, I am nine weeks of years old, sixty three and single and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking an isha of the daughters of Kanaan.

5 For I remember, eema, the words of Avraham, our abba, for he commanded me not to take an isha of the daughters of Kanaan but to take an isha from the zera of my abba's bayit and from my kindred.

6 I have heard before that daughters have been born to Lavan, your brother and I have set my lev on them to take an isha from among them.

7 And for this reason I have guarded myself in my ruach against sinning or being corrupted in all my derachot throughout all the yamim of my chayim; for

with regard to lust and fornication, Avraham, my abba, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me and spoken frequently to me and said: My brother, take to isha, a sister of my two wives; but I refuse to do as he has done.

9 I swear before you, eema that all the yamim of my chayim I will not take an isha from the daughters of the zera of Kanaan and I will not act wickedly as my brother has done.

10 Fear not, eema; be assured that I shall do your will and walk in tzedakah and not corrupt my derachot le-olam-va-ed.

11 And she lifted up her face to the shamayim and extended the fingers of her hands and opened her mouth and blessed El-Elyon אלהים, who had created the shamayim and the earth and she gave Him hodu and tehilla.

12 And she said: Blessed be אלהים Ahlohim and may His Kadosh Name be blessed le-olam-va-ed, who has given me Yaakov as a pure son and a kadosh zera; for he is Yours and Yours shall his zera be continually and throughout all the generations le-olam-va-ed.

13 Bless him, O אלהים and place in my mouth the blessing of tzedakah, that I may bless him.

14 And at that hour, when The Ruach of tzedakah descended into her mouth, she placed both her hands on the head of Yaakov and said:

15 Blessed are you, אלהים of tzedakah and Ahlohim of the ages and may He bless you beyond all the generations of men. May He give you, my son, the derech of tzedakah and reveal tzedakah to your zera.

16 And may He make your sons many during your chayim and may they arise according to the number

of the chodashem of the year. And may their sons become many and great beyond the cochavim of the shamayim and their numbers more than the sand of the sea.

17 And may He give them this tov land - as He said He would give it to Avraham and to his zera after him always and may they hold it as a possession le-olam-va-ed.

18 And may I see born to you, my son, blessed children during my chayim and a blessed and kadosh zera may all your zera be.

19 And as you have refreshed your eema's ruach during her chayim, the womb of her that bare you blesses you like this. My affection and my breasts bless you and my mouth and my tongue tehilla you greatly.

20 Increase and spread over the earth and may your zera be perfect in the simcha of the shamayim and earth le-olam-va-ed; And may your zera rejoice and on the great Yom of Shalom and may it have shalom.

21 And may your name and your zera endure to all the ages and may El-Elyon אלהים be their Ahlohim and may the Ahlohim of tzedakah dwell with them and by them may His sanctuary be built to all the ages.

22 Blessed be he that blesses you and all flesh that curses you falsely, may it be cursed.

23 And she kissed him and said to him; May אלהים of the olamim love you as the lev of your eema and her affection rejoice in you and bless you. And she ceased from blessing.

26 And in the seventh year of this week Yitschaq called Esav, his elder Son and said to him: behold, my son and behold my eyes are dim in seeing and I know not the yom of my death.

2 And now take your hunting weapons your quiver and your bow and go out to the field and hunt and catch me venison, my son and make me tasty meat, such as my nephesh loves and bring it to me that I may eat and that my nephesh may bless you before I die.

3 But Rivkah heard Yitschaq speaking to Esav.

4 And Esav went forth early to the field to hunt and catch and bring home to his abba.

5 And Rivkah called Yaakov, her son and said to him: Behold, I heard Yitschaq, your abba, speak to Esav, your brother, saying: Hunt for me and make me tasty meat and bring it to me that I may eat and bless you before אִף־אִף before I die.

6 And now, my son, obey my voice in that which I command you: Go to your flock and fetch me two tov kids of the goats and I will make them tasty meat for your abba, such as he loves and you shall bring it to your abba that he may eat and bless you before אִף־אִף before he dies and that you may be blessed.

7 And Yaakov said to Rivkah his eema: Emma, I shall not withhold anything which my abba would eat and which would please him: only I fear, my eema, that he will recognize my voice and wish to touch me.

8 And you know that I am smooth and Esav, my brother, is hairy and I shall appear before his eyes as an evildoer and shall do a deed which he had not commanded me and he will be angry with me and I shall bring upon myself a curse and not a bracha.

9 And Rivkah, his eema, said to him: Upon me be your curse, my son, only obey my voice.

10 And Yaakov obeyed the voice of Rivkah, his eema and went and fetched two tov and fat kids of the goats and brought them to his eema and his eema made them tasty meat such as he loved.

11 And Rivkah took the tov raiment of Esav, her elder son, which was with her in the bayit and she clothed Yaakov, her younger son, with them and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the lechem which she had prepared into the hand of her son Yaakov.

13 And Yaakov went in to his abba and said: I am your son: I have done according as you told me: arise and sit and eat of that which I have caught, abba, that your nephesh may bless me.

14 And Yitschaq said to his son: How have you found it so quickly, my son?

15 And Yaakov said: Because אִי־אֵל your Ahlohim caused me to find it.

16 And Yitschaq said to him: Come near, that I may feel you, my son, if you are my son Esav or not.

17 And Yaakov went near to Yitschaq, his abba and he felt him and said:

18 The voice is Yaakov's voice but the hands are the hands of Esav and he discerned him not because it was the desire from the shamayim to remove his power of perception and Yitschaq discerned not, for his hands were hairy as his brother Esav's, so that he blessed him.

19 And he said: Are you my son Esav? And he said: I am your son: and he said, Bring near to me that I may eat of that which you have caught, my son, that my nephesh may bless you.

20 And he brought it near to him and he did eat and he brought him wine and he drank.

21 And Yitschaq, his abba, said to him: Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment and he blessed him and said: Behold, the smell of my son is as the smell of a full field which אִי־אֵל has blessed.

23 And may אֱלֹהִים give you of the dew of the shamayim and of the dew of the earth and plenty of grain and oil: Let goyim serve you and peoples bow down to you.

24 Be ruler over your brethren and let your eema's sons bow down to you; and may all the brachot with which אֱלֹהִים has blessed me and blessed Avraham, my abba; be imparted to you and to your zera le-olam-va-ed: Cursed be he that curses you and blessed be he that blesses you.

25 And it came to pass as soon as Yitschaq had made an end of blessing his son Yaakov and Yaakov had gone forth from Yitschaq his abba he hid himself and Esav, his brother, came in from his hunting.

26 And he also made tasty meat and brought it to his abba and said to his abba: Let my abba arise and eat of my venison that your nephesh may bless me.

27 And Yitschaq, his abba, said to him: Who are you? And he said to him: I am your bachor, your son Esav: I have done as you have commanded me.

28 And Yitschaq was very greatly astonished and said: Who is he that has hunted and caught and brought it to me and I have eaten of all before you came and have blessed him: and he shall be blessed and all his zera le-olam-va-ed.

29 And it came to pass when Esav heard the words of his abba Yitschaq that he cried with an exceeding great and bitter cry and said to his abba: Bless me also, abba.

30 And he said to him: Your brother came with guile and has taken away your blessing. And he said: Now I know why his name is named Yaakov: behold, he has supplanted me these two times: he took away my bachor and now he has taken away my blessing.

31 And he said: Have you not reserved a bracha for me, abba? and Yitschaq answered and said to Esav: Behold, I have made him your ruler and all his brethren have I given to him for avadim and with plenty of grain and wine and oil have I strengthened him: And what now shall I do for you, my son?

32 And Esav said to Yitschaq, his abba: Have you but one blessing, O abba? Bless me, also, abba.

33 And Esav lifted up his voice and wept. And Yitschaq answered and said to him: Behold, far from the dew of the earth shall be your dwelling and far from the dew of the shamayim from above.

34 And by your sword will you live and you will serve your brother. And it shall come to pass when you become great and do shake his yoke from off your neck, you shall sin a complete sin to death and your zera shall be rooted out from under the shamayim.

35 And Esav kept threatening Yaakov because of the blessing with which his abba blessed him and he: said in his lev: May the yamim of mourning for my abba now come, so that I may slay my brother Yaakov.

27 And the words of Esav, her elder son, were told to Rivkah in a dream and Rivkah sent and called Yaakov her younger son,

2 And said to him: Behold Esav your brother will take vengeance on you so as to kill you.

3 Now, therefore, my son, obey my voice and arise and flee to Lavan, my brother, to Charan and tarry with him a few yamim until your brother's anger turns away and he removes his anger from you and forget all that you have done; then I will send and fetch you from there.

4 And Yaakov said: I am not afraid; if he wishes to kill me, I will kill him.

5 But she said to him: Let me not lose both my sons in one yom.

6 And Yaakov said to Rivkah his eema: Behold, you know that my abba has become old and does not see because his eyes are dull and if I leave him it will be evil in his eyes because I leave him and go away from you and my abba will be angry and will curse me. I will not go; when he sends me, then only will I go.

7 And Rivkah said to Yaakov: I will go in and speak to him and he will send you away.

8 And Rivkah went in and said to Yitschaq: I loathe my chayim because of the two daughters of Chet, whom Esav has taken him as wives; and if Yaakov takes an isha from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Kanaan are evil.

9 And Yitschaq called Yaakov and blessed him and admonished him and said to him:

10 Do not take an isha of any of the daughters of Kanaan; arise and go to Mesopotamia, to the bayit of Bethuel, your eema's abba and take an isha from there of the daughters of Lavan, your eema's brother.

11 And אֱלֹהִים Almighty bless you and increase and multiply you that you may become a melo ha-goyim and give you the brachot of my abba Avraham, to you and to your zera after you, that you may inherit the land of your sojourning and all the land which אֱלֹהִים gave to Avraham: go, my son, in shalom.

12 And Yitschaq sent Yaakov away and he went to Mesopotamia, to Lavan the son of Bethuel the Syrian, the brother of Rivkah, Yaakov 's eema.

13 And it came to pass after Yaakov had arisen to go to Mesopotamia that the ruach of Rivkah was grieved after her son and she wept.

14 And Yitschaq said to Rivkah: My sister, weep not on account of Yaakov, my son; for he goes in shalom and in shalom will he return.

15 El-Elyon אֱלֹהִים will preserve him from all evil and will be with him; for He will not forsake him all his yamim;

16 For I know that his derachot will be prospered in all things wherever he goes, until he returns in shalom to us and we see him in shalom.

17 Fear not on his account, my sister, for he is on the upright derech and he is a perfect man: and he is faithful and will not perish. Weep not.

18 And Yitschaq comforted Rivkah on account of her son Yaakov and blessed him.

19 And Yaakov went from the Well of the Oath to go to Charan on the first year of the second week in the forty-fourth Yovel and he came to Luz on the mountains, that is, Bethel, on the first yom of the first chodesh of this week and he came to the place at evening and turned from the derech to the west of the road that lyla: and he slept there; for the shemesh had set.

20 And he took one of the stones of that place and laid under the eytz and he was journeying alone and he slept.

21 And he dreamt that lyla and behold a ladder set up on the earth and the top of it reached to the shamayim and behold, the malachim of אֱלֹהִים ascended and descended on it: and behold, אֱלֹהִים stood upon it.

22 And he spoke to Yaakov and said: I AM אֱלֹהִים Ahlohim of Avraham, your abba and the Ahlohim of Yitschaq; the land where you are sleeping, to you will I give it and to your zera after you.

23 And your zera shall be as the dust of the earth and you shall increase to the west and to the east,

to the north and the south and in you and in your zera shall all the families of the goyim be blessed-mixed.

24 And behold, I will be with you and will keep you wheresoever you go and I will bring you again into this land in shalom; for I will not leave you until I do everything that I told you about.

25 And Yaakov awoke from his sleep and said, Truly this place is the Bayit of אֱלֹהִים and I knew it not. And he was afraid and said: Dreadful is this place which is none other than the Bayit of אֱלֹהִים and this is the Gate of the Shamayim.

26 And Yaakov arose early in the boker and took the stone which he had put under his head and set it up as a pillar for an ot and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at first.

27 And Yaakov vowed a vow to אֱלֹהִים, saying: If אֱלֹהִים will be with me and will keep me in this derech that I go and give me lechem to eat and raiment to put on, so that I come again to my abba's bayit in shalom, then shall אֱלֹהִים be my Ahlohim and this stone which I have set up as a pillar for an ot in this place, shall be אֱלֹהִים's Bayit and of all that you give me, I shall give the tenth-maaser to you, my Ahlohim.

28 And he went on his journey and came to the land of the east, to Lavan, the brother of Rivkah and he was with him and served him for Rachel his daughter one week.

2 And in the first year of the third week he said to him: Give me my isha, for whom I have served you seven years; and Lavan said to Yaakov: I will give you your isha.

3 And Lavan made a moed and took Leah his elder daughter and gave her to Yaakov as an isha and

gave her Zilpah his handmaid for a handmaid; and Yaakov did not know, for he thought that she was Rachel.

4 And he went in to her and behold, she was Leah; and Yaakov was angry with Lavan and said to him: Why have you dealt this derech with me? Did not I serve you for Rachel and not for Leah? Why have you wronged me?

5 Take your daughter and I will go; for you have done evil to me. For Yaakov loved Rachel more than Leah; for Leah's eyes were weak but her form was very pretty; but Rachel had beautiful eyes and a beautiful form.

6 And Lavan said to Yaakov: It is not so done in our country, to give the younger before the elder. And it is not right to do this; for so it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one is given first and after her the younger one; and the man who does so, they set down guilt against him in the shamayim and none is tzadik that does this thing, for this deed is evil before אֱלֹהִים.

7 And command the children of Yisrael that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Lavan said to Yaakov: Let the seven yamim of the moed of this one pass by and I shall give you Rachel, that you may serve me another seven years, that you may pasture my sheep as you did in the former week. And on the yom when the seven yamim of the moed of Leah had passed, Lavan gave Rachel to Yaakov, that he might serve him another seven years and he gave to Rachel, Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And אִיִּזְרָאֵל opened the womb of Leah and she conceived and bare Yaakov a son and he called his name Reuven on the fourteenth yom of the ninth chodesh, in the first year of the third week.

12 But the womb of Rachel was closed, for אִיִּזְרָאֵל saw that Leah was hated and Rachel loved.

13 And again Yaakov went in to Leah and she conceived and bare Yaakov a second son and he called his name Shimon, on the twenty-first of the tenth chodesh and in the third year of this week.

14 And again Yaakov went in to Leah and she conceived and bare him a third son and he called his name Lewi, in the first yom of the first chodesh in the sixth year of this week.

15 And again Yaakov went in to her and she conceived and bare him a fourth son and he called his name Yahudah, praiser of אִיִּזְרָאֵל, on the fifteenth of the third chodesh, in the first year of the fourth week.

16 And on account of all this Rachel envied Leah, for she did not bear and she said to Yaakov: Give me children; and Yaakov said: Have I withheld from you the fruits of your womb? Have I forsaken you?

17 And when Rachel saw that Leah had borne four sons to Yaakov, Reuven and Shimon and Lewi and Yahudah, she said to him: Go in to Bilhah my handmaid and she will conceive and bear a son to me.

18 And she gave him Bilhah her handmaid as his isha. And he went in to her and she conceived and bare him a son and he called his name Dan, on the ninth of the sixth chodesh, in the sixth year of the third week.

19 And Yaakov went in again to Bilhah a second time and she conceived and bare Yaakov another son and Rachel called his name Naphtali, on the

fifth of the seventh chodesh, in the second year of the fourth week.

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel and she also gave her handmaid Zilpah to Yaakov as an isha and she conceived and bare a son and Leah called his name Gad, on the twelfth of the eighth chodesh, in the third year of the fourth week.

21 And he went in again to her and she conceived and bare him a second son and Leah called his name Asher, on the second of the eleventh chodesh, in the fifth year of the fourth week.

22 And Yaakov went in to Leah and she conceived and bare a son and she called his name Yissacar, on the fourth of the fifth chodesh, in the fourth year of the fourth week and she gave him to a nurse.

23 And Yaakov went in again to her and she conceived and bare two children, a son and a daughter and she called the name of the son Zevulon and the name of the daughter Dinah, in the seventh of the seventh chodesh, in the sixth year of the fourth week.

24 And אֱלֹהִים was gracious to Rachel and opened her womb and she conceived and bare a son and she called his name Yoseph, on the first yom of the fourth chodesh, in the sixth year in this fourth week.

25 And in the yamim when Yoseph was born, Yaakov said to Lavan: Give me my wives and sons and let me go to my abba Yitschaq and let me make a bayit; for I have completed the years in which I have served you for your two daughters and I will go to the bayit of my abba.

26 And Lavan said to Yaakov: Tarry with me for your wages and pasture my flock for me again and take your wages.

27 And they agreed with one another that he should give him as his wages those of the lambs and kids

which were born black and spotted and white, these were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked and they brought forth again lambs like themselves and all that were spotted were Yaakov's and those which were not were Lavan's.

29 And Yaakov's possessions multiplied exceedingly and he possessed oxen and sheep and donkeys and camels and male avadim and maid avadim.

30 And Lavan and his sons envied Yaakov and Lavan took back his sheep from him and he observed him with evil intent.

29 And it came to pass when Rachel had borne Yoseph that Lavan went to shear his sheep; for they were distant from him a three yamim journey.

2 And Yaakov saw that Lavan was going to shear his sheep and Yaakov called Leah and Rachel and spoke kindly to them that they should come with him to the land of Kanaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken to him that he should return to his abba's bayit and they said: To every place where you go we will go with you.

4 And Yaakov blessed אֱלֹהֵי the Ahlohim of Yitschaq his abba and the Ahlohim of Avraham his abba's abba and he arose and mounted his wives and his children and took all his possessions and crossed the river and came to the land of Gilead and Yaakov hid his intention from Lavan and told him not.

5 And in the seventh year of the fourth week Yaakov turned his face toward Gilead in the first chodesh, on the twenty-first of it. And Lavan pursued after him

and overtook Yaakov in the har of Gilead in the third chodesh, on the thirteenth of it.

6 And אֱלֹהִים did not allow him to injure Yaakov; for he appeared to him in a dream by lyla.

7 And Lavan spoke to Yaakov. And on the fifteenth of those yamim Yaakov made a moed for Lavan and for all who came with him and Yaakov swore to Lavan that yom and Lavan also to Yaakov, that neither should cross the har of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; so the name of that place is called: The Heap of Witness, after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim and the Rephaim were born there; giants whose height was ten, nine and eight, down to seven cubits, from 15 feet to 10.5 feet tall.

10 And their habitation was from the land of the children of Ammon to Har Hermon and the seats of their malchut were Karnaim and Ashtaroth and Edrei and Misur and Beon.

11 And אֱלֹהִים destroyed them because of the evil of their deeds; for they were very malignant and the Amorites dwelt in their place, wicked and sinful and there is no people today which has done to the fullness all their sins and they have no longer length of chayim on the earth.

12 And Yaakov sent away Lavan and he departed into Mesopotamia, the land of the East and Yaakov returned to the land of Gilead.

13 And he passed over the Yavok in the ninth chodesh, on the eleventh of it. And on that yom Esav, his brother, came to him and he was reconciled to him and departed from him to the land of Seir but Yaakov dwelt in sukkot.

14 And in the first year of the fifth week in this Yovel he crossed the Yarden and dwelt beyond the Yarden and he pastured his sheep from the sea of the heap to Bethshan and to Dothan and to the forest of Akravim.

15 And he sent to his abba Yitschaq of all his substance, clothing and food and meat and drink and milk and butter and cheese and some dates of the valley.

16 And to his eema Rivkah also four times a year, between the times of the chodashem, between ploughing and reaping and between autumn and the rain season and between winter and spring, to the tower of Avraham.

17 For Yitschaq had returned from the Well of the Oath and gone up to the tower of his abba Avraham and he dwelt there apart from his son Esav.

18 For in the yamim when Yaakov went to Mesopotamia, Esav took to himself an isha Mahalath, the daughter of Ishmael and he gathered together all the flocks of his abba and his wives and went up and dwelt on Har Seir and left Yitschaq his abba at the Well of the Oath alone.

19 And Yitschaq went up from the Well of the Oath and dwelt in the tower of Avraham his abba on the mountains of Chebron,

20 And to that place Yaakov sent all that he did send to his abba and his eema from time to time, all they needed and they blessed Yaakov with all their lev and with all their nephesh.

30 And in the first year of the sixth week he went up to Salem, to the east of Shechem, in shalom, in the fourth chodesh.

2 And there they carried off Dinah, the daughter of Yaakov, into the bayit of Shechem, the son of Chamor, the Hivite, the sar of the land and he lay

with her and defiled her and she was a little girl, a child of twelve years.

3 And he asked his abba and her brothers that she might be given to him as an isha. And Yaakov and his sons were furious because of the men of Shechem; for they had defiled Dinah, their sister and they spoke to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Shimon and Lewi came unexpectedly to Shechem and executed mishpat on all the men of Shechem and slew all the men whom they found in it and left not a single one remaining in it: they slew all in violence because they had dishonored their sister Dinah.

5 And so let it not again be done from now on that a daughter of Yisrael be defiled; for mishpat is ordained in the shamayim against them that they should destroy with the sword all the men of the Shechemites because they had done shame in Yisrael.

6. And אֶרְאֵל delivered them into the hands of the sons of Yaakov that they might exterminate them with the sword and execute mishpat upon them and that it might not again be done in Yisrael, that a virgin of Yisrael should be defiled.

7 And if there is any man who wishes in Yisrael to give his daughter or his sister to any man who is of the zera of the goyim he shall surely die and they shall stone him with stones; for he has done shame in Yisrael; and they shall burn the woman with fire because she has dishonored the name of the bayit of her abba and she shall be rooted out of Yisrael.

8 And let not an adulterous and no uncleanness be found in Yisrael throughout all the yamim of the generations of the earth; for Yisrael is kadosh to אֶרְאֵל and every man who has defiled Yisrael shall surely die: they shall stone him with stones.

9 For so has it been ordained and written in the heavenly tablets regarding all the zera of Yisrael: he who defiles Yisrael shall surely die and he shall be stoned with stones.

10 And to this Torah there is no limit of yamim and no remission, nor any keporah: but the man who has defiled his daughter shall be rooted out in the midst of all Yisrael because he has given of his zera to Moloch and done impiously so as to defile it.

11 And you, Moshe, command the children of Yisrael and exhort them not to give their daughters to the goyim and not to take for their sons any of the daughters of the goyim for this is abominable before אֱלֹהֵינוּ.

12 For this reason I have written for you in the Words of The Torah all the deeds of the Shechemites, which they did against Dinah and how the sons of Yaakov spoke, saying: We will not give our daughter to a man who is not in brit-milah; for that is a reproach to us.

13 And it is a reproach to Yisrael, to those who live and to those that take the daughters of the goyim; for this is unclean and abominable to Yisrael.

14 And Yisrael will not be free from this uncleanness if it has an isha of the daughters of the goyim, or has given any of its daughters to a man who is from the goyim.

15 For there will be plague upon plague and curse upon curse and every mishpat and plague and curse will come: if he does this thing, or hides his eyes from those who commit uncleanness, or those who defile the sanctuary of אֱלֹהֵינוּ, or those who profane His kadosh Name, then will the whole nation together be judged for all the uncleanness and profanity of this man.

16 And there will be no consideration of persons and no receiving at his hands of fruits and offerings

and burnt offerings and fat nor the fragrance of sweet savor, so as to accept it: and so it will be for every man or woman in Yisrael who defiles the sanctuary.

17 For this reason I have commanded you, saying: Testify this testimony to Yisrael: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Yaakov and they slew them under tortures and it was reckoned to them for tzedakah and it is written down to them for tzedakah.

18 And the zera of Lewi was chosen for the kohanut and to be Lewiym, that they might minister before אלהים, as we do, the malachim, continually and that Lewi and his sons may be blessed le-olam-va-ed; for he was zealous to execute tzedakah and mishpat and vengeance on all those who arose against Yisrael.

19 And so they inscribe as a testimony, Lewi's chen, on the heavenly tablets, blessing and tzedakah before the Ahlohim of all:

20 And we remember the tzedakah which the man fulfilled during his chayim, at all periods of the year; until a thousand generations they will record it and it will come to him and to his descendants after him and he, Lewi, has been recorded on the heavenly tablets as a chaver and a tzadik man.

21 All this account I have written for you and have commanded you to say to the children of Yisrael, that they should not commit sin nor transgress the ordinances nor break the brit which has been ordained for them but that they should fulfill it and be recorded as My chaverim.

22 But if they transgress and work uncleanness in every derech, they will be recorded on the heavenly tablets as adversaries and they will be destroyed out of the Sefer Ha-Chayim and they will be

recorded in the scroll of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the yom when the sons of Yaakov slew Shechem, a writing was recorded in their chen in the shamayim that they had executed tzedakah and vengeance on the sinners and it was written for a bracha.

24 And they brought Dinah, their sister, out of the bayit of Shechem and they took captive everything that was in Shechem, their sheep and their oxen and their donkeys and all their wealth and all their flocks and brought them all to Yaakov their abba.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Kanaanites and the Perizzites.

26 And the dread of אַרְאֵל was upon all the cities which are around about Shechem and they did not rise to pursue after the sons of Yaakov; for terror had fallen upon them.

31 And on the first yom of the chodesh Yaakov spoke to all the people of his bayit saying: Purify yourselves and change your garments and let us arise and go up to Bethel, where I vowed a vow to Him on the yom when I fled from the face of Esav my brother because He has been with me and brought me into this land in shalom and put away the strange ahlahim that are among you.

2 And they gave up the strange ahlahim and that which was in their ears and which was on their necks and the idols which Rachel stole from Lavan her abba she gave wholly to Yaakov. And he burnt and broke them to pieces and destroyed them and hid them under an oak which is in the land of Shechem.

3 And he went up on the first yom of the seventh chodesh to Bethel. And he built an altar at the place

where he had slept and he set up a pillar there and he sent word to his abba Yitschaq to come to him to his sacrifice and to his eema Rivkah.

4 And Yitschaq said: Let my son Yaakov come and let me see him before I die.

5 And Yaakov went to his abba Yitschaq and to his eema Rivkah, to the bayit of his abba Avraham and he took two of his sons with him, Lewi and Yahudah and he came to his abba Yitschaq and to his eema Rivkah.

6 And Rivkah came forth from the tower to the front of it to kiss Yaakov and embrace him; for her ruach had revived when she heard: Behold Yaakov your son has come; and she kissed him.

7 And she saw his two sons and she recognized them and said to him: Are these your sons, my son? and she embraced them and kissed them and blessed them, saying: In you shall the zera of Avraham become illustrious and you shall prove a bracha on the earth.

8 And Yaakov went in to Yitschaq his abba, to the chamber where he lay and his two sons were with him and he took the hand of his abba and stooping down he kissed him and Yitschaq clung to the neck of Yaakov his son and wept upon his neck.

9 And the darkness left the eyes of Yitschaq and he saw the two sons of Yaakov, Lewi and Yahudah and he said: Are these your sons, my son? For they are just like you.

10 And he said to him that they were truly his sons: And you have truly seen that they are truly my sons.

11 And they came near to him and he turned and kissed them and embraced them both together.

12 And The Ruach of Prophecy, Yahushua, came down into his mouth and he took Lewi by his right hand and Yahudah by his left.

13 And he turned to Lewi first and began to bless him first and said to him: May the Ahlohim of all, אלהים of all the ages, bless you and your children throughout all the ages.

14 And may אלהים give to you and to your zera greatness and great splendor and cause you and your zera, from among all flesh, to approach Him to serve in His sanctuary as the malachim of the presence and as the kadosh ones. Even as they, shall the zera of your sons be for splendor and greatness and kedusha and may He make them great le-olam-va-ed.

15 And they shall be shophtim and princes and chiefs of all the zera of the sons of Yaakov; they shall speak the Word of אלהים in tzedakah and they shall judge all His mishpatim in tzedakah. And they shall declare My derachot to Yaakov and My paths to Yisrael. The blessing of אלהים shall be given in their mouths to bless all the zera of the Beloved One.

16 Your eema has called your name Lewi, So justly has she called your name; you shall be joined to אלהים and be the companion of all the sons of Yaakov; let His shulchan be yours and you and your sons eat of it; and may your shulchan be full to all generations and your food fail not to all the ages.

17 And let all who hate you fall down before you and let all your adversaries be rooted out and perish; and blessed be he that blesses you and cursed be every nation that curses you.

18 And to Yahudah he said: May אלהים give you strength and power to tread down all that hate you; A sar shall you be, you and one of your sons, over the sons of Yaakov; May your name and the name of your sons go forth and traverse every land and region.

19 Then shall the goyim fear before your face and all the goyim shall quake and all the peoples shall quake. In you shall be the help of Yaakov and in you shall be found the YAHUSHA of Yisrael.

20 And when you sit on the kesay of kavod and tzedakah, There shall be great shalom for all the zera of the sons of the Beloved; Blessed be he that blesses you, So all that hate you and afflict you and curse you shall be rooted out and destroyed from the earth and be cursed.

21 And turning he kissed him again and embraced him and rejoiced greatly; for he had seen the sons of Yaakov his son indeed.

22 And he went forth from between his feet and fell down and bowed down to him and he blessed them and rested there with Yitschaq his abba that lyla and they eat and drank with simcha.

23 And he made the two sons of Yaakov sleep, the one on his right hand and the other on his left and it was counted to him for tzedakah.

24 And Yaakov told his abba everything during the lyla, how אֱלֹהִים had showed him great rachamim and how he had prospered him in all his derachot and protected him from all evil.

25 And Yitschaq blessed אֱלֹהִים the Ahlohim of his abba Avraham, who had not withdrawn his rachamim and his tzedakah from the sons of his eved Yitschaq.

26 And in the boker Yaakov told his abba Yitschaq the vow which he had vowed to אֱלֹהִים and the vision which he had seen and that he had built an altar and that everything was ready for the sacrifice to be made before אֱלֹהִים as he had vowed and that he had come back to set him on a donkey.

27 And Yitschaq said to Yaakov his son: I am not able to go with you; for I am old and not able to bear the derech: go, my son, in shalom; for I am one

hundred and sixty-five years old this yom; I am no longer able to journey; set your eema on a donkey and let her go with you.

28 And I know, my son, that you have come on my account and may this yom be blessed on which you have seen me alive and I also have seen you, my son.

29 May you prosper and fulfill the vow which you have vowed; and put not off your vow; for you shall be called to account as touching the vow; now therefore make haste to perform it and may He be pleased, Who has made all things, to Whom you have vowed the vow.

30 And he said to Rivkah: Go with Yaakov your son; and Rivkah went with Yaakov her son and Devorah with her and they came to Bethel.

31 And Yaakov remembered the tefillah with which his abba had blessed him and his two sons, Lewi and Yahudah and he rejoiced and blessed אֱלֹהֵי the Ahlohim of his avot, Avraham and Yitschaq.

32 And he said: Now I know that I have an eternal tikvah- tiqvah and my sons also, before the Ahlohim of all; and so is it ordained concerning the two; and they record it as an eternal testimony to them on the heavenly tablets how Yitschaq blessed them.

32 And he abode that lyla at Bethel and Lewi dreamed that they had ordained and made him the kohen of El-Elyon אֱלֹהֵי, him and his sons le-olam-va-ed; and he awoke from his sleep and blessed אֱלֹהֵי.

2 And Yaakov rose early in the boker, on the fourteenth of this seventh chodesh and he gave a maaser of all that came with him, both of men and cattle, both of gold and every vessel and garment, yes, he gave maaser of all.

3 And in those yamim Rachel became pregnant with her son Benyamin. And Yaakov counted his sons from him upwards and to Lewi fell to the portion of אֶלְיָזָר and his abba clothed him in the garments of the kohanut and filled his hands.

4 And on the fifteenth of this chodesh, Sukkot, he brought to the altar fourteen oxen from among the cattle and twenty-eight rams and forty-nine sheep and seven lambs and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savor before אֶלְיָזָר.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink offerings.

6 And when the fire had consumed it, he burnt incense over them on the fire and for a thank-offering two oxen and four rams and four sheep, four male goats and two sheep of a year old and two kids of the goats; and so he did daily for seven yamim.

7 And he and all his sons and his men were eating this with simcha there during seven yamim and blessing and thanking אֶלְיָזָר, Who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals and made a burnt sacrifice but the unclean animals he gave not to Lewi his son and he gave him all the naphsoth of the men.

9 And Lewi discharged the priestly office at Bethel before Yaakov his abba in preference to his ten brothers and he was a kohen there and Yaakov gave his vow: so he tithed again the maaser to אֶלְיָזָר and sanctified it and it became kadosh to Him.

10 And for this reason it is ordained on the heavenly tablets as a Torah for the tithing again from the

maaser to eat before אֱלֹהִים from year to year, in the place where it is chosen that His Name should dwell and to this Torah there is no limit of yamim le-olam-va-ed.

11 This ordinance is written that it may be fulfilled from year to year in eating the second maaser before אֱלֹהִים in the place where it has been chosen and nothing shall remain over from it from this year to the year following.

12 For in its year shall the zera be eaten till the yamim of the gathering of the zera of the year and the wine till the yamim of the wine and the oil till the yamim of its season.

13 And all that is left of it and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And so let them eat it together in the sanctuary and let them not allow it to become old.

15 And all the ma'aser of the oxen and sheep shall be kadosh to אֱלֹהִים and shall belong to his kohanim, which they will eat before Him from year to year; for so is it ordained and engraved regarding the maaser on the heavenly tablets.

16 And on the following lyla, on the twenty-second yom of this chodesh renewal, Yaakov resolved to build that place and to surround the court with a wall and to sanctify it and make it kadosh le-olam-va-ed, for himself and his children after him.

17 And אֱלֹהִים appeared to him by lyla and blessed him and said to him: Your name shall not be called Yaakov but Yisrael shall they call your name.

18 And He said to him again: I AM אֱלֹהִים, Who created the shamayim and the earth and I will increase you and multiply you exceedingly and melechim shall come forth from you and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to your zera all the earth which is under the shamayim and they shall judge all the goyim according to their desires and after that they shall get possession of the whole earth and inherit it le-olam-va-ed.

20 And He finished speaking with him and He went up from him and Yaakov looked till He had ascended into the shamayim.

21 And he saw in a vision of the lyla and behold a malach descended from the shamayim with seven tablets in his hands and he gave them to Yaakov and he read them and knew all that was written in it, which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets and said to him: Do not build this place and do not make it an eternal sanctuary and do not dwell here; for this is not the place. Go to the bayit of Avraham your abba and dwell with Yitschaq your abba until the yom of the death of your abba.

23 For in Mitzrayim you shall die in shalom and in this land you shall be buried with kavod in the sepulcher of your avot, with Avraham and Yitschaq.

24 Fear not, for as you have seen and read it, so shall it all be; and write down everything as you have seen and read.

25 And Yaakov said: אף אף, how can I remember all that I have read and seen? And He said to him: I will bring all things to your remembrance.

26 And He went up from him and he awoke from his sleep and he remembered everything which he had read and seen and he wrote down all the Words which he had read and seen.

27 And he celebrated there yet another added yom and he sacrificed on it according to all that he sacrificed on the former yamim and called its name

The Addition, for this yom was added BUT the formeryamim he called The Feast.

28 And so it was manifested that it should be and it is written on the heavenly tablets: so it was revealed to him that he should celebrate it and add it to the seven yamim of the moed.

29 And its name was called The Addition Yom because that it was recorded among the yamim of the moed yamim, according to the number of the counting of the yamim of the year.

30 And in the lyla, on the twenty-third of this chodesh, Devorah, Rivkah's nurse, died and they buried her beneath the city under the oak of the river and he called the name of this place, The River of Devorah and the oak, The oak of the Mourning of Devorah.

31 And Rivkah went and returned to her bayit to his abba Yitschaq and Yaakov sent by her hand rams and sheep and male-goats that she should prepare a meal for his abba such as he desired.

32 And he went after his eema until he came to the land of Kabratan and he dwelt there.

33 And Rachel bore a son in the lyla and called his name son of my sorrow; for she suffered in giving him birth: but his abba called his name Benyamin, on the eleventh of the eighth chodesh in the first of the sixth week of this Yovel.

34 And Rachel died there and she was buried in the land of Ephratha the same is Beth-Lechem and Yaakov built a pillar on the grave of Rachel, on the road above her grave.

33 And Yaakov went and dwelt to the south of Magdala Dra'ef. And he went to his abba Yitschaq, he and Leah his isha, on the first yom of the tenth chodesh.

2 And Reuven saw Bilhah, Rachel's maid, the concubine of his abba, bathing in mayim in a secret place and he lusted for her.

3 And he hid himself at lyla and he entered the bayit of Bilhah at lyla and he found her sleeping alone on a bed in her bayit.

4 And he lay with her and she awoke and saw and behold Reuven was lying with her in the bed and she uncovered the border of her covering and seized him and cried out and discovered that it was Reuven.

5 And she was ashamed because of him and released her hand from him and he fled.

6 And she lamented because of this thing exceedingly and did not tell it to anyone.

7 And when Yaakov returned and sought her, she said to him: I am not clean for you, for I have been defiled in regards to you; for Reuven has defiled me and has lain with me in the lyla and I was asleep and did not discover it until he uncovered my skirt and slept with me.

8 And Yaakov was exceedingly angry with Reuven because he had lain with Bilhah because he had uncovered his abba's skirt.

9 And Yaakov did not approach her again because Reuven had defiled her. And as for any man who uncovers his abba's skirt, his deed is wicked exceedingly, for he is abominable before אלהים.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his abba's isha and should not uncover his abba's skirt, for this is unclean: they shall surely die together, the man who lies with his abba's isha and the woman also, for they have done uncleanness on the earth.

11 And there shall be nothing unclean before אלהים our Ahlohim in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: Cursed be he who lies with the isha of his abba, for he has uncovered his abba's shame; and all the kadosh ones of אלהים said Ahmein ve Ahmein.

13 And, Moshe, command the children of Yisrael that they observe this word; for it entails a punishment of death; and it is unclean and there is no keporah le-olam-va-ed to atone for the man who has committed this, but he is to be put to death and slain and stoned with stones and rooted out from the midst of the people of אלהים our Ahlohim.

14 For to no man who does so in Yisrael is it permitted to remain alive a single yom on the earth, for he is abominable and unclean.

15 And let them not say: to Reuven was granted chayim and forgiveness after he had lain with his abba's concubine and to her also though she had a husband and her husband Yaakov, his abba, was still alive.

16 For until that time there had not been revealed the ordinance and mishpat and Torah in its completeness for all but in your yamim Moshe, it has been revealed, as a Torah for all moadem and yamim and an everlasting Torah for the everlasting generations.

17 And for this Torah there is no consummation of yamim and no keporah for it but they must both be rooted out in the midst of the nation: on the yom on which they committed it they shall slay them.

18 And you, Moshe, write it down for Yisrael that they may observe it and do according to these Words and not commit a sin to death; for אלהים our Ahlohim is Shophet, Who respects not persons and accepts not gifts. And tell them these Words of the brit, that they may hear and observe and be on their guard with respect to them and not be destroyed and rooted out of the land; for uncleanness and an

abomination and a contamination and pollution are all they who commit it on the earth before our Ahlohim.

20 And there is no greater sin than the fornication which they commit on earth; for Yisrael is a kadosh nation to אלהים its Ahlohim and a nation of inheritance and a priestly and royal nation and for His own possession; and there shall no such uncleanness appear in the midst of the kadosh nation.

21 And in the third year of this sixth week Yaakov and all his sons went and dwelt in the bayit of Avraham, near Yitschaq his abba and Rivkah his eema.

22 And these were the names of the sons of Yaakov: the bacor Reuven, Shimon, Lewi, Yahudah, Yissacar, Zevulon, the sons of Leah; and the sons of Rachel, Yoseph and Benyamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Yaakov.

23 And they came and bowed themselves to Yitschaq and Rivkah and when they saw them they blessed Yaakov and all his sons and Yitschaq rejoiced exceedingly, for he saw the sons of Yaakov, his younger son and he blessed them.

34 And in the sixth year of this week of this forty-fourth Yovel Yaakov sent his sons to pasture their sheep and his avadim with them to the pastures of Shechem.

2 And the seven melechim of the Amorites assembled themselves together against them, to slay them, hiding themselves under the eytzim and to take their cattle as a prey.

3 And Yaakov and Lewi and Yahudah and Yoseph were in the bayit with Yitschaq their abba; for his

ruach was sorrowful and they could not leave him: and Benjamin was the youngest and for this reason remained with his abba.

4 And there came the melechim of Taphu and the melechim of Aresa and the melechim of Seragan and the melechim of Selo and the melechim of Ga'as and the melechim of Bethoron and the melechim of Ma'anisakir and all those who dwell in these mountains and who dwell in the woods in the land of Kanaan.

5 And they announced this to Yaakov saying: Behold, the melechim of the Amorites have surrounded your sons and plundered their herds.

6 And he arose from his bayit, he and his three sons and all the avadim of his abba and his own avadim and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem and pursued those who fled and he slew them with the edge of the sword and he slew Aresa and Taphu and Saregan and Selo and Amanisakir and Ga, as and he recovered his herds.

8 And he prevailed over them and imposed tribute on them that they should pay him tribute five fruit products of their land and he built Rovel and Tamnatares.

9 And he returned in shalom and made shalom with them and they became his avadim, until the yom that he and his sons went down into Mitzrayim.

10 And in the seventh year of this week he sent Yoseph to learn about the welfare of his brothers from his bayit to the land of Shechem and he found them in the land of Dothan.

11 And they dealt treacherously with him and formed a plot against him to slay him but changing their minds, they sold him to Ishmaelite merchants and they brought him down into Mitzrayim and they

sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, the kohen of the city of Elew.

12 And the sons of Yaakov slaughtered a kid and dipped the coat of Yoseph in the dahm and sent it to Yaakov their abba on the tenth of the seventh chodesh.

13 And he mourned all that lyla, the lyla before Yom Kippur, for they had brought it to him in the evening and he became feverish with mourning for his death and he said: An evil beast has devoured Yoseph; and all the members of his bayit mourned with him that yom and they were grieving and mourning with him all that yom.

14 And his sons and his daughter rose up to comfort him but he refused to be comforted for his son.

15 And on that yom Bilhah heard that Yoseph had perished and she died mourning him and she was living in Qafratef and Dinah also, his daughter, died after Yoseph had perished.

16 And there came these three mournings upon Yisrael in one chodesh, the seventh chodesh. And they buried Bilhah over against the tomb of Rachel and Dinah also his daughter, they buried there.

17 And he mourned for Yoseph one year and did not cease, for he said Let me go down to the grave mourning for my son.

18 For this reason it is ordained for the children of Yisrael that they should afflict themselves on the tenth of the seventh chodesh - on the yom that the news which made him weep for Yoseph came to Yaakov his abba - that they should make keporah for themselves on it with a young goat on the tenth yom of the seventh chodesh, once a year, for their sins; for they had grieved the affection of their abba regarding Yoseph his son.

19 And this yom has been ordained that they should grieve on it for their sins and for all their

transgressions and for all their errors, so that they might cleanse themselves on that yom once a year.
20 And after Yoseph perished, the sons of Yaakov took to themselves wives. The name of Reuven's isha is Ada; and the name of Shimon's isha is Adlba'a, a Kanaanite; and the name of Lewi's isha is Malka, of the daughters of Aram, of the zera of the sons of Terach; and the name of Yahudah's isha, Betasu'el, a Kanaanite; and the name of Yissacar's isha, Hezaqa: and the name of Zevulon's isha, Ni'imman; and the name of Dan's isha, 'Egla; and the name of Naphtali's isha, Rasu'u, of Mesopotamia; and the name of Gad's isha, Maka; and the name of Asher's isha, 'lyona; and the name of Yoseph's isha, Asenath, the Mitzrite; and the name of Benyamin's isha, Iyasaka.

21 And Shimon repented and took a second isha from Mesopotamia as did his brothers.

35 And in the first year of the first week of the forty-fifth Yovel Rivkah called Yaakov, her son and commanded him regarding his abba and regarding his brother, that he should esteem them all the yamim of his chayim.

2 And Yaakov said: I will do everything as you have commanded me; for this thing will be kavod and greatness to me and tzedakah before אֲבֹתַי, that I should esteem them.

3 And you too, eema, know from the time I was born until this yom, all my deeds and all that is in my lev, that I always think tov concerning all.

4 And how then should I not do this thing which you have commanded me, that I should esteem my abba and my brother.

5 Tell me, eema, what perversity have you seen in me, that I might turn away from it, so that no rachamim will be upon me?

6 And she said to him: My son, I have not seen in you all my yamim any perversity but only tzadik mitzvoth. And yet I will tell you the emet, my son: I shall die this year and I shall not survive this year in my chayim; for I have seen in a dream the yom of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the yamim of my chayim which I am to live.

7 And Yaakov laughed at the words of his eema because his eema had said to him that she should die; and she was sitting opposite to him in possession of her strength and she was not infirm in her strength; for she went in and out and saw and her teeth were strong and no ailment had touched her all the yamim of her chayim.

8 And Yaakov said to her: Blessed am I, eema, if my yamim approach the yamim of your chayim and my strength remain with me as your strength: and you will not die, for you are joking with me regarding your death.

9 And she went in to Yitschaq and said to him: One petition I make to you: make Esav swear that he will not injure Yaakov, nor pursue him with enmity; for you know Esav's thoughts that they are perverse from his youth and there is no tov in him; for he desires after your death to kill him.

10 And you know all that he has done since the yom Yaakov his brother went to Charan until this yom: how he has forsaken us with his whole lev and has done evil to us; your flocks he has taken to himself and carried off all your possessions from before your face.

11 And when we implored and sought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against you because you did bless Yaakov your perfect and upright son; for there

is no evil but only tov in him and since he came from Charan to this yom he has not robbed us of anything, for he brings us everything in its season always and rejoices with all his lev when we take from his hands and he blesses us and has not departed from us since he came from Charan until this yom and he remains with us continually at home giving us kavod.

13 And Yitschaq said to her: I, too, know and see the deeds of Yaakov who is with us, how that with all his lev he gives us kavod; but I loved Esav formerly more than Yaakov because he was the bachor; but now I love Yaakov more than Esav, for he has done manifold evil deeds and there is no tzedakah in him, for all his halachot are unrighteousness and violent and there is no tzedakah around him.

14 And now my lev is troubled because of all his deeds and neither he nor his zera is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under the shamayim, for he has forsaken אֱלֹהֵי אָבִיו the Ahlohim of Avraham and gone after the idolatry of his pagan wives and after their uncleanness and after their error, he and his children.

15 And you ask me to make him swear that he will not slay Yaakov his brother? Even if he swears, he will not abide by his oath and he will not do tov but evil only.

16 But if he desires to slay Yaakov, his brother, into Yaakov's hands will he be given and he will not escape from his hands, for he will descend into his hands.

17 And fear not on account of Yaakov; for the Guardian of Yaakov is great and powerful and esteemed and praised more than the guardian of Esav.

18 And Rivkah sent and called Esav and he came to her and she said to him: I have a petition, my son, to make to you and do promise to do it, my son.

19 And he said: I will do everything that you say to me and I will not refuse your petition.

20 And she said to him: I ask you that the yom I die, you will take me in and bury me near Sarah, your abba's eema and that you and Yaakov will love each other and that neither will desire evil against the other but have mutual love only and so you will prosper, my sons and be with kavod in the midst of the land and no enemy will rejoice over you and you will be a bracha of rachamim, in the eyes of all those that have ahava for you.

21 And he said: I will do all that you have told me and I shall bury you on the yom you die near Sarah, my abba's eema, as you have desired that her bones may be near your bones.

22 And Yaakov, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother and we were sown together in your goff and together came we forth from your womb and if I do not love my brother, whom shall I love?

23 And I, myself, beg you to exhort Yaakov concerning me and concerning my sons, for I know that he will assuredly be melech over me and my sons, for on the yom my abba blessed him, he made him the higher one and me the lower one.

24 And I swear to you that I shall love him and not desire evil against him all the yamim of my chayim but tov only.

25 And he swore to her regarding all this matter. And she called Yaakov before the eyes of Esav and gave him a commandment according to the words which she had spoken to Esav.

26 And he said: I shall do your pleasure; believe me that no evil will proceed from me or from my sons against Esav and I shall be first in nothing but in love only.

27 And they eat and drank, she and her sons that lyla and she died, three Yovleem and one week and one year old, on that lyla and her two sons, Esav and Yaakov, buried her in the double cave Machpelah near Sarah, their abba's eema.

36 And in the sixth year of this week Yitschaq called his two sons Esav and Yaakov and they came to him and he said to them: My sons, I am going the derech of my avot, to the eternal bayit where my avot are.

2 So bury me near Avraham my abba, in the double cave in the field of Ephron the Hittite, where Avraham purchased a sepulcher to bury in; in the sepulcher which I dug for myself, there bury me.

3 And this I command you, my sons, that you practice tzedakah on the earth, so that אֱלֹהִים may bring upon you all that אֱלֹהִים said that he would do to Avraham and to his zera.

4 And love one another, my sons, your brothers as a man who loves his own nephesh and let each seek in what derech he may benefit his brother and act together on the earth; and let them love each other as their own naphsoth.

5 And concerning the question of idols, I command and admonish you to reject them and hate them and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember my sons, אֱלֹהִים Ahlohim of Avraham your abba and how I too worshipped Him and served Him in tzedakah and in simcha, that He might multiply you and increase your zera as the

cochavim of the shamayim in multitude and establish you on the earth, as the plant of tzedakah which will not be rooted out to all the generations le-olam-va-ed.

7 And now I shall make you swear a great oath, as אף אף lives, for there is no oath which is greater than it by The Name, magnificent and full of kavod, great and splendid, wonderful and mighty, Which created the shamayim and the earth and all things together; that you will fear Him and worship Him only. And that each will love his brother with affection and tzedakah and that neither will desire evil against his brother from now on le-olam-va-ed all the yamim of your chayim, so that you may prosper in all your deeds and not be destroyed.

8 And if either of you devises evil against his brother, know that from now on everyone that devises evil against his brother shall fall into His Hand and shall be rooted out of the land of the living and his zera shall be destroyed from under the shamayim.

9 But on the yom of turbulence and cursing and indignation and anger, with flaming devouring fire as He burnt Sedom, so likewise will He burn his land and his city and all that is his and he shall be blotted out of the scroll of the discipline of the children of men and not be recorded in the scroll of chayim but in that which is appointed to destruction; and he shall depart into eternal cursing; so that their condemnation may be always renewed in hate and in cursing and in wrath and in torment and in indignation and in plagues and in disease le-olam-va-ed.

10 I say and testify to you, my sons, according to this mishpat, which shall come upon the man who wishes to injure his brother.

11 And he divided all his possessions between the two on that yom and he gave the larger portion to him that was the bacor and the tower and all that was about it and all that Avraham possessed at the Well of the Oath.

12 And he said: This larger portion I will give to the bachor.

13 And Esav said, I have sold to Yaakov and given my bechora to Yaakov; to him let it be given and I have not a single word to say regarding it, for it is his.

14 And Yitschaq said, May a bracha rest upon you, my sons and upon your zera this yom, for you have given me shalom and my lev is not pained concerning the bechora, lest you should work wickedness on account of it.

15 May El-Elyon אלהים bless the man that works tzedakah, him and his zera le-olam-va-ed.

16 And he ended commanding them and blessing them and they ate and drank together before him and he rejoiced because there was one mind between them and they went forth from him and rested that yom and slept.

17 And Yitschaq slept on his bed that yom rejoicing; and he slept the eternal sleep and died one hundred and eighty years old.

18 He completed twenty-five weeks and five years;

19 And his two sons Esav and Yaakov buried him.

20 And Esav went to the land of Edom, to the mountains of Seir and dwelt there.

21 And Yaakov dwelt in the mountains of Chebron, in the tower of the land of the sojourning of his abba Avraham and he worshipped אלהים with all his lev and according to the visible mitzvoth, according as He had divided the yamim of his generations.

22 And Leah his isha died in the fourth year of the second week of the forty-fifth Yovel and he buried

her in the double cave near Rivkah his eema to the left of the grave of Sarah, his abba's eema.

23 And all her sons and his sons came to mourn over Leah his isha with him and to comfort him regarding her,

24 For he was lamenting her, for he loved her exceedingly after Rachel her sister died; for she was perfect and upright in all her halachot and gave Yaakov kavod all the yamim that she lived with him; he did not hear from her mouth a harsh word, for she was gentle and peaceful and upright and had great kavod.

25 And he remembered all her deeds which she had done during her chayim and he lamented her exceedingly; for he loved her with all his lev and with all his nephesh.

37 And on the yom that Yitschaq the abba of Yaakov and Esav died, the sons of Esav heard that Yitschaq had given the portion of the elder to his younger son Yaakov and they were very angry.

2 And they strove with their abba, saying Why has your abba given Yaakov the portion of the elder and passed over you, although you are the elder and Yaakov the younger?

3 And he said to them Because I sold my bechora to Yaakov for a small mess of lentils and on the yom my abba sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my abba food and drink and my abba blessed him and put me under his hand.

4 And now our abba has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother and that we shall continue in love and in shalom each with his brother and not make our derachot corrupt.

5 And they said to him, We shall not listen to you to make shalom with him; for our strength is greater than his strength and we are more powerful than he is; we shall go against him and slay him and destroy him and his sons. And if you will not go with us, we shall do harm to you also.

6 And now listen to us: Let us send to Aram and Philistia and Moab and Ammon and let us choose for ourselves chosen men who are ardent for battle and let us go against him and do battle with him and let us exterminate him from the earth before he grows strong.

7 And their abba said to them, Do not go and do not make war with him lest you fall before him.

8 And they said to him, This too, is exactly your mode of action from your youth until this yom and you are putting your neck under his yoke. We shall not listen to these words.

9 And they sent to Aram and to Aduram to the chaver of their abba and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men and from Philistia, one thousand chosen men of war and from Edom and from the Horites one thousand chosen fighting men and from the Kittim mighty men of war.

11 And they said to their abba: Go forth with them and lead them or else we shall slay you.

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before them to lead them against Yaakov his brother. But afterwards he remembered all the evil which lay hidden in his lev against Yaakov his brother;

13 And he remembered not the oath which he had sworn to his abba and to his eema that he would

devise no evil all his yamim against Yaakov his brother.

14 And notwithstanding all this, Yaakov knew not that they were coming against him to battle and he was mourning for Leah his isha, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Chebron sent to him saying, Behold your brother has come against you, to fight you, with four thousand with the sword and they carry shields and weapons; for they loved Yaakov more than Esav. So they told him; for Yaakov was a more liberal and merciful man than Esav.

16 But Yaakov would not believe it until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spoke to his brother Esav and said, Noble is the comfort with which you have come to comfort me for my isha who has died. Is this the oath that you did swear to your abba and again to your eema before they died? You have broken the oath and the moment that you did swear to your abba were you condemned.

18 And then Esav answered and said to him, Neither the children of men nor the beasts of the earth have any oath of tzedakah which in swearing they have sworn a valid oath le-olam-va-ed; but every yom they devise evil one against another and how each may slay his adversary and foe.

19 And you do hate me and my children le-olam-va-ed. And there is no observing the tie of brotherhood with you.

20 Hear these words which I declare to you, If the boar can change its skin and make its bristles as soft as wool, or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, then will I observe the tie of brotherhood with you;

and if the breasts separated themselves from their eema, for you have not been a brother to me.

21 And if the wolves make shalom with the lambs so as not to devour or do them violence and if their levavot are towards them for tov, then there shall be shalom in my lev towards you.

22 And if the lion becomes the chaver of the ox and makes shalom with him and if he is bound under one yoke with him and ploughs with him, then will I make shalom with you.

23 And when the raven becomes white as the raza, then know that I have loved you and shall make shalom with you. You shall be rooted out and your sons shall be rooted out and there shall be no shalom for you.

24 And when Yaakov saw that he was so wickedly disposed towards him with his lev and with all his nephesh, as to slay him and that he had come springing like the wild boar, which comes upon the spear that pierces and kills it and recoils not from it;
25 Then he spoke to his own and to his avadim that they should attack him and all his companions in self defense.

38 And after that Yahudah spoke to Yaakov, his abba and said to him: Bend your bow, abba and send forth your arrows and cast down the adversary and slay the enemy; and may you have the power, for we shall not slay your brother, for he is such as you and he is like you let us give him this kavod.

2 Then Yaakov bent his bow and sent forth the arrow and struck Esav, his brother on his right breast and slew him.

3 And again he sent forth an arrow and struck Adoran the Aramaean, on the left breast and drove him backward and slew him.

4 And then went forth the sons of Yaakov, they and their avadim, dividing themselves into companies on the four sides of the tower.

5 And Yahudah went forth in front and Naphtali and Gad with him and fifty avadim with him on the south side of the tower and they slew all they found before them and not one individual of them escaped.

6 And Lewi and Dan and Asher went forth on the east side of the tower and fifty men with them and they slew the fighting men of Moab and Ammon.

7 And Reuven and Yissacar and Zevulon went forth on the north side of the tower and fifty men with them and they slew the fighting men of the Philistines.

8 And Shimon and Benjamin and Chanok, Reuven's son, went forth on the west side of the tower and fifty men with them and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled and four of the sons of Esav fled with them and left their abba lying slain, as he had fallen on the hill which is in Aduram.

9 And the sons of Yaakov pursued after them to the mountains of Seir. And Yaakov buried his brother on the hill which is in Aduram and he returned to his bayit.

10 And the sons of Yaakov pressed hard upon the sons of Esav in the mountains of Seir and bowed their necks so that they became avadim of the sons of Yaakov.

11 And they sent to their abba to inquire, whether they should make shalom with them or slay them.

12 And Yaakov sent word to his sons that they should make shalom and they made shalom with them and placed the yoke of servitude upon them, so that they paid tribute to Yaakov and to his sons always.

13 And they continued to pay tribute to Yaakov until the yom that he went down into Mitzrayim.

14 And the sons of Edom have not got quit the yoke of servitude which the twelve sons of Yaakov had imposed on them until this yom.

15 And these are the melechim that reigned in Edom before there reigned any melech over the children of Yisrael until this yom in the land of Edom.

16 And Bela, the son of Beor, reigned in Edom and the name of his city was Danava.

17 And Bela died and Jobav, the son of Zara of Boser, reigned in his place.

18 And Jobav died and Asam, of the land of Teman, reigned in his place.

19 And Asam died and Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his place and the name of his city was Avith.

20 And Adath died and Salman, from Amaseqa, reigned in his place.

21 And Salman died and Shaul of Ra'avot by the river, reigned in his place.

22 And Shaul died and Ba'elunan, the son of Achvor, reigned in his place.

23 And Ba'elunan, the son of Achbor died and Adath reigned in his place; and the name of his isha was Maitavith, the daughter of Matarat, the daughter of Metabedza'ab.

24 These are the melechim who reigned in the land of Edom.

39 And Yaakov dwelt in the land of his abba's sojourning in the land of Kanaan.

2 These are the generations of Yaakov. And Yoseph was seventeen years old when they took him down into the land of Mitzrayim and Potiphar, a eunuch of Pharaoh, the chief cook bought him.

3 And he set Yoseph over all his bayit and the blessing of אֱלֹהִים came upon the bayit of the Mitzrite on account of Yoseph and אֱלֹהִים prospered him in all that he did.

4 And the Mitzrite committed everything into the hands of Yoseph; for he saw that אֱלֹהִים was with him and that אֱלֹהִים prospered him in all that he did.

5 And Yoseph's appearance was comely and very beautiful was his appearance and his master's isha lifted up her eyes and saw Yoseph and she loved him and asked him to lie with her.

6 But he did not surrender his nephesh and he remembered אֱלֹהִים and the words which Yaakov, his abba, used to read from among the words of Avraham, that no man should commit fornication with a woman who has a husband; that for him the punishment

of death has been ordained in the shamayim before El-Elyon אֱלֹהִים and the sin will be recorded against him in the eternal scrolls continually before אֱלֹהִים.

7 And Yoseph remembered these words and refused to lie with her.

8 And she sought him for a year but he refused and would not listen.

9 But she embraced him and held him fast in the bayit in order to force him to lie with her and closed the doors of the bayit and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her and she accused him in the presence of his adon, saying Your Ivri eved, whom you love, sought to force me sexually so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him and he broke the door.

11 And the Mitzrite saw the garment of Yoseph and the broken door and heard the words of his isha and cast Yoseph into prison into the place where the prisoners were kept whom the melech imprisoned.

12 And he was there in the prison; and אִתּוֹ gave Yoseph chen in the sight of the chief of the prison guards and rachamim before him, for he saw that אִתּוֹ was with him and that אִתּוֹ made all that he did to prosper.

13 And he committed all things into his hands and the chief of the prison guards knew of nothing that was with him, for Yoseph did everything and אִתּוֹ perfected it.

14 And he remained there two years. And in those yamim Pharaoh, melech of Mitzrayim was angry against his two eunuchs, against the chief butler and against the chief baker; and he put them in the ward, in the ward of the chief cook, in the prison where Yoseph was kept.

15 And the chief of the prison guards appointed Yoseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker and they told it to Yoseph.

17 And as he interpreted it to them so it befell them and Pharaoh restored the chief butler to his office and the chief baker he slew, as Yoseph had interpreted to them.

18 But the chief butler forgot Yoseph in the prison, although he had informed him what would befall him and did not remember to inform Pharaoh how Yoseph had told him, for he forgot.

40 And in those yamim Pharaoh dreamed two dreams in one lyla concerning a famine which was to be in all the land and he awoke from his sleep and called all the interpreters of dreams that were in

Mitzrayim and magicians and told them his two dreams and they were not able to declare them.

2 And then the chief butler remembered Yoseph and spoke of him to the melech and he brought him forth from the prison and he told his two dreams before him.

3 And he said before Pharaoh that his two dreams were echad and he said to him: Seven years shall come in which there shall be plenty over all the land of Mitzrayim; and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Mitzrayim and let them store up food in every city throughout the yamim of the years of plenty and there will be food for the seven years of famine and the land will not perish through the famine, for it will be very severe.

5 And אִתָּאָנִי gave Yoseph chen and rachamim in the eyes of Pharaoh and Pharaoh said to his avadim. We shall not find such a wise and discreet man as this man, for The Ruach of אִתָּאָנִי is with him.

6 And he appointed him second in his malchut and gave him authority over all of Mitzrayim and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with kingly garments and he put a gold chain upon his neck and a herald proclaimed before him El, El Wa Abirer and placed a ring on his hand and made him ruler over all his bayit and magnified him and said to him. Only regarding the kesay shall I be greater than you.

8 And Yoseph ruled over all the land of Mitzrayim and all the princes of Pharaoh and all his avadim and all who did the melech's business loved him for he walked in tzedakah for he was without pride and arrogance and he had no respect of persons and did not accept bribes but he judged in tzedakah all the people of the land.

9 And the land of Mitzrayim was in shalom before Pharaoh because of Yoseph, for אִתּוֹ was with him and gave him chen and rachamim for all his generations before all those who knew him and those who heard about him and Pharaoh's malchut was well ordered and there was no demonic beings influencing the land and no evil person in it.

10 And the melech called Yoseph's name Sephantiphans and gave Yoseph an isha the daughter of Potiphar, the daughter of the pagan kohen of Heliopolis, the chief cook.

11 And on the yom that Yoseph stood before Pharaoh he was thirty years old.

12 And in that year Yitschaq died. And it came to pass as Yoseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Mitzrayim and the land of Mitzrayim abundantly produced, one measure producing eighteen hundred measures.

13 And Yoseph gathered food into every city until they were full of grain until they could no longer count and measure it for its multitude.

41 And in the forty-fifth Yovel, in the second week in the second year, Yahudah took for his bacor Er, an isha from the daughters of Aram, named Tamar.

2 But he hated and did not lie with her because his eema was of the daughters of Kanaan and he wished to take him an isha from the kinsfolk of his eema but Yahudah, his abba, would not permit him.

3 And this Er, the bacor of Yahudah, was wicked and אִתּוֹ slew him.

4 And Yahudah said to Onan, his brother Go in to your brother's isha and perform the duty of a husband's brother to her and raise up zera to your brother.

5 And Onan knew that the zera would not be his but his brother's only and he went into the bayit of his brother's isha and spilled the zera on the ground and he was wicked in the eyes of אֱלֹהִים and He slew him.

6 And Yahudah said to Tamar, his daughter-in-law: Remain in your abba's bayit as a widow till Shelach my son is grown up and I shall give you to him as an ish.

7 And he grew up; but Bedsu'el, the isha of Yahudah, did not permit her son Shelach to marry.

8 And Bedsu'el, the isha of Yahudah, died in the fifth year of this week. And in the sixth year Yahudah went up to shear his sheep at Timnah.

9 And they told Tamar: Behold your abba-in-law goes up to Timnah to shear his sheep. And she put off her widow's clothes and put on a veil and adorned herself and sat in the gate on the derech to Timnah.

10 And as Yahudah was going along he found her and thought her to be a harlot and he said to her: Let me come in to you; and she said to him Come in and he went in to her.

11 And she said to him: Give me my hire; and he said to her: I have nothing in my hand except my ring that is on my finger and my necklace and my staff which is in my hand.

12 And she said to him, Give them to me until you do send me my hire and he said to her: I will send to you a kid of the goats; and he gave them to her and she conceived by him.

13 So Yahudah went to his sheep and she went to her abba's bayit.

14 And Yahudah sent a kid of the goats by the hand of his shepherd, an Adullamite and he found her not; and he asked the people of the place, saying: Where is the harlot who was here?

15 And they said to him; There is no harlot here with us. And he returned and informed him and said to him that he had not found her: I asked the people of the place and they said to me: There is no harlot here.

16 And he said: Let her keep them lest we become a cause of derision. And when she had completed three chodashem, it was manifest that she was with child and they told Yahudah, saying: Behold Tamar, your daughter-in-law, is with child by whoredom.

17 And Yahudah went to the bayit of her abba and said to her abba and her brothers: Bring her forth and let them burn her, for she has done uncleanness in Yisrael.

18 And it came to pass when they brought her forth to burn her that she sent to her abba-in-law the ring and the necklace and the staff, saying: Discern whose are these, for by him am I with child.

19 And Yahudah acknowledged and said: Tamar is more tzadik than I am. And therefore let them burn her not.

20 And for that reason she was not given to Shelach,

21 And he did not again approach her; and after that she bare two sons, Peretz and Zerach, in the seventh year of this second week.

22 And then the seven years of fruitfulness were accomplished of which Yoseph spoke to Pharaoh.

23 And Yahudah acknowledged that the deed which he had done was evil, for he had lain with his daughter in law and he esteemed it hateful in his eyes and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his deceased son and he began to lament and to supplicate before אֱלֹהֵי אָבִי because of his transgression.

24 And we malachim told him in a dream that it was forgiven him because he supplicated earnestly and lamented and did not again commit whoredom.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before אלהים our Ahlohim; and everyone that acts like that, everyone who lies with his daughter in law, married and not a widow, let them burn him with fire, that he may burn in it, for there is uncleanness and pollution upon them, with eternal fire let them burn them.

26 And you command the children of Yisrael that there be no uncleanness among them, for anyone who lies with his daughter in law, married and not a widow, or with his eema in law, married and not a widow, has done uncleanness; with fire let them burn the man who has lain with her and likewise the woman and He will turn away wrath and punishment from Yisrael.

27 And to Yahudah we malachim said that his two sons had not lain with her and for this reason his zera was established for a second generation and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the mishpat of Avraham, which he had commanded his sons, Yahudah had sought to burn her with fire.

42 And in the first year of the third week of the forty-fifth Yovel the famine began to come into the land and the rain refused to be given to the earth, for none fell.

2 And the earth grew barren but in the land of Mitzrayim there was food, for Yoseph had gathered the zera of the land in the seven years of plenty and had preserved it.

3 And the Mitzrites came to Yoseph that he might give them food and he opened the storehouses where there was the grain of the first year and he sold it to the people of the land for gold.

4 And Yaakov heard that there was food in Mitzrayim and he sent his ten sons that they should procure food for him in Mitzrayim; but Benyamin he did not send and they arrived among those that went there.

5 And Yoseph recognized them but they did not recognize him; and he spoke to them and questioned them and he said to them; Are you not spies and have you not come to explore the roads of the land?

6 And he put them in prison. And after that he set them free again and detained Shimon alone and sent off his nine brothers.

7 And he filled their sacks with grain and he put their gold in their sacks and they did not know it.

8 And he commanded them to bring their younger brother, for they had told him their abba was living and their younger brother as well.

9 And they went up from the land of Mitzrayim and they came to the land of Kanaan; and they told their abba all that had befallen them and how the adon of the country had spoken roughly to them and had seized Shimon until they should bring Benyamin.

10 And Yaakov said: Me have you bereaved of my children. Yoseph is not and Shimon also is not and now you will take Benyamin away? On me has your wickedness come.

11 And he said: My son will not go down with you lest he fall sick; for their eema gave birth to two sons; and one has perished and this one also you will take from me. If for example he took a fever on the road, you would bring down my old age with sorrow to death.

12 For he saw that their money had been returned to every man in his sack and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Kanaan and in all lands except in the land of Mitzrayim, for many of the children of the Mitzrites had stored up their zera for food from the time when they saw Yoseph gathering zera together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Mitzrayim fed themselves on it during the first year of their famine.

15 But when Yisrael saw that the famine was very sore in the land and that there was no deliverance, he said to his sons: Go again and buy food for us that we die not.

16 And they said: We shall not go; unless our youngest brother goes with us, we shall not go.

17 And Yisrael saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuven said: Give him into my hand and if I do not bring him back to you, slay my two sons instead of his nephesh.

19 And he said to him: He shall not go with you. And Yahudah came near and said: Send him with me and if I do not bring him back to you, let me bear the blame before you all the yamim of my chayim.

20 And he sent him with them in the second year of this week on the first yom of the chodesh and they came to the land of Mitzrayim with all those who went and they had presents in their hands, stacte, almonds, terebinth nuts and pure honey.

21 And they went and stood before Yoseph and he saw Benyamin his brother and he recognized him and said to them: Is this your youngest brother? And they said to him: It is he. And he said אֲרָאֶה be kind to you, my son.

22 And he sent him into his bayit and he brought forth Shimon to them and he made a feast for them and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion but the portion of Benyamin was seven times larger than that of any of theirs.

24 And they ate and drank and arose and remained with their donkeys.

25 And Yoseph devised a plan by which he might learn their thoughts as to whether thoughts of shalom prevailed among them and he said to the steward who was over his bayit: Fill all their sacks with food and return their money to them into their vessels; and my cup, the silver cup out of which I drink, put it in the sack of the youngest and send them away.

43 And he did as Yoseph had told him and filled all their sacks for them with food and put their money in their sacks and put the cup in Benyamin's sack.

2 And early in the boker they departed and it came to pass that, when they had gone from there, Yoseph said to the steward of his bayit: Pursue them, run and seize them, saying, For tov you have repaid me with evil; you have stolen from me the silver cup out of which my adon drinks. And bring back to me their youngest brother and fetch him quickly before I go forth to my seat of mishpat.

3 And he ran after them and said to them according to these words.

4 And they said to him: אִי אֵנִי forbid that your avadim should do this thing and steal from the bayit of your adon any utensil and the money also which we found in our sacks the first time, we your avadim brought back from the land of Kanaan.

5 How then and why should we steal any utensil?
Behold here we are and our sacks; search and
wherever you find the cup in the sack of any man
among us, let him be slain and we and our donkeys
will serve your adon.

6 And he said to them: Not so, the man with whom I
find it, him only shall I take as an eved and you shall
return in shalom to your bayit.

7 And as he was searching in their vessels,
beginning with the eldest and ending with the
youngest, it was found in Benyamin's sack.

8 And they tore their garments and loaded their
donkeys and returned to the city and came to the
bayit of Yoseph and they all bowed themselves on
their faces to the ground before him.

9 And Yoseph said to them: You have done evil. And
they said: What shall we say and how shall we
defend ourselves? Our adon has discovered the
transgression of his avadim; behold we are the
avadim of our adon and our donkeys also.

10 And Yoseph said to them: I too fear אֶתְאֶנִּי; as for
you; go to your homes and let your brother be my
eved, for you have done evil. Know you not that a
man delights in his cup, as I with this cup?

11 And yet you have stolen it from me. And Yahudah
said: O my adon, let your eved, I ask, speak a word
in my adon's ear; two brothers did your eved's eema
bear to our abba: one went away and was lost and
has not been found and this one alone is left of his
eema and your eved our abba loves him and his
chayim also is bound up with the chayim of this lad.

12 And it will come to pass, when we go to your
eved our abba and the lad is not with us, that he will
die and we shall bring down our abba with sorrow to
death.

13 Now rather let me, your eved, abide instead of
the boy as a bondsman to my adon and let the lad

go with his brethren, for I became guarantor for him at the hand of your eved our abba; and if I do not bring him back, your eved will bear the blame to our abba le-olam-va-ed.

14 And Yoseph saw that they were all behaving tov with one another and he could not refrain himself and he told them that he was Yoseph.

15 And he conversed with them in the Ivrit tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said to them: Weep not over me but hurry and bring my abba to me; and you see that it is my mouth that speaks and the eyes of my brother Benyamin see.

17 For behold this is the second year of the famine and there are,

18 Still five years without harvest or fruit of eytzim or ploughing. Come down quickly, you and your households, so that you perish not through the famine and do not be grieved about your possessions, for אֶרֶץ sent me before you to set things in order that many people might live.

19 And tell my abba that I am still alive and you see that אֶרֶץ has made me as an abba to Pharaoh and ruler over his bayit and over all the land of Mitzrayim.

20 And tell my abba of all my splendor and all the riches and splendor that אֶרֶץ has given me.

21 And by the command of the mouth of Pharaoh he gave them mirkavot and provisions for the derech and he gave them all multi colored raiment and silver.

21 And to their abba he sent raiment and silver and ten donkeys which carried grain and he sent them away.

23 And they went up and told their abba that Yoseph was alive and was measuring out grain to all the

goyim of the earth and that he was ruler over all the land of Mitzrayim.

24 And their abba did not believe it, for he was beside himself in his mind; but when he saw the wagons which Yoseph had sent, the chayim of his ruach revived and he said: It is enough for me if Yoseph lives; I will go down and see him before I die.

44 And Yisrael took his journey from Charan from his bayit on the first yom of the third chodesh and he went on the derech of the Well of the Oath and he offered a sacrifice to אלהים the Ahlohim of his abba Yitschaq on the seventh of this chodesh.

2 And Yaakov remembered the dream that he had seen at Bethel and he feared to go down into Mitzrayim.

3 And while he was thinking of sending word to Yoseph to come to him and that he would not go down, he remained there seven yamim, if perhaps he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest moed of the first-fruits with old grain, for in all the land of Kanaan there was not a handful of zera in the land, for the famine was over all the beasts and cattle and birds and also over man.

5 And on the sixteenth אלהים appeared to him and said to him, Yaakov, Yaakov; and he said, Here am I, Hinayne.

6 And He said to him: I AM אלהים the Ahlohim of your avot, the Ahlohim of Avraham and Yitschaq; fear not to go down into Mitzrayim, for I will there make of you a great nation; I will go down with you and I will bring you up again and in this land shall you be buried and Yoseph shall put his hands upon your eyes. Fear not; go down into Mitzrayim.

7 And his sons rose up and his son's sons and they placed their abba and their possessions upon wagons.

8 And Yisrael rose up from the Well of the Oath on the sixteenth of this third chodesh and he went to the land of Mitzrayim.

9 And Yisrael sent Yahudah before him to his son Yoseph to examine the land of Goshen, for Yoseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the best land in the land of Mitzrayim and near to him, for all of them and also for the cattle.

11 And these are the names of the sons of Yaakov who went into Mitzrayim with Yaakov their abba; Reuven, the bachor of Yisrael;

12 And these are the names of his sons Chanok and Pallu and Chetzron and Carmi-five.

13 Shimon and his sons; and these are the names of his sons: Yemuel and Yamin and Ohad and Yachin and Zohar and Shaul, the son of the Zephasite woman-seven.

14 Lewi and his sons; and these are the names of his sons: Gershon and Kohat and Merari-four.

Yahudah and his sons; and these are the names of his sons: Shelach and Peretz and Zerach-four.

15 Yissachar and his sons; and these are the names of his sons: Tola and Phua and Yashuv and Shimron-five.

17 Zevulon and his sons; and these are the names of his sons: Sered and Elon and Yahleel-four.

18 And these are the sons of Yaakov and their sons whom Leah bore to Yaakov in Mesopotamia, six and their one sister, Dinah and all the naphsoth of the sons of Leah and their sons, who went with Yaakov their abba into Mitzrayim, were twenty-nine

and Yaakov their abba being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the isha of Yaakov, who bore to Yaakov, Gad and Ashur.

20 And there are the names of their sons who went with him into Mitzrayim. The sons of Gad: Ziphion and Chaggi and Shuni and Ezbon, Eri and Areli and Arodi-eight.

21 And the sons of Asher: Imnah and Ishvah and Ishvi and Beriyah and Serah, their one sister-six.

22 All the naphsoth were fourteen and all those of Leah were forty-four.

23 And the sons of Rachel, the isha of Yaakov: Yoseph and Benyamin.

24 And there were born to Yoseph in Mitzrayim before his abba came into Mitzrayim, those whom Asenath, daughter of Potiphar pagan kohen of Heliopolis bare to him, Manasseh and Ephraim-three.

25 And the sons of Benyamin: Bela and Becher and Ashvel, Gera and Naaman and Ehi and Rosh and Muppim and Chuppim and Ard-eleven.

26 And all the naphsoth of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the isha of Yaakov, whom she bare to Yaakov, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Mitzrayim. And the sons of Dan were Chushim and Samon and Asudi and Iyaka and Salomon-six.

29 And they died the year in which they entered into Mitzrayim and there was left to Dan, Chushim alone.

30 And these are the names of the sons of Naphtali Yahziel and Guni and Yezer and Shallum and Iv.

31 And Iv, who was born after the years of famine, died in Mitzrayim.

32 And all the naphsoth of Rachel were twenty-six.

33 And all the naphsoth of Yaakov which went into Mitzrayim were seventy naphsoth. These are his children and his children's children, in all seventy but five died in Mitzrayim before Yoseph and had no children.

34 And in the land of Kanaan two sons of Yahudah died, Er and Onan and they had no children and the children of Yisrael buried those who perished and they were reckoned among the seventy non Yisraelite goyim.

45 And Yisrael went into the country of Mitzrayim, into the land of Goshen, on the first yom of the fourth chodesh, in the second year of the third week of the forty-fifth Yovel.

2 And Yoseph went to meet his abba Yaakov, to the land of Goshen and he fell on his abba's neck and wept.

3 And Yisrael said to Yoseph: Now let me die since I have seen you and now may אלהים Ahlohim of Yisrael be blessed; the Ahlohim of Avraham and the Ahlohim of Yitschaq, who has not withheld His rachamim and His free unmerited pardon from His eved Yaakov.

4 It is enough for me that I have seen your face while I am yet alive; yes, emet is the vision which I saw at Bethel. Blessed be אלהים my Ahlohim le-olam-va-ed and blessed be His Name.

5 And Yoseph and his brothers ate lechem before their abba and drank wine and Yaakov rejoiced with exceeding great simcha because he saw Yoseph eating with his brothers and drinking before him and he blessed The Creator of all things, Who had preserved him and had preserved for him his twelve sons.

6 And Yoseph had given to his abba and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the regions round about, which he ruled over before Pharaoh. And Yisrael and his sons dwelt in the land of Goshen, the best part of the land of Mitzrayim and Yisrael was one hundred and thirty years old when he came into Mitzrayim.

7 And Yoseph nourished his abba and his brethren and also their possessions with lechem as much as they desired for the seven years of the famine.

8 And the land of Mitzrayim suffered by reason of the famine and Yoseph acquired all the land of Mitzrayim for Pharaoh in return for food and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished and Yoseph gave to the people in the land zera and food that they might sow the land in the eighth year, for the river had overflowed all the land of Mitzrayim.

10 For in the seven years of the famine it had not overflowed and had irrigated into only a few places on the banks of the river but now it overflowed.

11 And the Mitzrites sowed the land and it bore much grain that year. And this was the first year of the fourth week of the forty-fifth Yovel.

12 And Yoseph took of the grain of the harvest, the fifth part for the melech and left four parts for them for food and for zera and Yoseph made it an ordinance for the land of Mitzrayim until this yom.

13 And Yisrael lived in the land of Mitzrayim seventeen years and all the yamim which he lived were three Yovleem, one hundred and forty-seven years and he died in the fourth year of the fifth week of the forty-fifth Yovel.

14 And Yisrael blessed his sons before he died and told them everything that would befall them in the land of Mitzrayim; and he made known to them what would come upon them in the yamim ha-acharonim and blessed them and gave to Yoseph two portions in the land of Kanaan.

15 And he slept with his avot and he was buried in the double cave-Machpelah in the land of Kanaan, near Avraham his abba in the grave which he dug for himself in the double cave Machpelah in the land of Chebron.

16 And he gave all his scrolls and the scrolls of his avot to Lewi his son that he might preserve them and renew them for his children until this yom.

46 And it came to pass that after Yaakov died the children of Yisrael multiplied in the land of Mitzrayim and they became a great nation and they were of one accord in lev, so that brother loved brother and every man helped his brother and they increased abundantly and multiplied exceedingly, ten weeks of years, all the yamim of the chayim of Yoseph.

2 And there was no demonic control nor any evil all the yamim of the chayim of Yoseph which he lived after his abba Yaakov, for all the Mitzrites esteemed the children of Yisrael, all the yamim of the chayim of Yoseph.

3 And Yoseph died being a hundred and ten years old; seventeen years he lived in the land of Kanaan and ten years he was an eved and three years in prison and eighty years he was under the melech, ruling all the land of Mitzrayim.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Yisrael before he died that they should carry his bones with them when they went forth from the land of Mitzrayim.

6 And he made them swear regarding his bones, for he knew that the Mitzrites would not again bring forth and bury him in the land of Kanaan, for Makamaron, melech of Kanaan, while dwelling in the land of Ashur, fought in the valley with the melech of Mitzrayim and slew him there and pursued after the Mitzrites to the gates of Ermon.

7 But he was not able to enter, for another, a new melech, had become melech of Mitzrayim and he was stronger than Makamaron and so he returned to the land of Kanaan and the gates of Mitzrayim were closed and none went out and none came into Mitzrayim.

8 And Yoseph died in the forty sixth Yovel, in the sixth week, in the second year and they buried him in the land of Mitzrayim and all his brethren died after him.

9 And the melech of Mitzrayim went forth to war with the melech of Kanaan in the forty-seventh Yovel, in the second week in the second year and the children of Yisrael brought forth all the bones of the children of Yaakov except the bones of Yoseph and they buried them in the field in the double cave Machpelah in the har.

10 And the most of them returned to Mitzrayim but a few of them remained in the mountains of Chebron and Amram your abba remained with them.

11 And the melech of Kanaan was victorious over the melech of Mitzrayim and he closed the gates of Mitzrayim.

12 And he devised an evil device against the children of Yisrael of afflicting them.

13 And he, the new leader of Mitzrayim said to the people of Mitzrayim: Behold the people of the children of Yisrael have increased and multiplied more than us. Come and let us deal wisely with them before they become too many and let us afflict

them with avdooth before war comes upon us and before they too fight against us; or else they will join themselves to our enemies and get up out of our land, for their levavot and faces are always towards the land of Kanaan.

14 And he set over them taskmasters to afflict them with avdooth; and they built strong cities for Pharaoh, Pithom and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Mitzrayim.

15 And they made them serve with rigor and the more they dealt wickedly with them, the more they increased and multiplied. And the people of Mitzrayim developed great hate for the children of Yisrael.

47 And in the seventh week, in the seventh year, in the forty seventh Yovel, your abba went forth from the land of Kanaan and you were born in the fourth week, in the sixth year of it, in the forty-eighth Yovel; this was the time of great tribulation on the children of Yisrael.

2 And Pharaoh, melech of Mitzrayim, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven chodashem until the yom that you were born.

4 And your eema hid you for three chodashem and they told regarding her. And she made a tayvah for you and covered it with pitch and asphalt and placed it in the flags on the bank of the river and she placed you in it seven yamim and your eema came by lyla and nursed you and by yom Miryam, your sister, guarded you from the birds.

5 And in those yamim Tharmuth, the daughter of Pharaoh, came to bathe in the river and she heard

your voice crying and she told her maidens to bring you forth and they brought you to her.

6 And she took you out of the tayvah and she had rachamim on you.

7 And your sister said to her: Shall I go and call one of the Ivri women to nurse and nurture this baby for you?

8 And she said to her: Go. And she went and called your eema Yochebed and she gave her wages and she nursed you.

9 And afterwards, when you were grown up, they brought you to the daughter of Pharaoh and you became her son and Amram your abba taught you writing and after you had completed three weeks they brought you into the royal court.

10 And you were three weeks of years at court until the time when you did go forth from the royal court and did see a Mitzrite smiting your chaver who was of the children of Yisrael and you did slay him and hid him in the sand.

11 And on the second yom you did see two of the children of Yisrael striving together and you did say to him who was doing the wrong: Why do you smite your brother?

12 And he was angry and indignant and said: Who made you a sar and a shophet over us? Will you kill me as you killed the Mitzrite yesterday? And you did fear and fled on account of these words.

48 And in the sixth year of the third week of the forty ninth Yovel you did depart to dwell in the land of Midian, five weeks and one year. And you did return into Mitzrayim in the second week in the second year in the fiftieth Yovel.

2 And you yourself know what He spoke to you on Har Senai and what sar Mastema desired to do with you when you were returning into Mitzrayim.

3 Did he not with all his power seek to slay you and deliver the Mitzrites out of your hand when he saw that you were sent to execute mishpat and vengeance on the Mitzrites?

4 And I delivered you out of his hand and you did perform the signs and wonders which you were sent to perform in Mitzrayim against Pharaoh and against all his bayit and against his avadim and his people.

5 And I אֱלֹהִים executed a great vengeance on them for Yisrael's sake and smote them through the plagues of dahm and frogs, lice and dog-flies and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail and by darkness; and by the death of the bacor of men and animals and on all their idols I אֱלֹהִים took vengeance and burned them with fire.

6 And everything was sent through your hand that you should declare these things before they were done and you did speak with the melech of Mitzrayim before all his avadim and before his people.

7 And everything took place according to your words; ten great and terrible mishpatim came on the land of Mitzrayim that you might execute vengeance on it for Yisrael.

8 And I אֱלֹהִים did everything for Yisrael's sake and according to His brit, which he had ordained with Avraham that He would take vengeance on them, as they had brought them by force into bondage.

9 And the sar Mastema stood up against you and sought to cast you into the hands of Pharaoh and he helped the Mitzrite sorcerers,

10 And they stood up and did before you the evils; indeed we permitted them to work but the remedies we did not allow to be done by their hands.

11 And I אֶפְרַיִם smote them with malignant ulcers and they were not able to stand, for we destroyed them so that they could not perform a single ot.

12 And notwithstanding all these signs and wonders the sar Mastema was not put to shame because he took courage and cried to the Mitzrites to pursue after you with all the powers of the Mitzrites, with their mirkavot and with their horses and with all the hosts of the peoples of Mitzrayim.

13 And I stood between the Mitzrites and Yisrael and We delivered Yisrael out of his hand and out of the hand of his people and

I אֶפְרַיִם brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Yisrael, I אֶפְרַיִם our Ahlohim cast them into the midst of the sea, into the depths of the abyss beneath the children of Yisrael, even as the people of Mitzrayim had cast their children into the river. He took vengeance on 1,000,000 of them and one thousand strong and energetic men were destroyed, on account of each suckling of the children of your people which they had thrown into the river.

15 And on the fourteenth yom and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the sar Mastema was bound and imprisoned behind the children of Yisrael that he might not accuse them.

16 And on the nineteenth We let them loose that they might help the Mitzrites and pursue the children of Yisrael.

17 And he hardened their levavot and made them stubborn and the device was devised by אֶפְרַיִם our

Ahlohim that He might smite the Mitzrites and cast them into the sea.

18 And on the fourteenth, We bound him that he might not accuse the children of Yisrael on the yom when they asked the Mitzrites for vessels and garments, vessels of silver and vessels of gold and vessels of bronze, in order to spoil the Mitzrites in return for the bondage in which they had forced them to serve.

19 And We did not lead forth the children of Yisrael from Mitzrayim empty handed.

49 Remember the mitzvah which I אֱלֹהִים

commanded you concerning the Pesach, that you should celebrate it in its season on the fourteenth of the first chodesh, that you should kill it before it is evening and that they should eat it by lyla on the same evening to the fifteenth from the time of the setting of the shemesh.

2 For on this lyla-the beginning of the moed and the beginning of the simcha - you were eating the Pesach in Mitzrayim, when all the powers of Mastema had been let loose to slay all the bachorim in the land of Mitzrayim, from the bachor of Pharaoh to the bachor of the captive eved in the mill and to the cattle.

3 And this is the ot which I אֱלֹהִים gave them: into every bayit on the lintels of which they saw the dahm of a lamb of the first year, into that bayit they should not enter to kill but should pass-over it, that all those should be saved that were in the bayit because the ot of the dahm that was on its lintels.

4 And the powers of אֱלֹהִים did everything according as אֱלֹהִים commanded them and they passed by all the children of Yisrael and the plague came not upon them to destroy from among them, any nephesh either of cattle or man or dog.

5 And the plague was very grievous in Mitzrayim and there was no bayit in Mitzrayim where there was not at least one dead with weeping and lamentation.

6 And all Yisrael was eating the flesh of the Pesach Lamb and drinking the wine and were praising, blessing and giving hodu to אלהים Ahlohim of their avot and were ready to go forth from under the yoke of Mitzrayim and from the evil bondage.

7 And remember this yom all the yamim of your chayim and observe it from year to year, all the yamim of your chayim, once a year, on its yom, according to all The Torah written and do not cease from celebrating it on the exact yom and the exact chodesh, Aviv 14.

8 For it is an eternal ordinance and engraved on the heavenly tablets regarding all the children of Yisrael that they should observe it every year on its yom, once a year, throughout all their generations; and there is no end to this ordinance, for this is ordained le-olam-va-ed.

9 And the man who is free from uncleanness and does not come to observe it on occasion of its yom, so as to bring an acceptable offering before אלהים and to eat and to drink before אלהים on the yom of its moed, that man who is clean and close at hand, shall be cut off: because he offered not the offering of אלהים in its appointed moed, he shall take the guilt upon himself.

10 Let the children of Yisrael come and observe the Pesach on the yom of its fixed time, on the fourteenth yom of the first chodesh, between the evenings, beyn ha-arbayem, from the third part of the yom to the third part of the lyla, for two portions of the yom are given to the ohr and a third part to the evening.

11 This is that which I אֱלֹהִים commanded you that you should observe it between the evenings, beyn ha-arbayem.

12 And it is not permissible to slay it during any period of the ohr but during the period bordering on the evening; and let them eat it at the time of the evening, until the third part of the lyla; and whatever is left over of all its flesh from the third part of the lyla and onwards, let them burn it with fire.

13 And they shall not cook it with mayim, nor shall they eat it raw but roast on the fire: they shall eat it with diligence, its head with the inwards of it and its feet they shall roast with fire and not break any bone of it; for of the children of Yisrael no bone shall be crushed.

14 For this reason I אֱלֹהִים commanded the children of Yisrael to observe the Pesach on the yom of its fixed time and they shall not break a bone of it; for it is a moed yom and also a yom commanded, so that there may be no changing its yom and chodesh le-olam-va-ed but on the yom of its moed, let it be observed.

15 And command the children of Yisrael to observe the Pesach throughout their yamim, every year, once a year on the yom of its fixed time; and it shall become for a memorial, well pleasing before אֱלֹהִים and no plague shall come upon them, to slay them or to smite them in that year in which they celebrate the Pesach in its season, in every detail according to His command.

16 And they shall not eat it outside the sanctuary of אֱלֹהִים but before the sanctuary of אֱלֹהִים and all the people of the kehilla of Yisrael shall celebrate it in its appointed season.

17 And every man who has come upon its yom shall eat it in the sanctuary of your Ahlohim before אֱלֹהִים from twenty years old and upward; for so is it written

and ordained that they should eat it in the sanctuary of אֱלֹהֵינוּ.

18 And when the children of Yisrael come into the land which they are to possess, into the land of Kanaan and set up the sukkah of אֱלֹהֵינוּ in the midst of the land, in one of their tribes until the Beit HaMikdash of אֱלֹהֵינוּ has been built in the land, let them come and celebrate the Pesach in the midst of the Mishkan of אֱלֹהֵינוּ and let them kill it before אֱלֹהֵינוּ from year to year.

19 And in the yamim when the Beit HaMikdash has been built in The Name of אֱלֹהֵינוּ in the land of their inheritance, they shall go there and kill the Pesach in the evening, at sunset, at the third part of the yom.

20 And they shall offer its dahm on the threshold of the altar and shall place its fat on the fire which is upon the altar and they shall eat its flesh roasted with fire in the court of the Beit HaMikdash which will be sanctified in The Name of אֱלֹהֵינוּ.

21 And they may not celebrate the Pesach in their cities, nor in any place except before the Mishkan of אֱלֹהֵינוּ or before His Beit HaMikdash where His Name will dwell; and so they shall not go astray from אֱלֹהֵינוּ.

22 And you, Moshe, command the children of Yisrael to observe the ordinances of the Pesach, as it was commanded to you; declare to them every year the yom and also the yamim of Chag Matzoth, that they should eat only matzah seven yamim and that they should observe its moed and that they bring a sacrifice every yom during those seven yamim of simcha before אֱלֹהֵינוּ on the altar of אֱלֹהֵינוּ your Ahlohim.

23 For you celebrated this moed with haste when you went forth from Mitzrayim until you entered into

the midbar of Shur; for on the shore of the sea you completed it.

50 And after this Torah I made known to you the yamim of the Shabbats in the desert of Sin, which is between Elim and Senai.

2 And I told you of the Shabbats of the land on Har Senai and I told you of the Yovel years in the Shabbats of years: but the year of it have I not told you until you enter the land which you are to possess.

3 And the land also shall keep its Shabbats when they dwell upon it and they shall know the Yovel year.

4 So I have ordained for you the year-weeks and the years and the Yovleem: there are forty nine Yovleem from the yamim of Ahdam until this yom and one week and two years: and there are yet forty years to come for learning the mitzvoth of אִרְאֵל, until they pass over into the land of Kanaan, crossing the Yarden to the west.

5 And the Yoveleem shall continue, until Yisrael is cleansed from all guilt of fornication and uncleanness and pollution and sin and error and dwells with confidence in all the land; and there shall be no more s.a.tan or any evil one; and the land shall be clean from that time le-olam-va-ed.

6 And behold the mitzvoth regarding the Shabbats - I have written them down for you - and all the mishpatim of its instructions.

7 Six yamim shall you labor but on the seventh yom is the Shabbat of אִרְאֵל your Ahlohim. In it you shall do no manner of work, you and your sons and your men-avadim and your maid-avadim and all your cattle and the ger also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that yom, whoever lies with his

isha, or whoever says he will do something on it, that he will set out on a journey on it in regard to any buying or selling: and whoever draws mayim on it which he had not prepared for himself on the sixth yom and whoever takes up any burden to carry it out of his tent or out of his bayit shall die.

9 You shall do no work whatsoever on the Shabbat Yom, except what you have already prepared for yourselves on the sixth yom, so as to eat and drink and rest and keep Shabbat free from all work on that yom and to bless אלהיך your Ahlohim, who has given you a yom of moed and a kadosh yom: and a yom of the kadosh malchut for all of Yisrael is this yom among their yamim, le-olam-va-ed.

10 For great is the kavod which אלהיך has given to Yisrael that they should eat and drink and be satisfied on this moed yom and rest on it from all their labors which belongs to the labors of the children of men; except burning frankincense and bringing oblations and sacrifices before אלהיך for yamim and for Shabbats.

11 This work alone shall be done on the Shabbat yamim, in the sanctuary of אלהיך your Ahlohim; that they may atone for Yisrael with sacrifices continually from yom to yom, for a memorial, well pleasing before אלהיך and that He may receive them always from yom to yom according as you have been commanded.

12 And every man who does any work on it, or goes on a journey, or tills his farm, whether in his bayit or any other place and whoever lights a fire, or rides on any beast or travels by ship on the sea, or by air and whoever strikes or kills anything or slaughters a beast or a bird or whoever catches an animal or a bird or a fish or whoever fasts or makes war on the Shabbats:

13 The man who does any of these things on the Shabbat shall die, so that the children of Yisrael shall observe the Shabbats according to the mitzvoth regarding the Shabbats of the land, as it is written in the heavenly tablets, which He gave into my hands, that I should write out for you the laws of the moadem and the moadem times, according to the division of their yamim. Here then is completed the account of the division of the yamim. X

First Maccabees-

Macabeem Alef

- 1 And it happened, after that Alexander son of Philip, the Makedonian, who came out of the erez of the Chittim, had smitten Daryawesh melech of the Persians and Medes, that he reigned in his place, the first over Greece,
- 2 And made many wars and won many strongholds and slew the melechim of the olam,
- 3 And went through to the ends of the olam and took spoils of many goyim, so that the olam was quiet before him; then he was exalted and his lev was lifted up.
- 4 And he gathered a mighty strong army and ruled over countries and goyim and melechim, who became avadim to him.
- 5 And after these things he fell sick and perceived that he should die.
- 6 So he called his avadim, such as were estimable and had been brought up with him from his youth and parted his malchut among them, while he was yet alive.
- 7 So Alexander reigned twelve years and then died.
- 8 And his avadim bore rule everyone in his place.
- 9 And after his death they all put crowns upon themselves and so did their sons after them many years: and evils were multiplied in the olam.
- 10 And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the melech, who had been a hostage at Rome and he reigned in the one hundred thirty seventh year of the malchut of the Greeks.

11 In those yamim there went out of Yisrael wicked men, who persuaded many, saying, Let us go and make a brit with the goyim that are around us: for since we departed from them we have had much sorrow.

12 So this plan pleased them well.

13 Then certain of the people were so bold in doing so, that they went to the melech, who gave them freedom to do after the ordinances of the goyim:

14 Then they built a place of worship at Yahrushalayim according to the customs of the goyim:

15 And made themselves akrobustia, and forsook the set apart brit and joined themselves to the goyim and sold themselves to do mischief.

16 Now when the malchut was established before Antiochus, he thought to reign over Mitzrayim that he might have the dominion of two realms.

17 So he entered into Mitzrayim with a great multitude, with chariots and elephants and horsemen and a great navy,

18 And made war against Ptolemy melech of Mitzrayim: but Ptolemy was afraid of him and fled; and many were wounded to death.

19 So they got the strong cities in eretz Mitzrayim and he took the spoils of it.

20 And after that Antiochus had smitten Mitzrayim, he returned again in the hundred and forty third year and went up against Yisrael and Yahrushalayim with a great multitude,

21 And entered proudly into the Makom Kadosh and took away the golden altar and the menorah and all the vessels of it,

22 And the shulchan of the lechem ha panayim and the pouring vessels and the vials. and the censers of gold and the veil and the keter and the golden

ornaments that were before the Beit HaMikdash, all which he pulled off.

23 He took also the silver and the gold and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre and spoken very proudly.

25 Therefore there was a great mourning in Yisrael, in every place where they were;

26 So that the princes and zechanim mourned, the virgins and young men were made feeble and the beauty of women was changed.

27 Every bridegroom took up lamentation and she who sat in the marriage chamber was in heaviness,

28 The erez also was moved for the inhabitants of it and all Beit Yaakov was covered with confusion.

29 And after two years fully expired the melech sent his chief collector of taxes to the cities of Yahudah,

who came to Yahrushalayim with a great multitude,

30 And spoke words of shalom to them but it was all deceit: for when they had given him credence, he suddenly attacked the city and smote it very sorely and destroyed many of Yisrael.

31 And when he had taken the spoils of the city, he set it on fire and pulled down the houses and walls of it on every side.

32 But the women and children they took captive and possessed the cattle.

33 Then they built the city of Dawid with a great and strong wall and with mighty towers and made it a stronghold for them.

34 And they put in it a sinful nation, wicked men and fortified themselves in it.

35 They stored it also with armor and provisions and when they had gathered together the spoils of

Yahrushalayim, they laid them up there and so they became a sore snare:

36 For it was a place to lie in wait against the Makom Kadosh and an evil adversary to Yisrael.

37 So they shed innocent dahm on every side of the Makom Kadosh and defiled it:

38 Insomuch that the inhabitants of Yahrushalayim fled because of them: them the city was made a dwelling for gerim and became strange to those who were born in her; and her own children left her.

39 Her Makom Kadosh was laid waste like a midbar, her moadem were turned into mourning, her Shabbats into reproach and her esteem into contempt.

40 As had been her kavod, so was her contempt increased and her excellency was turned into mourning.

41 Moreover melech Antiochus wrote to his whole malchut, that all should be one people,

42 And everyone should leave his Torot: so all the goyim agreed according to the mitzvah of the melech.

43 Yes, many also of the Yisraelites consented to his religion, and sacrificed to idols and profaned the Shabbat.

44 For the melech had sent letters by messengers to Yahrushalayim and the cities of Yahudah that they should follow his strange laws,

45 And forbid burnt offerings and sacrifice and drink offerings, in the Beit HaMikdash; and that they should profane the Shabbats and moadem:

46 And pollute the Makom Kadosh and set apart people:

47 Set up altars and groves and chapels of idols and sacrifice swine's flesh and unclean beasts:

48 That they should also not brit-milah their children and make their beings abominable with all manner of uncleanness and profanation:

49 So that they might forget The Torah and change all the mishpatim.

50 And whoever would not do according to the orders of the melech, should die.

51 In like manner wrote he to his whole malchut and appointed overseers over all the people, commanding the cities of Yahudah to sacrifice, city by city.

52 Then many of the people were gathered to them; everyone that forsook The Torah; and so they committed evils in the erez;

53 And drove the Yisraelites into secret places, even wherever they could flee for help.

54 Now the fifteenth yom of the ninth chodesh, in the hundred forty fifth year, they set up the abomination of desolation upon the altar and built idol altars throughout the cities of Yahudah on every side;

55 And burnt incense at the doors of their houses and in the streets.

56 And when they had torn in pieces The Torah scrolls which they found, they burnt them with fire.

57 And whoever was found with any book of the brit or if any committed to The Torah, the melech's order was that they should put him to death.

58 So they did by their authority to the Yisraelites every chodesh, to as many as were found in the cities.

59 Now the twenty-fifth yom of the chodesh they sacrificed on the idol altar, which was upon the altar of אִלְלֵאֵל.

60 At which time according to the mitzvah they put to death certain women, who had caused their children to be made brit-milah.

61 And they hung the infants around their necks and rifled their houses and slew them who had made them brit-milah.

62 However many in Yisrael were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Therefore they chose rather to die, that they might not be defiled with unclean foods and that they might not profane the set apart brit: so then they died.

64 And there was very great wrath upon Yisrael.

2 In those yamim arose Mattityahu the son of Yochanan, the son of Shimon, a kohen of the sons of Yoariv, from Yahrushalayim, who dwelt in Modin.
2 And he had five sons, Yahuchanan, called Caddis:
3 Shimon; called Thassi:
4 Yahudah, who was called Maccabee:
5 El-Azar, called Avaran: and Yahunatan, whose surname was Apphus.
6 And when he saw the blasphemies that were committed in Yahudah and Yahrushalayim,
7 He said, Woe is me. why was I born to see this misery of my people and of the set apart city and to dwell there, when it was delivered into the hand of the enemy and the Makom Kadosh into the hand of strangers?
8 Her Beit HaMikdash is become as a man without kavod.
9 Her wonderful vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.
10 What nation has not had a part in her malchut and gotten of her spoils?
11 All her ornaments are taken away; instead of a free woman she has become an eved.

12 And, behold, our Makom Kadosh, even our beauty and our kavod, is laid waste and the goyim have profaned it.

13 To what purpose therefore shall we live any longer?

14 Then Mattityahu and his sons tore their clothes, put on sackcloth and mourned very sorely.

15 In the meantime the melech's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Yisrael came to them, Mattityahu also and his sons came together.

17 Then answered the melech's officers and spoke to Mattityahu like this: You are a ruler and an estimable great man in this city, strengthened with sons and brothers:

18 Now therefore you go first and fulfill the melech's mitzvah, like all the goyim have done, yes and the men of Yahudah also and such as remain at Yahrushalayim: so shall you and your bayit be in the number of the melech's chaverim and you and your children shall be esteemed with silver and gold and many rewards.

19 Then Mattityahu answered and spoke with a loud voice, Though all the goyim that are under the melech's dominion obey him and fall away everyone from the emunah of their ahvot and give consent to his orders:

20 Yet will I and my sons and my brothers walk in the brit of our ahvot.

21 אִי־אֵלֵינוּ forbid that we should forsake The Torah and the ordinances.

22 We will not listen to the melech's words, to leave our emunah, either to the right or left.

23 Now when he had left speaking these words, there came one of the Yahudim in the sight of all to

sacrifice on the altar which was at Modin, according to the melech's mitzvah.

24 Which thing when Mattityahu saw, was inflamed with zeal and his kidneys trembled, neither could he hide his anger according to mishpat: therefore he ran and slew him upon the altar.

25 Also the melech's commissioner, who compelled men to sacrifice, he killed at that time and the altar he pulled down.

26 So he behaved zealously for The Torah of אִתְּךָ, like Pinchus did to Zimri the son of Salu.

27 And Mattityahu cried throughout the city with a loud voice, saying, Whoever is zealous for The Torah and maintains the brit, let him follow me.

28 So he and his sons fled into the mountains and left all that they had in the city.

29 Then many who sought after justice and mishpat went down into the midbar, to dwell there:

30 Both they and their children, their wives and their cattle because afflictions increased greatly upon them.

31 Now when it was told the melech's avadim and the army that was at Yahrushalayim in the city of Dawid that certain men had violated the melech's order and were gone down into the secret places in the midbar,

32 They pursued after them with a great number and having overtaken them, they camped against them and made war against them on the Shabbat yom.

33 And they said to them, Let that which you have done so far be enough; come forth and do according to the order of the melech and you shall live.

34 But they said, We will not come forth, neither will we do the melech's order, to profane the Shabbat yom.

35 So then they gave them freedom to attack.
36 However they answered them not, neither cast a stone at them, nor closed the places where they hid;
37 But said, Let us die all in our innocence: the shamayim and the olam will testify for us, that you put us to death wrongfully.
38 So they rose up against them in battle on the Shabbat and they slew them, with their wives and children and their cattle, about a thousand people.
39 Now when Mattityahu and his chaverim understood that, they mourned deeply for them.
40 And one of them said to another, If we all do as our brothers have done and fight not for our lives and Torot against the goyim, they will now quickly root us out of the olam.
41 At that time therefore they decreed, saying, Whoever shall come to make battle with us on the Shabbat yom, we will fight against him; neither will we all die, as our brothers that were murdered in the secret places.
42 Then there came to him a company of Chasidim who were mighty men of Yisrael, even all such as were zealous for The Torah.
43 Also all those who fled from persecution joined themselves to them and were support for them.
44 So they joined their forces and smote sinful men in their anger and wicked men in their wrath: but the rest fled to the goyim for help.
45 Then Mattityahu and his chaverim went all around and pulled down the altars:
46 And whatever children they found within the coast of Yisrael who were not brit-milah, those they made brit-milah valiantly.
47 They pursued also after the proud men and the work prospered in their hand.

48 So they recovered The Torah out of the hand of the goyim and out of the hand of melechim, neither did they allow the sinners to triumph.

49 Now when the time drew near that Mattityahu should die, he said to his sons, Now has pride and rebuke gotten strength and the time of destruction and the wrath of indignation:

50 Now therefore, my sons, be zealous for The Torah and give your lives for the brit of your ahvot.

51 Call to remembrance what acts our ahvot did in their time; so shall you receive great esteem and an everlasting name.

52 Was not Avraham found faithful in trials and it was counted to him for tzedakah?

53 Yoseph in the time of his distress kept the mitzvah and was made adon of Mitzrayim.

54 Pinchus our abba in zeal and fervor obtained the brit of an everlasting kohanut.

55 Husha ben Nun for fulfilling the Word, was later made a shophet in Yisrael.

56 Kaleb for bearing witness before the kehilla received the heritage of the eretz.

57 Dawid for being merciful possessed the kesay of an everlasting malchut.

58 Eliyahu for being zealous and fervent for The Torah was taken up into the shamayim.

59 Chananyah, Azaryah and Misha'el, by believing, were saved out of the flame.

60 Daniyel for his innocence was delivered from the mouth of lions.

61 And so consider that throughout all ages, none who put their trust in אֱלֹהִים shall be overcome.

62 Fear not then the words of a sinful man: for his esteem shall be dung and worms.

63 This yom he shall be lifted up by death and tomorrow he shall not be found because he is

returned to dust and his thoughts will come to nothing.

64 So, you my sons, be valiant and show yourselves men on behalf of The Torah; for by it shall you obtain kavod.

65 And behold, I know that your brother Shimon is a man of counsel, give ear to him always: he shall be like an abba to you.

66 As for Yahudah Maccabee, he has been mighty and strong, even from his youth up: let him be your captain and fight the battle of the people.

67 Take also with you all those who observe The Torah and avenge the wrong of your people.

68 Recompense fully the goyim and take heed to the mitzvoth of The Torah.

69 So he blessed them and was gathered to his ahvot.

70 And he died in the hundred and forty sixth year and his sons buried him in the sepulchers of his ahvot at Modin and all Yisrael made great lamentation for him.

3 Then his son Yahudah, called Maccabee, rose up in his place.

2 And all his brothers helped him and so did all they who held with his abba and they fought with cheerfulness the battles of Yisrael.

3 So he got his people great esteem and put on a breastplate as a giant and wrapped his warlike harness about him and he made battles, protecting the army with his sword.

4 In his acts he was like a lion and like a lion's whelp roaring for his prey.

5 For He pursued the wicked and sought them out and burnt up those who vexed his people.

6 So the wicked shrunk for fear of him and all the workers of iniquity were troubled because salvation prospered in his hand.

7 He grieved also many melechim and made Yaakov glad with his acts and his memory is blessed le-olam-va-ed.

8 Moreover he went through the cities of Yahudah, destroying the evil ones out of them and turning away wrath from Yisrael:

9 So that he was renowned to the utmost parts of the olam and he received such as were ready to perish.

10 Then Apollonius gathered the goyim together and a great army out of Shomron, to fight against Yisrael.

11 Which, when Yahudah perceived it, he went forth to meet him and so he smote him and slew him: many also fell down slain and the rest fled.

12 Therefore Yahudah took their spoils and Apollonius' sword also and he fought with it all his chayim long.

13 Now when Seron, a sar of the army of Syria, heard that Yahudah had gathered a multitude and company of the faithful to go out with him to war;

14 He said, I will get myself a name and esteem in the malchut; for I will go fight with Yahudah and they who are with him, who despise the melech's orders.

15 So he made him ready to go up and there went with him a mighty army of the wicked ones to help him and to be avenged on the b'nai Yisrael.

16 And when he came near to the going up to Beth Horon, Yahudah went forth to meet him with a small company:

17 Who, when they saw the army coming to meet them, said to Yahudah, How shall we be able, being so few, to fight against so great a multitude and so

strong, seeing we are ready to faint with fasting all this yom?

18 To whom Yahudah answered, It is no hard matter for the many to be destroyed by the hands of a few; and with אַף־אֶזְרָא of the shamayim it is all one needs, to deliver with a great multitude, or a small company:

19 For the victory of battle stands not in the multitude of an army but strength comes from the shamayim.

20 They come against us in much pride and iniquity to destroy us, our wives and children and to spoil us:

21 But we fight for our lives and our Torot.

22 So אַף־אֶזְרָא Himself will overthrow them before our face: and as for you, be not afraid of them.

23 Now as soon as he had stopped speaking, he leapt suddenly upon them and so Seron and his army was overthrown before him.

24 And they pursued them from the going down of Beth Horon to the plain, where about eight hundred men of them were slain; and the remainder fled into the land of the Plishtim.

25 Then the fear and an exceeding great dread of Yahudah and his brothers began to fall upon the goyim all round them:

26 So much so that his fame came to the melech and all the goyim talked of the battles of Yahudah.

27 Now when melech Antiochus heard these things, he was full of indignation: so he sent and gathered together all the forces of his realm, even a very strong army.

28 He opened also his treasury and gave his soldiers pay for a year, commanding them to be ready whenever he should need them.

29 Nevertheless, when he saw that the money of his treasury failed and that the taxes in the country

were small because of the dissension and plague which he had brought upon the eretz in taking away the Torot which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the melechim that were before him.

31 So, being greatly perplexed in his mind, he determined to go into Persia to take the taxes of the countries and to gather much money.

32 So he left Lysias, a nobleman and one of the royals, to oversee the affairs of the melech from the River Euphrates to the borders of Mitzrayim:

33 And to raise his son Antiochus, until he came again.

34 Moreover he delivered to him half of his forces and the elephants and gave him charge of all things that he would have done, as also concerning them that dwelt in Yahudah and Yahrushalayim:

35 Namely, that he should send an army against them, to destroy and root out the strength of Yisrael and the remnant of Yahrushalayim and to take away their memory from that place;

36 And that he should place strangers in all their quarters and divide their land by lot.

37 So the melech took the half of the forces that remained and departed from Antioch, his royal city, the hundred and forty seventh year; and having passed the River Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemy the son of Dorymenes, Nicanor and Gorgias, mighty men of the melech's chaverim:

39 And with them he sent forty thousand footmen and seven thousand horsemen, to go into the eretz of Yahudah and to destroy it, as the melech commanded.

40 So they went forth with all their power and came and pitched by Ammaus in the plain country.

41 And the merchants of the country, hearing of their fame, took much silver and gold, with avadim and came into the camp to buy the children of Yisrael for slaves: many also of Syria and of the land of the Plishtim joined themselves to them.

42 Now when Yahudah and his brothers saw that miseries were multiplied and that the forces encamped themselves in their borders, for they knew how the melech had given orders to destroy the people and utterly abolish them.

43 They said one to another, Let us restore the decayed fortune of our people and let us fight for our people and the Makom Kadosh.

44 Then was the kehilla gathered together, that they might be ready for battle and that they might make tefillah and ask for rachamim.

45 Now Yahrushalayim lay void as a midbar, there were none of her children that went in or out: the Makom Kadosh also was trodden down and aliens kept the stronghold; the goyim had their habitation in that place; and simcha was taken from Yaakov and the simcha with the harp ceased.

46 So the Yisraelites assembled themselves together and came to Mizpah, opposite Yahrushalayim, for in Mizpah was the place where they used to make tefillah in Yisrael.

47 Then they fasted that yom and put on sackcloth and cast ashes upon their heads and tore their clothes,

48 And laid open the sefer of The Torah, in which the goyim had sought to paint the likeness of their images.

49 They brought also the kohanim's garments and the bikkurim and the ma'aser: and the Nazarites they stirred up, who had accomplished their yamim.

50 Then cried they with a loud voice toward the shamayim, saying, What shall we do with these and where shall we carry them away?

51 For your Makom Kadosh is trodden down and profaned and your kohanim are in heaviness and brought low.

52 And see, the goyim are assembled together against us to destroy us. You know what things they imagine against us.

53 How shall we be able to stand against them, except You, O אֱלֹהֵינוּ, be our help?

54 Then they sounded the shofars and cried with a loud voice.

55 And after this Yahudah ordained captains over the people, even captains over thousands and over hundreds and over fifties and over tens.

56 But as for such as were building houses or had betrothed wives or were planting vineyards or were fearful, those he commanded that they should return, every man to his own bayit, according to The Torah.

57 So the camp moved and pitched upon the south side of Ammaus.

58 And Yahudah said, Arm yourselves and be valiant men and see that you be in ready in the boker, that you may fight with these goyim who are assembled together against us to destroy us and our Makom Kadosh:

59 For it is better for us to die in battle, than to behold the calamities of our people and our Makom Kadosh.

60 Nevertheless, as the will of אֱלֹהֵינוּ is in the shamayim, so let Him do.

4 Then Gorgias took five thousand footmen and a thousand of the best horsemen and moved out of the camp by lyla;

2 So that he might rush into the camp of the Yahudim and smite them suddenly. And the men of the fortress were his guides.

3 Now when Yahudah heard of it he himself moved and the valiant men with him, that he might smite the melech's army which was at Ammaus,

4 While as yet the forces were dispersed from the camp.

5 In the meantime Gorgias came by lyla into the camp of Yahudah: and when he found no man there, he sought them in the mountains: for said he, These fellows fled from us.

6 But as soon as it was yom, Yahudah showed himself in the plain with three thousand men, who nevertheless had neither armor nor swords in their possession.

7 And they saw the camp of the goyim, that it was strong and well harnessed and compassed all around with horsemen; and these were experts of war.

8 Then said Yahudah to the men that were with him, Fear not their multitude, neither be afraid of their assault.

9 Remember how our ahvot were delivered through the Yam Suf, when Pharaoh pursued them with an army.

10 Now therefore let us cry to the shamayim, if so be that אלהים will have rachamim on us and remember the brit of our ahvot and destroy this army before our faces this yom:

11 That so all the goyim may know that there is only One who delivers and saves Yisrael.

12 Then the strangers lifted up their eyes and saw them coming over against them.

13 So they went out of the camp to battle; but they who were with Yahudah sounded their shofars.

14 So they joined battle and the goyim being confused fled into the plain.

15 Yet all their back parts were slain with the sword: for they pursued them to Aza and to the plains of Idumea and Azotus and Yamnia, so that there were slain of them about three thousand men.

16 This done, Yahudah returned again with his army from pursuing them,

17 And said to the people, Be not greedy for the spoils, as there is another battle before us,

18 And Gorgias and his army are here by us in the har: but stand now against our enemies and overcome them and after this, you may boldly take the spoils.

19 As Yahudah was yet speaking these words, there appeared a part of them looking out of the har:

20 Who when they perceived that the Yahudim had put their army to flight and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were very afraid and seeing also the army of Yahudah in the plain ready to fight,

22 They fled everyone into the land of strangers.

23 Then Yahudah returned to spoil the tents, where they got much gold, silver, blue silk, purple of the sea and great riches.

24 After this they went home and sang a shir of hodu and gave hallel to The Adon in the shamayim because He is tov; because His rachamim endures le-olam-va-ed.

25 So Yisrael had a great deliverance that yom.

26 Now all the strangers that had escaped came and told Lysias what had come to pass,

27 Who, when he heard of it, was confounded and discouraged because neither such things as he

desired were done to Yisrael, nor such things as the melech commanded him had come to pass.

28 The next year therefore, Lysias gathered together sixty thousand choice footmen and five thousand horsemen, that he might subdue them.

29 So they came into Idumea and pitched their tents at Beth Sura and Yahudah met them with ten thousand men.

30 And when he saw that mighty army, he made tefillah and said, Blessed are you, O YAHUSHA of Yisrael, who quelled the violence of the mighty man by the hand of your eved Dawid and gave the army of strangers into the hands of Yahunatan the son of Shaul and his armorbearer;

31 Destroy this army in the hand of your people Yisrael and let them be confounded in their power and horsemen:

32 Make them to be of no courage and cause the boldness of their strength to fall away and let them quake at their destruction:

33 Cast them down with the sword of them that love You and let all those that know Your Name יהוה, hallel You with hodu.

34 So they joined battle; and there were slain of the army of Lysias about five thousand men, even before them they were slain.

35 Now when Lysias saw his army put to flight and the strength of Yahudah's soldiers and how they were ready either to live or die valiantly, he went into Antiochia and gathered together a company of strangers and having made his army greater than it was, he purposed to come again against Yahudah.

36 Then said Yahudah and his brothers, Behold, our enemies are confused: let us go up to cleanse and dedicate the Makom Kadosh.

37 Upon this all the army assembled themselves together and went up into Har Tzion.

38 And when they saw the Makom Kadosh desolate and the altar profaned and the gates burned up and shrubs growing in the courts as in a forest or in one of the mountains, yes and the kohanim's chambers pulled down;

39 They tore their clothes and made great lamentation and cast ashes upon their heads,
40 And fell down flat to the ground upon their faces and blew an alarm with the shofars and cried toward the shamayim.

41 Then Yahudah appointed certain men to fight against those who were in the fortress, until he had cleansed the Makom Kadosh.

42 So he chose kohanim of blameless conduct, such as had pleasure in The Torah:

43 Who cleansed the Makom Kadosh and carried out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them because the goyim had defiled it: so they pulled it down,

46 And laid up the stones in the har of the Beit HaMikdash in a convenient place, until there should come The Navi to show what should be done with them.

47 Then they took new whole stones according to The Torah and built a new altar according to the former;

48 And cleansed the Makom Kadosh and the things that were within the Beit HaMikdash and set apart the courts.

49 They made also new set apart vessels and into the Beit HaMikdash they brought the menorah and the altar of burnt offerings and of incense and the shulchan.

50 And upon the altar they burned incense and the lamps that were upon the menorah they lit, that they might give ohr in the Beit HaMikdash.

51 Furthermore they set the loaves upon the shulchan and spread out the veils and finished all the works which they had begun to make.

52 Now on the twentieth fifth yom of the ninth chodesh, in the hundred forty eighth year, they rose up in the boker,

53 And offered sacrifices according to The Torah upon the new altar of burnt offerings, which they had made.

54 Look, at what time and what yom the goyim had profaned it; even in that same yom, was it dedicated with shirim, instruments, harps and cymbals.

55 Then all the people fell upon their faces, worshipping and praising אלהים of the shamayim, who had given them tov success.

56 And so they kept the dedication of the altar eight yamim and offered burnt offerings with gilah and sacrificed the sacrifice of deliverance and tehilla.

57 They decked also the forefront of the Beit HaMikdash with crowns of gold and with shields; and the gates and the chambers they renewed and hung doors upon them.

58 So there was very great gilah among the people, for the reproach of the goyim was put away.

59 Moreover Yahudah and his brothers with the whole kehilla of Yisrael ordained that the yamim of the dedication of the altar should be kept in their season from year to year, for eight yamim, from the twenty fifth yom of the chodesh, with simcha and gilah.

60 At that time also they built up Har Tzion with high walls and strong towers all around, lest the goyim should come and tread it down, as they had done before.

61 And they set there a garrison to keep it and fortified Beth Sura to preserve it; so that the people might have a defense against Idumea.

5 Now when the goyim round about heard that the altar was built and the Makom Kadosh renewed as before, it displeased them very much.

2 Therefore they thought to destroy the generation of Yaakov that was among them and then they began to slay and destroy the people.

3 Then Yahudah fought against the children of Esau in Idumea at Arabattine because they besieged Gael: and he gave them a great defeat and smashed their courage and took their spoils.

4 Also he remembered the injury of the children of Bean, who had been a snare and an offence to the people, in that they lay in wait for them in the derachot.

5 He shut them up therefore in the towers and encamped against them and destroyed them utterly and burned the towers of that place with fire and all who were in them.

6 Afterward he passed over to the children of Ammon, where he found a mighty power and many people, with Timotheus their captain.

7 So he fought many battles with them, until at length they were weakened before him; and he smote them.

8 And when he had taken Yazar, with the towns belonging to it, he returned into Yahudah.

9 Then the goyim that were at Gilad assembled themselves together against the Yisraelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema.

10 And sent letters to Yahudah and his brothers, The goyim that are round us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress, which is why we fled, Timotheus being captain of their army.

12 Come now therefore and deliver us from their hands, for many of us have been slain:

13 Yes, all our brothers that were in the places of Toviyah are put to death: their wives and their children also they have carried away captives and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet being read, behold, there came other messengers from Galil with their clothes torn, who reported this:

15 And said, They of Ptolemais and of Tyrus and Sidon and all Galil of the goyim, are assembled together against us to consume us.

16 Now when Yahudah and the people heard these words, there assembled a great kehilla together, to consult what they should do for their brothers that were in trouble and were being assaulted by them.

17 Then said Yahudah to Shimon his brother, Choose men and go and deliver your brothers who are in Galil, for I and Yahunatan my brother will go into the country of Gilad.

18 So he left Yoseph the son of Zacharyah and Azaryah, captains of the people, with the remnant of the army in Yahudah to keep it.

19 Unto whom he gave an order, saying, Take the charge of this people and see that you make not war against the goyim until the time that we come again.

20 Now to Shimon were given three thousand men to go into Galil and to Yahudah eight thousand men for the country of Gilad.

21 Then went Shimon into Galil, where he fought many battles with the goyim, so that the goyim were defeated by him.

22 And he pursued them to the gate of Ptolemais; and there were slain of the goyim about three thousand men, whose spoils he took.

23 And those that were in Galil and in Arbattis, with their wives and their children and all that they had, took he away with him and brought them into Yahudah with great simcha.

24 Yahudah Maccabee also and his brother Yahunatan went over the Yarden and travelled three yamim into the midbar,

25 Where they met with the Nabathites, who came to them in a peaceful manner and told them everything that had been done to their brothers in the land of Gilad:

26 And how that many of them were shut up in Bosora and Bosor and Alema, Casphor, Maked and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Gilad and that tomorrow they had appointed to bring their army against the forts and to take them and to destroy them all in one yom.

28 Then Yahudah and his army turned suddenly by the derech of the midbar to Bosora; and when he had won the city, he slew all the males with the edge of the sword and took all their spoils and burned the city with fire,

29 From where he left by lyla and went until he came to the fortress.

30 And in the boker they looked up and, behold, there was an innumerable people bearing ladders and other means of war, to take the fortress: for they assaulted them.

31 When Yahudah therefore saw that the battle had begun and that the cry of the city went up to the shamayim with shofars and a great sound,

32 He said to his army, Fight this yom for your brothers.

33 So he went forth behind them in three companies, who sounded their shofars and cried with tefillah.

34 Then the army of Timotheus, knowing that it was Maccabee, fled from him: so he smote them with a great slaughter; so that there were killed of them that yom about eight thousand men.

35 This done, Yahudah turned aside to Mizpah; and after he had assaulted it he took and slew all the males in it and received the spoils of it and burnt it with fire.

36 From there he went and took Casphon, Maged, Bosor and the other cities of the country of Gilad.

37 After these things Timotheus gathered another army and encamped against Raphon beyond the brook.

38 So Yahudah sent men to spy on the army, who brought him word, saying, All the goyim around us are assembled to them, even a very great army.

39 He has also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against you. Upon this Yahudah went to meet them.

40 Then Timotheus said to the captains of his army, When Yahudah and his army come near the brook, if he pass over first to us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid and camp beyond the river, we shall go over to him and prevail against him.

42 Now when Yahudah came near the brook, he caused the sophrim of the people to remain by the brook: to whom he gave an order, saying, Allow no man to remain in the camp but let all come to the battle.

43 So he went first over to them and all the people after him: then all the goyim, being defeated before him, cast away their weapons and fled to the temple that was at Carnaim.

44 But they took the city and burned the temple with all who were in it. So was Carnaim subdued, neither could they stand any longer before Yahudah.

45 Then Yahudah gathered together all the Yisraelites who were in the country of Gilad, from the least to the greatest, even their wives and their children and their stuff, a very great army, to the end they might come into the eretz of Yahudah.

46 Now when they came to Ephron, (this was a great city in the derech as they should go, very well fortified) they could not turn from it, either on the right hand or the left but had to pass through the midst of it.

47 Then those of the city shut them in and stopped up the gates with stones.

48 Then Yahudah sent to them in peaceful manner, saying, Let us pass through your land to go into our own country and none shall do you any hurt; we will only pass through on foot: however they would not open it for him.

49 So Yahudah commanded a proclamation to be made throughout the army, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched and assaulted the city all that yom and all that lyla, until at the end, the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword and leveled the city and took the spoils of it and passed through the city over those who were slain.

52 After this they went over Yarden into the great plain before Beth Shan.

53 And Yahudah gathered together those that came behind and exhorted the people all the way through, until they came into the eretz of Yahudah.

54 So they went up to Har Tzion with simcha and gilah, where they offered burnt offerings because not one of them was slain until they had returned in shalom.

55 Now at the time that Yahudah and Yahunatan were in the eretz of Gilad and Shimon his brother in Galil before Ptolemais,

56 Yoseph the son of Zacharyah and Azaryah, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Therefore they said, Let us also get us a name and go fight against the goyim that are around us.

58 So when they had given charge to the garrison that was with them, they went toward Yamnia.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was that Yoseph and Azaryah were put to flight and pursued to the borders of Yahudah: and there were slain that yom of the people of Yisrael about two thousand men.

61 So there was a great defeat among the children of Yisrael because they were not obedient to Yahudah and his brothers but thought to do some valiant act alone.

62 Moreover these men came not of the zera of those by whose hand deliverance was given to Yisrael.

63 However the man Yahudah and his brothers were greatly renowned in the sight of all Yisrael and of all the goyim, wherever their name was heard;

64 Therefore the people assembled to them with joyful acclamations.

65 Afterward went Yahudah forth with his brothers and fought against the children of Esau in the eretz

toward the south, where he smote Chebron and the towns of it and pulled down the fortress of it and burned the towers of it all around.

66 From there he left to go into the eretz of the Plishtim and passed through Samaria.

67 At that time certain kohanim, desirous to show their valor, were slain in battle, for that they went out to fight without advice.

68 So Yahudah turned to Azotus in the eretz of the Plishtim and when he had pulled down their altars and burned their carved images with fire and spoiled their cities, he returned into the eretz of Yahudah.

6 About that time melech Antiochus travelling through the high countries, heard that Elymais in the country of Persia was a city greatly renowned for riches, silver and gold;

2 And that there was in it a very rich temple, in which were coverings of gold and breastplates and shields, which Alexander, son of Philip, the Makedonian melech who reigned first among the Greeks had left there.

3 So he came and sought to take the city and to spoil it; but he was not able to because those of the city, had received warnings,

4 They rose up against him in battle: so he fled and departed there with great heaviness and returned to Bavel.

5 Moreover there came one who brought him tidings into Persia that the armies which went against the eretz of Yahudah were put to flight:

6 And that Lysias, who went forth first with a great power was driven away by the Yahudim; and that they were made strong by the armor, the power and store of spoils, which they had gotten of the armies whom they had destroyed:

7 Also that they had pulled down the abomination which he had set up upon the altar in Yahrushalayim and that they had conquered the Makom Kadosh with high walls, as before and also in his city of Beth Sura.

8 Now when the melech heard these words, he was astonished and angry: then when he laid down upon his bed he fell sick due to grief because events had not happened as he had hoped.

9 And there he continued many yamim: for his grief increased more and more and he prepared to die.

10 So he called for all his chaverim and said to them, The sleep is gone from my eyes and my lev fails due to grief.

11 And I thought to myself, Into what tribulation have I come and how great a flood of misery is it, in which now I am. For I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Yahrushalayim and that I took all the vessels of gold and silver that were in it and sent to destroy the inhabitants of Yahudah without a cause.

13 I perceive therefore that for this cause these troubles are come upon me and, behold, I perish through great grief in a strange land.

14 Then he called for Philip, one of his chaverim, whom he made ruler over all his realm,

15 And gave him the keter and his robe and his signet, so that he could bring up his son Antiochus and nourish him up for the malchut.

16 So melech Antiochus died there in the hundred forty ninth year.

17 Now when Lysias knew that the melech was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his place and his name he called Eupator.

18 About this time, they that were in the tower shut in the Yisraelites around the Makom Kadosh and sought always their hurt and the strengthening of the goyim.

19 So Yahudah, purposing to destroy them, called all the people together to besiege them.

20 So they came together and besieged them in the hundred and fiftieth year and he made mounds for shots against them and other tools of war.

21 However certain of them that were besieged escaped, to whom some wicked men of Yisrael joined themselves:

22 And they went to the melech and said, How long will it be before you execute mishpat and avenge our brothers?

23 We have been willing to serve your abba and to do as he would have us and to obey his commands;

24 For which cause they of our nation besiege the tower and are alienated from us: moreover as many of us as they could, they slew and spoiled our inheritance.

25 Neither have they stretched out their hand against us only but also against their borders.

26 And, behold, this yom are they besieging the tower at Yahrushalayim, to take it: the Makom Kadosh also and Beth Sura have they fortified.

27 So if you do not prevent them quickly, they will do greater things than these, neither shall you be able to rule them.

28 Now when the melech heard this, he was angry and gathered together all his chaverim and the captains of his army and those that had charge of the cavalry.

29 There came also to him from other malchutim and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was a hundred thousand footmen and twenty thousand horsemen and thirty two elephants exercised in battle.

31 These went through Idumea and pitched against Beth Sura, which they assaulted many yamim, making tools of war; but they of Beth Sura came out and burned them with fire and fought valiantly.

32 Upon this Yahudah moved from the tower and pitched in Bat Zacharyah, over against the melech's camp.

33 Then the melech rising very early marched fiercely with his army toward Bat Zacharyah, where his armies made them ready to battle and sounded the shofars.

34 And to the end they might provoke the elephants to fight, they showed them the dahm of grapes and mulberries.

35 Moreover they divided the beasts among the armies and for every elephant they appointed a thousand men, armed with coats of metal and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wherever the beast was and wherever the beast went, they went also, neither departed they from it.

37 And upon the beasts were there strong towers of wood, which covered everyone of them and were tied fast to them with devices: there were also upon everyone thirty two strong men, that fought on them, beside the leaders that ruled it.

38 As for the remnant of the horsemen, they set them on this side and that side, in two parts, with the army giving them signs what to do and being harnessed all over amidst the ranks.

39 Now when the shemesh shone upon the shields of gold and brass, the mountains shined on them and shined like lamps of fire.

40 So part of the melech's army being spread upon the high mountains and part on the valleys below, they marched on safely and in order.

41 So all that heard the noise of their multitude and the marching of the company and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Yahudah and his army drew near and entered into battle and there were slain of the melech's army six hundred men.

43 El-Azar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest and supposing that the melech was upon him,

44 Put himself in jeopardy, so that he might deliver his people and get himself perpetual fame:

45 So he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

46 Which done, he crept under the elephant and thrust him under and slew him: then the elephant fell down upon him and there he died.

47 However the rest of the Yahudim seeing the strength of the melech and the violence of his forces, turned away from them.

48 Then the melech's army went up to Yahrushalayim to meet them and the melech pitched his tents against Yahudah and against Har Tzion.

49 But with them that were in Beth Sura he made shalom: for they came out of the city because they had no provisions there to endure the siege, it being a year of shmeta to the erez.

50 So the melech took Beth Sura and set a garrison there to keep it.

51 As for the Makom Kadosh, he besieged it many yamim: and set there artillery with war tools and instruments to cast fire and stones and pieces to cast darts and slings.

52 Then they also made war tools against their war tools and held them in battle a long season.

53 Yet at the last, their vessels being without provisions, (for that it was the seventh year and they in Yahudah that were delivered from the goyim, had eaten up the residue of the storage;)

54 There were but a few left in the Makom Kadosh because the famine so prevailed against them, that they were not able to disperse themselves every man to his own place.

55 At that time Lysias heard that Philip, whom Antiochus the melech, while he lived, had appointed to bring up his son Antiochus, that he might be melech,

56 Had returned out of Persia and Media and the melech's army also that went with him and that he sought to take to himself the ruling of the affairs.

57 So he went in all haste and said to the melech and the captains of the army and the company, We decay daily and our provisions are but small and the place we lay siege to is strong and the affairs of the malchut lie upon us:

58 Now therefore let us be chaverim with these men and make shalom with them and with all their nation;

59 And make a brit with them, that they shall live after their Torot, as they did before: for they are therefore displeased and have done all these things because we abolished their Torot.

60 So the melech and the princes were content: so he sent to them to make shalom; and they accepted it.

61 Also the melech and the princes made an oath to them: then they went out of the stronghold.

62 Then the melech entered into Har Tzion; but when he saw the strength of the place, he broke his oath that he had made and gave an order to pull down the wall around it.

63 Afterwards he departed in all haste and returned to Antioch, where he found Philip to be master of the city: so he fought against him and took the city by force.

7 In the hundred and fifty first year Demetrius the son of Seleucus departed from Rome and came up with a few men to a city of the seacoast and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them to him.

3 So, when he knew it, he said, Let me not see their faces.

4 So his army slew them. Now when Demetrius was set upon the kesay of his malchut,

5 There came to him all the wicked ones and wicked men of Yisrael, having Alcimus, who was desirous to be Kohen HaGadol, for their captain:

6 And they accused the people to the melech, saying, Yahudah and his brothers have slain all your chaverim and driven us out of our own land.

7 Now therefore send some man whom you trust and let him go and see what havoc he has made among us and in the melech's land and let him punish them with all them that help them.

8 Then the melech chose Bacchides, a chaver of the melech, who ruled beyond the flood and was a great man in the malchut and faithful to the melech,

9 And he sent him with that wicked Alcimus, whom he made Kohen HaGadol and commanded that he should take vengeance of the children of Yisrael.

10 So they departed and came with a great power into the eretz of Yahudah, where they sent messengers to Yahudah and his brothers with peaceful words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble to Alcimus and Bacchides a company of sophrim, to require justice.

13 Now the Assideans were the first among the children of Yisrael that sought shalom with them:

14 For they said, One that is a kohen of the zera of Aaron is come with this army and he will do us no wrong.

15 So he spoke to them peacefully and swore to them, saying, we will harm neither you nor your chaverim.

16 Then they believed him: however he took sixty men and slew them in one yom, according to the words which he wrote,

17 The flesh of your kidushim have they cast out and their dahm have they shed around Yahrushalayim and there were none to bury them.

18 So the fear and dread of them fell upon all the people, who said, There is neither emet nor tzedakah in them; for they have broken the brit and oath that they made.

19 After this, Bacchides removed himself from Yahrushalayim and pitched his tents in Bezeth, where he sent and took many of the men who had forsaken him and certain of the people also and

when he had slain them, he cast them into the great pit.

20 Then he committed the country to Alcimus and left with him power to help him: so Bacchides went to the melech.

21 But Alcimus contended for the high kohanut.

22 And to him came all such as troubled the people, who, after they had gotten the erez of Yahudah into their power, did much hurt in Yisrael.

23 Now when Yahudah saw all the mischief that Alcimus and his company had done among the Yisraelites, even more than the goyim,

24 He went out into all the coasts of Yahudah all around and took vengeance on them that had revolted from him, so that they dared no more go forth into the country.

25 On the other side, when Alcimus saw that Yahudah and his company had gotten the upper hand and knew that he was not able to overcome their force, he went again to the melech and told all the worst of them that he could.

26 Then the melech sent Nicanor, one of his estimable princes, a man that bore deadly hate to Yisrael, with orders to destroy the people.

27 So Nicanor came to Yahrushalayim with a great force; and sent for Yahudah and his brothers deceitfully with friendly words, saying,

28 Let there be no battle between me and you; I will come with a few men, that I may see you in shalom.

29 He therefore came to Yahudah and they saluted one another peacefully. However the enemies were prepared to take away Yahudah by violence.

30 Which thing after it was known to Yahudah, namely, that he came to him with deceit, he was then very afraid of him and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Yahudah beside Caphar Shaloma:

32 Where there were slain of Nicanor's side about five thousand men and the rest fled into the city of Dawid.

33 After this Nicanor went up to Har Tzion and there came out of the Makom Kadosh certain of the kohanim and certain of the zechanim of the people, to salute him in shalom and to show him the burnt sacrifice that was offered for the melech.

34 But he mocked them and laughed at them and abused them shamefully and spoke proudly,

35 And swore in his wrath, saying, Unless Yahudah and his army be now delivered into my hands, if ever I come again in safety, I will burn up this bayit: and with that he went out in a great rage.

36 Then the kohanim entered in and stood before the altar and the Beit HaMikdash, weeping and saying,

37 You, O אֱלֹהֵינוּ, chose this bayit to be called by Your Name and to be a bayit of tefillah and petition for your people:

38 Be avenged of this man and his army and let them fall by the sword: remember their blasphemies and do not allow them not to continue any longer.

39 So Nicanor went out of Yahrushalayim and pitched his tents in Beth-Horon, where an army out of Syria met him.

40 But Yahudah pitched in Hadasa with three thousand men and there he made tefillah, saying,

41 O אֱלֹהֵינוּ, when they who were sent from the melech of the Assyrians blasphemed, Your Malach went out and smote one hundred eighty five thousand of them.

42 Even so destroy this army before us this yom, that the rest may know that he has spoken

blasphemously against Your Makom Kadosh and judge him according to his wickedness.

43 So the thirteenth yom of the twelfth chodesh the hosts joined battle: but Nicanor's army was discomfited and he himself was the first slain in the battle.

44 Now when Nicanor's army saw that he was slain, they cast away their weapons and fled.

45 Then they pursued after them a yom's journey, from Hadasa to Aza, sounding an alarm after them with their shofars.

46 Then they came forth out of all the towns of Yahudah all around and closed them in; so that they, turning back upon them who pursued them, were all slain with the sword and not one of them was left.

47 Afterwards they took the spoils and the prey and smote off Nicanor's head and his right hand, which he stretched out so proudly and brought them away and hung them up toward Yahrushalayim.

48 For this cause the people rejoiced greatly and they kept that yom as a yom of great gilah.

49 Moreover they ordained to keep it yearly, the thirteenth of the twelfth chodesh.

50 So the erez of Yahudah was in shalom for a little while.

8 Now Yahudah had heard of the Romans, that they were mighty and valiant men and such as would lovingly accept all that joined themselves to them and make a treaty of friendship with all that came to them;

2 And that they were men of great valor. It was told him also of their wars and noble acts which they had done among the Galatians and how they had conquered them and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered all the land, though it was very far from them; and the melechim also that came against them from the uttermost parts of the olam, until they had discomfited them and given them a great defeat, so that the rest gave them tribute every year:

5 Beside this, how they had discomfited in battle Philip and Perseus, melech of the Chittim, with others that lifted up themselves against them and had overcome them:

6 How also Antiochus the great melech of Asia, that came against them in battle, having one hundred and twenty elephants, with horsemen and chariots and a very great army, was shaken by them;

7 And how they took him alive and covenanted that he and such as reigned after him should pay a great tribute and give hostages and all that which was agreed upon,

8 And the country of India and Media and Lydia and of the wealthiest countries, which they took from him and gave to melech Eumenes:

9 Moreover how the Greeks had determined to come and destroy them;

10 And that they, having da'at of it sent against them a certain captain and fighting with them slew many of them and carried away captives their wives and their children and spoiled them and took possession of their lands and pulled down their strongholds and brought them to be their avadim until this yom:

11 It was told him besides, how they destroyed and brought under their dominion all other malchutim and islands that at any time resisted them;

12 But with their chaverim and such as relied upon them they kept friendship: and that they had conquered malchutim both far and near, so that all that heard of their name were afraid of them:

13 Also those that would help their malchut, would reign; and whom did not help, they displaced: so that they were greatly exalted:

14 Yet for all this none of them wore a keter or was clothed in purple, to be magnified thereby:

15 Moreover, how they had made for themselves a senate bayit, in which three hundred twenty men sat in council daily, consulting always for the people, so that they might be well governed:

16 And that they committed their government to one man every year, who ruled over all their country and that all were obedient to that one man and that there was neither envy nor division among them.

17 In consideration of these things, Yahudah chose Eupolemus, the son of Yochanan, the son of Accos and Yason the son of El-Azar and sent them to Rome, to make a treaty of friendship and a treaty with them,

18 And to ask them that they would take the yoke from them; for they saw that the malchut of the Greeks oppressed Yisrael with servitude.

19 They went therefore to Rome, which was a very great journey and came into the senate, where they spoke and said:

20 Yahudah Maccabee with his brothers and the people of the Yahudim, have sent us to you, to make a treaty and shalom with you and that we might be registered as your associates and chaverim.

21 So that matter pleased the Romans well.

22 And this is the copy of the letter which the senate wrote back again in tables of brass and sent to

Yahrushalayim, that there they might have a record of shalom and a treaty:

23 Tov success be to the Romans and to the people of the Yahudim, by sea and by land le-olam-va-ed: the sword also and enemy be far from them,

24 If there come first any war upon the Romans or any of their associates throughout all their dominion,

25 The people of the Yahudim shall help them, at the time that shall be appointed, with all their lev:

26 Neither shall they give anything to them that make war upon them, or aid them with provisions, weapons, money, or ships, as it has seemed tov to the Romans; but they shall keep their britot without taking anything from Rome's enemies.

27 In the same manner also, if war comes first upon the nation of the Yahudim, the Romans shall help them with all their lev, according to the time that shall be appointed for them:

28 Neither shall provisions be given to them that take part against them, or weapons, or money, or ships, as it has seemed tov to the Romans; but they shall keep their britot without deceit.

29 According to these articles did the Romans make a brit with the people of the Yahudim.

30 However if from now on the one party or the other shall think to to add or diminish anything, they may do it at their pleasures and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius does to the Yahudim, we have written to him, saying, Why have you made your yoke heavy upon our chaverim and associates, the Yahudim?

32 If therefore they complain anymore against you, we will do them justice and fight against you by sea and by land.

9 Furthermore, when Demetrius heard that Nicanor and his army were slain in battle, he sent Bacchides and Alcimus into the eretz of Yahudah the second time and with them the chief strength of his army:

2 Who went forth by the derech that leads to Galgala and pitched their tents before Masaloth, which is in Arbela and after they had won it, they slew many people.

3 Also the first chodesh of the hundred fifty second year they encamped before Yahrushalayim:

4 From where they moved and went to Berea, with twenty thousand footmen and two thousand horsemen.

5 Now Yahudah had pitched his tents at Eleasa and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great were very afraid; then many removed themselves out of the army, so that no more than eight hundred men remained.

7 When Yahudah therefore saw that his army slipped away and that the battle pressed upon him, he was very troubled in mind and much distressed, for he had no time to gather them together.

8 Nevertheless to them that remained he said, Let us arise and go up against our enemies, if by any means we may be able to fight with them.

9 But they discouraged him, saying, We shall never be able to: let us now rather save our lives and later we will return with our brothers to fight against them: for we are but few.

10 Then Yahudah said, אִי־אֵלֵינוּ forbid that I should do this thing, to flee away from them: if our time is come, let us die manfully for our brothers and let us not stain our esteem.

11 With that the army of Bacchides moved out of their tents and stood over against them, their horsemen being divided into two troops and their slingers and archers going before the army and they that marched at the front were all mighty men.

12 As for Bacchides, he was in the right wing: so the army drew near on two fronts and sounded their trumpets.

13 Those also of Yahudah's side, even they sounded their shofars, so that the earth shook at the noise of the armies and the battle continued from boker till lyla.

14 Now when Yahudah perceived that Bacchides and the strength of his army were on the right side, he took with him all the strongest men,

15 Who overcame the right wing and pursued them to the har Azotus.

16 But when those of the left wing saw that those of the right wing were overcome, they came upon Yahudah and those that were with him hard from behind:

17 So that there was a hard battle and many were slain on both parts.

18 Yahudah also was killed and the remnant fled.

19 Then Yahunatan and Shimon took Yahudah their brother and buried him in the sepulcher of his ahvot in Modin.

20 Moreover they mourned him and all Yisrael made great lamentations for him and mourned many yamim, saying,

21 How is the valiant man fallen, who delivered Yisrael.

22 As for the other things concerning Yahudah and his wars and the noble acts which he did and his greatness, they are not all written: for they were very many.

23 Now after the death of Yahudah, the wicked began to put forth their presence in all the coasts of Yisrael and there rose up all such as worked iniquity.

24 In those yamim also was there a very great famine, the reason country revolted and went with the wicked men.

25 Then Bacchides chose the wicked men and made them masters of the country.

26 And they searched for Yahudah's chaverim and brought them to Bacchides, who took vengeance on them and used them spitefully.

27 So was there a great affliction in Yisrael, the like of which was not seen since the time that a navi was absent among them.

28 For this cause all Yahudah's chaverim came together and said to Yahunatan,

29 Since your brother Yahudah died, we have no man like him to go forth against our enemies and Bacchides and against those of our nation who are adversaries to us.

30 Now therefore we have chosen you this yom to be our sar and captain in his place, that you may fight our battles.

31 Upon this Yahunatan took the governance upon him at that time and rose up instead of his brother Yahudah.

32 But when Bacchides got da'at of it, he sought to slay him

33 Then Yahunatan and Shimon his brother and all that were with him, perceiving that, fled into the midbar of Tekoa and pitched their tents by the mayim of the pool Asphar.

34 Which when Bacchides understood that, he came near to the Yarden with all his army upon the Shabbat yom.

35 Now Yahunatan had sent his brother Yochanan, a captain of the people, to ask his chaverim the Navathites, that they might leave with them their baggage, which was much.

36 But the children of Yambri came out of Medeva and took Yochanan and all that he had and went to their derech with it.

37 After this came word to Yahunatan and Shimon his brother, that the children of Yambri made a great marriage and were bringing the bride from Nadabatha with a great procession, as being the daughter of one of the great princes of Kanaan.

38 Therefore they remembered Yochanan their brother and went up and hid themselves under cover of the har:

39 Where they lifted up their eyes and looked and, behold, there was much ado and great carriage: and the bridegroom came forth and his chaverim and brothers, to meet them with drums and instruments of music and many weapons.

40 Then Yahunatan and they that were with him rose up against them from the place where they lay in ambush and made a slaughter of them, as many fell down dead and the remnant fled into the har and they took all their spoils.

41 So was the marriage turned into mourning and the noise of their melody into lamentation.

42 So when they had avenged fully the dahm of their brother, they turned again to the marsh of the Yarden.

43 Now when Bacchides heard of it, he came on the Shabbat yom to the banks of Yarden with great power.

44 Then Yahunatan said to his company, Let us go up now and fight for our lives, for it stands not with us this yom, as in time past:

45 For, behold, the battle is before us and behind us and the mayim of the Yarden on this side and that side, the marsh likewise and wood, neither is there any place for us to turn aside.

46 So cry out now to the shamayim, that you may be delivered from the hand of your enemies.

47 With that they joined battle and Yahunatan stretched forth his hand to smite Bacchides but he turned back from him.

48 Then Yahunatan and they that were with him leaped into the Yarden and swam over to the other bank: however the others passed not over the Yarden to them.

49 So there were slain of Bacchides' army that yom about a thousand men.

50 Afterward Bacchides returned to Yahrushalayim and repaired the strong cites in Yahudah; the fort in Yericho and Ammaus and Beth-Horon and Bethel and Thamnatha, Pharathoni and Taphon, these did he strengthen with high walls, with gates and with bars.

51 And in them he set a garrison, that they might work malice upon Yisrael.

52 He fortified also the city Beth-Sura and Aza and the tower and put forces in them and provision.

53 Besides, he took the chief men's sons in the country for hostages and put them into the tower at Yahrushalayim to be kept.

54 Moreover, in the hundred fifty third year, in the second chodesh, Alcimus commanded that the wall of the inner court of the Makom Kadosh should be pulled down; he pulled down also the works of the neviim

55 And as he began to pull things down, even at that time was Alcimus plagued and his enterprises hindered: for his mouth was stopped and he was

taken with a palsy, so that he could no more speak anything, nor give orders concerning his bayit.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the melech: then the erez of Yahudah was in shalom two years.

58 Then all the wicked men held a council, saying, Behold, Yahunatan and his company are at ease and dwell without any cares: now therefore we will bring Bacchides here, who shall take them all in one lyla.

59 So they went and consulted with him.

60 Then he moved and came with a great army and sent letters secretly to his adherents in Yahudah, that they should take Yahunatan and those who were with him: however they could not because their counsel was known to them.

61 So they took of the men of the country who were authors of that mischief, about fifty persons and slew them.

62 Afterward Yahunatan and Shimon and they that were with him, got away to Beth Basi, which is in the midbar and they repaired the ruins of it and made it strong.

63 Which thing when Bacchides knew, he gathered together all his army and sent word to them that were of Yahudah.

64 Then he went and laid siege against Beth Basi; and they fought against it for a long season and made engines of war.

65 But Yahunatan left his brother Shimon in the city and went forth himself into the country along with some others.

66 And he smote Odonarkes and his brothers and the children of Phasiron in their tents.

67 And when he began to smite them and came up with his forces, Shimon and his company went out of the city and burned up the engines of war,
68 And fought against Bacchides, who was overcome by them and they afflicted him heavily: for his counsel and labor was in vain.

69 So he was very angry at the wicked men that gave him counsel to come into the country, so he slew many of them and purposed to return into his own country.

70 Then when Yahunatan had da'at of it, he sent ambassadors to him, to make shalom with him and deliver the prisoners.

71 Which thing he accepted and did according to his demands and swore to him that he would never do him harm all the yamim of his chayim.

72 When therefore he had restored to him the prisoners that he had taken before out of eretz Yahudah, he returned and went his derech into his own land, neither did he come anymore into their borders.

73 So the sword ceased from Yisrael: but Yahunatan dwelt at Machmas and began to govern the people; and he destroyed the wicked men out of Yisrael.

10 In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him and he reigned there,

2 Now when melech Demetrius heard of it, he gathered together an exceeding great army and went forth against him to fight.

3 Moreover Demetrius sent letters to Yahunatan with loving words, as he magnified him.

4 For said he, Let us first make shalom with him, before he joins with Alexander against us:

5 Otherwise he will remember all the evils that we have done against him and against his brothers and his people.

6 So he gave him authority to gather together an army and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered to him.

7 Then came Yahunatan to Yahrushalayim and read the letters in the audience of all the people and of them that were in the tower:

8 Who were very afraid, when they heard that the melech had given him authority to gather together an army.

9 Then they of the tower delivered their hostages to Yahunatan and he delivered them to their parents.

10 When this was done, Yahunatan settled himself in Yahrushalayim and began to build and repair the city.

11 And he commanded the workmen to build the walls and Har Tzion all around with square stones for fortification; and they did so.

12 Then the gerim who were in the fortresses which Bacchides had built fled away;

13 So that every man left his place and went into his own country.

14 Only at Beth Sura certain of those that had forsaken The Torah and the mitzvoth remained still: for it was their place of refuge.

15 Now when melech Alexander had heard what promises Demetrius had sent to Yahunatan: when also it was told him of the battles and noble acts which he and his brothers had done and of the pains that they had endured,

16 He said, Shall we find such another noble man? Now therefore we will make him our chaver and associate.

17 Upon this he wrote a letter and sent it to him, according to these words, saying,

18 Melech Alexander to his brother Yahunatan sends greeting:

19 We have heard of you that you are a man of great power and fitting to be our chaver.

20 So now this yom we ordain you to be the Kohen HaGadol of your nation and to be called the melech's chaver; (and with it he sent him a purple robe and a keter of gold) and require you to take our side and keep friendship with us.

21 So in the seventh chodesh of the hundred sixtieth year, at Chag Sukkot, Yahunatan put on the set apart robe and gathered together forces and provided much armor.

22 Then when Demetrius heard this, he was very sorry and said,

23 What have we done, that Alexander has prevented us in making friendship with the Yahudim to strengthen himself?

24 I also will write to them words of encouragement and promise them esteem and gifts, that I may have their aid.

25 So he sent greetings to this effect: Melech Demetrius to the people of the Yahudim sends greeting:

26 Seeing that you have kept brit with us and continued in our friendship, not joining yourselves with our enemies, we have heard of it and are in simcha.

27 So now continue to be faithful to us and we will well recompense you for the things you do in our behalf,

28 And will grant you many immunities and give you rewards.

29 And now do I free you and for your sake I release all the Yahudim from tributes and from the customs of salt and from keter taxes,

30 And from that which pertains regarding direct taxes to me, to receive, the third part or the zera and the half of the fruit of the eytzim, I release it from this yom forth, so that they shall not be taken from eretz Yahudah, nor from the three governments, including the lands of Samaria and Galil, from this yom forth and le-olam-va-ed.

31 Let Yahrushalayim also be set apart and free, with the borders of it, both from ma'aser and taxes.

32 And as for the tower which is at Yahrushalayim, I yield up authority over it and give it to the Kohen HaGadol, that he may set in it, such men as he shall choose to oversee it.

33 Moreover I freely set at liberty everyone of the Yahudim who were carried captive out of the eretz of Yahudah into any part of my malchut and I will that all my officers return to you even from their cattle.

34 Furthermore I will that all the moadem and Shabbats and Chodeshim, and solemn yamim and the three yamim before the moed and the three yamim after the moed, shall be for freedom for all the Yahudim in my realm.

35 Also no man shall have authority to meddle with or to molest any of them in any matter.

36 I will further, that there be enrolled among the melech's forces about thirty thousand men of the Yahudim, to whom pay shall be given, as in all other melech's forces.

37 And from them some shall be placed in the melech's strongholds, of whom also some shall be set over the affairs of the malchut, which are of trust: and I will that their overseers and governors be from their own people and that they live after

their own Torot, even as the melech has commanded in eretz Yahudah.

38 And concerning the three governments that are added to Yahudah from the country of Samaria, let them be joined with Yahudah, that they may be reckoned to be echad in Yisrael, not bound to obey any other authority other than the Kohen HaGadol's.

39 As for Ptolemais and his land, I give it as a free gift to the Makom Kadosh at Yahrushalayim for the necessary expenses of the Makom Kadosh.

40 Moreover I give every year fifteen thousand shekels of silver out of the melech's accounts from the places mentioned.

41 And all the extra, which the officers paid not in former times, from now on it shall be given toward the works of the Beit HaMikdash.

42 And beside this, the five thousand shekels of silver, which they took from the Beit HaMikdash out of the accounts year by year, even those things shall be released because they belong to the kohanim that serve there.

43 And whoever they are who flee to the Beit HaMikdash at Yahrushalayim, or be within those boundaries, being indebted to the melech, or for any other matter, let them be at liberty with all that they have in my realm.

44 For the building also and repairing of the works of the Makom Kadosh, expenses shall be given from the melech's accounts.

45 Yes and for the building of the walls of Yahrushalayim and the fortifying of it all around, expenses shall be given out of the melech's accounts, along with the building of the walls in Yahudah.

46 Now when Yahunatan and the people heard these words, they gave no credence to them, nor received them because they remembered the great

evil that he had done in Yisrael; for he had afflicted them very harshly.

47 But with Alexander they were well pleased because he was the first that sought emet shalom with them and they were always associates with him.

48 Then melech Alexander gathered great forces and camped over against Demetrius.

49 And after the two melechim had joined the battle, Demetrius' army fled: but Alexander followed after him and prevailed against them.

50 And he continued the battle very vigorously until the shemesh went down: and that yom Demetrius was slain.

51 Afterwards Alexander sent ambassadors to Ptolemy melech of Mitzrayim with a message to this effect:

52 Because I have come again to my realm and am set in the kesay of my ahvot and have gotten the dominion and overthrown Demetrius and recovered our country;

53 For after I had joined battle against him, both he and his army were defeated by us, so that we sit in the kesay of his malchut:

54 Now therefore let us make a treaty of friendship together and give me now your daughter to be my isha: and I will be your son in law and will give both you and her great dignity.

55 Then Ptolemy the melech answered, saying, Simcha is the yom in which you returned to the eretz of your ahvot and sat in the kesay of their malchut.

56 And now will I do to you as you have written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to you according to your desire.

57 So Ptolemy went out of Mitzrayim with his daughter Cleopatra and they came to Ptolemais in the hundred and sixty second year:

58 Alexander met him and Ptolemy gave him his daughter Cleopatra and celebrated her marriage at Ptolemais with great kavod, as the manner of melechim is.

59 Now melech Alexander had written to Yahunatan, that he should come and meet him.

60 Who then went with esteem to Ptolemais, where he met the two melechim and gave them and their chaverim silver and gold and many presents and found chen in their sight.

61 At that time certain pestilent fellows of Yisrael, men of a wicked chayim, assembled themselves against him, to accuse him: but the melech would not hear them.

62 Yes and more than that, the melech commanded to take off his garments and clothe him in purple: and they did so.

63 And he made him sit by himself and said into his princes, Go with him into the midst of the city and make proclamation, that no man complain against him in any matter and that no man trouble him for any reason.

64 Now when his accusers saw that he was esteemed according to the proclamation and clothed in purple, they fled away.

65 So the melech esteemed him and appointed him among his chief chaverim and made him a sar and partaker of his dominion.

66 Afterward Yahunatan returned to Yahrushalayim with shalom and gilah.

67 Furthermore in the hundred sixty fifth year came Demetrius ben Demetrius out of Crete into the land of his ahvot:

68 Then when melech Alexander heard of it, he was very concerned and returned to Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great army and camped in Yamnia and sent to Yahunatan the Kohen HaGadol, saying,

70 You alone lift up yourself against us and I am laughed at and scorned and reproached because of you: and why do you flaunt your power against us in the mountains?

71 Now therefore, if you trust in your own strength, come down to us in the plains and there let us try the matter together: for with me is the power of all the cities.

72 Ask and learn who we are and they shall tell you that you cannot fight successfully in their own land.

73 So now you shall not be able to withstand the horsemen and so great a power in the plains, where there is neither stone nor flint, nor any place to flee.

74 So when Yahunatan heard these words of Apollonius, he was moved in his mind and choosing ten thousand men he went out of Yahrushalayim, where Shimon his brother met him to help him.

75 And he pitched his tents against Yaffa: but; they of Yaffa shut him out of the city because Apollonius had a garrison there.

76 Then Yahunatan laid siege against it and so they of the city let him in for fear: and so Yahunatan won Yaffa.

77 So then when Apollonius heard it, he took three thousand horsemen with a great army of footmen and went to Azotus, as one that journeyed and from there went forth into the plains because he had a great number of horsemen in whom he put his trust.

78 Then Yahunatan followed after him to Azotus, where the armies joined in battle.

79 Now Apollonius had left a thousand horsemen in ambush.

80 And Yahunatan knew that there was an ambush behind him; for they had compassed in his army and cast darts at the people, from boker till evening.

81 But the people stood still, as Yahunatan had commanded them: and so the enemies' horses were tired.

82 Then brought Shimon forth his army and set them against the footmen (for the horsemen were gone) who were defeated by him and fled.

83 The horsemen also, being scattered in the field, fled to Azotus and went into Beth Dagon, their idol's temple, for safety.

84 But Yahunatan set fire on Azotus and the cities around it and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 So there were burned and slain with the sword about eight thousand men.

86 And from there Yahunatan moved his army and camped against Ashkelon, where the men of the city came forth and met him with great esteem.

87 After this returned Yahunatan and his army to Yahrushalayim, having the spoils.

88 Now when melech Alexander heard these things, he esteemed Yahunatan even more.

89 And sent him a buckle of gold, given to such as are of the melech's own dahm: he gave him also the land of Acharon, with the borders of it, as a possession.

11 And the melech of Mitzrayim gathered together a great army, like the sand that lies upon the sea shore and many ships and went about through deceit to get Alexander's malchut and join it to his own.

2 Whereupon he took his journey into Spain in peaceful manner, so that those of the cities opened up to him and met him: for melech Alexander had commanded them to do so because he was his brother in law.

3 Now as Ptolemy entered into the cities, he set in everyone of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they showed him the temple of Dagon that was burnt and Azotus and the suburbs of it that were destroyed and the bodies that were cast abroad and those that he had burnt in the battle; for they had made heaps of them by the derech where he should pass.

5 Also they told the melech all that Yahunatan had done, to the intent that he might blame him: but the melech held his shalom.

6 Then Yahunatan met the melech with great esteem at Yaffa, where they saluted one another and lodged.

7 Afterward Yahunatan, when he had gone with the melech to the river called Eleutherus, returned again to Yahrushalayim.

8 Melech Ptolemy therefore, having gotten the dominion of the cities by the sea to Seleukia upon the sea coast, imagined wicked thoughts against Alexander.

9 Then he sent ambassadors to melech Demetrius, saying, Come, let us make a brit between us and I will give you my daughter whom Alexander has and you shall reign in your abba's malchut:

10 For I repent that I gave my daughter to him, for he sought to slay me.

11 So he slandered him because he desired his malchut.

12 So he took his daughter from him and gave her to Demetrius and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemy entered into Antioch, where he set two crowns upon his head, the keter of Asia and of Mitzrayim.

14 In that same time was melech Alexander in Kilikia because those that dwelt in those parts had revolted against him.

15 But when Alexander heard of this, he came to war against Kilikia: where suddenly melech Ptolemy brought forth his army and met him with a mighty power and put him to flight.

16 So Alexander fled into Arabia there to be defended; but melech Ptolemy was exalted:

17 For Zabdiel the Arabian took off Alexander's head and sent it to Ptolemy.

18 Melech Ptolemy also died the third yom after that and they that were in the strongholds were slain by each other.

19 By this means Demetrius reigned in the hundred and sixty seventh year.

20 At the same time Yahunatan gathered together them that were in Yahudah to take the tower that was in Yahrushalayim: and he made many engines of war for it.

21 Then came wicked persons, who hated their own people, went to the melech and told him that Yahunatan besieged the tower,

22 So when he heard it, he was angry and immediately moved and came to Ptolemis and wrote to Yahunatan, that he should not lay siege to the tower but come and speak with him at Ptolemis in great haste.

23 Nevertheless Yahunatan, when he heard this, commanded to besiege it still: and he chose certain of the zechanim of Yisrael and the kohanim and put himself in peril;

24 And took silver and gold and raiment and diverse presents and went to Ptolemis to the melech, where he found chen in his sight.

25 And though certain wicked men of the people of Yisrael had made complaints against him,

26 Yet the melech treated him as his predecessors had done before and promoted him in the sight of all his chaverim,

27 And confirmed him in the high kohanut and in all the esteem that he had before and gave him preeminence among his chief chaverim.

28 Then Yahunatan desired the melech, that he would make Yahudah free from taxes, also the three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the melech consented and wrote letters to Yahunatan of all these things after this manner:

30 Melech Demetrius to his brother Yahunatan and to the nation of the Yahudim, greetings:

31 We send you here a copy of the letter which we did write to our cousin Lasthenes concerning you, that you might see it.

32 Melech Demetrius to his abba Lasthenes greetings:

33 We are determined to do tov to the people of the Yahudim, who are our chaverim and keep britot with us because of their tov will towards us.

34 So we have ratified to them the borders of Yahudah, with the three governments of Apherema and Lydda and Ramathayim, that are added to Yahudah from the country of Samaria and all things pertaining to them, for all such as do sacrifice in Yahrushalayim, instead of the payments, which the melech received from them previously yearly, out of the fruits of the eretz and of the eytzim.

35 And as for the other things that belong to us, of the ma'aser and fees pertaining to us, such as the

saltpits and the keter taxes, which are due to us, we discharge them all for their relief.

36 And nothing shall be revoked from this order le-
olam-va-ed.

37 Now see that you make a copy of these things and let it be delivered to Yahunatan and set upon the set apart har in a conspicuous place.

38 After this, when melech Demetrius saw that erez Yahudah was quiet before him and that no resistance was made against him, he sent away all his forces, everyone to his own place, except certain groups of strangers, whom he had gathered from the isles of the goyim: so all the forces of his ahvot hated him.

39 Moreover there was Tryphon, that had been of Alexander's rule before, who, seeing that all the army murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus the young son of Alexander,

40 And pressured him to deliver him this young Antiochus, that he might reign in his abba's place: he told him therefore all that Demetrius had done and how his men of war were at enmity with him and there he remained a long season.

41 In the meantime Yahunatan sent to melech Demetrius, that he would cast those of the tower out of Yahrushalayim and those also in the fortresses: for they fought against Yisrael.

42 So Demetrius sent to Yahunatan, saying, I will not only do this for you and your people but I will greatly esteem you and your nation in the future.

43 Now therefore you shall do well, if you send me men to help me; for all my forces have gone from me.

44 Upon this Yahunatan sent him three thousand strong men to Antioch: and when they came to the

melech, the melech was very glad about their coming.

45 However they that were of the city gathered themselves together into the midst of the city, the number was a hundred twenty thousand men and would have slain the melech.

46 So the melech fled into the court but they of the city kept the passages of the city and began to fight.

47 Then the melech called to the Yahudim for help, who came to him all at once and dispersing themselves throughout the city slew that yom in the city one hundred thousand.

48 Also they set fire to the city and got many spoils that yom and delivered the melech.

49 So when those of the city saw that the Yahudim had taken the city as they did, their courage was abated: so they made supplication to the melech and cried, saying,

50 Grant us shalom and let the Yahudim cease from assaulting us and the city.

51 With that they cast away their weapons and made shalom; and the Yahudim were esteemed in the sight of the melech and in the sight of all that were in his malchut; and they returned to Yahrushalayim, having great spoils.

52 So melech Demetrius sat on the kesay of his malchut and eretz Yahudah was quiet before him.

53 Nevertheless he broke his promises and estranged himself from Yahunatan, neither rewarded him according to the benefits which he had received from him but troubled him very harshly.

54 After this returned Tryphon and with him the young child Antiochus, who reigned and was crowned.

55 Then there gathered to him all the men of war, whom Demetrius had put away and they fought against Demetrius, who turned his back and fled.

56 Moreover Tryphon took the elephants and won Antioch.

57 At that time young Antiochus wrote to Yahunatan, saying, I confirm you in the high kohanut and appoint you ruler over the four governments and to be one of the melech's chaverim.

58 Then he sent him golden vessels to be served in and gave him freedom to drink in gold cups and to be clothed in purple and to wear a golden buckle.

59 His brother Shimon also he made captain from the place called The Ladder of Tyrus, until the borders of Mitzrayim.

60 Then Yahunatan went forth and passed through the cities beyond the mayim and all the forces of Syria gathered themselves to him to help him: and when he came to Ashkelon, those of the city met him with esteem.

61 From there he went to Aza but they of Aza shut him out; so he laid siege to it and burned the suburbs of it with fire and spoiled them.

62 Afterward, when they of Aza made supplication to Yahunatan, he made shalom with them and took the sons of their rulers for hostages and sent them to Yahrushalayim and passed through the country to Damascus.

63 Now when Yahunatan heard that Demetrius' princes were come to Cades, which is in Galil, with a great power, purposing to remove him out of the country,

64 He went to meet them and left Shimon his brother in the country.

65 Then Shimon encamped against Beth Sura and fought against it a long time and closed it:

66 But they desired to have shalom with him, which he granted them and then put them out from there and took the city and set a garrison in it.

67 As for Yahunatan and his army, they pitched at the mayim of Gennesar, from where in the boker they went to the plain of Nasor.

68 And, behold, the army of gerim met them in the plain, who, having laid men in ambush for him in the mountains, came over against him.

69 So when they that lay in ambush rose out of their places and joined the battle, all that were of Yahunatan's side fled;

70 So that there was not one of them left, except Mattiyahu the son of Avshalom and Yahudah the son of Calphi, the captains of the army.

71 Then Yahunatan tore his clothes and cast the dust upon his head and made tefillah.

72 Afterwards returning again to the battle, he put them to flight and so they ran away.

73 Now when his own men that had fled saw this, they returned again to him and with him pursued them to Cades, even to their own tents and there they camped.

74 So there were slain of the goyim that yom about three thousand men: but Yahunatan returned to Yahrushalayim.

12 Now when Yahunatan saw that the time was right, he chose certain men and sent them to Rome, to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lakedemonians and to other places, for the same purpose.

3 So they went to Rome and entered into the senate and said, Yahunatan the Kohen HaGadol and the people of the Yahudim, sent us to you, so that you

should renew the friendship and treaty, which you had with them as in former times.

4 Upon this the Romans gave them letters to the governors of every place that they should bring them into eretz Yahudah peacefully.

5 And this is the copy of the letters which Yahunatan wrote to the Lakedemonians:

6 Yahunatan the Kohen HaGadol and the zechanim of the nation and the kohanim and the other of the Yahudim, to the Lakedemonians their brothers sends greetings:

7 There were letters sent in times past to Oniyah the Kohen HaGadol from Daryawesh, who reigned then among you, to signify that you are our brothers, as the copy here underwritten specifies.

8 At which time Oniyah entreated the ambassador that was sent with esteem and received the letters, in which declaration was made of the treaty and friendship.

9 Therefore we also, although we need none of these things, since we have the set apart scrolls of the Ketuvim in our hands to comfort us,

10 Have nevertheless attempted to send to you for the renewing of brotherhood and friendship, lest we should become strangers to you altogether: for a long time has passed since you contacted us.

11 We therefore at all times without ceasing, both in our moadem and other convenient yamim, remember you in the sacrifices which we offer and in our tefillot, as it is right to think upon our brothers:

12 And we are glad for your esteem.

13 As for ourselves, we have had great troubles and wars on every side, as the melechim that surround us have fought against us.

14 However we would not be troublesome to you, nor to others of our associates and chaverim in these wars:

15 For we have help from the shamayim that comforts us, so that we are delivered from our enemies and our enemies are brought under our foot.

16 For this cause we chose Numenius the son of Antiochus and Antipater the son of Yason and sent them to the Romans, to renew the friendship that we had with them and the former treaty.

17 We commanded them also to go to you and to salute and to deliver you our letters concerning the renewing of our brotherhood.

18 So now you shall do well to give us an answer.

19 And this is the copy of the letters which Oniars sent.

20 Areus melech of the Lakedemonians to Oniyah the Kohen HaGadol, greeting:

21 It is found in writings, that the Lakedemonians and Yahudim are brothers and that they are both of the zera of Avraham:

22 Now therefore, since this is come to our da'at, you shall do well to write to us of your prosperity.

23 We do write back again to you, that your cattle and goods are ours and ours are yours. We therefore order our ambassadors to make reports to you accordingly.

24 Now when Yahunatan heard that Demebius' princes were come to fight against him with a greater army than before,

25 He moved from Yahrushalayim and met them in the land of Amathis: for he gave them no permission to enter his country.

26 He sent spies also to their tents, who came again and told him that they were appointed to come upon them in the lyla season.

27 Therefore, as soon as the shemesh was down, Yahunatan commanded his men to watch and to have ready arms, that all the lyla long they might be

ready to fight: also he sent forth spies around their army.

28 But when the adversaries heard that Yahunatan and his men were ready for battle, they feared and trembled in their levavot and they kindled fires in their camp.

29 However Yahunatan and his company knew it not until the boker: for they saw the lights burning.

30 Then Yahunatan pursued after them but overtook them not: for they had gone over the river Eleutherus.

31 So Yahunatan turned to the Arabians, who were called Zabadeans and smote them and took their spoils.

32 And moving from there, he came to Damascus and so passed through all that country,

33 Shimon also went forth and passed through the country to Ashkelon and from there he turned aside to Yaffa and won it.

34 For he had heard that they would deliver the area to them that took Demetrius' part; so he set a garrison there to keep it.

35 After this came Yahunatan home again and calling the zechanim of the people together, he consulted with them about building strongholds in Yahudah,

36 And making the walls of Yahrushalayim higher and raising a great har between the tower and the city, to separate it from the city, so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, since part of the wall toward the brook on the east side had fallen down and they repaired that which was called Caphenatha.

38 Shimon also set up Adida in Sephela and made it strong with gates and bars.

39 Now Tryphon went about to get the malchut of Asia and to kill Antiochus the melech, that he might set the keter upon his own head.

40 However he was afraid that Yahunatan would not allow him and that he would fight against him; so he sought a means how to take Yahunatan, that he might kill him. So he moved and came to Beth Shean.

41 Then Yahunatan went out to meet him with forty thousand men chosen for the battle and came to Beth-She'an.

42 Now when Tryphon saw Yahunatan came with so great a force, he dared not stretch his hand against him;

43 But received him with esteem and commended him to all his chaverim and gave him gifts and commanded his men of war to be as obedient to him, as to himself.

44 To Yahunatan also he said, Why have you brought all this people to so great a trouble, seeing there is no war between us?

45 Therefore send them now home again and choose a few men to wait on you and come with me to Ptolemais, for I will give it you and the rest of the strongholds and forces and all that I have any authority over: as for me, I will return and depart: for this is the cause of my coming.

46 So Yahunatan believing him did as he asked him and sent away his army, who went into eretz Yahudah.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galil and one thousand went with him.

48 Now as soon as Yahunatan entered into Ptolemais, they of Ptolemais shut the gates and took him and all them that came with him they slew with the sword.

49 Then sent Tryphon an army of footmen and horsemen into Galil and into the great plains, to destroy all of Yahunatan's company.

50 But when they knew that Yahunatan and they that were with him were taken or slain, they encouraged one another; and went close together, prepared to fight.

51 They therefore that followed them, perceiving that they were ready to fight for their lives, turned back again.

52 Then they all came into the eretz of Yahudah peacefully and there they mourned that Yahunatan was taken prisoner and them that were with him were slain and they were very afraid; so all Yisrael made great lamentation.

53 Then all the goyim that were all around them sought to destroy them: for said they, They have no captain, nor anyone to help them: now therefore let us make war upon them and take away their memory from among men.

13 Now when Shimon heard that Tryphon had gathered together a great army to invade eretz Yahudah and destroy it,

2 And saw that the people were in great trembling and fear, he went up to Yahrushalayim and gathered the people together,

3 And gave them great exhortation, saying, You yourselves know what great things I, my brothers and my abba's bayit have done for the Torot and the Makom Kadosh, the battles also and troubles which we have seen.

4 For that reason all my brothers are slain or captives for Yisrael's sake and I am left alone.

5 Now therefore be it far from me, that I should spare my own chayim in any time of trouble: for I am no better than my brothers.

6 So for sure I will avenge my nation and the Makom Kadosh and our wives and our children: for all the goyim are gathered to destroy us solely out of hatred.

7 Now as soon as the people heard these words, their ruach revived.

8 And they answered with a loud voice, saying, You shall be our leader instead of Yahudah and Yahunatan your brother.

9 Fight you our battles and whatever you command us, that will we do.

10 So then he gathered together all the men of war and made haste to finish the walls of Yahrushalayim and he fortified it all around.

11 Also he sent Yahunatan the son of Avshalom and with him a large army, to Yaffa, who cast out them who were there and remained there in it.

12 So Tryphon moved from Ptolemais with a great power to invade eretz Yahudah and Yahunatan was with him as a hostage.

13 But Shimon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Shimon was raised up instead of his brother Yahunatan and desired to battle with him, he sent messengers to him, saying,

15 Seeing that we have your brother Yahunatan captive, it is for money that he owed the melech's treasury, concerning the business that was committed to him.

16 So now send a hundred talents of silver and two of his sons for hostages, that when he is set free he may not revolt against us and we will let him go.

17 Then Shimon, although he perceived that they spoke deceitfully to him, yet he sent the money and the children, lest the people of Yisrael should hate him:

18 Who might have said, Because I sent him not the money and the children, therefore is Yahunatan dead.

19 So he sent them the children and the hundred talents: however Tryphon deceived him and neither would he let Yahunatan go.

20 And after this came Tryphon to invade eretz Yahudah and destroy it, going around by the derech that leads to Adora: but Shimon and his army marched against him in every place, everywhere he went.

21 Now they that were in the tower sent messengers to Tryphon, to hurry to them by the midbar and send them provisions.

22 So Tryphon made ready all his horsemen to come that lyla: but there fell lots of snow, so he came not. So he departed and came into the country of Gilad.

23 And when he came near to Bascama he slew Yahunatan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Shimon and took the bones of Yahunatan his brother and buried them in Modin, the city of his ahvot.

26 And all Yisrael made great lamentation for him and mourned for him many yamim.

27 Shimon also built a monument upon the sepulcher of his abba and his brothers and raised it high to be seen by all around.

28 Moreover he set up seven markers, next to one another, for his abba and his emma and his four brothers.

29 And in these he made devices, in which he set great pillars and upon the pillars he set all their armor for a perpetual memory and near the armor

ships, that they might be seen by all that sail on the sea.

30 This is the sepulcher which he made at Modin and it stands yet to this yom.

31 Now Tryphon dealt deceitfully with the young melech Antiochus and slew him.

32 And he reigned in his place and crowned himself melech of Asia and brought great calamity upon eretz Yahudah.

33 Then Shimon built up the strongholds in Yahudah and fenced them about with high towers and great walls and gates and bars and laid up provisions in it.

34 Moreover Shimon chose men and sent them to melech Demetrius, so that he should give Yahudah immunity because all that Tryphon did was to spoil.

35 To whom melech Demetrius answered and wrote after this manner:

36 Melech Demetrius to Shimon the Kohen HaGadol and chaver of melechim and also to the zechanim and nation of the Yahudim, I send greetings:

37 The golden keter and the scarlet robe, which you sent to us, we have received: and we are ready to make steadfast shalom with you, yes and to write to our officers, to confirm the immunities which we have granted.

38 And whatever past britot we have made with you shall stand; and the strongholds, which you have built, shall be your own.

39 As for any oversight or fault committed up to this yom, we forgive it and the keter tax also, which you owe us: and if there were any other taxes paid in Yahrushalayim, it shall no more be paid.

40 And look for those that are fit among you to be in our court and let them be enrolled and let there be shalom between us.

41 So the yoke of the goyim was taken away from Yisrael in the hundred seventieth year.

42 Then the people of Yisrael began to write in their instruments and contracts in the first year of Shimon the Kohen HaGadol, the governor and leader of the Yahudim.

43 In those yamim Shimon camped against Aza and besieged it all around; he made also an engine of war and set it by the city and battered a certain tower and took it.

44 And they that were in the engine leaped into the city; then there was a great uproar in the city:

45 Then the people of the city tore their clothes and climbed upon the walls with their wives and children and cried with a loud voice, beseeching Shimon to grant them shalom.

46 And they said, Deal not with us according to our wickedness but according to your rachamim.

47 So Shimon was appeased and fought no more against them but put them out of the city and cleansed the houses where the idols were and so entered into it with shirim and hodu.

48 Yes, he put all uncleanness out of it and placed such men there as would keep The Torah and made it stronger than it was before and built in it a dwelling place for himself.

49 They also of the tower in Yahrushalayim were kept so strictly that they could neither come forth nor go into the country, nor buy nor sell: so they were in great distress for want of provisions and a great number of them perished through famine.

50 Then they cried to Shimon, begging him to be echad with them: which thing he granted them; and when he had put them out from there, he cleansed the tower from pollutions:

51 And entered into it on the twenty third yom of the second chodesh in the hundred seventy first year,

with hodu and branches of palm eytzim and with harps and cymbals and with viols and hymns and shirim: because there was destroyed a great enemy out of Yisrael.

52 He ordained also that that yom should be kept every year with gilah. Moreover the hill of the Beit HaMikdash that was by the tower he made stronger than it was and there he dwelt himself with his company.

53 And when Shimon saw that Yochanan his son was a valiant man, he made him captain of all the hosts; and he dwelt in Aza.

14 Now in the hundred and seventy second year melech Demetrius gathered his forces together and went into Media to get help to fight against Tryphon.
2 But when Arsaces, the melech of Persia and Media, heard that Demetrius had entered within his borders, he sent one of his princes to take him alive:
3 Who went and smote the army of Demetrius and took him and brought him to Arsaces, by whom he was put in prison.
4 As for erez Yahudah, that was quiet all the yamim of Shimon; for he sought the tov of his nation in such a manner that his authority and esteem always pleased them well.
5 And as he was esteemed in all his acts, so in this, that he took Yaffa for a haven and made it an entrance to the isles of the sea,
6 And enlarged the borders of his nation and recovered the country,
7 And gathered together a great number of captives and had the dominion of Aza and Beth Sura and the tower, out which he took all that was unclean, neither was there anyone that resisted him.

8 Then they tilled their ground in shalom and the eretz gave her increase and the eytzim of the field their fruit.

9 The zechanim sat all yom in the streets, talking about tov things and the young men put on wondrous and warlike apparel.

10 He provided provisions for the cities and set in them all manner of ammunition, so that his esteemed name was famous to the ends of the olam.

11 He made shalom in the eretz and Yisrael rejoiced with great simcha:

12 For every man sat under his vine and his fig eytz and there was none to make them afraid.

13 Neither was there any left in the eretz to fight against them: yes, the melechim themselves were overthrown in those yamim.

14 Moreover he strengthened all those of his people who were brought low. The Torah he searched out; and everyone who held The Torah in contempt and every wicked person he took away.

15 He beautified the Makom Kadosh and multiplied the vessels of the Beit HaMikdash.

16 Now when it was heard at Rome and as far as Sparta, that Yahunatan was dead, they were very sorry.

17 But as soon as they heard that his brother Shimon was made Kohen HaGadol in his place and ruled the country and the cities in it:

18 They wrote to him in tables of brass, to renew the friendship and treaty which they had made with Yahudah and Yahunatan his brothers:

19 Which writings were read before the kehilla at Yahrushalayim.

20 And this is the copy of the letters that the Lakedemonians sent; The rulers of the Lakedemonians, with the city, to Shimon the Kohen

HaGadol and the zechanim and kohanim and residue of the people of the Yahudim, our brothers, sends greetings:

21 The ambassadors that were sent to our people confirmed to us of your kavod and esteem: therefore we were glad for their coming,

22 And registered the things that they spoke in the council of the people in this manner; Numenius son of Antiochus and Antipater son of Yason, the Yahudim's ambassadors, came to us to renew the friendship they had with us.

23 And it pleased the people to entertain the men with esteem and to put the copy of their ambassadorship in public records, so that the people of the Lakedemonians might have a record of it: furthermore we have written a copy of it to Shimon the Kohen HaGadol.

24 After this Shimon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the treaty with them.

25 So when the people heard, they said, What hodu shall we give to Shimon and his sons?

26 For he and his brothers and the bayit of his abba have established Yisrael and chased away in fight their enemies from them and confirmed their liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in Har Tzion: and this is the copy of the writing; The eighteenth yom of the sixth chodesh, in the hundred and seventy second year, being the third year of Shimon the Kohen HaGadol,

28 At Saramel in the great kehilla of the kohanim, the people, rulers of the nation and zechanim of the country, were these things informed to us.

29 Since often there have been wars in their country, for the maintenance of their Makom Kadosh and The Torah, Shimon the son of Mattityahu, of the posterity of Yariv, together with his

brothers, put themselves in jeopardy and resisting the enemies of their nation, whom their nation greatly esteemed:

30 (For after that Yahunatan, having gathered his nation together and having been their Kohen HaGadol, much was added to his people),

31 Their enemies prepared to invade their country, that they might destroy it and lay hands on the Makom Kadosh:

32 At which time Shimon rose up and fought for his nation and spent much of his own substance and armed the valiant men of his nation and gave them wages,

33 And fortified the cities of Yahudah, together with Beth Sura, that lies upon the borders of Yahudah, where the armory of the enemies had been before; but he set a garrison of Yahudim there:

34 Moreover he fortified Yaffa, which lies upon the sea and Aza, that borders on Azotus, where the enemies had dwelt before: he placed Yahudim there and furnished them with all things convenient for the reparation of it.

35 The people therefore sang the acts of Shimon and to what kavod he thought to bring his nation, made him their governor and Kohen HaGadol because he had done all these things and for the justice and emunah which he kept to his nation and for seeking by all means to exalt his people.

36 For in his time things prospered in his hands, so that the goyim were taken out of their country and they also who were in the city of Dawid in Yahrushalayim, who had made themselves a tower, out of which they issued and polluted all around the Makom Kadosh and did much evil in the Makom Kadosh.

37 But he placed Yahudim in it and fortified it for the safety of the country and the city and raised up the walls of Yahrushalayim.

38 Melech Demetrius also confirmed him as Kohen HaGadol according to those things,

39 And made him one of his chaverim and greatly esteemed him.

40 For he had heard that the Romans had called the Yahudim their chaverim and associates and brothers; and that they had entertained the ambassadors of Shimon with esteem;

41 Also that the Yahudim and kohanim were well pleased that Shimon should be their governor and Kohen HaGadol le-olam-va-ed, until there should arise a faithful Navi;

42 Moreover that he should be their captain and should take charge of the Makom Kadosh, to set them over their works and over the country and over the armor and over the fortresses, that, I say, he should take charge of the Makom Kadosh;

43 Beside this, that he should be obeyed by every man and that

all the writings in the country should be made in his name and that he should be clothed in purple and wear gold:

44 Also that it should be lawful for none of the people or kohanim to break any of these things, or to twist his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

45 And whoever should do otherwise, or break any of these things, he should be punished.

46 So it appealed to all the people to deal with Shimon and to do as has been said.

47 Then Shimon accepted it and was well pleased to be Kohen HaGadol and captain and governor of the Yahudim and kohanim and to defend them all.

48 So they commanded that this writing should be put in tables of brass and that they should be set up within the area of the Makom Kadosh in a conspicuous place;

49 Also that the copies of it should be laid up in the treasury, to the end that Shimon and his sons might have them.

15 Moreover Antiochus son of Demetrius the melech sent letters from the isles of the sea to Shimon the kohen and sar of the Yahudim and to all the people;

2 The contents were these: Melech Antiochus to Shimon the Kohen HaGadol and sar of his nation and to the people of the Yahudim, greeting:

3 Seeing that certain pestilent men have usurped the malchut of our ahvot and my purpose is to challenge it again, that I may restore it to the old estate and to that end have gathered a multitude of foreign soldiers together and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it and made many cities in the malchut desolate:

5 Now therefore I confirm to you all the offerings which the melechim before me granted to you and whatever gifts besides that they granted.

6 I give you freedom also to coin money for your country with your own stamp.

7 And as concerning Yahrushalayim and the Makom Kadosh, let them be free; and all the armor that you have made and fortresses that you have built and keep in your hands, let them remain with you.

8 And if anything be, or shall be, owed to the melech, let it be forgiven to you from this time forth le-olam-va-ed.

9 Furthermore, when we have obtained our malchut, we will esteem you and your nation and

your Beit HaMikdash, with great esteem, so that your esteem shall be known throughout the olam.

10 In the hundred and seventy fourth year Antiochus went into the land of his ahvot: at which time all the forces came together to him, so that few were left with Tryphon.

11 So being pursued by melech Antiochus, he fled to Dora, which lies by the sea side:

12 For he saw that troubles came upon him all at once and that his forces had forsaken him.

13 Then Antiochus camped against Dora, having with him one hundred twenty thousand men of war and eight thousand horsemen.

14 And when he had surrounded the city, he placed ships close to the town on the sea side and he vexed the city by land and by sea, neither did he allow any to go out or in.

15 In the meantime Numenius came and his company from Rome, having letters to the melechim and countries; in which were written these things:

16 Lucius, consul of the Romans to melech Ptolemy, greetings:

17 The Yahudim's ambassadors, our chaverim and associates, came to us to renew the old friendship and treaty, being sent from Shimon the Kohen HaGadol and from the people of the Yahudim:

18 And they brought a shield of gold of a thousand pounds.

19 We thought it tov therefore to write to the melechim and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also tov to us to receive the shield from them.

21 If therefore there be any pestilent fellows who have fled from their country to you, deliver them to

Shimon the Kohen HaGadol, that he may punish them according to their own Torah.

22 He wrote the same things likewise to Demetrius the melech and Attalus, to Ariarathes and Arsaces, 23 And to all the countries and to Sampsaes and the Lakedemonians and to Delus and Myndus and Sicyon and Caria and Samos and Pamphylia and Lycia and Halicarnassus and Rhodus and Aradus and Cos and Side and Aradus and Gortyna and Knidus and Kuprus and Kurene.

24 And the copy of which they wrote to Shimon the Kohen HaGadol.

25 So Antiochus the melech camped against Dora the second yom, assaulting it continually and making engines, by which means he shut in Tryphon, that he could neither go out nor in.

26 At that time Shimon sent him two thousand chosen men to aid him; silver also and gold and much armor.

27 Nevertheless he would not receive them but broke all the britot which he had made with him before and became strange to him.

28 Furthermore he sent to him Athenobius, one of his chaverim, to commune with him and say, You withhold Yaffa and Aza; with the tower that is in Yahrushalayim, which are cities of my realm.

29 The borders of it you have wasted and done great hurt in the eretz and taken the dominion of many places within my malchut.

30 Now therefore deliver the cities which you have taken and the taxes of the places, where you have taken dominion outside the borders of Yahudah:

31 Or, else give me for them five hundred talents of silver; and for the harm that you have done and the taxes of the cities, five hundred more talents: if not, we will come and fight against you

32 So Athenobius the melech's chaver came to Yahrushalayim: and when he saw the kavod of Shimon and the cupboard of gold and silver and his great presence, he was astonished and told him the melech's message.

33 Then answered Shimon and said to him, We have neither taken other men's land, nor held that which belongs to others but the inheritance of our ahvot, which our enemies had wrongfully in possession for a certain time.

34 So we, having opportunity, hold the inheritance of our ahvot.

35 And whereas you demand Yaffa and Aza, although they did great harm to the people in our country, yet will we give you a hundred talents for them. So Athenobius answered him not a word;

36 But returned in a rage to the melech and made a report to him of these words and of the kavod of Shimon and of all that he had seen: upon which the melech was exceedingly angry.

37 In the meantime Tryphon fled by ship to Orthosias.

38 Then the melech made Cendebeus captain of the sea coast and gave him an army of footmen and horsemen,

39 And commanded him to remove his army toward Yahudah; also he commanded him to build up Kidron and to fortify the gates and to war against the people; but as for the melech himself, he pursued Tryphon.

40 So Cendebeus came to Yamnia and began to provoke the people and to invade Yahudah and to take the people prisoners and slay them.

41 And when he had built up Cedrou, he set horsemen there and an army of footmen, so that they might make roads upon the derachot of Yahudah, as the melech had commanded him.

16 Then came up Yochanan from Aza and told

Shimon his abba what Cendebeus had done.

2 So Shimon called his two eldest sons, Yahudah and Yochanan and said to them, I, my brothers my abba's bayit have always from my youth to this yom fought against the enemies of Yisrael; and things have prospered so well in our hands, that we have delivered Yisrael many times.

3 But now I am old and you, by אֲבֹתָנוּ's rachamim, are of a sufficient age: so go instead of me and my brother and go and fight for our nation and the help from אֲבֹתָנוּ be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus and rested that lyla at Modin.

5 And when as they rose in the boker and went into the plain, behold, a mighty great army both of footmen and horsemen came against them: however there was a mayim brook between them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the mayim brook, he went first over himself and then the men seeing him passed through after him.

7 That done, he divided his men and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then they sounded with the set apart shofars: and so Cendebeus and his army were put to flight, so that many of them were slain and the remnant got to the stronghold.

9 At that time was Yahudah Yochanan's brother wounded; but Yochanan still followed after them, until he came to Kidron, which Cendebeus had built.

10 So they fled even to the towers in the fields of Azotus; so he burned it with fire: so that there were

slain of them about two thousand men. Afterward he returned into eretz Yahudah in shalom.

11 Moreover in the plain of Yericho Ptolemeus the son of Abubus was made captain and he had abundance of silver and gold:

12 For he was the Kohen HaGadol's son in law.

13 So his lev being lifted up, he thought to get the country for himself and then consulted deceitfully against Shimon and his sons to destroy them.

14 Now Shimon was visiting the cities that were in the country and taking care for the tov ordering of them; at which time he came down himself to Yericho with his sons, Mattityahu and Yahudah, in the hundred and seventy seventh year, in the eleventh chodesh;

15 Where the son of Abubus receiving them deceitfully into a little place, called Docus, which he had built, made them a great banquet: however he had hid men there.

16 So when Shimon and his sons had drunk a lot, Ptolemy and his men rose up and took their weapons and came upon Shimon in the banqueting place and slew him and his two sons and certain of his avadim.

17 In which doing he committed a great treachery and recompensed evil for tov.

18 Then Ptolemy wrote these things and sent to the melech, that he should send him an army to aid him and he would deliver to him the country and cities.

19 He sent others also to Aza to kill Yochanan: and to the officers he sent letters to come to him, that he might give them silver and gold and rewards.

20 And others he sent to take Yahrushalayim and the har of the Beit HaMikdash.

21 Now one had run before to Aza and told Yochanan that his abba and brothers were slain and said, Ptolemy has sent to slay you also.

22 So when he heard it, he was very astonished: so he laid hands on them that were come to destroy him and slew them; for he knew that they sought to take him away.

23 As concerning the rest of the acts of Yochanan and his wars and worthy deeds which he did and the building of the walls which he made and his doings,

24 Behold, these are written in the chronicles of his kohanut, from the time he was made Kohen HaGadol after his abba. X

Second Maccabees- Macabeem Bet

1 The brothers, the Yahudim at Yahrushalayim and in the land of Yahudah, to the brothers, the Yahudim that are throughout Mitzrayim: brachot of health and shalom:

2 Ahlohim be gracious to you and remember His brit that He made with Avraham, Yitzchak and Yaakov, His faithful avadim;

3 And give you all a lev to serve Him and to do His will with a tov courage and a willing mind;

4 And open your levavot to His Torah and mitzvot and send you shalom,

5 And hear your tefillot and are echad with you and may He never forsake you in time of trouble.

6 And now we are here making tefillah for you.

7 During the time that Demetrius reigned, in the hundred and sixty ninth year, we the Yahudim wrote to you in the extremity of trouble that came upon us in those years, from the time that Yason and his company revolted from the set apart land and malchut,

8 And burned the porch and shed innocent dahm: then we made tefillah to אלהים and He heard us. We also offered sacrifices and fine flour and lit the lamps and set forth the Lechem Ha Panayim.

9 And now see that you keep Chag Sukkot in the ninth chodesh.

10 In the hundred and eighty eighth year, the people who were at Yahrushalayim and in Yahudah and the council in Yahudah, sent greetings of shalom and health to Aristobulus, melech Ptolemy's master, who

was of the stock of the anointed kohanim and to the Yahudim that were in Mitzrayim:

11 Seeing that Ahlohim has delivered us from great perils, we thank Him highly, since we were in battle against a melech.

12 For he cast them out that fought within the set apart city.

13 For when the leader was come into Persia and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's kohanim.

14 For Antiochus, as though he would marry her, came into the place and his chaverim who were with him, to receive money in name of a dowry.

15 Which when the kohanim of Nanea had set forth and he had entered with a small company into the complex of the Beit HaMikdash, they shut the Beit HaMikdash as soon as Antiochus had come in:

16 And opening a secret door in the roof, they threw stones like thunderbolts and struck down the captain, cut them in pieces, smote off their heads and cast them to those that were outside.

17 Blessed be our Ahlohim in all things, who has delivered up the wicked.

18 Therefore since we are now purposed to keep the purification of the Beit HaMikdash upon the twenty-fifth yom of the ninth chodesh, we thought it necessary to certify it for you, that you also might keep it just like Chag Matzoth and of the fire, which was given us when Nechemyah offered sacrifice, after that he had rebuilt the Beit HaMikdash and the altar.

19 For when our ahvot were led into Persia, the kohanim that were then devout took the fire of the altar secretly and hid it in a hollow place of a pit without mayim, where they kept it secure, so that the place was unknown to all men.

20 Now after many years, when it pleased Ahlohim, Nechemyah, being sent from the melech of Persia, sent of the posterity of those kohanim who had hidden it to the fire: but when they told us they found no fire but thick mayim;

21 Then he commanded them to draw it up and to bring it; and when the sacrifices were laid on it, Nechemyah commanded the kohanim to sprinkle the wood and the things laid there with the mayim.

22 When this was done and the time came that the shemesh shone, which before was hidden in a cloud, a great fire was kindled, so that every man marveled.

23 And the kohanim made a tefillah while the sacrifice was burning, both the kohanim and all the rest, starting with Yahunatan and the rest continuing, as Nechemyah did.

24 And the tefillah was after this manner; O אלהים, אלהים Ahlohim, Creator of all things, who are without fear and strong and tzadik and merciful and the only gracious Melech,

25 The only Giver of all things, the only Tzadik, The Almighty and everlasting, You who deliver Yisrael from all trouble and chose the ahvot and set them apart:

26 Receive the sacrifice for Your whole people Yisrael and preserve Your own portion and set it apart.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred and let the heathen know that You are our Ahlohim.

28 Punish them that oppress us and with pride do us wrong.

29 Plant Your people again in Your Makom Kadosh, as Moshe Rabeinu has spoken.

30 And the kohanim sang tehillim of hodu.

31 Now when the sacrifice was consumed,
Nechemyah commanded the mayim that was left to
be poured on the great stones.

32 When this was done, there was kindled a flame:
but it was consumed by the ohr that shined from the
altar.

33 So when this matter was known, it was told the
melech of Persia, that in the place where the
kohanim that were led away had hid the fire, there
appeared mayim where Nechemyah had purified
the sacrifices.

34 Then the melech, secured the place and made it
set apart, after he had tried the matter.

35 And the melech took many gifts and bestowed
them on those whom he would gratify.

36 And Nechemyah called this thing Naphthar,
which is as much as to say, a cleansing: but many
men call it Nephi.

2 It is also found in the records, that Yirmeyahu the
navi commanded them who were carried away to
take of the fire, as it has been designated:

2 And how that the navi, having given them The
Torah, charged them not to forget the mitzvoth of
אִתְּכֶם and that they should not err in their minds,
when they see images of silver and gold with their
ornaments.

3 And with other such speeches he exhorted them,
that The Torah should not depart from their levavot.

4 It was also contained in the same writing that the
navi, being warned by Ahlohim, commanded the
Mishkan and the ark to go with him, as he went forth
into the har, where Moshe Rabeinu climbed up and
saw the heritage of Ahlohim.

5 And when Yirmeyahu came there, he found a
hollow cave, where he laid the items of the Mishkan

and the ark and the altar of incense and blocked the entrance.

6 And some of those that followed him came to mark the derech but they could not find it.

7 Which when Yirmeyahu knew it, he blamed them, saying, As for that place, it shall be unknown until the time that Ahlohim regather his people again together and receive them to rachamim.

8 Then shall אֱלֹהִים show them these things and the Tifereth of אֱלֹהִים shall appear and the cloud also, as it was shown under Moshe Rabeinu and as when Shlomo longed that the place might be estimably set apart.

9 It was also declared that he being wise, offered the sacrifice of dedication and of the finishing of the Beit HaMikdash.

10 And as when Moshe Rabeinu made tefillah to אֱלֹהִים, the fire came down from the shamayim and consumed the sacrifices: even so Shlomo made tefillah also and the fire came down from the shamayim and consumed the burnt offerings.

11 And Moshe Rabeinu said, Because the sin offering was not to be eaten, it was consumed.

12 So Shlomo kept those eight yamim.

13 The same things also were reported in the writings and commentaries of Nechemyah; and how he founding a library gathered together the acts of the melechim and the neviim and of Dawid and the letters of the melechim concerning the set apart gifts.

14 In like manner also Yahudah gathered together all those things that were lost by reason of the war we had and they remain with us,

15 Therefore if you have need of them, send someone to get them for you.

16 Whereas we then are about to celebrate the purification, we have written to you and you shall do well if you keep the same yamim.

17 We have tikvah also that the Ahlohim who delivered all His people and gave them all a heritage, the malchut, the kohanut and the sanctuary;

18 As He promised in The Torah, will shortly have rachamim upon us and gather us together out of every land under the shamayim into the set apart place: for He has delivered us out of great troubles and has purified the place.

19 Now as concerning Yahudah Maccabee and his brothers and the purification of the great Beit HaMikdash and the dedication of the altar;

20 And the wars against Antiochus Epiphanes and Eupator his son,

21 And the obvious signs that came from the shamayim, to those that behaved themselves boldly to their esteem for Yahudah: so that, being but a few, they overcame the whole country and chased away barbarous multitudes,

22 And recovered again the Beit HaMikdash known to all the olam over and freed the city and upheld the Torot which were in danger, אֱלֹהִים being gracious to them with all chesed:

23 All these things, I say, being declared by Yason of Cyrene in five books, we will try to abridge in one volume.

24 For considering the infinite number and the difficulty which they find who desire to look into the narrations of the account, for the many details of the matter,

25 We have been careful, that they who will read it may have delight and that they that are desirous to commit it to memory, might have an easy task and

that all into whose hands it comes might have benefits.

26 Therefore to us who have undertaken this painful labor of abridging, it was not easy but a matter of sweat and watching;

27 Even as it is not easy for him that prepares a banquet and seeks the benefit of others: yet for the brachot of many we will undertake gladly these great pains;

28 Leaving to the author the exact handling of every particular detail and laboring to follow the rules of an abridgement.

29 For as the master builder of a new bayit must care for the whole building; he that undertakes to decorate and paint it, must seek out fit things to adorn it with:even so I think it is with us.

30 To stand upon every point and go over things at large and to be curious in the particulars belongs to the first author of the account:

31 But to use brevity and avoid much laboring of the work, is to be granted to him that will make an abridgment.

32 Here then, we will begin the actual account: only adding little to that which has been said, that it is a foolish thing to make a long prologue and to be short in the account itself.

3 Now when the set apart city was inhabited with all shalom and the Torot were kept very well because of the Shabbat-guarding piety of Chananyah the Kohen HaGadol and his hatred of Torah-less-ness,

2 It came to pass that even the melechim themselves esteemed the Makom Kadosh and magnified the Beit HaMikdash with their best gifts;

3 Insomuch that Seleucus of Asia of his own revenues bore all the costs belonging to the service of the sacrifices.

4 But one Shimon of the tribe of Binyamin, who was made overseer of the Beit HaMikdash, fell out with the Kohen HaGadol about disorder in the city.

5 And when he could not win over Chananyah, he went to Apollonius the son of Thraseas, who then was governor of Celosyria and Phoenicia,

6 And told him that the treasury in Yahrushalayim was full of infinite sums of money, so that the multitude of their riches which did not pertain to the account of the sacrifices was innumerable and that it was possible to bring all into the melech's hand.

7 Now when Apollonius came to the melech and told him about the money, the melech chose Heliodorus his treasurer and sent him with a commandment to bring him the money.

8 So immediately Heliodorus took his journey; pretending to visit the cities of Celosyria and Phoenicia but in reality to fulfill the melech's purpose.

9 And when he had come to Yahrushalayim and had been courteously received by the Kohen HaGadol of the city, he told him what intelligence was given about the money and declared why he came and asked if these things were so indeed.

10 Then the Kohen HaGadol told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus son of Toviyah, a man of great dignity and not as that wicked Shimon had misinformed him: the sum was four hundred talents of silver and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done to them, that had committed

it to the set apartness of the place and to the majesty and set apartness of the Beit HaMikdash, esteemed in all the olam.

13 But Heliodorus because of the melech's commandment given to him, said that it still must be brought into the melech's treasury.

14 So at the yom which he appointed he entered in to order this matter: therefore there was no small agony throughout the whole city.

15 But the kohanim, prostrating themselves before the altar in their kohanim vestments, called to the shamayim to Him that made a Torah concerning things given to be kept; that they should safely be preserved for those for whom the funds were designated.

16 Then whoever had looked the Kohen HaGadol in the face, it would have wounded his lev: for his countenance and the changing of his color declared the inward agony of his mind.

17 For the man was so full with fear and horror of the gooff, that it was obvious to them that looked upon him, what sorrow he had now in his lev.

18 Others ran flocking out of their houses to the general supplication because the place was about to come into contempt.

19 And the women, clothed with sackcloth under their breasts, abounded in the streets and the virgins that were kept in ran, some to the gates and some to the walls and others looked out of the windows.

20 And all, holding their hands toward the shamayim, made tefillah.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts and the fear of the Kohen HaGadol being in such an agony.

22 They then called upon The Almighty אֱלֹהִים to keep the things committed to trust, safe and secure for those who had committed them.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard around the treasury, אֱלֹהִים of ruacheem and the Sar of all Power, caused a great vision, so that all who presumed to come in with him were astonished at the Power of Ahlohim, fainted and were very afraid.

25 For there appeared to them a horse with a great rider upon it and adorned with a very fair covering and He ran fiercely and smote at Heliodorus with His feet and it seemed that He that sat upon the horse had complete harness of gold.

26 Moreover two other young men appeared before Him, notable in strength, excellent in tifereth and in apparel, who stood by Heliodorus on either side; and scourged him continually and gave him many stripes.

27 And Heliodorus fell suddenly to the ground and was compassed with great darkness: but they who were with him took him up and put him into an animal shelter.

28 So they carried him out who before came with great speed and with all his guard into the treasury, being unable to help himself with his weapons: and obviously they acknowledged the Power of Ahlohim.

29 For he by the hand of Ahlohim was cast down and lay speechless without all tikvah of chayim.

30 But they praised אֱלֹהִים, who had miraculously esteemed His own place: for the Beit HaMikdash; which a little before was full of fear and trouble, when Almighty אֱלֹהִים appeared, was now filled with simcha and gilah.

31 Then immediately certain of Heliodorus' chaverim begged Chananyah to call upon אֱלֹהִים to grant him his chayim, who lay ready to die.

32 So the Kohen HaGadol, suspecting that the melech should misconceive that some treachery had been done to Heliodorus by the Yahudim, offered a sacrifice for the health of the man.

33 Now as the Kohen HaGadol was making an keporah, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Chananyah the Kohen HaGadol great hodu, because for his sake, אֱלֹהִים has granted you chayim:

34 And seeing that you have been scourged from the shamayim, declare to all men the mighty Power of Ahlohim. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice to אֱלֹהִים, made great vows to Him who had saved his chayim, saluted Chananyah and returned with his army to the melech.

36 Then he testified to all men the works of the great Ahlohim, which he had seen with his eyes.

37 And when the melech inquired of Heliodorus who might be a fit man to be sent yet once again to Yahrushalayim, he said,

38 If you have any enemy or traitor, send him there; and he shall be well-scourged, if he escape with his chayim. For in that place, no doubt; there is a special Power of Ahlohim.

39 For He who dwells in the shamayim has His eye on that place and defends it; and He beats and destroys them who come to hurt it.

40 And the things concerning Heliodorus and the keeping of the treasury, took place as recorded.

4 This Shimon now, of whom we spoke before, having been a betrayer of the money and of his country, slandered Chananyah, as if he had terrified Heliodorus and had been the worker of these evils.

2 So was he bold to call him a traitor, though he had served the city well and tended to his own nation and was so zealous for the Torot.

3 But when their hatred went so far, so that by one of Shimon's factions murders were committed,

4 Chananyah seeing the danger of this contention and that Apollonius, who was the governor of Celosyria and Phoenicia, raged and increased Shimon's malice,

5 He went to the melech, not to be an accuser of his countrymen but seeking the tov of all, both public and private:

6 For he saw that it was impossible that the state should be in shalom and Shimon cease his folly, unless the melech looked into the matter.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the malchut, Yason the brother of Chananyah labored underhandedly to become Kohen HaGadol,

8 Promising the melech by intercession three hundred sixty talents of silver and of another revenue eighty talents:

9 Beside this, he promised to assign a hundred fifty more, if he might have freedom to set up a place for exercise and for the training up of youth, in the fashions of the heathen and to make them of Yahrushalayim to become like Antiochians.

10 Which when the melech had granted and he had gotten into his hand the authority, he immediately brought his own nation to Hellenistic fashion.

11 And the royal privileges granted by special chen to the Yahudim by the means of Yochanan the abba

of Eupolemus, who went as ambassador to Rome for friendship and aid, he took away; and putting down the governments which were according to The Torah, he brought up new customs against The Torah:

12 For he gladly built a place of exercise under the tower itself and brought the chief young men under his subjection and he seduced even the noblest.

13 Now such was the height of Hellenist fashions and increase of heathen manners, through the exceeding profaneness of Yason, that wicked wretch, and not really a Kohen HaGadol;

14 That the kohanim had no courage to serve anymore at the altar but despising the Beit HaMikdash and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

15 Not living by the esteem of their ahvot but liking the kavod of the Hellenists best of all.

16 By that behavior, sore calamity came upon them: for they had them to be their enemies and avengers, whose customs they followed, so earnestly and to whom they longed to be like in all things.

17 For it is not a ohr thing to do wickedly against the Torot of Ahlohim: but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the melech being present,

19 This ungracious Yason sent special messengers from Yahrushalayim, who were Antiochians, to carry three hundred pieces of silver to the sacrifice of the deity Hercules, which even the bearers of it thought it wrong to bestow it upon the sacrifice because it was not convenient and to be used for other things.

20 This money then, in regard to the sender, was appointed to Hercules' sacrifice; but because of the bearers of it, it was used for the making of ships.

21 Now when Apollonius the son of Menestheus was sent into Mitzrayim for the coronation of melech Ptolemy Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: then he came to Yaffa and from there to Yahrushalayim:

22 Where he was esteemed and received by Yason and by the city and was brought in with torch aglow and with great shoutings: and so afterward went with his host to Phoenicia.

23 Three years afterward, Yason sent Menelaus, Shimon's brother, to bear the money to the melech and to put him in reminder of certain necessary matters.

24 But he being brought to the presence of the melech, when he had magnified him for the wonderful appearance of his power, bought the kohanut for himself, offering more than Yason by three hundred talents of silver.

25 So he came with the melech's mandate, bringing nothing worthy of making him the Kohen HaGadol but having the fury of a cruel tyrant and the rage of a savage beast.

26 Then Yason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the position: but as for the money that he had promised to the melech, he took no tov order for it, although Sostratis the ruler of the castle required it:

28 For the gathering of the customs pertained to him. Therefore they were both called before the melech.

29 Now Menelaus left his brother Lysimachus in his place in the kohanut; and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were going on, they of Tarsus and Mallos made insurrection because they were given to the melech's concubine, called Antiochus.

31 Then came the melech in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the Beit HaMikdash and gave some of them to Andronicus and some he sold into Tyrus and the cities round about.

33 Which when Chananyah knew, he reproved him and withdrew into a sanctuary at Daphne, near Antioch.

34 Therefore Menelaus, taking Andronicus apart, asked him to get Chananyah into his hands; who being persuaded to do so and coming to Chananyah in deceit, gave him his right hand with oaths; and though he was suspected by him, yet he persuaded him to come forth to the Makom Kadosh: whom he immediately murdered without regard to tzedakah.

35 For which cause not only the Yahudim but many also of other goyim, took great indignation and were much grieved for the unjust murder of the man.

36 And when the melech was come again from the places around Kilikia, the Yahudim that were in the city and certain of the Greeks that abhorred the fact also, complained because Chananyah was slain without cause.

37 Therefore Antiochus was heartily sorry and moved to pity and wept because of the sober and modest behavior of him that was dead.

38 And being kindled with anger, immediately he took away Andronicus' purple and ripped off his clothes and leading him through the whole city to that very place where he had committed impiety against Chananyah, there he slew the cursed murderer. So אִרְאֵל rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus and the fruit of it was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising and being filled with rage, Lysimachus armed about three thousand men and began first to offer violence; one Auranus being the leader, a man far gone in years and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust that was at hand, cast them all together upon Lysimachus and those that set upon them.

42 So many of them they wounded and some they struck to the ground and all of them they forced to flee: but they killed the thief who stole from the Beit HaMikdash next to the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the melech came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemy the son of Dorymenes to give him much money, if he would pacify the melech toward him.

46 Whereupon Ptolemy taking the melech aside into a certain gallery, as if it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was the cause of all the mischief: and those poor men, who, if they had told their cause, yes, before the Scythians, should have been judged innocent, them he condemned to death.

48 So they who followed the matter for the city, for the people and for the set apart vessels, soon suffered unjust punishment.

49 So even they of Tyrus, moved with hatred of that wicked deed, caused them to be buried in esteem.

50 And so through the covetousness of those who were of power, Menelaus remained still in authority, increasing in malice and being a great traitor to the citizens.

5 About the same time Antiochus prepared his second voyage into Mitzrayim:

2 And it came to pass that through all the city, for the space almost of forty yamim, there were seen horsemen running in the air, in clothes of gold and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields and multitude of pikes and drawing of swords and casting of darts and glittering of golden ornaments and harness of all sorts.

4 So every man made tefillah that that vision might turn to tov.

5 Now when there was gone forth a false rumor, as though Antiochus had been dead, Yason took at least a thousand men and suddenly made an assault upon the city; and they who were upon the

walls were pushed back and the city at length was taken. Menelaus fled into the castle:

6 But Yason slew his own citizens without rachamim, not considering that to kill them of his own nation would be a most unhappy yom for him; but he thought like they had been his enemies and not his countrymen, whom he conquered.

7 However for all this he obtained not the authority but at the last received shame for the reward of his treason and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the melech of the Arabians, fleeing from city to city, pursued by all men, hated as an apostate from the Torot and being held in abomination as an open enemy of his country and countrymen, he was cast out into Mitzrayim.

9 So he who had driven many out of their country perished in a strange land, retiring to the Lakedemonians and thinking that there he would find help by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulcher with his ahvot.

11 Now when this that was done came to the melech's ear, he thought that Yahudah had revolted: then moving out of Mitzrayim in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met and to slay such as went up upon the houses.

13 So there was killing of young and old, taking away of men, women and children, slaying of virgins and infants.

14 And there were destroyed within the space of three whole yamim eighty thousand, forty thousand were slain in the conflict; and the rest were sold.

15 Yet he was he not content with this but presumed to go into the most set apart Beit HaMikdash of all the olam; Menelaus, that traitor to the Torot and to his own country, being his guide:

16 And taking the set apart vessels with polluted hands and with profane hands pulling down the things that were dedicated by other melechim for its use and the Kavod and esteem of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that אֱלֹהִים was angry for a while for the sins of them that dwelt in the city and therefore His eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come in, would have immediately been scourged and put back from his presumption, as Heliodorus was, whom Seleucus the melech sent to view the treasury.

19 Nevertheless Myhla did not choose the people for the place's sake but the place for the people's sake.

20 And therefore the place itself that was partaker with them of the adversity that happened to the nation, did afterward participate in the brachot sent from אֱלֹהִים: and as it was forsaken in the wrath of The Almighty, so again, the great אֱלֹהִים being contented, it was set up with all Kavod.

21 So when Antiochus had carried out of the Beit HaMikdash a thousand eight hundred talents, he departed in haste to Antioch, overbearing in his pride to make the land accessible and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation. At Yahrushalayim, he left Philip, for his country a

Phrygian because his manners were more wicked than his own, he set him there;

23 And at Garizim Andronicus; and besides, Menelaus, who worse than all the rest bore a heavy hand over the citizens, having a malicious mind against his countrymen the Yahudim.

24 He sent also that detestable ringleader Apollonius with an army of twenty two thousand, commanding him to slay all those who were in their best age and to sell the women and the younger ones:

25 Who coming to Yahrushalayim and pretending shalom, held back until the set apart Shabbat, when taking the Yahudim keeping the set apart Yom, he commanded his men to arm themselves.

26 And so he slew all them who were celebrating the Shabbat and running through the city with weapons slew great multitudes.

27 But Yahudah Maccabee with about nine others, withdrew himself into the midbar and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

6 Not long after this the melech sent an old man of Athens to compel the Yahudim to depart from the Torot of their ahvot and not to live after the Torot of Ahlohim:

2 And to pollute also the Beit HaMikdash in Yahrushalayim and to call it the temple of Yupiter Olympus; and that in Garizim, of Yupiter the Defender of Strangers, as they wanted to dwell in the place.

3 This mischief was very grievous to the people:

4 For the Beit HaMikdash was filled with parties and reveling by the goyim, who dallied with harlots and committed fornication with women within the courts

of the set apart places and besides that brought in things that were not lawful in Torah.

5 The altar also was filled with profane things, which The Torah forbids.

6 Neither was it considered lawful for a man to keep the Shabbat Yamim or ancient fasts, or to profess himself at all to be a Yahudi.

7 And in the yom of the melech's birthday every single chodesh they were brought by bitter constraint to eat of the sacrifices; and when the Fast of Bacchus was kept, the Yahudim were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover there went out a decree to the neighboring cities of the heathen, by the suggestion of Ptolemy, against the Yahudim, that they should observe the same customs and be partakers of their sacrifices:

9 And whoever would not conform themselves to the manners of the goyim should be put to death. Then might a man have seen the present misery.

10 For there were two women brought who had made brit-milah upon their children; whom they had openly led around the city, the babies hanging at their breasts, they cast them down headlong from the wall.

11 And others, who had run together into nearby caves to keep the Shabbat yom secretly, being discovered by Philip, were all burnt together because they chose to keep themselves for the esteem of the most kadosh Yom.

12 Now I beseech those that read this book, that they be not discouraged about these calamities but that they discern those punishments not to be for destruction but for a chastening of our nation.

13 For it is a sign of His great tovness, when wicked doers are not allowed a long time but in due time punished.

14 For אֱלֹהִים deals with us not as with other goyim, whom He patiently waits to punish until they come to the fulness of their sins,

15 But when they come to the height of sin, afterwards He should take vengeance for us.

16 And therefore He never withdraws His rachamim from us: and though He corrects with adversity, yet He never forsakes His people.

17 But let this that we have spoken be for a warning to us. And now will we come to the declaring of the matter in a few words.

18 El-Azar, one of the main sophrim, an aged man and of a well-favored countenance, was constrained to open his mouth and to eat swine's flesh.

19 But he choosing rather to die with kavod, than to live stained with such an abomination, spit it out and came of his own accord to the torment,

20 Spitting out the meat. In this he showed how everyone ought to stand fast and reject what isn't lawful to taste in Torah, despite the intense desire to live.

21 Those in charge of the sacrifice had been chaverim of El-Azar for a long time; and because of this friendship they told him privately to bring meat that was lawful in Torah for him to eat.

22 He need only pretend to eat the pork, they said and in this way he would not be put to death.

23 But El-Azar made a decision worthy of his gray hair and advanced age. All his chayim he had lived in perfect obedience to אֱלֹהִים's kadosh Torah, so he replied, Kill me, here and now.

24 Such deception is not worthy of an ish of my years. Many young people would think that I had denied my emunah after I was ninety years old.

25 If I pretended to eat this meat, just to live a little while longer, it would bring shame and disgrace on me and lead many young people astray.

26 For the present I might be able to escape what you could do to me but whether I live or die, I cannot escape Almighty אֱלֹהִים.

27 If I die bravely now, it will show that I deserved my long chayim.

28 It will also set a tov example of the way young people should be willing and glad to die for our kadosh and respected Torot. As soon as he said these things, he went off to be tortured.

29 And the very people who had treated him kindly a few minutes before, now turned against him, because they thought he had spoken like a madman.

30 When they had beaten him almost to the point of death, he groaned and said, אֱלֹהִים possesses all kadosh daat. He knows I could have escaped these terrible sufferings and death, yet He also knows that I gladly suffer these things, because I fear Him.

31 So El-Azar died. But his courageous death was remembered as an example, not only by young people but by the entire nation as well.

7 It came to pass also, that seven brothers with their emma were taken and compelled by the melech against The Torah to taste swine's flesh and were tormented with scourges and whips.

2 But one of them that spoke first said this, What would you ask or learn about us? We are ready to die, rather than to transgress the Torot of our ahvot.

3 Then the melech, being in a rage, commanded pans and caldrons to be made hot:

4 Which immediately being heated, he commanded to cut out the tongue of him that spoke first and to cut off the other parts of his gooff, with the rest of his brothers and his emma looking on.

5 After the young man had been reduced to a helpless mass of breathing flesh, the melech gave

orders for him to be carried over and thrown into one of the pans. As a cloud of smoke streamed up from the pan, the brothers and their emma encouraged one another to die bravely, saying;
6 אלהים Ahlohim sees us and in emet has comfort for us, as Moshe Rabeinu in his song, which witnessed to their faces, declared saying, אלהים shall grant rachamim to His avadim.

7 So when the first was dead, they brought the second to make him a laughing stock: and when they had pulled off the skin of his head with the hair, they asked him, Will you eat the pork, before you are punished throughout every member of your gooff?

8 But he answered in Ivrit and said, No. So he also received the torment in order, as did the first.

9 And when he was at his last gasp, he said, You like a fury take us out of this present chayim but The Melech of the olam shall raise us up, who have died for His Torot, to everlasting chayim.

10 The soldiers began entertaining themselves with the third brother. When he was ordered to stick out his tongue, he quickly did so. Then he bravely held out his hands;

11 And said courageously, These hands I have from the shamayim; yet His Torot mean more to me than my hands; and from Him I have tikvah to receive them back again.

12 So the melech and those that were with him, marveled at the young man's courage, for he disregarded the pains.

13 Now when this man was dead also, they tormented and tortured the fourth in like manner.

14 So when he was ready to die he said this, It is tov, being put to death by men, to look for tikvah from Ahlohim, to be raised up again by Him: as for

you, you shall have no resurrection to eternal chayim.

15 Afterward they brought the fifth also and tortured him.

16 Then he looked to the melech and said, You have Power over men. You are corruptible, doing what you will, yet do not think that Ahlohim has forsaken our nation.

17 Just wait and behold His great power, how He will torment you and your zera.

18 After him also they brought the sixth, who being ready to die said, Be not deceived: for we suffer these things because of ourselves, having sinned against our Ahlohim. Therefore awful things are done to us.

19 But do not think, that you who have chosen to strive against Ahlohim, that you shall escape unpunished.

20 But the emma was the most amazing of them all and worthy of everlasting kavod: for when she saw her seven sons slain within the time of one yom, she endured it with a tov courage because of the tikvah that she had in אִי אֵלֹהִים.

21 Yes, she exhorted everyone of them in Ivrit, filled with a courageous ruach; She combined womanly emotion with manly courage.

22 I cannot tell how you came into my womb: for I neither gave you breath nor chayim, neither was it I that formed the members of everyone of you;

23 But doubtless The Creator of the olam, who formed the human race and who began all things, will also by His own rachamim, give you His Ruach and His chayim again, because you love His Torot more than your own chayim.

24 Antiochus was sure that the mother was making fun of him, so he did his best to convince her youngest son to abandon the Torot of his ancestors.

He promised not only to make the boy rich and famous but to place him in a position of authority and to give him the title Chaver of the Melech.

25 But when the young man would not listen to him, the melech called his emma and exhorted her that she would counsel the young man to save his chayim.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 Leaning over her son, she fooled the cruel tyrant by saying in her native Ivrit, My son, have pity on me. Remember that I carried you in my womb for nine chodashem and nursed you for three years. I have taken care of you and looked after all your needs up to the present yom.

28 I beseech you, my son, look upon the shamayim and the earth and all that is in it and consider that Ahlohim made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor but, being worthy of your brothers, receive your death, that I may receive you again in rachamim with your brothers.

30 While she was yet speaking these words, the young man said to the melech, What are you waiting for? I will not obey the melech's commandment: but I will obey the mitzvah of The Torah that was given to our ahvot by Moshe Rabeinu.

31 And you, who have been the author of all mischief against the Ivrim, shall not escape the hands of Ahlohim.

32 For we suffer because of our sins.

33 And though the living אֱלֹהִים be angry with us a little while, for our chastening and correction, yet shall He be echad again with His avadim.

34 But you, O man without Ahlohim and of all other most wicked ones, be not lifted up without a cause,

nor puffed up with uncertain tikvah, lifting up your hand against the avadim of Ahlohim:

35 For you have not escaped the mishpat of Almighty Ahlohim, who sees all things.

36 For our brothers, who now have suffered a short time of pain, are dead, yet are now under Ahlohim's brit of everlasting chayim: but you, through the mishpat of Ahlohim, shall receive just punishment for your pride.

37 But I, as my brothers, offer up my gooff and chayim for the Torot of our ahvot, beseeching Ahlohim that He would speedily have rachamim on our nation; and that you by torments and plagues may confess that He alone is אֱלֹהִים;

38 And that in me and my brothers the wrath of The Almighty, which is justly brought upon our nation, may cease.

39 These words of ridicule made Antiochus so furious that he had the boy tortured even more cruelly than his brothers.

40 So this man died undefiled, having put his whole emunah in אֱלֹהִים.

41 Last of all after the sons, the emma was put to deah.

42 But I have said enough about the Yahudim being tortured and being forced to eat pork and the intestines of sacrificial animals.

8 Then Yahudah Maccabee and they who were with him went secretly into the towns and called their relatives together and took to them all such as continued in the Yahudim's Torah and assembled about six thousand men.

2 And they called upon אֱלֹהִים, that He would look upon the people who were trodden down of all; and also pity the Beit HaMikdash profaned by wicked men;

3 And that He would have rachamim on the city, very defaced and ready to be made even with the ground; and hear the dahm that cried to Him,
4 And remember the wicked slaughter of harmless infants and the blasphemies committed against His Name; and that He would show His hatred against the wicked.

5 Now when Maccabee had his company about him, he could not be overcome by the heathen: for the wrath of אף־אז was turned into rachamim.

6 Therefore he came towns and cities unawares and burnt them up and got into his hands the most comfortable places and overcame them and put to flight no small number of his enemies.

7 But specifically he took advantage of the lyla for such secret attempts, so that the fruit of his set apartness was spread everywhere.

8 So when Philip saw that this man increased little by little and that things prospered with him still more and more, he wrote to Ptolemy, the governor of Celosyria and Phoenicia, to yield more aid to the melech's affairs.

9 Then promptly choosing Nicanor the son of Patroclus, one of his special chaverim, he sent him with no fewer than twenty thousand of all goyim under him, to root out the whole generation of the Yahudim; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Yahudim, to defray the tribute of two thousand talents, which the melech was to pay to the Romans.

11 So immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Yahudim and promising that they should have ninety bodies

for one talent, not expecting the vengeance that was to follow upon him from The Almighty Ahlohim.

12 Now when word was brought to Yahudah of Nicanor's coming and he had imparted to those who were with him that the army was at hand,

13 Then they who were fearful and distrusted the justice of Ahlohim fled and hid.

14 Others sold all that they had left and sought אֶת־אֶת־אֶת to deliver them, sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the britot He had made with their ahvot and for His set apart and wonderful Name's sake, by which they were called.

16 So Maccabee called his men together, six thousand and exhorted them not to be stricken with terror by the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the set apart place and the cruel handling of the city, of which they made a mockery and also the taking away of the government of their ahvot:

18 For they, said he, trust in their weapons and boldness; but our confidence is in The Almighty who in an instant can cast down both them that come against us and also all of the olam.

19 Moreover, he reminded them what help their ahvot had found and how they were delivered, when under Sennacheriv a hundred and eighty-five thousand perished.

20 And he told them of the battle that they had in Bavel with the Galatians, how they came with only eight thousand in all to the battle, along with four thousand Makedonians and that the Makedonians being perplexed, the eight thousand destroyed a

hundred and twenty thousand because of the help that they had from the shamayim and so received a great booty.

21 So when he had made them bold with these words and ready to die for The Torah and the country, he divided his army into four parts;

22 And his brothers joined him, leaders of each band, Shimon and Joseph and Yahunatan, giving each one fifteen hundred men.

23 Also he appointed El-Azar to read the kadosh Torah: and when he had given them the password, The help of Ahlohim; himself leading the first band,

24 And by the help of The Almighty they slew over nine thousand of their enemies and wounded and maimed most of Nicanor's host and so put all to flight;

25 And took their money that was supposed to buy them as avadim and pursued them far: but lacking time they returned:

26 For it was the yom before the Shabbat and therefore they would no longer pursue them.

27 So when they had gathered their armor together and spoiled their enemies, they focused themselves about the Shabbat, yielding exceeding tehillot and hodu to אֱלֹהֵינוּ, who had preserved them to that yom, which was the beginning of rachamim being poured out upon them.

28 And after the Shabbat, when they had given part of the spoils to the maimed and the widows and orphans, the residue they divided among themselves and their avadim.

29 When this was done and they had made a common supplication, they sought the merciful אֱלֹהֵינוּ to be reconciled with his avadim le-olam-va-ed.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew

above twenty thousand and very easily got great possessions and divided among themselves many spoils and made the maimed, orphans, widows, yes and the aged also, equal in spoils with themselves.

31 And when they had gathered their armor together, they laid them up all carefully in convenient places and the remnant of the spoils they brought to Yahrushalayim.

32 They slew also Philarches, that wicked person, who was with Timotheus and had annoyed the Yahudim in many ways.

33 Furthermore at such time as they kept the feast for the victory in their country, they burnt Callisthenes, that had set fire to the set apart gates, who had fled into a little bayit; and so he received a reward fitting his Torah-less-ness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Yahudim as avadim,

35 He was through the help of אֲרָאֵל brought down by those he disdained; and putting off his wonderful apparel and discharging his company, he came like a fugitive eved through the midland to Antioch having very great disdain, for his army that was destroyed.

36 So he who was determined to make tov to the Romans their tribute by means of avadim in Yahrushalayim, spread the message abroad, that the Yahudim had Ahlohim to fight for them and therefore they could not be hurt because they followed the Torot that He gave them.

9 About that time came Antiochus with disdain out of the country of Persia

2 For he had entered the city called Persepolis and went about to rob the temple and to hold the city; then the multitude running to defend themselves

with their weapons put them to flight; and so it happened, that Antiochus being put to flight by the inhabitants returned with shame.

3 Now when he came to Ecbatane, news was brought to him what had come upon Nicanor and Timotheus.

4 Then swelling with anger, he thought to seek revenge against the Yahudim for the disgrace done to him by those who made him flee. Therefore he commanded his charioteer to drive without ceasing and to start the journey, the mishpat of Ahlohim now following him. For he had spoken proudly saying, That he would come to Yahrushalayim and make it a common burying place of the Yahudim.

5 But אֱלֹהִים Almighty, the Ahlohim of Yisrael, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was irremediable came upon him and heavy torment of his inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 However he had not ceased from his boasting but still was filled with pride, breathing out fire in his rage against the Yahudim and commanding to hurry the journey: but it came to pass that he fell down from his chariot violently; so that having a severe fall, all the members of his gooff were in pain.

8 And so he that a little before thought he might command the waves of the sea, (so proud was he beyond the condition of normal men) and weigh the high mountains in a balance, was now cast on the ground and carried in a horse carriage, showing forth to all the obvious Power of Ahlohim.

9 So that the worms rose up out of the gooff of this wicked man and while he lived in sorrow and pain, his flesh fell away and the filthiness of his smell was obnoxious to all his army.

10 And the man who thought a little before that he could reach to the cochavim of the shamayim, no man could endure to carry due to his intolerable stink.

11 Therefore, being plagued, he began to cease his great pride and to come to the da'at of himself by the scourge of Ahlohim, his pain increasing every moment.

12 And when he himself could not abide with his own smell, he said these words, It is fitting to be subject to Ahlohim and that a man that is mortal should not proudly think of himself as if he were Ahlohim.

13 This wicked person vowed also to אִיִּזְרָאֵל, who now no more would have rachamim upon him, saying this,

14 That the set apart city (which he was going in haste, to lay it even with the ground and to make it a common cemetery) he would set free:

15 And as touching the Yahudim, whom he had judged not worthy so much as to be buried but to be cast out with their children to be devoured by the fowls and wild beasts, he would make them all equal to the citizens of Athens:

16 And the set apart the Beit HaMikdash, which before he had spoiled, he would garnish with goodly gifts and restore all the set apart vessels with many more and out of his own revenue defray the charges belonging to the sacrifices:

17 Yes and that also he would become a Yahudi himself and go through all the olam that was inhabited and declare the Power of Ahlohim.

18 But for all this his pains would not cease: for the just mishpat of Ahlohim was come upon him: therefore despairing over his health, he wrote to the Yahudim the letter underwritten, containing the form of a supplication, after this manner:

19 Antiochus, melech and governor, to the tov Yahudim his citizens, bids much simcha, health and prosperity:

20 If you and your children fare well and your affairs be to your contentment, I give very great hodu to Ahlohim, having my tikvah in the shamayim.

21 As for me, I was weak, or else I would have remembered kindly your esteem and tov will, returning out of Persia and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting my health but having great tikvah to escape this sickness.

23 But considering that even my abba, at the time he led an army into the high countries, appointed a successor,

24 So that, if anything happened unexpectedly, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are on the borders and neighbors to my malchut, wait for opportunities and expect me to perish, I have appointed my son Antiochus melech, whom I often committed and commended to many of you, when I went up into the high provinces; to whom I have written as follows:

26 Therefore I make tefillah and request that you remember the benefits that I have done for you generally and that every man will be still faithful to me and my son.

27 For I am persuaded that he understanding my mind, will estimably and graciously yield to your desires.

28 So the murderer and blasphemer having suffered most grievously, even as he treated other

men, so he died a miserable death in a strange country in the mountains.

29 And Philip, who was brought up with him, carried away his goff, who also fearing the son of Antiochus went into Mitzrayim to Ptolemy Philometor.

10 Now Maccabee and his company, אִיִּזְרָאֵל

guiding them, recovered the Beit HaMikdash and the city:

2 And the altars which the heathen had built in the open street and also the pagan altars, they pulled down.

3 And having cleansed the Beit HaMikdash they made another altar and striking stones they took fire out of them and offered a sacrifice after two years and set forth incense and lights and the lechem ha panayim.

4 When that was done, they fell flat down and sought אִיִּזְרָאֵל that they might come no more into such troubles; but if they sinned anymore against Him, that He Himself would chasten them with rachamim and that they might not be delivered to the blasphemous and barbarous goyim.

5 Now upon the same yom that the strangers profaned the Beit HaMikdash, on the very same yom it was cleansed again, namely the twenty fifth yom of the same chodesh, which is chodesh nine.

6 And they kept the eight yamim with gilah, as in the Chag Sukkot, remembering that not long before they had held the Chag Sukkot, when they wandered in the mountains and dens like beasts.

7 Therefore they carried branches, fair boughs and palms also and sang tehillim to Him who had given them tov success in cleansing His place.

8 They ordained also by a common statute and decree, That every year those yamim should be kept by the whole nation of the Yahudim.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, giving a summary of the calamities of the wars.

11 So when he was come to the keter, he set Lysias over the affairs of his realm and appointed him his chief governor of Celosyria and Phoenicia.

12 For Ptolemy, who was called Macron, choosing rather to do justice to the Yahudim for the wrong that had been done to them, sought to continue shalom with them.

13 When being accused by the melech's chaverim before Eupator and called traitor at every word because he had left Kuprus, that Philometor had committed to him and departed to Antiochus Epiphanes. Unable to command the respect due his office, he took poison and ended his chayim.

14 But when Gorgias was governor of the region, he hired soldiers and nourished war continually with the Yahudim:

15 And that being the case, the Idumeans, having gotten their hands on key strongholds, kept the Yahudim occupied and receiving those that were banished from Yahrushalayim, they went about to promote war.

16 Then they who were with Maccabee made supplication and sought Ahlohim that He would be their helper; and so they ran with violence upon the strongholds of the Idumeans,

17 And assaulting them strongly, they won the strongholds and kept off all that fought upon the wall and slew all that fell into their hands and killed no fewer than twenty thousand.

18 And because certain men, who were no less than nine thousand, had fled together into two very strong castles, having all manner of things convenient to sustain the siege,

19 Maccabee left Shimon and Joseph and Zacchai also and them who were with him, who were enough to besiege them and departed himself to those places which were more in need of his help.

20 Now they who were with Shimon, being led with covetousness, were persuaded for money through certain of those that were in the castle and took seventy thousand drachmas and let some of them escape.

21 But when it was told Maccabee what was done, he called the governors of the people together and accused those men, that they had sold their brothers for money and set their enemies free to fight against them.

22 So he slew those who were found traitors and immediately took the two castles.

23 And having tov success with his weapons in all things he took in hand, he slew in the two strongholds more than twenty thousand.

24 Now Timotheus, whom the Yahudim had overcome before, when he had gathered a great multitude of foreign forces and quite a few horses out of Asia, came as though he would take the Yahudim by force of arms.

25 But when he drew near, they who were with Maccabee turned themselves to make tefillah to Ahlohim and sprinkled earth upon their heads and girded their loins with sackcloth,

26 And fell down at the foot of the altar and sought Him to be merciful to them and to be an enemy to their enemies and an adversary to their adversaries, as The Torah declares.

27 So after the tefillah they took their weapons and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the shemesh having risen, they joined both together; the one part having together with their virtue their refuge also to אֱלֹהֵינוּ for a pledge of their success and victory: the other side making their rage the leader of their battle

29 But when the battle grew strong, there appeared to the enemies from the shamayim five comely men upon horses, with bridles of gold and two of them led the Yahudim,

30 And took Maccabee between them and covered him on every side with weapons and kept him safe but shot arrows and lightnings against the enemies: so that being confounded with blindness and full of trouble, they were killed.

31 And there were slain of footmen twenty thousand five hundred and six hundred horsemen.

32 As for Timotheus himself, he fled into a very stronghold, called Gawra, where Chereas was governor.

33 But they who were with Maccabee laid siege against the fortress courageously for four yamim.

34 And they that were within, trusting in the strength of the place, blasphemed exceedingly and uttered wicked words.

35 Nevertheless early on the fifth yom, twenty young men of Maccabee's company, inflamed with anger because of the blasphemies, assaulted the wall and with a fierce courage killed all that they met there.

36 Others likewise ascending after them, while they were busied with them who were within, burnt the towers and kindling fires burnt the blasphemers alive; and others broke open the gates and, having received in the rest of the army, took the city,

37 And killed Timotheus, who was hidden in a certain pit and Chereas his brother, with Apollophanes.

38 When this was done, they praised אלהים with tehillim and hodu, who had done so great things for Yisrael and given them the victory.

11 Not long after these things, Lysias the

melech's protector and cousin, who also managed the affairs, was upset for the things that were done.

2 And when he had gathered about eighty thousand with all the horsemen, he came against the Yahudim, thinking to make the city a habitation for the goyim,

3 And to gain wealth from the Beit HaMikdash from the other altars of the heathen and to set the office of the Kohen HaGadol on sale every year:

4 Not at all considering the Power of Ahlohim but puffed up with his ten thousands of footmen and his thousands of horsemen and his eighty elephants.

5 So he came to Yahudah and drew near to Beth Sura, which was a strong town but near Yahrushalayim, about half a mile and he laid a hard siege against it.

6 Now when they that were with Maccabee heard that he besieged the strongholds, they and all the people with lamentation and tears sought אלהים that He would send a tov malach to deliver Yisrael.

7 Then Maccabee himself first of all took weapons, exhorting the others that they would jeopardize themselves together with him to help their brothers: so they went forth together with a willing mind.

8 And as they were at Yahrushalayim, there appeared before them on horseback one in white clothing, shaking his armor of gold.

9 Then they praised the merciful Ahlohim all together and took lev, seeing that they were ready

not only to fight with men but with the most cruel beasts and to pierce through walls of iron.

10 So they marched forward in their armor, having a helper from the shamayim: for אֱלֹהִים was merciful to them.

11 And giving a charge upon their enemies like lions, they slew eleven thousand footmen and sixteen hundred horsemen and put all the others to flight.

12 Many of them also being wounded escaped naked; and Lysias himself fled away shamefully and so escaped.

13 Who, as he was a man of binah, considered what loss he had had and considering that the Ivrim could not be overcome because The Almighty Ahlohim helped them, sent to them,

14 And persuaded them to agree to all reasonable conditions and promised that he would persuade the melech that he had to be a chaver to them.

15 Then Maccabee consented to all that Lysias sought, being careful of the common tov; and whatever Maccabee wrote to Lysias concerning the Yahudim, the melech granted it.

16 For there were letters written to the Yahudim from Lysias to this effect: Lysias to the people of the Yahudim I send greetings:

17 Yochanan and Avshalom, who were sent from you, delivered to me the petition subscribed and made request for the performance of the contents of it.

18 Therefore whatever things were fit to be reported to the melech, I have declared them and he has granted as much as might be.

19 And if then you will keep yourselves loyal to the state, from now on also will I endeavor to be a means of your tov.

20 But of the particulars I have given order both to these and the others that came from me, to commune with you.

21 Farewell. The hundred forty eighth year, the twenty fourth yom of the pagan chodesh.

22 Now the melech's letter contained these words: Melech Antiochus to his brother Lysias sends greeting:

23 Since our abba is translated to the ahlaim, our will is that they who are in our realm live quietly, that everyone may attend on his own affairs.

24 We understand also that the Yahudim would not consent to our abba to be brought to the custom of the goyim but would rather keep their own manner of living: for this cause, they require of us that we should allow them to live after their own Torot.

25 So our mind is that this nation shall be in shalom and we have determined to restore to them their Beit HaMikdash, that they may live according to the customs of their ahvot.

26 You shall do well therefore to send to them and grant them shalom, that when they are certain of our intent, they may be of tov comfort and always go cheerfully about their own affairs.

27 And the letter of the melech to the nation of the Yahudim was after this manner: Melech Antiochus sends greeting to the council and the rest of the Yahudim:

28 If you fare well, that's what we like; we are also in tov health.

29 Menelaus declared to us, that your desire was to return home and to follow your own business:

30 So they who will depart shall have safe conduct until the thirtieth yom of the chodesh Aviv with security.

31 And the Yahudim shall use their own kind of meats and Torot, as before; and none of their

derachot shall be molested by things ignorantly done by us.

32 I have sent also Menelaus, that he may comfort you.

33 Farewell. In the hundred and forty eighth year and the fifteenth yom of the chodesh Aviv.

34 The Romans also sent to them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, sends greetings to the people of the Yahudim.

35 Whatever Lysias the melech's cousin has granted, we also are well pleased with it.

36 But as to the matters that he decided are to be referred to the melech, as soon as you have considered them, send someone promptly, so that we may make proposals appropriate for you. For we are on our way to Antioch.

37 Therefore send someone quickly, that we may make propoals to you.

38 Farewell. This hundred forty eighth year, the fifteenth yom of the chodesh Aviv.

12 When these britot were made, Lysias went to the melech and the Yahudim were about their farming.

2 But of the governors of several places, Timotheus and Apollonius the son of Genneus, also Hieronymus and Demophon and beside them Nicanor the governor of Kuprus, would not suffer them to be quiet and live in shalom.

3 The men of Yaffa also did a wicked deed: they made the Yahudim that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted it according to the common decree of the city, longing to live in shalom and suspecting

nothing, so when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Yahudah heard of this cruelty done to his countrymen, he commanded those that were with him to get ready.

6 And calling upon אִיִּזְק the Tzadik Shophet, he came against those murderers of his brethren and burnt the port by lyla and set the boats on fire and those that fled from there he slew.

7 And when the town was defeated, he went backward, as if he would return to root out all them of the city of Yaffa.

8 But when he heard that the Yamnites were minded to do in like manner to the Yahudim that dwelt among them,

9 He came upon the Yamnites also by lyla and set fire on the port and the navy, so that the ohr of the fire was seen at Yahrushalayim thirty miles off.

10 Now when they were gone from there about a mile in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians attacked him.

11 Then there was a very severe battle; but Yahudah's side by the help of Ahlohim got the victory; so that the Nomades of Arabia, being overcome, sought Yahudah for shalom, promising both to give him cattle and to appease him otherwise.

12 Then Yahudah, thinking indeed that they would be profitable in many things, granted them shalom: then they shook hands and so they departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls and inhabited by people of diverse countries; and the name of it was Caspis.

14 But they who were within it put such trust in the strength of the walls and protections that they behaved themselves rudely toward them who were with Yahudah, railing and blaspheming and uttering such words as were not to be spoken.

15 So Yahudah with his company, calling upon אִרְאֵל Tzevaot, who without rams or engines of war had cast down Yericho in the time of מִלְחָמָה, gave a fierce assault against the walls,

16 And took the city by the will of Ahlohim and made large slaughters, so that a lake, a quarter mile wide nearby, being filled full, was seen running with dahm.

17 Then they departed from there ninety four miles and came to Characa to the Yahudim that are called Tubieni.

18 But as for Timotheus, they did not find him in those places, for before he had dispatched anything, he left, leaving a very strong garrison in a certain stronghold.

19 However Dositheus and Sosipater, who were of Yahudah' captains, went forth and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Yahudah set up his army by groups and went against Timotheus, who had about one hundred twenty thousand men and two thousand five hundred horsemen.

21 Now when Timotheus had da'at of Yahudah's coming, he sent the women and children and the their baggage to a fortress called Carnion: for the town was hard to besiege and hard to enter, by reason of many narrow places.

22 But when Yahudah's first group came into sight, the enemies, being smitten with fear and terror through the appearing of Him who sees all things, scattered, one running this derech, another that

derech, so that they were often hurt by their own men and wounded with the points of their own swords.

23 Yahudah also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Timothy himself was captured by the troops of Dositheus and Sosipater. But he was very shrewd and managed to convince them that many of their relatives were his prisoners and would be put to death if anything happened to him.

25 Finally, after he had promised to send their relatives home safely, they let him go free.

26 Then Yahudah marched forth to Carnion and to the temple of Atargatis and there he slew twenty five thousand persons.

27 And after he had put to flight and destroyed them, Yahudah removed the army toward Ephron, a strong city, in which Lysias abode and a great multitude of diverse goyim and the strong young men kept the walls and defended them mightily: in which also was great provision of engines and darts.

28 But when Yahudah and his company had called upon Almighty Ahlohim, who with His Power breaks the strength of His enemies, they won the city and slew twenty five thousand of them that were inside,

29 From there they departed to Scythopolis, which lies seventy five miles from Yahrushalayim,

30 But when the Yahudim that dwelt there had testified that the Scythopolitans dealt lovingly with them and treated them kindly in the time of their adversity;

31 They gave them hodu, desiring to be friendly to them: and so they came to Yahrushalayim, as Chag Shavuot was approaching.

32 And after the moed, called Shavuot , they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Yahudim were slain.

35 Then a Yahudi from the city of Tob, a powerful cavalry soldier by the name of Dositheus, grabbed Gorgias by his cloak and started dragging him away by brute force, intending to take the worthless man alive. But suddenly one from the Thracian cavalry rushed at Dositheus and chopped off his arm, allowing Gorgias to escape to the city of Marisa.

36 Now when they that were with Gorgias had fought long and were weary, Yahudah called upon אֱלֹהֵינוּ, that He would show Himself to be their helper and leader of the battle.

37 And with that he began in Ivrit to shir Psalms with a loud voice and rushing upon Gorgias' men who were taken by surprise, he put them to flight.

38 So Yahudah gathered his army and came into the city of Odollam and when the Yom Shabbat came, they purified themselves, as the custom was and kept the Shabbat in the same place.

39 And upon the yom following, as usual, Yahudah and his company came to take up the bodies of them that were slain and to bury them with their kinsmen in their ahvot's graves.

40 Now under the coats of everyone that was slain, they found things consecrated to the idols of the Yamnites, which is forbidden for the Yahudim by The Torah. Then every man saw that this was the cause why they were slain.

41 All the men therefore were praising אֱלֹהֵינוּ, the Tzadik Shophet, who had revealed the things that were hidden,

42 They made tefillah fervently and pleaded with Him that the sin committed might wholly be put out of remembrance. Besides, that noble Yahudah exhorted the people to keep themselves from such sin, because they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a collection throughout the company of about four pounds of silver, he sent it to Yahrushalayim to offer a sin offering, doing in it very well and honestly, in that he was mindful of the promised resurrection:

44 For if he had not hoped that those who were slain could rise again, it had been vain for him to make tefillah in hoping that those who were dead, would be raised.

45 And also he perceived that there was great chen laid up for those that died for a tzadik purpose, it was a set apart and tov thought. So then he made tefillah for the dead, hoping that Ahlohim had delivered them from sin.

13 In the hundred forty ninth year it was told

Yahudah that Antiochus Eupator was coming with a great power into Yahudah,

2 And with him Lysias his protector and ruler of his affairs, having with them a Grecian power of a hundred ten thousand footmen and five thousand three hundred horsemen , twenty two elephants and three hundred chariots armed with hooks.

3 Menelaus, trying to take advantage of the situation, went over to their side and urged them on, not because he was concerned for the country but because he hoped to be confirmed as Kohen HaGadol.

4 But אַרְאַרְז the Melech of all melechim, made Antiochus furious with Menelaus. Lysias proved to

Antiochus that this criminal had been the source of all his troubles, so Antiochus ordered him to be taken to the city of Berea and put to death in the way that it was done there.

5 In that city there is a tower about 75 feet high. It is filled with ashes and all around the inside of the tower is a platform sloping down into the ashes.

6 And whoever was convicted of sacrilege or had committed any other grievous crime, there did all men thrust him to death.

7 Menelaus was put to death in that way, without even having the privilege of a burial

8 And that was just what he deserved. He had often profaned the kadosh ashes of the altar fire in the Beit HaMikdash and now he met his death in ashes.

9 Now the melech came with a barbarous and haughty mind to do far worse to the Yahudim than had been done in his abba's time.

10 Which things when Yahudah perceived, he commanded the multitude to call upon אֱלֹהֵינוּ lyla and yom, that like at other times, He would now also help them, being at the point to be put away from Torah from their country and from the set apart Beit HaMikdash:

11 And that He would not allow the people, who had been restored to their country, to be in subjection to the blasphemous goyim.

12 So when they had all done this together and sought the merciful אֱלֹהֵינוּ with weeping and fasting and lying flat upon the ground three yamim long, Yahudah, having exhorted them, commanded that they should be ready.

13 And Yahudah, who met privately with the zechanim, determined that before the melech's host should enter into Yahudah and get to the city, to go forth and fight first with the help of אֱלֹהֵינוּ.

14 So when he had committed all to The Creator of the olam and exhorted his soldiers to fight bravely, even to death, for the Torot, the Beit HaMikdash, the city, the country and the commonwealth, he camped near Modin:

15 And having given the key word to them that were around him, Victory is of אִיִּי, with the most valiant and best young men he went into the melech's tent by lyla and slew in the camp about four thousand men and most of the elephants and all who were upon them.

16 Everyone in camp was terrified and in panic when Yahudah and his men finally left victoriously.

17 This was done in the break of the yom because the protection of אִיִּי helped him.

18 Now when the melech had taken a taste of the power of the Yahudim, he went about to find a better way to defeat them,

19 And marched toward Beth Sura, which was a stronghold of the Yahudim: but he was put to flight, failed and lost many of his men:

20 For Yahudah had sent to them who were defending the fort, such things as were necessary.

21 But Rhodocus, who was in the Yahudim's army, disclosed the secrets to the enemies; therefore he was sought for and when they had gotten him, they put him in prison.

22 The melech made a second attempt to come to terms with the people of Bethzur and when he had reached an agreement with them, he withdrew his forces. Then he went to attack Yahudah but again he was defeated.

23 Meanwhile, Philip had been left at Antioch in charge of the government but Melech Antiochus learned that he had revolted. The melech did not know what to do, so he initiated shalom talks with the Yahudim, agreed to their terms and promised to

be just in his treatment of them. To put the treaty into effect, he offered a sacrifice, gave a generous gift to show his respect for the Beit HaMikdash,
24 And received Yahnudah well, After that, the melech appointed Hegemonides to be governor of the territory between the cities of Ptolemais and Gerar.

25 Nevertheless, when he came to Ptolemais: the people of that city were not content with this agreement; because they were grieved, they sought to make the britot void:

26 But Lysias made a public speech, defending the brit as well as he could. After he had calmed the people down and convinced them that he was right, he returned to Antioch. In this way Melech Antiochus' invasion was turned into a retreat.

14 Three years later, Yahudah and his men learned that Demetrius son of Seleucus had sailed into the port of Tripolis with a powerful army and a fleet.

2 It was reported that he had killed Melech Antiochus and his guardian Lysias and had taken over the country.

3 There was a man by the name of Alcimus, who had formerly been Kohen HaGadol but who had gladly adopted the Greek way of chayim during the revolt. Realizing that he could never again be Kohen HaGadol and fearful of what the Yahudim might do to him,

4 He went to see Melech Demetrius in the year 151. On this occasion he presented the melech with a gold keter and a palm branch, together with some olive branches traditionally presented to the Beit HaMikdash but he said nothing about his plans.

5 Later, however, he got the chance to put his foolish plans into effect when Demetrius summoned

him to a meeting of his advisers and asked him what the Yahudim were intending to do. Alcimus said,

6 The followers of Yahudah think of themselves as devout and patriotic; they love war and are constantly inciting the people to rebellion and will never leave the nation in shalom.

7 It is their fault that I no longer hold the esteemed position of Kohen HaGadol, to which I am entitled by birth. And so I have come here,

8 Primarily out of a genuine concern for your interests as melech but also out of consideration for my own people, for the foolish policies of Yahudah and his followers have brought terrible suffering on our entire nation.

9 When your majesty has examined all the details of these matters, please act in your usual kind and generous manner to relieve the oppression of our nation and its people.

10 As long as Yahudah is alive, it will be impossible for our nation to enjoy shalom.

11 As soon as Alcimus had finished his speech, the other advisers quickly seized this opportunity to arouse Demetrius' anger against Yahudah, because they also hated him.

12 So Melech Demetrius immediately appointed Nicanor, who was the commander of his elephant forces, to be governor of Yahudah and sent him there,

13 With orders to kill Yahudah, scatter his followers and make Alcimus Kohen HaGadol of the greatest Beit HaMikdash in all the olam.

14 All the foreigners in Yahudah, who had fled from Yahudahs' attacks, now rushed to join forces with Nicanor, because they thought that any defeat or trouble that came to the Yahudim would be to their own advantage.

15 The Yahudim heard that Nicanor was attacking and that the foreigners in their country were giving him their support. So they threw dirt on themselves and made tefillah to their Ahlohim, who had chosen their nation as His possession le-olam-va-ed and had never failed to help them in time of need.

16 Then Yahudah, their leader, gave the orders and they immediately marched out to engage the enemy in battle near the village of Adasa.

17 Yahudahs' brother Shimon was fighting Nicanor but was gradually losing the battle because of an unexpected move on the part of the enemy.

18 However, when Nicanor heard how bravely and courageously Yahudah and his men were fighting for their country, he decided not to settle the matter in battle.

19 Instead, he sent Posidonius, Theodotus and Matityahu to make a treaty with the Yahudim.

20 After the terms of the brit had been worked out in detail, Nicanor informed his troops and they unanimously agreed.

21 Then a yom was set on which the leaders would meet in private. Ceremonial chairs were brought out from each camp and set up.

22 Yahudah had taken the precaution of placing battle-ready troops in strategic places, in case of sudden treachery on the part of the enemy. But the two leaders had a friendly meeting.

23 Nicanor stayed on in Yahrushalayim for some time after that. He did not mistreat the Yahudim in any way and even sent away the people who had come over to his side.

24 The two men became the best of chaverim and Yahudah was Nicanor's constant companion.

25 Nicanor urged him to marry and start a family. So Yahudah did this and settled down to a chayim of shalom.

26 When Alcimus noticed how well Nicanor and Yahudah were getting along, he obtained a copy of the brit and went to see Melech Demetrius. He told the melech that Nicanor was disloyal to the government, because he had appointed the traitor Yahudah to be his successor.

27 These false accusations infuriated the melech and in his anger he wrote to Nicanor, informing him that he was dissatisfied with the brit and ordering him to arrest Yahudah and send him to Antioch at once.

28 When this message reached Nicanor, he was hurt and didn't know what to do, because he did not like having to break an agreement with a man who had kept his part of the bargain.

29 Yet it was impossible for him to ignore the melech's command, so he began looking for a way to trap Yahudah.

30 Yahudah, however, noticed that Nicanor was becoming hostile and rude toward him and he knew that this was a bad omen. So he gathered a large number of his followers and went into hiding.

31 When Nicanor realized that Yahudah had outsmarted him, he went to the great and kadosh Beit HaMikdash at the time when the kohanim were offering sacrifice and ordered them to surrender Yahudah to him.

32 But the kohanim declared under oath that they had no idea where Yahudah was hiding.

33 Then Nicanor raised his right arm in the direction of the Beit HaMikdash and made a solemn threat: If you do not hand Yahudah over to me as a prisoner, I will level אֶת־בְּיַת־הַמִּקְדָּשׁ's Beit HaMikdash to the ground, demolish this altar and on this spot build a esteemed pagan temple to Dionysus.

34 Then he left and immediately the kohanim lifted their arms toward the shamayim and made tefillah to אֱלֹהֵינוּ, The Faithful Defender of our nation:

35 אֱלֹהֵינוּ, you are in need of nothing, yet it has pleased You to place Your Beit HaMikdash here and to live among us.

36 You alone are kadosh and Your Beit HaMikdash has only recently been purified, so now protect its set apartness le-olam-va-ed.

37 One of the leaders in Yahrushalayim, a man by the name of Razis, was denounced to Nicanor. It was said that he had helped his people in many ways and was so highly respected by them that he was known as an abba of the Yahudim.

38 During the early yamim of the revolution he had risked his chayim for the Yahudim and had been brought to trial because of his loyalty.

39 Wanting to show clearly how much he disliked the Yahudim, Nicanor sent more than 500 soldiers to arrest Razis;

40 Because he thought his arrest would be a crippling blow to the Yahudim.

41 The soldiers were about to capture the tower where Razis had gone. They were forcing open the gates to the courtyard and the order had been given to set the door on fire. Razis realized there was no escape, so he tried to commit suicide with his sword;

42 Preferring to die with esteem rather than suffer humiliation at the hands of evil men.

43 Under the pressure of the moment, Razis misjudged the thrust of the sword and it did not kill him. So, while the soldiers were swarming into the room, he rushed to the wall and jumped off like a brave hero into the crowd below.

44 The crowd quickly moved back and he fell in the space they left.

45 Still alive and burning with courage, he got up and with blood gushing from his wounds, he ran through the crowd and finally climbed a steep rock.
46 Now completely drained of blood, he tore out his intestines with both hands and threw them at the crowd and as he did so, he made tefillah for אֱלֹהֵינוּ of chayim and ruach to give them back to him. That was how he died.

15 Nicanor learned that Yahudah and his men were in the region of Shomron and so he decided to attack them on a Shabbat, when he could do so without any danger to himself.

2 The Yahudim who were forced to accompany his army begged him not to do such a cruel and savage thing but to respect the yom that the all seeing אֱלֹהֵינוּ had esteemed and made the most kadosh of all yamim.

3 Then Nicanor, the lowest creature on earth, asked if there was some sovereign ruler in the shamyim who had commanded them to esteem the Shabbat.

4 And the Yahudim replied, Yes; the living אֱלֹהֵינוּ, who rules in the shamyim, commanded us to esteem the Shabbat.

5 But Nicanor answered, I am the ruler on earth and I order you to take up your weapons and to do what the melech commands. However, he did not succeed in carrying out his cruel plan.

6 In his arrogance Nicanor had boasted that he would set up a monument in regard to his upcoming victory over Yahudah.

7 But Yahudah was fully confident that אֱלֹהֵינוּ would help him,

8 So he urged his men not to be afraid of the enemy. He encouraged them to remember how the Almighty had helped them in times past and to rest

assured that He would give them victory this time also.

9 He renewed their tikvah by reading to them from The Torah and the Neviim and by reminding them of the battles they had already won.

10 When his men were ready for battle, he gave them their orders and at the same time pointed out how the goyim could not be trusted, because they never kept their britot.

11 He armed all his men, not by encouraging them to trust in shields and spears but by inspiring them with courageous words. He also lifted their morale by telling them about his dream, a kind of vision that they could trust in.

12 He told them that he had seen a vision of Chananyah, the former Kohen HaGadol, that great and wonderful man of humble and gentle disposition, who was an outstanding orator and who had been taught from childhood how to live a virtuous chayim. With outstretched arms Chananyah was making tefillah for the entire Yahudi nation.

13 Yahudah then saw an impressive white haired man of great dignity and authority.

14 Chananyah said: This is אֱלֹהֵינוּ's navi Yirmeyahu, who loves the Yahudim and offers many tefillot for us and for Yahrushalayim, the kadosh city.

15 Then Yirmeyahu stretched out his right hand and gave Yahudah a golden sword, saying as he did so,

16 This kadosh sword is a gift from אֱלֹהֵינוּ. Take it and destroy your enemies.

17 The eloquent words that Yahudah spoke encouraged everyone to be brave and inspired boys to fight like men. Their city, their emunah and their Beit HaMikdash were in danger. So the Yahudim made up their minds not to waste any time but to

make a daring attack against the enemy and bravely decide their fate in hand to hand combat.

18 They were not so concerned about their own mishpachot and relatives, as they were about their kadosh Beit HaMikdash.

19 And the people who had to stay in Yahrushalayim, were deeply concerned about how a battle on open ground would turn out.

20 Everyone was waiting to see who would win the battle. The enemy troops were already moving forward, with their cavalry on each side of them and their elephants placed in strategic positions.

21 Yahudah looked at the huge enemy force, the variety of their weapons and their fierce elephants. Then he raised his hands toward the shamayim and made tefillah to אֱלֹהֵינוּ, who works nisim, because he knew that אֱלֹהֵינוּ gives victory to those who deserve it, not to those who have a strong army.

22 Yahudah said: אֱלֹהֵינוּ, when Hizqiyahu was melech of Yahudah, you sent your malach, who killed 185,000 of Melech Sennacherib's men.

23 Now once again, אֱלֹהֵינוּ of the shamayim, send your tov malach to make our enemies shake and tremble with fear.

24 With Your great Power, destroy these people who have slandered You and have come out to attack Your chosen people. So Yahudah ended his tefillah.

25 Nicanor and his army moved forward to the sound of trumpets and battle shirim;

26 But Yahudah and his men went into battle calling on אֱלֹהֵינוּ for help.

27 So by fighting with their hands and making tefillah to אֱלֹהֵינוּ in their levavot, the Yahudim killed more than 35,000 of the enemy. How grateful they were for the help they had received from אֱלֹהֵינוּ.

28 When the battle was over and they were going home celebrating their victory, they noticed Nicanor in full armor lying dead on the battlefield.

29 Then with loud shouts they gave tehilla to אֱלֹהֵינוּ in their native language.

30 Yahudah the Maccabee, who had always fought with all his gooff and nefesh for his own people, never losing the patriotism of his youth, ordered his men to cut off Nicanor's head and right arm and to take them to Yahrushalayim.

31 When they arrived in the city, he called together all the people, stationed before the kohanim before the altar and sent for the men in the fort.

32 He showed them the head of the evil Nicanor and the arm which that wicked man had arrogantly stretched out against the kadosh Beit HaMikdash of Almighty אֱלֹהֵינוּ.

33 Then he cut out the tongue of that Torahless man, promising to feed it bit by bit to the birds and to hang up his head opposite of the Beit HaMikdash, as evidence of what his foolishness did for him.

34 Everyone there looked up to the shamayim and gave hodu to אֱלֹהֵינוּ, who had revealed His Power and had kept His Beit HaMikdash from being defiled.

35 Yahudah hung Nicanor's head from the wall of the fort, as a clear proof to everyone of אֱלֹהֵינוּ's help.

36 By unanimous vote it was decided that this yom would never be forgotten but would be celebrated each year on the evening of Mordechai's Yom, Purim, which is the thirteenth yom of the twelfth chodesh.

37 That is how things turned out for Nicanor. The city of Yahrushalayim remained in the possession of the Yahudim from that time on, so I will end my account here.

38 If it is well written and to the point, I am pleased; if it is poorly written and uninteresting, I have still done my best.

39 We know it is unhealthy to drink wine or mayim alone, whereas wine mixed with mayim makes a delightfully tasty drink.

So also a tov account skillfully written, gives pleasure to those who read it. With this I conclude.

X

Third Corinthians

Qorinthyah Gimel

This was an epistle widely circulated as early as 130-150 CE and is attributed by many to Paul in his care for the believers in Corinth.

1 Sholiach Shaul, a prisoner of Yahushua Ha Moshiach, unto the brethren which are in Qorinthyah, shalom. Being in the midst of many tribulations, I do not marvel if the teachings of the evil one spreads quickly. For my Adon Yahushua Ha Moshiach will hasten His coming and will no longer endure the insolence of them that falsify His Words. For I delivered to you in the beginning the things which I received from the kadosh shlichim, which were before me, who were at all times with Yahushua Ha Moshiach: namely, that our Adon Yahushua Ha Moshiach was born of Miryam who is of the zera of Dawid according to the flesh, the Ruach HaKadosh being sent forth from the shamayim, from the Abba to her, so that He might come down into this olam and redeem all flesh by His own set apart flesh and raise us up from the dead in the flesh, just as He has shown us, Himself being our example.

2 And because man was formed by His Abba, therefore mankind was sought for when he was lost, that he might be made alive by adoption. For to this end did אלהים Almighty who made the shamayim and the earth first send the neviim to the Yahudim, that they might be turned away from their sins. For He planned to save the entire House of Yisrael. Therefore, He conferred a portion of the Ruach of

Moshiach upon the neviim and sent them to the Yahudim first and they proclaimed the emet avdoot of אֱלֹהִים for a long period of time. But the prince of iniquity s.a.tan, desiring to be אֱלֹהִים, laid hands on them and slew them and bound all flesh by evil lusts and the end of the olam by His coming mishpat.

3 But אֱלֹהִים Almighty, who is tzadik, would not cast away His own creation, but had compassion on them from the shamayim and sent His Ruach into Miryam, who believed with all her lev and received the Ruach HaKadosh in her womb, so that Yahushua might come into the olam hazeh, so that by that same kadosh flesh, His own, He might save men. By using Ahdahm's flesh, s.a.tan had brought in death, yet by Moshiach's flesh, s.a.tan was overcome. For by His own goof Yahushua Ha Moshiach saved all flesh and restored it to chayim, so that He might show forth The Temple of Tzedakah in His own gooff, by which we are saved, in whom if we trust, we are also set free.

4 They therefore are not children of tzedakah, but children of wrath, who reject the chochmah of אֱלֹהִים, saying that the shamayim and the earth and all that are in them are not the works of אֱלֹהִים. They therefore are the children of wrath, for cursed are they, following the teaching of the serpent, whom you should drive out and flee from their doctrine. For you are not children of disobedience, but of the well beloved kehillah. Therefore, the time of the resurrection is proclaimed to everyone.

5 And as for those devils which say that there is no resurrection of the flesh, they indeed shall have no resurrection to chayim, but only to mishpat, because they do not believe in Him that is risen from the dead, because they believe not and understand not. For they do not know, O Qorinthyahim, the many kinds of zera, of wheat or of other zera, how they

are cast bare into the earth and are corrupted and rise again by the will of אֱלֹהִים, with bodies fully clothed. And not only that gooff which is cast in rises again, but it is recreated with much brachot. And we must not take examples from types of zera only, but from more noble bodies. You know how Yonah the son of Amathyah, when he would not preach to them of Nineveh, but fled, was swallowed by the sea monster. After three yamim and three laylot אֱלֹהִים heard the tefillah of Yonah out of the lowest Sheol and no part of him was consumed, not even a hair nor an eyelash.

6 How much more, oh you of little emunah, shall He raise you that have believed in Messiah Yahushua, just as He Himself arose. In the same way, a dead man also was cast upon the bones of the navi Elisha by the children of Yisrael, arose, in gooff, in nephesh, in bones and in ruach. How much more shall you who have been cast upon the gooff, bones and Ruach of the Adon Yahushua rise again on that yom, having your flesh made whole, just as He rose?

7 In the same way, concerning the navi Eliyahu, he raised the widow's son from death. How much more shall Adon Yahushua Ha Moshiach raise you up from death at the sound of the shofar, in the twinkling of an eye? For He has shown us an example in His own gooff.

8 If then, you receive any other doctrine, אֱלֹהִים Himself shall be a witness against you. Let no man trouble me, for I bear these bonds that I may win Moshiach. I therefore bear His marks in my gooff, so that I may also attain to the resurrection of the dead. Whoever receives or abides in this emet, which he has received by the blessed neviim and the kadosh Besorah, shall receive a reward from Yahushua Ha Moshiach and when that person rises

from the dead, he shall obtain perpetual chayim. But whoever transgresses these things, is the fire of mishpat reserved; those that walk in that same derech, are just a generation of vipers. You must reject their words in the Power of אֱלֹהִים. Shalom, chen and ahava, shall then be with you. X

The Testaments of the Twelve Patriarchs-Tzuot Hashevativim

The Testament of Reuben the First born Son of
Yaakov and Leah

Chapter 1

The copy of the Testament of Reuben, even the
commands which he gave his sons before he died
in the hundred and twenty-fifth year of his chayim.

Two years after the death of Yoseph his brother,
when Reuben fell ill, his sons and his sons' sons
were gathered together to visit him.

And he said to them: My children, behold I am
dying, and go the way of my avoth.

And seeing there Yahudah, and Gad, and Asher, his
brethren, he said to them: Raise me up, that I may
tell to my brethren and to my children what things I
have hidden in my lev, for behold now at length I am
passing away.

And he arose and kissed them, and said unto them:
Hear, my brethren, and do you, my children, give
ear to Reuben your abba in the commands which I
give unto you.

And behold I call to witness against you this yom
the Ahlohim of shamayim, that you walk not in the
sins of youth and fornication, wherein I was poured
out, and defiled the bed of my Abba Yaakov.

And I tell you that he smote me with a sore plague
in my loins for seven chodasheem; and had not my
abba Yaakov prayed for me to אֱלֹהִים, אֱלֹהִים would
have destroyed me.

For I was thirty years old when I wrought the evil thing before אֱלֹהִים, and for seven chodasheem I was sick unto death.

And after this I repented with set purpose of my soul for seven years before אֱלֹהִים. And wine and strong drink I drank not, and flesh entered not into my mouth, and I eat no pleasant food; but I mourned over my sin, for it was great, such as had not been in Yisrael.

Chapter 2

And now hear me, my children, what things I saw concerning the seven ruachem of deceit, when I repented.

Seven ruachem therefore are appointed against man, and they are the leaders in the works of youth. [And seven other ruacheem are given to him at his creation, that through them should be done every work of man.

The first is the ruach of chayim, with which the constitution (of man) is created. The second is the sense of sight, from with which arises desire.

The third is the sense of hearing, with which comes teaching. The fourth is the sense of smell, with which tastes are given to draw air and breath.

The fifth is the power of speech, with which comes knowledge.

The sixth is the sense of taste, with which comes the eating of meats and drinks; and by it strength is produced, for in food is the foundation of strength.

The seventh is the power of procreation and sexual intercourse, with which through ahava of pleasure sins enter in.

Wherefore it is the last in the order of creation, and the first in that of youth, because it is filled with

ignorance, and leads the youth as a blind man to a pit, and as a beast to a precipice.

Chapter 3

Besides all these there is an eighth ruach of sleep, with which is brought about the trance of nature and the image of death.

With these ruacheem are mingled the ruacheem of error.

[First, the ruach of fornication is seated in the nature and in the senses; the second, the ruach of insatiableness, in the belly; the third, the ruach of fighting, in the liver and gall.

The fourth is the ruach of obsequiousness and chicanery, that through officious attention one may be fair in seeming.

The fifth is the ruach of pride, that one may be boastful and arrogant. The sixth is the ruach of lying, in perdition and jealousy to practice deceits, and concealments from kindred and chaverim.

The seventh is the ruach of injustice, with which are thefts and acts of rapacity, that a man may fulfill the desire of his lev; for injustice works together with the other ruacheem by the taking of gifts.

And with all these the ruach of sleep is joined which is (that) of error and fantasy.]

And so perishes every young man, darkening his mind from the emet, and not understanding the Torah of אֱמֶת, nor obeying the admonitions of his avoth as befell me also in my youth.

And now, my children, ahava the emet, and it will preserve you: hear the words of Reuben your abba. Pay no heed to the face of a woman, Nor associate with another man's isha, Nor meddle with affairs of womankind.

For had I not seen Bilhah bathing in a covered place, I had not fallen into this great iniquity. For my mind taking in the thought of the woman's nakedness, allowed me not to sleep until I had wrought the abominable thing. For while Yaakov our abba had gone to Yitzchak his abba, when we were in Eder, near to Ephrath in Bethlehem, Bilhah became drunk and was asleep uncovered in her chamber. Having therefore gone in and beheld nakedness, I wrought the impiety without her perceiving it, and leaving her sleeping I departed. And forthwith a malach of אֱלֹהִים revealed to my abba concerning my impiety, and he came and mourned over me, and touched her no more.

Chapter 4

Pay no heed, therefore, my children, to the beauty of women, nor set your mind on their affairs; but walk in singleness of lev in the fear of אֱלֹהִים, and expend labor on tov deeds, and on study and on your flocks, until אֱלֹהִים gives you an isha, whom He will, that you suffer not as I did. For until my abba's death I had not boldness to look in his face, or to speak to any of my brethren, because of the reproach. Even until now my conscience causes me anguish on account of my impiety. And yet my abba comforted me much and prayed for me unto אֱלֹהִים, that the anger of אֱלֹהִים might pass from me, even as אֱלֹהִים showed. And from then until now I have been on my guard and sinned not. Therefore, my children, I say unto you, observe all things whatsoever I command you, and you shall not sin.

For a pit unto the soul is the sin of fornication, separating it from Ahlohim, and bringing it near to idols, because it deceives the mind and understanding, and leads young men into hell before their time.

For many has fornication destroyed; because, though a man be old or noble, or rich or poor, he brings reproach upon himself with the sons of men and derision with s.a.tan

For you heard regarding Yoseph how he guarded himself from a woman, and purged his thoughts from all fornication, and found chen in the sight of Ahlohim and men.

For the Mitzrite woman did many things to him, and summoned magicians, and offered him ahava potions, but the purpose of his soul admitted no evil desire;

Therefore the Ahlohim of your ahvoth delivered him from every evil (and) hidden death.

For if fornication overcomes not your mind, neither can s.a.tan overcome you.

Chapter 5

For evil are women, my children; and since they have no power or strength over man, they use wiles by outward attractions, that they may draw him to themselves.

And whom they cannot bewitch by outward attractions, him they overcome by craft.

For moreover, concerning them, the malach of אֱלֹהִים told me, and taught me, that women are overcome by the ruach of fornication more than men, and in their lev they plot against men; and by means of their adornment they deceive first their minds, and by the glance of the eye instill the

poison, and then through the accomplished act they take them captive.

For a woman cannot force a man openly, but by a harlot's bearing she beguiles him. Flee, therefore, fornication,

my children, and command your wives and your daughters, that they adorn not their heads and faces to deceive the mind: because every woman who uses these wiles has been reserved for eternal punishment.

For likewise they allured the Ireem who were before the flood; for as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and appeared to them when they were with their husbands.

And the women lusting in their minds after their forms, gave birth to giants, for the Ireem appeared to them as reaching even unto shamayim.

Chapter 6

Beware, therefore, of fornication; and if you wish to be pure in mind, guard your senses from every woman.

And command the women likewise not to associate with men, that they also may be pure in mind.

For constant meetings, even though the ungodly deed be not wrought, are to them an irremediable disease, and to us a destruction by s.a.tan and an eternal reproach.

For in fornication there is neither understanding nor shabbat guarding piety, and all jealousy dwells in the lust of it..

Therefore, then I say unto you, you will be jealous against the sons of Levi, and will seek to be exalted over them; but you shall not be able.

For Ahlohim will avenge them, and you shall die by an evil death.

For to Levi Ahlohim gave the sovereignty [and to Yahudah with him and to me also, and to Dan and Yoseph, that we should be for rulers].

Therefore I command you to shema to Levi, because he shall know the Torah of אֱלֹהִים, and shall give ordinances for mishpat and shall sacrifice for all Yisrael until the consummation of the times, as the anointed High Priest, of whom אֱלֹהִים spoke, I adjure you by the Ahlohim of the shamayim to do emet each one and to his neighbour and to entertain ahavah each one for his brother.

And draw you near to Levi in humbleness of lev, that you may receive a bracha from his mouth. For he shall bless Yisrael and Yahudah, because him hath אֱלֹהִים chosen to be melech over all the nation.

And bow down before his zera, for on our behalf it will die in wars visible and invisible, and will be among you an eternal melech.

Chapter 7

And Reuben died, having given these commands to his sons.

And they placed him in a coffin until they carried him up from Mitzrayim, and buried him in Chevron in the cave where his abba was.

The Testament of Simeon the Second of Yaakov and Leah

Chapter 1

The copy of the words of Simeon, the things which he spoke to his sons before he died, in the hundred and twentieth year of his chayim, at which time Yoseph, his brother, died.

For when Simeon was sick, his sons came to visit him, and he strengthened himself and sat up and kissed them, and said:-

Chapter 2

Shema, my children, to Simeon your abba, And I will declare unto you what things I have in my lev.

I was born of Yaakov as my abba's second son; And my eema Leah called me Simeon, Because אָרְבֵּי had heard her tefilah.

Moreover, I became strong exceedingly; I shrank from no achievement, Nor was I afraid of anything. For my lev was hard, And my liver was immovable, And my bowels without compassion.

Because valor also has been given from the Most High to men in soul and body.

For in the time of my youth I was jealous in many things of Yoseph, because my abba loved him beyond all.

And I set my mind against him to destroy him, because the sar of deceit sent forth the ruach of jealousy and blinded my mind, so that I regarded him not as a brother, nor did I spare even Yaakov my abba.

But his Ahlohim and the Ahlohim of his avoth sent forth His malach, and delivered him out of my hands.

For when I went to Shechem to bring ointment for the flocks, and Reuben to Dothan, where were our necessaries and all our stores, Yahudah my brother sold him to the Ishmaelites.

And when Reuben heard these things he was grieved, for he wished to restore him to his abba. But on hearing this I was exceedingly angry against Yahudah in that he let him go away alive, and for five months I continued angry against him. But אֶרְאֵל restrained me, and withheld from me the power of my hands; for my right hand was half withered for seven days. And I knew, my children, that because of Yoseph this had befallen me, and I repented and wept; and I besought אֶרְאֵל Ahlohim that my hand might be restored, and that I might hold myself apart from all pollution and envy and from all folly. For I knew that I had devised an evil thing before אֶרְאֵל and Yaakov my abba, on account of Yoseph my brother, in that I envied him.

Chapter 3

And now, my children, shema unto me and beware of the ruach of deceit and envy. For envy rules over the whole mind of a man, and allows him neither to eat nor to drink, nor to do any tov thing. But it ever suggests (to him) to destroy him that he envieth; and so long as he that is envied flourishes, he that envies fadesaway. Two years therefore I afflicted my soul with fasting in the fear of אֶרְאֵל, and I learned that deliverance from envy comes by the fear of Ahlohim. For if a man flee to אֶרְאֵל, the evil ruach runs away from him, and his mind is lightened. And from then on he sympathizes with him whom he envied and forgives those who are hostile to him, and so ceases from his envy.

Chapter 4

And my abba asked Concerning me, because he saw that I was sad; and I said unto him, I am pained in my liver.

For I mourned more than they all, because I was guilty of the selling of Yoseph.

And when we went down into Mitzrayim, and he bound me as a spy, I knew that I was suffering justly, and I grieved not.

Now Yoseph was a tov man, and had the Ruach of Ahlohim within him: being compassionate and pitiful, he bore no malice against me; but loved me even as the rest of his brethren.

Beware, therefore, my children, of all jealousy and envy, and walk in singleness of soul and with tov lev, keeping in mind Yoseph your abba's brother, that Ahlohim may give you also chesed and esteem, and blessing upon your heads, even as you saw in Yoseph's case.

All his days he reproached us not concerning this thing, but loved us as his own soul, and beyond his own sons glorified us, and gave us riches, and cattle and fruits.

Do you also, my children, have ahava each one his brother with a tov lev and the ruach of envy will withdraw from you.

For this makes savage the soul and destroys the body; it causes anger and war in the mind, and stirs up unto deeds of blood, and leads the mind into frenzy, and suffers not prudence to act in men; moreover, it takes away sleep, [and causes tumult to the soul and trembling to the body]. For even in sleep some malicious jealousy, deluding him, gnaws and with wicked ruacheem disturbs his soul, and causes the body to be troubled, and wakes the mind from sleep in confusion; and as a wicked and poisonous ruach, so appears it to men.

Chapter 5

Therefore was Yoseph comely in appearance and goodly to look upon, because no wickedness dwelt in him; for some of the trouble of the ruach the face manifests. And now, my children, Make your levavot tov before אֱלֹהִים, and your derachot straight before men.

And you shall find chesed before אֱלֹהִים and men. Beware, therefore, of fornication, For fornication is the eema of all evils, Separating from Ahlohim, and bringing near to s.a.tan.

For I have seen it inscribed in the writings of Chanok-Enoch that your sons shall be corrupted in fornication, and shall do harm to the sons of Levi with the sword. But they shall not be able to withstand Levi; for he shall wage the war of אֱלֹהִים, and shall conquer all your hosts. And they shall be few in number, divided in Levi and Yahudah, and there shall be none of you for sovereignty, even as also our abba prophesied in his blessings.

Chapter 6

Behold I have told you all things, that I may be acquitted of your sin.

Now, if you remove from you your envy and all stiff-neckedness, as a rose, shall my bones flourish in Yisrael, and as a lily my flesh in Yaakov, And my odor shall be as the odor of Levanon; And as cedars shall kiddushim be multiplied from me le-olam-va-ed, And their branches shall stretch afar off. Then shall perish the zera of Kanaan, And a remnant shall not be unto Amalek, And all the Cappadocians shall perish, and all the Hittites shall be utterly destroyed. Then shall fail the land of Ham, And all the people shall perish. Then shall all the earth rest from trouble, And all the olam under the shamayim

from war. Then the Mighty One of Yisrael shall glorify Shem, For אֱלֹהִים Ahlohim shall appear on earth, And Himself save men. Then shall all the ruacheem of deceit be given to be trodden under foot, And men shall rule over wicked ruacheem. Then shall I arise in joy, And will bless the Most High because of His marvellous works.

Chapter 7

And now, my children, obey Levi and Yahudah, and be not lifted up against these two tribes, for from them shall arise unto you the salvation of Ahlohim. For אֱלֹהִים shall raise up from Levi as it were a Kohen Gadol, and from Yahudah as it were a Melech, He shall save all [the goyim and] the race of Yisrael. Therefore I give you these commands that you also may command your children that they may observe them throughout their generations.

Chapter 8

And when Simeon had made an end of commanding his sons, he slept with his avoth, being an hundred and twenty years old. And they laid him in a wooden coffin, to take up his bones to Chevron. And they took them up secretly during a war of the Mitzrites. For the bones of Yoseph the Mitzrites guarded in the tombs of the melechim. For the sorcerers told them; that on the departure of the bones of Yoseph there should be throughout all the land darkness and gloom, and an exceeding great plague to the Mitzrites, so that even with a lamp a man should not recognize his brother.

Chapter 9

And the sons of Simeon bewailed their abba. And they were in Mitzrayim until the yom of their departure by the hand of Moshe.

The Testament of Levi the Third Son of Yaakov and Leah

Chapter 1

The copy of the words of Levi, the things which he ordained unto his sons, according to all that they should do, and what things should befall them until the yom of mishpat.

He was sound in health when he called them to him; for it had been revealed to him that he should die. And when they were gathered together he said to them:

Chapter 2

I, Levi, was born in Charan, and I came with my abba to Shechem.

And I was young, about twenty years of age, when, with Simeon, I wrought vengeance on Hamor for our sister Dinah. And when I was feeding the flocks in Abel-Maul, the ruach of understanding of אֱלֹהִים came upon me, and I saw all men corrupting their ways, and that unrighteousness had built for itself walls, and the Torah-less sat upon towers. And I was grieving for the race of the sons of men, and I prayed to אֱלֹהִים that I might be saved.

Then there fell upon me a sleep, and I beheld a high mountain, and I was upon it.

And behold the shamayim were opened and a malach of Ahlohim said to me, Levi enter

And I entered from the first shamayim, and I saw there a great sea hanging. And further I saw a second shamayim far brighter and more brilliant, for there was a boundless light also there in it. And I said to the malach, Why is this so? And the malach said to me, Marvel not at this, for you shall see another shamayim more brilliant and incomparable. And when you have ascended there, You shall stand near אֲרָמֶלְךָ, And shall be His minister, And shall declare His mysteries to men, And shall proclaim concerning Him that shall redeem Yisrael. And by you and Yahudah shall אֲרָמֶלְךָ appear among men saving every race of men. And from אֲרָמֶלְךָ's portion shall be your chayim, And He shall be your field and vineyard, And fruits, gold, and silver.

Chapter 3

I Hear, therefore, regarding the shamayim which have been shown to you. The lowest is for this cause gloomy unto you, in that it beholds all the unrighteous deeds of men.

And it has fire, snow, and ice made ready for the yom of mishpat, in the righteous mishpat of Ahlohim; for in it are all the ruacheem of the retributions for vengeance on men.

And in the second are the hosts of the armies which are ordained for the yom of mishpat, to work vengeance on the ruacheem of deceit and of s.a.tan. And above them are the kadosh ones. And in the highest of all dwells the Great Glory אֲרָמֶלְךָ, far above all holiness.

In [the shamayim next to] it are the archangels, who minister and make propitiation to אֲרָמֶלְךָ for all the sins of ignorance of the righteous; Offering to אֲרָמֶלְךָ a sweet-smelling savour, a reasonable and a bloodless offering. And [in the shamayim below this] are the malachim who bear answers to the

malachim of the presence of אלהים. And in the shamayim next to this are thrones and dominions, in which always they offer praise to Ahlohim. When, therefore, אלהים looks upon us, all of us are shaken; yes, the shamayim, and the earth, and the abysses are shaken at the presence of His majesty. But the sons of men, having no perception of these things sin and provoke the Most High.

Chapter 4

Now, therefore, know that אלהים shall execute mishpat upon the sons of men. Because when the rocks are being rent, And the shemesh quenched, And the waters dried up, And the fire cowering, and all creation troubled, And the invisible ruacheem melting away; And Hell takes spoils through the visitations of the Most High, Men will be unbelieving and persist in their iniquity. On this account with punishment shall they be judged. Therefore the Most High has heard your tefilah, to separate you from iniquity, and that you should become to Him a son, and an eved, and a minister of His presence. The light of knowledge shall you light up in Yaakov. And as the shemesh shall you be to all the zera of Yisrael. And there shall be given to you a blessing, and to all your zera, until אלהים shall visit all the goyim in His tender mercies for ever. And therefore there have been given to you counsel and understanding, That you might instruct your sons concerning this; Because they that bless Him shall be blessed, And they that curse Him shall perish.

Chapter 5

And thereupon the malach opened to me the gates of shamayim, and I saw the kadosh temple, and

upon a throne of esteem the Most High. And He said to me: Levi, I have given you the blessings of the priesthood until I come and sojourn in the midst of Yisrael.

Then the malach brought me down to the earth, and gave me a shield and a sword, and said to me: Execute vengeance on Shechem because of Dinah, your sister, and I will be with you because אֱלֹהִים hath sent me. And I destroyed at that time the sons of Chamor, as it is written in the heavenly tables. And I said to him: I pray you, O אֱלֹהִים, tell me Your name, that I may call upon You in a yom of tribulation. And he said: I am the malach who interceds for the nation of Yisrael that they may not be smitten utterly, for every evil ruach attacks it. And after these things I awoke, and blessed the Most High, and the malach who interceds for the nation of Yisrael and for all the righteous.

Chapter 6

And when I was going to my abba, I found a brazen shield; wherefore also the name of the mountain is Aspis, which is near Gebal, to the south of Abila And I kept these words in my lev.

And after this I counselled my abba, and Reuben my brother, to bid the sons of Chamor not to be brit milah; for I was zealous because of the abomination which they had wrought on my sister. And I slew Shechem first, and Simeon slew Chamor. And after this my brothers came and smote that city with the edge of the sword. And my abba heard these things and was angry, and he was grieved in that they had received the circumcision, and after that had been put to death, and in his blessings he looked amiss upon us. For we sinned because we had done this thing against his will, and he was sick on that yom.

But I saw that the sentence of Ahlohim was for evil upon Shechem; for they sought to do to Sarah and Rebecca as they had done to Dinah our sister, but אַף־אֵלֹהִים prevented them. And they persecuted Abraham our abba when he was a stranger, and they vexed his flocks when they were big with young; and Eblaen, who was born in his house, they most shamefully handled. And this they did to all strangers, taking away their wives by force, and they banished them. But the wrath of אַף־אֵלֹהִים came upon them to the uttermost.

Chapter 7

And I said to my abba Yaakov: By you will אַף־אֵלֹהִים spoil the Kanaanites, and will give their land to you and to your zera after you. For from this yom forward shall Shechem be called a city of imbeciles; for as a man mockea a fool, so did we mock them. Because also they had wrought folly in Yisrael by defiling my sister. And we departed and came to Bethel.

Chapter 8

And there again I saw a vision as the former, after we had spent there seventy days. And I saw seven men in white raiment saying unto me: Arise, put on the robe of the priesthood, and the keter of tzedakah, and the breastplate of understanding, and the garment of emet, and the plate of faith, and the turban of the head, and the ephod of prophecy. And they severally carried (these things) and put (them,) on me, and said unto me: From henceforth become a kohen of אַף־אֵלֹהִים, you and your zera for ever. And the first anointed me with kadosh oil, and gave to me the staff of mishpat. The second washed me with pure water, and fed

me with bread and wine (even) the most kadosh things, and clad me with a kadosh and glorious robe. The third clothed me with a linen vestment like an ephod. The fourth put around me a girdle like unto purple. The fifth gave me a branch of rich olive. The sixth placed a keter on my head. The seventh placed on my head a diadem of priesthood, and filled my hands with incense, that I might serve as kohen to אלהים Ahlohim. And they said to me: Levi, your zera shall be divided into three offices, for a sign of the esteem of אלהים who is to come.

And the first portion shall be great; yes, greater than it shall none be. The second shall be in the priesthood. And the third shall be called by a new name, because a melech shall arise in Yahudah, and shall establish a new priesthood, after the fashion of the nations. And His presence is beloved, as a Navi of the Most High, of the zera of Abraham our abba.

Therefore, every desirable thing in Yisrael shall be for you and for your zera. And you shall eat everything fair to look upon, And the table of אלהים shall your zera apportion. And some of them shall be high priests, and judges, and scribes; For by their mouth shall the kadosh place be guarded. And when I awoke, I understood that this (dream) was like the first dream.

And I hid this also in my lev, and told it not to any man upon the earth.

Chapter 9

And after two days I and Yahudah went up with our abba Yaakov to Yitzchak our abba's abba.

And my abba's abba blessed me according to all the words of the visions which I had seen. And he would not come with us to Bethel. And when we

came to Bethel, my abba saw a vision concerning me, that I should be their kohen unto Ahlohim. And he rose up early in the morning, and paid maaser of all to אֱלֹהִים through me. And so we came to Chevron to dwell there. And Yitzchak called me continually to put me in remembrance of the Torah of אֱלֹהִים, even as the malach of אֱלֹהִים showed unto me. And he taught me the Torah of the priesthood, of sacrifices, whole burnt-offerings, first-fruits, freewill-offerings, peace-offerings. And each yom he was instructing me, and was busy on my behalf before אֱלֹהִים, and said to me: Beware of the ruach of fornication; for this shall continue and shall by your zera pollute the kadosh place. Take, therefore, to yourself an isha without blemish or pollution, while yet you are young, and not of the race of strange nations. And before entering into the kadosh place, bathe; and when you offer the sacrifices wash; and again, when you finish the sacrifice, wash Of twelve trees having leaves offer to אֱלֹהִים, as Abraham taught me also. And of every clean beast and bird offer a sacrifice to אֱלֹהִים. And of all your first -fruits and of wine offer the first, as a sacrifice to אֱלֹהִים Ahlohim; and every sacrifice you shall salt with salt.

Chapter 10

Now, therefore, observe whatsoever I command you, children: for whatsoever things I have heard from my avoth I have declared unto you. And behold I am clear from your ungodliness and transgression, which you shall commit in the end of the ages, deceiving Yisrael, and stirring up against it great evils from אֱלֹהִים. And you shall deal lawlessly together with Yisrael, so He shall not bear with Jerusalem because of your wickedness; but the veil

of the temple shall be rent, so as not to cover your shame. And you shall be scattered as captives among the goyim, and shall be for a reproach and for a curse there. For the house which אֶרֶץ shall choose shall be called Jerusalem, as is contained in the book of Chanok-Enoch the righteous.

Chapter 11

Therefore when I took an isha I was twenty-eight years old, and her name was Malcha. And she conceived and bare a son, and I called his name Gershom, for we were sojourners in our land, And I saw concerning him, that he would not be in the first rank, And Kohath was born in the thirty-fifth year of my chayim, towards sunrise. And I saw in a vision that he was standing on high in the midst of all the congregation, Therefore I called his name Kohath [which is, beginning of majesty and instruction]. And she bare me a third son, in the fortieth year of my chayim; and since his eema bare him with difficulty, I called him Merari, that is, 'my bitterness,' because he also was likely to die. And Yochebed was born in Mitzrayim, in my sixty-fourth year, for I was renowned then in the midst of my brethren.

Chapter 12

And Gersam took an isha, and she bare to him Lomni and Semei. And the sons of Kohath, Amram, Issachar, Chevron, and Ozeel. And the sons of Merari, Mooli, and Mouses. And in the ninety-fourth year Amram took Yochebed my daughter to him to isha, for they were born in one yom, he and my daughter. Eight years old was I when I went into the land of Canaan, and eighteen years when I slew Shechem, and at nineteen years I became kohen, and at twenty-eight years I took an

isha, and at forty-eight I went into Mitzrayim. And behold, my children, you are a third generation. In my hundred and eighteenth year Yoseph died.

Chapter 13

And now, my children, I command you: Fear אהבה your Ahlohim with your whole lev, and walk in simplicity according to all His Torah. And do you also teach your children doctrine, That they may have understanding all their chayim, Reading unceasingly the Torah of Ahlohim. For every one that knows the Torah of אהבה shall be honored, And shall not be a stranger wherever they go. Yes, many friends shall he gain more than his parents, and many men shall desire to serve him. And to hear the Torah from his mouth. Work tzedakah, therefore, my children, upon the earth, That you may have (it) as a treasure in shamayim. And sow tov things in your souls, that you may find them in your chayim. But if you sow evil things, you shall reap every trouble and affliction. Get cochma in the fear of Ahlohim with diligence; For though there be a leading into captivity, and cities and lands be destroyed, and gold and silver and every possession perish, the chochmah of the wise nothing can take away, except the blindness of ungodliness, and the callousness (that comes) of sin. For if one keeps oneself from these evil things, then even among his enemies shall cochma be an esteem to him. And in a strange country a fatherland, and in the midst of foes shall prove a friend. Whosoever teaches noble things and does them, shall be enthroned with melechim, as was also Yoseph my brother.

Chapter 14

Therefore, my children, I have learnt that at the end of the ages you will transgress against אִיִּיר, stretching out hands to wickedness; and to all the Gentiles shall you become a scorn. For our abba Yisrael is pure from the transgressions of the chief priests. For as the shamayim is purer in אִיִּיר's sight than the earth, so also be you, the lights of Yisrael, (purer) than all the Gentiles. But if you be darkened through transgressions, what, therefore, will all the Gentiles do living in blindness? Yes, you shall bring a curse upon our race, because the light of the Torah which was given for to lighten every man this you desire to destroy by teaching commandments contrary to the ordinances of Ahlohim. The offerings of אִיִּיר you shall rob, and from His portion shall you steal choice portions, eating (them) contemptuously with harlots. And out of covetousness you shall teach the commandments of אִיִּיר, wedded women shall you pollute, and the virgins of Yahrushalayim shall you defile: and with harlots and adulteresses shall you be joined, and the daughters of the Gentiles shall you take to isha, purifying them with an unlawful purification; and your union shall be like unto Sodom and Gomorrah. And you shall be puffed up because of your kohanoot, lifting yourselves up against men, and not only so, but also against the commands of Ahlohim. For you shall not pollute the kadosh things with mocking and laughter

Chapter 15

Therefore the temple, which אִיִּיר shall choose, shall be laid waste through your uncleanness, and you shall be captives throughout all nations. And you shall be an abomination unto them, and you

shall receive reproach and everlasting shame from the righteous mishpat of Ahlohim.

And all who hate you shall rejoice at your destruction. And if you were not to receive mercy through Abraham, Yitzchak, and Yaakov, our avoth, not one of our zera should be left upon the earth.

Chapter 16

And now I have learned that for seventy weeks you shall go astray, and profane the priesthood, and pollute the sacrifices. And you shall make void the Torah, and set aside the words of the neviim by evil perverseness. And you shall persecute tzadik men, and hate the pious, the words of the faithful shall you abhor. And your kadosh places shall be laid waste even to the ground because of it. And you shall have no place that is clean; but you shall be among the Gentiles a curse and a dispersion until He shall again visit you and in pity shall receive you.

Chapter 17

And whereas you have heard concerning the seventy weeks, hear also concerning the kohanoot. For in each jubilee there shall be a kohanoot. And in the first jubilee, the first who is anointed to the kohanoot shall be great, and shall speak to Ahlohim as to an abba. And his priesthood shall be perfect with אִיִּיִּי. In the second jubilee, he that is anointed shall be conceived in the sorrow of beloved ones; and his kohanoot shall be honored and shall be glorified by all. And the third kohen shall be taken hold of by sorrow. And the fourth shall be in pain, because unrighteousness shall gather itself against him exceedingly, and all Yisrael shall hate each one his neighbor. The fifth shall be taken hold of by darkness. Likewise also the sixth and the

seventh. And in the seventh shall be such pollution as I cannot express before men, for they shall know it who do these things. Therefore shall they be taken captive and become a prey, and their land and their substance shall be destroyed. And in the fifth week they shall return to their desolate country, and shall renew the house of אֱלֹהִים. And in the seventh week shall become kohanim, (who are) idolaters, adulterers, lovers of money, proud, lawless, lascivious, abusers of children and beasts.

Chapter 18

And after their punishment shall have come from אֱלֹהִים, the kohanoth shall fail. Then shall אֱלֹהִים raise up a new kohen. And to him all the words of אֱלֹהִים shall be revealed; And he shall execute a righteous mishpat upon the earth for a multitude of days. And His star shall arise in shamayim as of a melech. Lighting up the light of knowledge as the shemesh the yom, and He shall be magnified in the world. He shall shine forth as the shemesh on the earth, and shall remove all darkness from under shamayim, And there shall be shalom in all the earth. The shamayim shall be exalted in his days, And the earth shall be glad, and the clouds shall rejoice, and the knowledge of אֱלֹהִים shall be poured forth upon the earth, as the water of the seas; And the malachim of the esteem of the presence of אֱלֹהִים shall be glad in Him. The shamayim shall be opened, And From the temple of esteem shall come upon him sanctification, With the Abba's voice as from Abraham to Yitzchak. And the esteem of the Most High shall be uttered over Him, And the ruach of understanding and sanctification shall rest upon Him. For he shall give the majesty of אֱלֹהִים to His

sons in emet for evermore; And there shall none succeed him for all generations for ever. And in his kohanoot the Gentiles shall be multiplied in knowledge upon the earth, And enlightened through the chesed of אֱלֹהִים: In his kohanoot shall sin come to an end, and the lawless shall cease to do evil. [And the just shall rest in him.] And He shall open the gates of paradise, and shall remove the threatening sword against Ahdam. And He shall give to the kiddushim to eat from the tree of chayim, and the ruach of kedusha shall be on them. And s.a.tan shall be bound by Him, And He shall give power to His children to tread upon the evil ruacheem. And אֱלֹהִים shall rejoice in His children, And be well pleased in His beloved ones for ever. Then shall Abraham and Yitzchak and Yaakov be exalted, and will be glad, and all the saints shall clothe themselves with joy.

Chapter 19

And now, my children, you have heard all; choose, therefore, for yourselves either the light or the darkness, either the Torah of אֱלֹהִים or the works of s.a.tan. And his sons answered him, saying, Before אֱלֹהִים we will walk according to His Torah. And their abba said unto them, אֱלֹהִים is witness, and His malachim are witnesses, and you are witnesses, and I am witness, concerning the word of your mouth. And his sons said unto him: We are witnesses. And thus Lewi ceased commanding his sons; and he stretched out his feet on the bed, and was gathered to his ahvot, after he had lived a hundred and thirty-seven years. And they laid him in a coffin, and afterwards they buried him in Chevron, with Abraham, Yitzchak, and Yaakov

The Testament of Yahudah the Fourth Son of Yaakov and Leah

Chapter 1

The copy of the words of Yahudah, what things he spoke to his sons before he died. They gathered themselves together, therefore, and came to him, and he said to them: Shema, my children, to Yahudah your abba.

I was the fourth son born to my abba Yaakov; and Leah my eema named me Yahudah, saying, I give thanks to אֱלֹהֵינוּ, because He has given me a fourth son also. I was swift in my youth, and obedient to my abba in everything. And I honored my eema and my eema's sister. And it came to pass, when I became a man, that my abba blessed me, saying, You shall be a melech, prospering in all things.

Chapter 2

And אֱלֹהֵינוּ showed me favor in all my works both in the field and in the house. I know that I raced a hind, and caught it, and prepared the meat for my abba, and he did eat. And the roes I used to master in the chase, and overtake all that was in the plains. A wild mare I overtook, and caught it and tamed it. I slew a lion and plucked a kid out of its mouth. I took a bear by its paw and hurled it down the cliff, and it was crushed. I outran the wild boar, and seizing it as I ran, I tore it in sunder. A leopard in Chevron leaped upon my dog, and I caught it by the tail, and hurled it on the rocks, and it was broken in twain. I found a wild ox feeding in the fields, and seizing it

by the horns, and whirling it round and stunning it, I cast it from me and slew it.

Chapter 3

And when the two melechim of the Kanaanites came sheathed in armor against our flocks, and much people with them, single-handedly I rushed upon the melech of Chazor, and smote him on the greaves and dragged him down, and so I slew him. And the other, the melech of Tappuah, as he sat upon his horse, [I slew, and so I scattered all his people]. Achor the melech a man of giant stature I found, hurling javelins before and behind as he sat on horseback, and I took up a stone of sixty pounds weight, and hurled it and smote his horse, and killed it. And I fought with (this) other for two hours; and I broke his shield in two, and I chopped off his feet, and killed him. And as I was stripping off his breastplate, behold nine men his companions began to fight with me.

And I wound my garment on my hand; and I slung stones at them, and killed four of them, and the rest fled. And Yaakov my abba slew Baalesath, melech of all the melechim, a naphal in strength, twelve cubits high.,

And fear fell upon them, and they ceased warring against us.

Therefore my abba was free from anxiety in the wars when I was with my brethren. For he saw in a vision concerning me that a Malach of might followed me everywhere, that I should not be overcome.

Chapter 4

And in the south there came upon us a greater war than that in Shechem; and I joined in battle array

with my brethren, and pursued a thousand men, and slew of them two hundred men and four melechim. And I went up upon the wall, and I slew four mighty men. And so we captured Chazor, and took all the spoil.

Chapter 5

On the next yom we departed to Aretan, a city strong and walled and inaccessible, threatening us with death. But I and Gad approached on the east side of the city, and Reuben and Levi on the west. And they that were upon the wall, thinking that we were alone, were drawn down against us.

And so my brothers secretly climbed up the wall on both sides by stakes, and entered the city, while the men knew it not. And we took it with the edge of the sword. And as for those who had taken refuge in the tower, we set fire to the tower and took both it and them. And as we were departing the men of Tappuah set upon our spoil, and delivering it up to our sons we fought with them as far as Tappuah. And we slew them and burnt their city, and took as spoil all that was in it.

Chapter 6

And when I was at the waters of Kozeba, the men of Yobel came against us to battle. And we fought with them and routed them; and their allies from Shiloh we slew, and we did not leave them power to come in against us.

And the men of Makir came upon us the fifth yom, to seize our spoil; and we attacked them and overcame them in fierce battle: for there was a host of mighty men amongst them, and we slew them before they had gone up the ascent. And when we came to their city their women rolled upon us stones

from the brow of the hill on which the city stood, And I and Simeon hid ourselves behind the town, and seized upon the heights, and destroyed this city also.

Chapter 7

And the next yom it was told us that the melech of the city of Gaash with a mighty host was coming against us. I, therefore, and Dan feigned ourselves to be Amorites, and as allies went into their city. And in the depth of night our brethren came and we opened to them the gates; and we destroyed all the men and their substance, and we took for a prey all that was theirs, and their three walls we cast down. And we drew near to Thamna, where was all the substance of the hostile melechim. Then being insulted by them, I was therefore angry, and rushed against them to the summit; and they kept slinging against me stones and darts. And had not Dan my brother aided me, they would have slain me. We came upon them, therefore, with wrath, and they all fled; and passing by another way, they besought my abba, and he made shalom with them. And we did to them no harm, and they became tributary to us, and we restored to them their spoil. And I built Thamna, and my abba built Pabael. I was twenty years old when this war befell. And the Kanaanites feared me and my brethren.

Chapter 8

And I had much cattle, and I had for chief herdsman Iram the Adullamite. And when I went to him I saw Parsaba, melech of Adullam; and he spoke unto us, and he made us a feast; and when I was heated he gave me his daughter Bathshua to isha. She bare me Er, and Onan and Shelah; and two of them

אִרְאֵל smote: for Shelah lived, and his children are you.

Chapter 9

And eighteen years my abba abode in shalom with his brother Esav, and his sons with us, after that we came from Mesopotamia, from Lavan. And when eighteen years were fulfilled, in the fortieth year of my chayim, Esav, the brother of my abba, came upon us with a mighty and strong people.

And Yaakov smote Esav with an arrow, and he was taken up wounded on Mount Seir, and as he went he died at Anoniram. And we pursued after the sons of Esav. Now they had a city with walls of iron and gates of brass; and we could not enter into it, and we encamped around, and besieged it.

And when they opened not to us in twenty days, I set up a ladder in the sight of all and with my shield upon my head I went up, sustaining the assault of stones, upwards of three talents weight; and I slew four of their mighty men.

And Reuben and Gad slew six others.

Then they asked from us terms of shalom; and having taken counsel with our abba, we received them as avadim.

And they gave us five hundred stalks of wheat, five hundred baths of oil, five hundred measures of wine, until the famine, when we went down into Mitzrayim.

Chapter 10

And after these things my son Er took to isha Tamar, from Mesopotamia, a daughter of Aram. Now Er was wicked, and he was in need concerning Tamar, because she was not of the land of Canaan. And on the third night a malach of אִרְאֵל smote him.

And he had not known her according to the evil craftiness of his eema, for he did not wish to have children by her. In the days of the wedding-feast I gave Onan to her in marriage; and he also in wickedness knew her not, though he spent with her a year. And when I threatened him he went in unto her, but he spilled the zera on the ground, according to the command of his eema, and he also died through wickedness.

And I wished to give Shelah also to her, but his eema did not permit it; for she wrought evil against Tamar, because she was not of the daughters of Canaan, as she also herself was.

Chapter 11

And I knew that the race of the Kanaanites was wicked, but the impulse of youth blinded my mind. And when I saw her pouring out wine, owing to the intoxication of wine I was deceived, and took her although my abba had not counselled (it). And while I was away she went and took for Shelah an isha from Kanaan. And when I knew what she had done, I cursed her in the anguish of my nephesh. And she also died through her wickedness together with her sons.

Chapter 12

And after these things, while Tamar was a widow, she heard after two years that I was going up to shear my sheep, and adorned herself in bridal array, and sat in the city Enaim by the gate. For it was a Torah of the Amorites, that she who was about to marry should sit in fornication seven days by the gate. Therefore being drunk with wine, I did not recognize her; and her beauty deceived me, through the fashion of her adorning. And I turned

aside to her, and said: Let me go in unto you. And she said: What will you give me? And I gave her my staff, and my girdle, and the diadem of my kingdom in pledge. And I went in unto her, and she conceived. And not knowing what I had done, I wished to slay her; but she privily sent my pledges, and put me to shame. And when I called her, I heard also the secret words which I spoke when lying with her in my drunkenness; and I could not slay her, because it was from אִי אִי. For I said, Lest haply she did it in subtlety, having received the pledge from another woman. But I came not again near her while I lived, because I had done this abomination in all Yisrael. Moreover, they who were in the city said there was no harlot in the gate, because she came from another place, and sat for a while in the, gate. And I thought that no one knew that I had gone in to her. And after this we came into Mitzrayim to Yoseph, because of the famine. And I was forty and six years old, and seventy and three years lived I in Mitzrayim.

Chapter 13

And now I command you, my children, shema to Yahudah your abba, and keep my sayings to perform all the ordinances of אִי אִי, and to obey the mitzvoth of Ahlohim. And walk not after your lusts, nor in the imaginations of your thoughts in haughtiness of lev; and esteem not in the deeds and strength of your youth, for this also is evil in the eyes of אִי אִי. Since I also gloried that in wars no comely woman's face ever enticed me, and reproved Reuben my brother concerning Bilhah, the isha of my abba, the ruacheem of jealousy and of fornication arrayed themselves against me, until I lay with Bathshua the Canaanite, and Tamar, who was espoused to my sons. For I said to my abba-in-

Torah: I will take counsel with my abba, and so will I take your daughter. And he was unwilling, but he showed me a boundless store of gold in his daughter's behalf; for he was a melech. And he adorned her with gold and pearls, and caused her to pour out wine for us at the feast with the beauty of women. And the wine turned aside my eyes, and pleasure blinded my lev. And I became enamoured of and I lay with her, and transgressed the commandment of אִשָּׁה and the commandment of my avoith, and I took her to isha. And אִשָּׁה rewarded me according to the imagination of my lev, inasmuch as I had no joy in her children.

Chapter 14

And now, my children, I say unto you, be not drunk with wine; for wine turns the mind away from the emet, and inspires the passion of lust, and leads the eyes into error. For the ruach of fornication has wine as a minister to give pleasure to the mind; for these two also take away the mind of man. For if a man drink wine to drunkenness, it disturbs the mind with filthy thoughts leading to fornication, and heats the body to carnal union; and if the occasion of the lust be present, he will work the sin, and is not ashamed.

Such is the inebriated man, my children; for he who is drunken reverences no man. For, lo, it made me also to err, so that I was not ashamed of the multitude in the city, in that before the eyes of all I turned aside unto Tamar, and I did a great sin, and I uncovered the covering of my sons' shame. After I had drunk wine I revered not the mitzvoth of Ahlohim, and I took a woman of Canaan to isha. For much discretion needs the man who drinks wine, my children; and herein is discretion in drinking wine

a man may drink so long as he preserves modesty. But if he go beyond this limit the ruach of deceit attacks his mind, and it makes the drunkard to talk filthily, and to transgress and not to be ashamed, but even to esteem in his shame, and to account himself honorable.

Chapter 15

He that commits fornication is not aware when he suffers loss, and is not ashamed when put to dishonor. For even though a man be a melech and commit fornication, he is stripped of his kingship by becoming the slave of fornication, as I myself also suffered. For I gave my staff, that is, the ot of my tribe; and my girdle, that is, my power; and my keter, that is, the esteem of my kingdom. And indeed I repented of these things; wine and flesh I eat not until my old age, nor did I behold any joy. And the malach of Ahlohim showed me that for ever do women bear rule over melech and beggar alike. And from the melech they take away his esteem, and from the valiant man his might, and from the beggar even that little which is the ot of his poverty.

Chapter 16

Observe, therefore, my children, the rights limit in wine; for there are in it four evil ruacheem: f lust, of hot desire, of recklessness of filthy lucre. If you drink wine in gladness, be you modest in the fear of Ahlohim. For if in (your) gladness the fear of Ahlohim departs, then drunkenness arises and shamelessness enters in. But if you would live soberly do not touch wine at all, lest you sin in words of outrage, and in fightings and slanders, and transgressions of the mitzvoth of Ahlohim, and you perish before your time. Moreover, wine reveals the

mysteries of Ahlohim and men, even as I also revealed the commandments of Ahlohim and the mysteries of Yaakov my abba to the Kanaanitish woman Bathshua, which Ahlohim told me not to reveal. And wine is a cause both of war and confusion.

Chapter 17

And now, I command you, my children, not to ahava money, nor to gaze upon the beauty of women; because for the sake of money and beauty I was led astray to Bathshua the Kanaanite. For I know that because of these two things shall my race fall into wickedness. For even wise men among my sons shall they mar, and shall cause the malchut of Yahudah to be diminished, which אִתְּךָ gave me because of my obedience to my abba. For I never caused grief to Yaakov, my abba: for all things whatsoever he commanded I did. And Yitzchak, the abba of my abba, blessed me to be melech in Yisrael, and Yaakov further blessed me in like manner. And I know that from me shall the malchut be established.

Chapter 18

And I know what evils you will do in the last days. Beware, therefore, my children, of fornication, and the ahava of money, and shema to Yahudah your abba. For these things withdraw you from the Torah of Ahlohim, And blind the inclination of the soul, And teach arrogance, and suffer not a man to have compassion upon his neighbor. They rob his soul of all goodness, And oppress him with toils and troubles, And drive away sleep from him, And devour his flesh. And he hinders the sacrifices of Ahlohim; and he remembers not the bracha of

Ahlohim, He hearkens not to a navi when he speaks, And resents the words of tov. For he is a slave to two contrary passions, And cannot obey Ahlohim, Because they have blinded his nephesh. And he walks in the yom as in the night.

Chapter 19

My children, the ahava of money leads to idolatry; because, when led astray through money, men name as ahlohim those who are not ahlohim, and it causes him who has it, to fall into madness. For the sake of money I lost my children, and had not my repentance, and my humiliation, and the prayers of my abba been accepted, I should have died childless. But the Ahlohim of my avoth had rachamim on me, because I did it in ignorance. And the sar of deceit blinded me, and I sinned as a man and as flesh, being corrupted through sins; and I learned my own weakness while thinking myself invincible.

Chapter 20

Know, therefore, my children, that two ruacheem wait upon man the ruach of emet and the ruach of deceit. And in the midst is the ruach of understanding of the mind, to which it belongs to turn whithersoever it will. And the works of emet and the works of deceit are written upon the levavot of men, and each one of them אףאז knows. And there is no time at which the works of men can be hid; for on the lev itself have they been written down before אףאז. And the ruach of emet testifies all things, and accuses all; and the sinner is burnt up by his own lev, and cannot raise his face to the judge.

Chapter 21

And now, my children, I command you, grant ahava to Levi, that you may abide, and exalt not yourselves against him, lest you be utterly destroyed. For to me אֱלֹהִים gave the malchut, and to him the kohanoth, and He set the malchut beneath the priesthood. To me He gave the things upon the earth; to him the things in the shamayim. As the shamayim is higher than the earth, so is the priesthood of Ahlohim higher than the earthly malchut, unless it falls away through sin from אֱלֹהִים and is dominated by the earthly kingdom. For the Malach of אֱלֹהִים said unto me: אֱלֹהִים chose him rather than you, to draw near to Him, and to eat of His table and to offer Him the bikkurim of the choice things of the sons of Yisrael; but you shall be melech of Yaakov. And you shall be amongst them as the sea. For as, on the sea, just and unjust are tossed about, some taken into captivity while some are enriched, so also shall every race of men be in you: some shall be impoverished, being taken captive, and others grow rich by plundering the possessions of others. For the melechim shall be as sea-monsters. They shall swallow men like fishes: The sons and daughters of free men shall they enslave; Houses, lands, flocks, money shall they plunder: And with the flesh of many shall they wrongfully feed the ravens and the cranes; And they shall advance in evil, in covetousness uplifted, And there shall be false neviim like tempests, And they shall persecute all righteous men.

Chapter 22

And אֱלֹהִים shall bring upon them divisions one against another. And there shall be continual wars in Yisrael; And among men of another race shall my kingdom be brought to an end, Until the סוף־אֱלֹהִים of

Yisrael shall come, Until the appearing of the Ahlohim of Tzedakah, so that Yaakov [and all the Gentiles] may rest in shalom. And He shall shomer the might of my malchut for ever; For אִיִּיִּי swore to me with an oath that He would not destroy the malchut from my zera for ever.

Chapter 23

Now I have much grief, my children, because of your lewdness and witchcrafts, and idolatries which you shall practice against the malchut, following them that have familiar ruacheem, diviners, and demons of error. You shall make your daughters singing girls and harlots, and you shall mingle in the abominations of the Gentiles. For which things sake אִיִּיִּי shall bring upon you famine and pestilence, death and the sword, beleaguering by enemies, and the reviling of chaverim, the slaughter of children, the rape of wives, the plundering of possessions, the burning of the temple of Ahlohim, the laying waste of the land, the enslavement of yourselves among the Gentiles. And they shall make some of you eunuchs for their wives. Until אִיִּיִּי visit you, when with perfect lev you repent and walk in all His mitzvoth; and He bring you up from captivity among the Gentiles.

Chapter 24

And after these things shall a cochav arise to you from Yaakov in shalom, And a man shall arise [from my zera], like the Shemesh of Tzedakah, walking with the sons of men in meekness and tzedakah; And no sin shall be found in Him. And the shamayim shall be open unto Him, To pour out the Ruach, (even) the blessing of the Abba Kadosh; And He shall pour out the Ruach of chesed upon you; And

you shall be unto Him sons in emet, And you shall walk in His mitzvot the first and last. Then shall the scepter of my malchut shine forth; And from your root shall arise a stem; And from it shall grow a rod of tzedakah to the Gentiles, To judge and to save all that call upon אֱלֹהֵינוּ.

Chapter 25

And after these things shall Abraham and Yitzchak and Yaakov arise unto chayim, and I and my brethren shall be chiefs of the tribes of Yisrael: Levi first, I the second, Yoseph third, Benjamin fourth, Simeon fifth; Issachar sixth, and so all in order. And אֱלֹהֵינוּ blessed Levi, and The Angel of the Presence, me; the powers of esteem, Simeon; the shamayim, Reuben; the earth, Issachar; the sea, Zebulun; the mountains, Yoseph; the tabernacle, Benjamin; the luminaries, Dan; Eden, Naphtali; the shemesh, Gad; the moon, Asher. And you shall be the people of אֱלֹהֵינוּ, and have one tongue; And there shall be there no ruach of deceit of s.a.tan, For he shall be cast into the fire for ever. And they who have died in grief shall arise in joy, And they who were poor for אֱלֹהֵינוּ's sake shall be made rich, And they who are put to death for אֱלֹהֵינוּ's sake shall awake to chayim. And the hearts of Yaakov shall run in joyfulness, And the eagles of Yisrael shall fly in gladness; And all the people shall glorify אֱלֹהֵינוּ for ever.

Chapter 26

Observe, therefore, my children, all the Torah of אֱלֹהֵינוּ, for there is hope for all them who hold fast unto His ways. And he said to them: Behold, I die before your eyes this yom, a hundred and nineteen years old. Let no one bury me in costly apparel, nor tear open my bowels, for this shall they who are

melechim do; and carry me up to Chevron with you. And Yahudah, when he had said these things, fell asleep; and his sons did according to all whatsoever he commanded them, and they buried him in Chevron, with his avoath.

The Testament of Issachar the Fifth Son of Yaakov and Leah

Chapter 1

The copy of the words of Issachar. For he called his sons and said to them: Shema, my children, to Issachar your abba; Give ear to the words of him who is beloved of אִיִּשָׁכָר. I was born the fifth son to Yaakov, by way of hire for the mandrakes. For Reuben my brother brought in mandrakes from the field, and Rachel met him and took them. And Reuben wept, and at his voice Leah my eema came forth. How these (mandrakes) were sweet-smelling apples which were produced in the land of Charan below a ravine of water. And Rachel said: I will not give them to you, but they shall be to me instead of children. For אִיִּשָׁכָר hath despised me, and I have not borne children to Yaakov. Now there were two apples; and Leah said to Rachel: Let it suffice you that you have taken my husband: will you take these also? And Rachel said to her: You shall have Yaakov this night for the mandrakes of your son. And Leah said to her: Yaakov is mine, for I am the isha of his youth. But Rachel said: Boast not, and vaunt not yourself; for he espoused me before you, and for my sake he served our abba fourteen years.

And had not craft increased on the earth and the wickedness of men prospered, you would not now see the face of Yaakov. For you are not his isha, but in craft were taken to him in my place. And my abba deceived me, and removed me on that night, and did not allow Yaakov to see me; for had I been there, this had not happened to him. Nevertheless, for the mandrakes I am hiring Yaakov to you for one night. And Yaakov knew Leah, and she conceived and bare me, and on account of the hire I was called Issachar.

Chapter 2

Then appeared to Yaakov a malach of אֱלֹהִים, saying: Two children shall Rachel bear, inasmuch as she has refused company with her husband, and has chosen continency. And had not Leah my eema paid the two apples for the sake of his company, she would have borne eight sons; for this reason she bare six, and Rachel bare the two: for on account of the mandrakes אֱלֹהִים visited her. For He knew that for the sake of children she wished to be with Yaakov, and not for lust of pleasure. For the next yom she again gave up Yaakov. Because of the mandrakes; therefore, אֱלֹהִים hearkened to Rachel. For though she desired them, she ate them not, but offered them in the house of אֱלֹהִים, presenting them to the kohen of the Most High who was at that time.

Chapter 3

When, therefore, I grew up, my children, I walked in tzedakah of lev, and I became a farmer for my abba and my brethren, and I brought in fruits from the field according to their season. And my abba blessed me, for he saw that I walked in rectitude

before him. And I was not a busybody in my doings, nor envious and malicious against my neighbor. I never slandered any one, nor did I censure the chayim of any man, walking as I did in singleness of eye. Therefore, when I was thirty-five years old, I took to myself an isha, for my labor wore away my strength, and I never thought upon pleasure with women; but owing to my toil, sleep overcame me. And my abba always rejoiced in my rectitude, because I offered through the kohen to אֶלֶּלְל all bikkurim; then to my abba also. And אֶלֶּלְל increased ten thousand fold His benefits in my hands; and also Yaakov, my abba, knew that Ahlohim aided my singleness. For on all the poor and oppressed I bestowed the tov things of the earth in the singleness of my lev.

Chapter 4

And now, shema to me, my children, And walk in singleness of your lev, For I have seen in it all that is well-pleasing to אֶלֶּלְל. The single-(minded) man covets not gold, He overreaches not his neighbor, He longs not after manifold dainties, He delights not in varied apparel. He does not desire to live a long chayim, But only waits for the will of Ahlohim. And the ruacheem of deceit have no power against him, For he looks not on the beauty of women, Lest he should pollute his mind with corruption. There is no envy in his thoughts, [No malicious person makes his soul to pine away,] Nor worry with insatiable desire in his mind. For he walks in singleness of nephesh, And beholds all things in uprightness of lev, Shunning eyes made evil through the error of the olam hazeh, Lest he should see the perversion of any of the mitzvot of אֶלֶּלְל.

Chapter 5

Keep, therefore, my children, the Torah of Ahlohim, And get singleness of lev. And walk in guilelessness, Not playing the busybody with the business of your neighbor, But ahava אהבה and your neighbor, Have compassion on the poor and weak. Bow down your back unto farming, and toil in labors in all manner of farming, offering gifts to אהבה with thanksgiving. For with the bikkurim of the earth will אהבה bless you, even as He blessed all the kidushim from Abel even until now. For no other portion is given to you than of the fatness of the earth, whose fruits are raised by toil. For our abba Yaakov blessed me with blessings of the earth and of bikkurim. And Lewi and Yahudah were glorified by אהבה even among the sons of Yaakov; for אהבה gave them an inheritance, and to Levi He gave the kohanoot, and to Yahudah the kingdom. And therefore obey them, and walk in the singleness of propose of your abba; for unto Gad hath it been given to destroy the troops that are coming upon Yisrael.

Chapter 6

Know you therefore, my children, that in the last times Your sons will forsake singleness, And will cleave unto insatiable desire; And leaving guilelessness will draw near to malice; And forsaking the commandments of אהבה, They will cleave unto Beliar. And leaving husbandry, They will follow after their own wicked devices, And they shall be dispersed among the Gentiles. And shall serve their enemies. And do you therefore give these commands to your children, that, if they sin, they may the more quickly return to אהבה; For He is

merciful, and will deliver them, even to bring them back into their land.

Chapter 7

Behold, therefore, as you see, I am a hundred and twenty-six years old and am not conscious of committing any sin. Except my isha I have not known any woman. I never committed fornication by the uplifting of my eyes. I drank not wine, to be led astray thereby; I coveted not any desirable thing that was my neighbor's. Guile arose not in my lev; A lie passed not through my lips. If any man were in distress I joined my sighs with his, And I shared my bread with the poor. I wrought tov, all my days; I kept emet I loved אַרְאֵל; Likewise also every man with all my lev. So do you also these things, my children, And every ruach of s.a.tan shall flee from you, And no deed of wicked men shall rule over you; And every wild beast shall you subdue, Since you have with you the Ahlohim of shamayim and earth (And) walk with men in singleness of lev. And having said these things, he commanded his sons that they should carry him up to Chevron, and bury him there in the cave with his avoth. And he stretched out his feet and died, at a tov old age; with every limb sound, and with strength unabated, he slept the eternal sleep.

The Testament of Zebulun the Sixth Son of Yaakov and Leah

Chapter 1

The copy of the words of Zevulun, which he gave to his sons before he died in the hundred and fourteenth year of his chayim, two years after the death of Yoseph. And he said to them: Shema to me, you sons of Zevulun, attend to the words of your abba. I, Zevulun, was born a tov gift to my parents. For when I was born my abba was increased very exceedingly, both in flocks and herds, when with the striped rods he had his portion. I am not conscious that I have sinned all my days, save in thought. Nor yet do I remember that I have done any iniquity, except the sin of ignorance which I committed against Yoseph; for I covenanted with my brethren not to tell my abba what had been done. But I wept in secret many days on account of Yoseph, for I feared my brethren, because they had all agreed that if any one should declare the secret, he should be slain. But when they wished to kill him, I adjured them much with tears not to be guilty of this sin.

Chapter 2

For Simeon and Gad came against Yoseph to kill him, and he said unto them with tears: Pity me, my brethren, have mercy upon the bowels of Yaakov our abba: lay not upon me your hands to shed innocent blood, for I have not sinned against you. And if indeed I have sinned, with chastening chastise me, my brethren but lay not upon me your hand, for the sake of Yaakov our abba. And as he spoke these words, wailing as he did so, I was unable to bear his lamentations, and began to weep, and my liver was poured out, and all the substance of my bowels was loosened. And I wept with Yoseph, and my lev sounded, and the joints of my body trembled, and I was not able to stand. And

when Yoseph saw me weeping with him, and them coming against him to slay him, he fled behind me, beseeching them. But meanwhile Reuben arose and said: Come, my brethren, let us not slay him, but let us cast him into one of these dry pits, which our avoth dug and found no water. For for this cause אִי־אִי־אִי־ forbade that water should rise up in them, in order that Yoseph should be preserved. And they did so, until they sold him to the Ishmaelites.

Chapter 3

For in his price I had no share, my children. But Simeon and Gad and six other of our brethren took the price of Yoseph, and bought sandals for themselves, and their wives, and their children, saying: We will not eat of it, for it is the price of our brother's blood, but we will assuredly tread it under foot, because he said that he would be melech over us, and so let us see what will become of his dreams. Therefore it is written in the writing of the Torah of Moshe, that whosoever will not raise up zera to his brother, his sandal should be unloosed, and they should spit in his face. And the brethren of Yoseph wished not that their brother should live, and אִי־אִי־אִי־ loosed from them the sandal which they wore against Yoseph their brother. For when they came into Mitzrayim they were unloosed by the servants of Yoseph outside the gate, and so they made obeisance to Yoseph after the fashion of Melech Pharaoh. And not only did they make obeisance to him, but were spit upon also, falling down before him, and so they were put to shame before the Mitzrites. For after this the Mitzrites heard all the evils that they had done to Yoseph.

Chapter 4

And after he was sold my brothers sat down to eat and drink. But I, through pity for Yoseph, did not eat, but watched the pit, since Yahudah feared lest Simeon, Dan, and Gad should rush off and slay him. But when they saw that I did not eat, they set me to watch him, till he was sold to the Ishmaelites. And when Reuben came and heard that while he was away (Yoseph) had been sold, he rent his garments, (and) mourning, said: How shall I look on the face of my abba Yaakov? And he took the money and ran after the merchants, but as he failed to find them he returned grieving. But the merchants had left the broad road and marched through the Troglodytes by a short cut. But Reuben was grieved, and ate no food that yom. Dan therefore came to him and said:, Weep not, neither grieve; for we have found what we can say to our abba Yaakov. Let us slay a kid of the goats, and dip in it the coat of Yoseph; and let us send it to Yaakov, saying: Know, is this the coat of your son? And they did so. For they stripped off from Yoseph his coat when they were selling him, and put upon him the garment of an eved. Now Simeon took the coat, and would not give it up, for he wished to rend it with his sword, as he was angry that Yoseph lived and that he had not slain him. Then we all rose up and said unto him: If you give not up the coat, we will say to our abba that you alone did this evil thing in Yisrael. And so he gave it unto them, and they did even as Dan had said.

Chapter 5

I And now, my children, I bid you to keep the commands of אִתְּכֶם, and to show mercy to your neighbors, and to have compassion towards all, not towards men only, but also towards, beasts. For all

this thing's sake אֱלֹהִים blessed me, and when all my brethren were sick, I escaped without sickness, for אֱלֹהִים knows the purposes of each. Have, therefore, compassion in your levavot, my children, because even as a man does to his neighbor, even so also will אֱלֹהִים do to him. For the sons of my brethren were all sick and were dying on account of Yoseph, because they showed not mercy in their levavot; but my sons were preserved without sickness, as you know. And when I was in the land of Kanaan, by the sea-coast, I made a catch of fish for Yaakov my abba; and when many were choked in the sea, I continued unhurt.

Chapter 6

I was the first to make a boat to sail upon the sea, for אֱלֹהִים gave me understanding and chochmah about that. And I let down a rudder behind it, and I stretched a sail upon another upright piece of wood in the midst. And I sailed there along the shores, catching fish for the house of my abba until we came to Mitzrayim. And through compassion I shared my catch with every stranger. And if a man were a stranger, or sick, or aged, I boiled the fish, and dressed them well, and offered them to all men, as every man had need, grieving with and having compassion upon them. Therefore also אֱלֹהִים satisfied me with abundance of fish when catching fish; for he that shares with his neighbor receives manifold more from אֱלֹהִים. For five years I caught fish and gave thereof to every man whom I saw, and it was sufficient for all the house of my abba. And in the summer I caught fish, and in the winter I kept sheep with my brethren.

Chapter 7

Now I will declare unto you what I did. I saw a man in distress through nakedness in winter time, and had compassion upon him, and stole away a garment secretly from my abba's house, and gave it to him who was in distress. Do you, therefore, my children, from that which Ahlohim pours upon you, show compassion and mercy without hesitation to all men, and give to every man with a tov lev. And if you have not the means to give to him that needs, have compassion for him in bowels of rachamim. I know that my hand found not the means to give to him that needed, and I walked with him weeping for seven furlongs, and my bowels yearned towards him in compassion.

Chapter 8

Have, therefore, yourselves also, my children, compassion towards every man with rachamim, that אהבה also may have compassion and mercy upon you. Because also in the last days Ahlohim will send His compassion on the earth, and wheresoever He finds bowels of mercy He dwells in him. For in the degree in which a man hath compassion upon his neighbors, in the same degree has אהבה also upon him. And when we went down into Mitzrayim, Yoseph bore no malice against us. To whom taking heed, do you also, my children, approve yourselves without malice, and have ahava one to the another; and do not set down in account, each one of you, evil against his brother.

For this breaks unity and divides all kindred, and troubles the soul, and wears away the countenance.

Chapter 9

Observe, therefore, the mayim, and know when they flow together, they sweep along stones, trees,

earth, and other things. But if they are divided into many streams, the earth swallows them up, and they vanish away. So shall you also be if you be divided. Be not you, therefore, divided into two heads, for everything which אֱלֹהִים made has but one head, and two shoulders, two hands, two feet, and all the remaining members. For I have learned in the writings of my ahvot, that you shall be divided in Yisrael, And you shall follow two melechim, And shall work every abomination. And your enemies shall lead you captive, And you shall be evil entreated among the Gentiles, With many infirmities and tribulations. And after these things you shall remember אֱלֹהִים, and repent, And He shall cause you to return; for He is merciful and compassionate. And He setts not down in account evil to the sons of men, because they are flesh, And the ruacheem of deceit deceive them in all their deeds. And after these things there shall arise unto you אֱלֹהִים Himself, the Light of Tzedakah, and healing and compassion shall be in His wings. He shall redeem all the captivity of the sons of men from s.a.tan; And every ruach of deceit shall be trodden down; And he shall bring back all the Gentiles into zeal for Him. And you shall return unto your land. And you shall see Him in Yahrushalayim, for His name's sake. And again through the wickedness of your works shall you provoke Him to anger, And you shall be cast away by Him unto the time of consummation.

Chapter 10

And now, my children, grieve not that I am dying, nor be cast down in that I am coming to my end. For I shall rise again in the midst of you, as a ruler in the midst of his sons; and I shall rejoice in the midst of my tribe, as many as shall keep the Torah of אֱלֹהִים,

and the mitzvot of Zebulun their abba. But upon the evil ones shall אףאז bring eternal fire, and destroy them throughout all generations. But I am now hastening away to my rest, as did also my ahvot. But you fear אףאז our Ahlohim with all your strength all the days of your chayim. And when he had said these things he fell asleep, at a tov old age. And his sons laid him in a wooden coffin. And afterwards they carried him up and buried him in Chevron, with his ahvot.

The Testament of Dan the Seventh Son of Yaakov and Bilhah

Chapter 1

The copy of the words of Dan, which he spoke to his sons in his last days, in the hundred and twenty-fifth year of his chayim. For he called together his family, and said: Shema to my words, you sons of Dan; and give heed to the words of your abba. I have proved in my lev, and in my whole chayim, that emet with just dealing is tov and well pleasing to Ahlohim, and that lying and anger are evil, because they teach man all wickedness. I confess, therefore, this yom to you, my children, that in my lev I resolved on the death of Yoseph my brother, the true and tov man. And I rejoiced that he was sold, because his abba loved him more than us. For the ruach of jealousy and vain glory said to me: You yourself also are his son. And one of the ruacheem of s.a.tan stirred me up, saying: Take this sword, and with it slay Yoseph: so shall your abba have

ahava for you when he is dead. Now this is the ruach of anger that persuaded me to crush Yoseph as a leopard crushes a kid. But the Ahlohim of my avoith did not suffer him to fall into my hands, so that I should find him alone and slay him, and cause a second tribe to be destroyed in Yisrael.

Chapter 2

And now, my children, behold I am dying, and I tell you of an emet, that unless you keep yourselves from the ruach of lying and of anger, and ahav the emet and longsuffering, you shall perish. For anger is blindness, and does not suffer one to see the face of any man with emet. For though it be a abba or a eema, he behaves towards them as enemies; though it be a brother, he knows him not; though it be a navi of אִיִּים, he disobeys him; though a tzadik man, he regards him not; though a chaver, he does not acknowledge him. For the ruach of anger encompasses him with the net of deceit, and blinds his eyes, and through lying darkens his mind, and gives him its own peculiar vision. And how does it encompass it his eyes? With hatred of lev, so as to be envious of his brother.

Chapter 3

For anger is an evil thing, my children, for it troubles even the nephesh itself. And the body of the angry man it makes its own, and over his soul it gets the mastery, and it bestows upon the body power that it may work all iniquity. And when the body does all these things, the nephesh justifies what is done, since it sees not right. Therefore he that is angry, if he be a mighty man, has a threefold power in his anger: one by the help of his avadim; and a second by his wealth, whereby he persuades and

overcomes wrongfully; and thirdly, having his own natural power he works thereby the evil. And though the angry man be weak, yet has he a power twofold of that which is by nature; for wrath always aides such in Torahlessness. This ruach goes always with lying at the right hand of s.a.tan, that with cruelty and lying his works may be done. [Lying cruelty and anger all come from s.a.tan]

Chapter 4

Understand you, therefore, the power of wrath, that it is vain. For it first of all gives provocation by word; then by deeds it strengthens him who is angry, and with sharp losses disturbs his mind, and so stirs up with great wrath his nephesh. Therefore, when any one speaks against you, be not you moved to anger, and if any man praises you as kadosh men, be not uplifted: be not moved either to delight or to disgust. For first it pleases the hearing, and so makes the mind keen to perceive the grounds for provocation; and then being enraged, he thinks that he is justly angry. If you fall into any loss or ruin, my children, be not afflicted; for this very ruach makes a man desire that which is perishable, in order that he may be enraged through the affliction. And if you suffer loss voluntarily, or involuntarily, be not vexed; for from vexation arises wrath with lying. Moreover, a twofold mischief is wrath with lying; and they assist one another in order to disturb the lev; and when the nephesh is continually disturbed, אִיִּצְרָחֵלֵךְ departs from it, and s.a.tan rules over it.

Chapter 5

Observe, therefore, my children, the mitzvoth of אִיִּצְרָחֵלֵךְ, and keep His Torah; Depart from wrath, And hate lying, That אִיִּצְרָחֵלֵךְ may dwell among you, And

s.a.tan may flee from you. Speak emet each one with his neighbor. So shall you not fall into wrath and confusion; But you shall be in shalom, having the Ahlohim of peace, So shall no war prevail over you. Love אֱלֹהִים through all your chayim, And one another with a true lev. I know that in the last days you shall depart from אֱלֹהִים, and you shall provoke Lewi unto anger, And fight against Yahudah; But you shall not prevail against them, for a Malach of אֱלֹהִים shall guide them both; For by them shall Yisrael stand. And whenever you depart from אֱלֹהִים, you shall walk in all evil and work the abominations of the Gentiles, going a-whoring after women of the lawless ones, while with all wickedness the ruacheem of wickedness work in you. For I have read in the book of Chanok-Enoch, the tazdik, that your prince is s.a.tan, and that all the ruacheem of wickedness and pride will conspire to attend constantly on the sons of Lewi, to cause them to sin before אֱלֹהִים. And my sons will draw near to Lewi. And sin with them in all things; And the sons of Yahudah will be covetous, Plundering other men's goods like lions. Therefore shall you be led away with them into captivity, And there shall you receive all the plagues of Mitzrayim, And all the evils of the Gentiles. And so when you return to אֱלֹהִים you shall obtain rachamim, And He shall bring you into His sanctuary, And He shall give you shalom. And there shall arise unto you from the tribe of [Yahudah and of] Lewi the מוֹשֵׁה of אֱלֹהִים; And He shall make war against s.a.tan. And execute an everlasting vengeance on our enemies; And the captivity shall he take from s.a.tan [the souls of the kidushim], And turn disobedient levavot unto אֱלֹהִים, And give to them that call upon Him eternal shalom. And the kidushim shall rest in Gan Eden, And in the New Jerusalem shall the righteous rejoice, And it shall be

unto the esteem of Ahlohim forever. And no longer shall Yahrushalayim endure desolation, nor Yisrael be led captive; For אֱלֹהִים shall be in the midst of it, And the Kadosh One of Yisrael shall reign over it.

Chapter 6

And now, fear אֱלֹהִים, my children, and beware of s.a.tan and his ruacheem. Draw near unto Ahlohim and unto the malach that intercedes for you, for he is a Mediator between Ahlohim and man, and for the shalom of Yisrael He shall stand up against the kingdom of the enemy. Therefore is the enemy eager to destroy all that call upon אֱלֹהִים. For he knows that upon the yom on which Yisrael shall repent, the malchut of the enemy shall be brought to an end. For the very Malach of Shalom shall strengthen Yisrael, that it fall not into the extremity of evil. And it shall be in the time of the Torahlessness of Yisrael, that אֱלֹהִים will not depart from them, but will transform them into a nation that does His will, for none of the malachim will be equal unto him. And His Name shall be in every place in Yisrael, and among the Gentiles. Keep, therefore, yourselves, my children, from every evil work, And cast away wrath and all lying, And have ahava for emet and long-suffering. And the things which you have heard from your abba, do you also impart to your children. Depart, therefore, from all unrighteousness, and cleave unto the tzedakah of Ahlohim, and your race will be saved forever. And bury me near my ahvot.

Chapter 7

And when he had said these things he kissed them, and fell asleep at a tov old age. And his sons buried him, And after that they carried up his bones, and

placed them near Abraham, and Yitzchak, and Yaakov. [Nevertheless, Dan prophesied unto them that they should forget their Ahlohim, and should be alienated from the land of their inheritance and from the race of Yisrael, and from the family of their zera.]

The Testament of Naphtali the Eighth Son of Yaakov and Bilhah

Chapter 1

The copy of the testament of Naphtali, which he ordained at the time of his death in the hundred and thirtieth year of his chayim. When his sons were gathered together in the seventh month, on the first yom of the month, while still in tov health, he made them a feast of food and wine. And after he was awake in the morning, he said to them, I am dying; and they believed him not. And as he glorified אִיִּי, he grew strong and said that after yesterday's moed he should die. And he began then to say: Hear, my children, you sons of Naphtali, hear the words of your abba. I was born from Bilhah, and because Rachel dealt craftily, and gave Bilhah in place of herself to Yaakov, and she conceived and bare me upon Rachel's knees, therefore she called my name Naphtali. For Rachel loved me very much because I was born upon her lap; and when I was still young she was wont to kiss me, and say: May I have a brother of thine from mine own womb, like unto you. Then also Yoseph was like unto me in all things, according to the prayers of Rachel. Now my eema was Bilhah,

daughter of Rotheus the brother of Deborah, Rivkah's nurse, who was born on one and the self-same yom with Rachel. And Rotheus was of the mishpacha of Abraham, a Chaldean, Ahlohim fearing, free-born, and noble. And he was taken captive and was bought by Lavan; and he gave him Euna his handmaid to isha, and she bore a daughter, and called her name Zilpah, after the name of the village in which he had been taken captive. And next she bore Bilhah, saying: My daughter hastens after what is new, for immediately that she was born she seized the breast and hastened to suck it.

Chapter 2

And I was swift on my feet like the deer, and my abba Yaakov appointed me for all messages, and as a deer did he give me his blessing. For as the potter knows the vessel, how much it is to contain, and brings clay accordingly, so also does אֱלֹהִים make the body after the likeness of the ruach, and according to the capacity of the body does He implant the ruach. And the one does not fall short of the other by a third part of a hair; for by weight, and measure, and rule was all the creation made. And as the potter knows the use of each vessel, what it is tov for, so also does אֱלֹהִים know the body, how far it will persist in goodness, and when it begins in evil. For there is no inclination or thought which אֱלֹהִים knows not, for He created every man after His own image. As a man's strength, so also is his work; and as his mind, so also is his skill; and as his purpose, so also is his achievement; and as his lev, so also is his mouth; as his eye, so also is his sleep; as his nephesh, so also is his word, either in the Torah of אֱלֹהִים or in the works of s.a.tan. And as there is a

division between light and darkness, between seeing and hearing, so also is there a division between man and man, and between woman and woman; and it is not to be said that the one is like the other either in face or in mind. For Ahlohim made all things tov in their order, the five senses in the head, and He joined on the neck to the head, adding to it the hair also for comeliness and esteem, then the lev for understanding, the belly for excrement, and the stomach for (grinding), the windpipe for taking in (the breath), the liver for wrath, the gall for bitterness, the spleen for laughter, the reins for prudence, the muscles of the loins for power, the lungs for drawing in, the loins for strength, and so forth. So then, my children, let all your works be done in order with tov intent in the fear of Ahlohim, and do nothing disorderly in scorn or out of its due season. For if you bid the eye to hear, it cannot; so neither while you are in darkness can you do the works of light.

Chapter 3

Be you, therefore, not eager to corrupt your doings through covetousness or with vain words to beguile your souls; because if you keep silence in purity of lev, you shall understand how to hold fast the will of Ahlohim, and to cast away the will of s.a.tan. The shemesh, yarayach and cochavim change not their order; so do you also change not the Torah of Ahlohim in the disorderliness of your doings. The Gentiles went astray, and forsook אֱלֹהִים, and changed their order, and obeyed stocks and stones, ruacheem of deceit. But you shall not be so, my children, recognizing in the firmament, in the earth, and in the sea, and in all created things, אֱלֹהִים who made all things, that you become not as Sodom,

which changed the order of nature. In like manner the Watchers also changed the order of their nature, whom אַף־אֶזְרָא cursed at the flood, on whose account He made the earth without inhabitants and fruitless.

Chapter 4

These things I say unto you, my children, for I have read in the writing of Chanok-Enoch that you yourselves also shall depart from אַף־אֶזְרָא, walking according to all the Torahlessness of the Gentiles, and you shall do according to all the wickedness of Sodom. And אַף־אֶזְרָא shall bring captivity upon you, and there shall you serve your enemies, and you shall be bowed down with every affliction and tribulation, until אַף־אֶזְרָא have consumed you all. And after you have become small and made few, you shall return and acknowledge אַף־אֶזְרָא your Ahlohim; and He shall bring you back into your land, according to His abundant rachamim. And it shall be, that after that they come into the land of their ahvot, they shall again forget אַף־אֶזְרָא and become wicked. And אַף־אֶזְרָא shall scatter them upon the face of all the earth, until the compassion of אַף־אֶזְרָא shall come, The Man working tzedakah and working rachamim unto all them that are afar off, and to them that are near.

Chapter 5

For in the fortieth year of my chayim, I saw a vision on the Mount of Olives, on the east of Yahrushalayim, that the shemesh and the yarayach were standing still. And behold Yitzchak, the abba of my abba, said to us; Run and lay hold of them, each one according to his strength; and to him that seizesthem will the shemesh and yarayach belong. And we all of us ran together, and Lewi laid hold of

the shemesh, and Yahudah outstripped the others and seized the yarayach, and they were both of them lifted up with them. And when Levi became as a shemesh, lo, a certain young man gave to him twelve branches of palms; and Yahudah was bright as the yarayach, and under their feet were twelve rays. [And the two, Levi and Yahudah, ran, and laid hold of them.] And, a bull upon the earth, with two great horns, and an eagle's wings upon its back; and we wished to seize him; but could not. But Yoseph came, and seized him, and ascended up with him on high. And I saw, for I was there, and behold a kadosh writing appeared to us, saying: Assyrians, Medes, Persians, [Chaldeans,] Syrians, shall possess in captivity the twelve tribes of Yisrael.

Chapter 6

And again, after seven days, I saw our abba Yaakov standing by the sea of Yamnia, and we were with him. And behold, there came a ship sailing by, without sailors or pilot; and there was written upon the ship, The Ship of Yaakov. And our abba said to us: Come, let us embark on our ship. And when he had gone on board, there arose a vehement storm, and a mighty tempest of wind; and our abba, who was holding the helm, departed from us. And we, being tossed with the tempest, were borne along over the sea; and the ship was filled with water, (and was) pounded by mighty waves, until it was broken up. And Yoseph fled away upon a little boat, and we were all divided upon nine planks, and Lewi and Yahudah were together. And we were all scattered unto the ends of the earth. Then Lewi, girt about with sackcloth, prayed for us all unto אֱלֹהֵינוּ. And when the storm ceased, the ship reached the

land as it were in shalom. And, our abba came, and we all rejoiced with one accord.

Chapter 7

These two dreams I told to my abba; and he said to me: These things must be fulfilled in their season, after that Yisrael hath endured many things. Then my abba said unto me: I believe Ahlohim that Yoseph lives, for I see always that אֶרְאֶה numbers him with you, And he said, weeping: Ah me, my son Yoseph, you lives, though I behold you not, and you see you not Yaakov that begat you. He caused me also, therefore, to weep by these words, and I burned in my lev to declare that Yoseph had been sold, but I feared my brethren.

Chapter 8

And lo! my children, I have shown unto you the last times, how everything shall come to pass in Yisrael. Do you also, therefore, charge your children that they be united to Lewi and to Yahudah; For through them shall אֶרְאֶה arise unto Yisrael, And in them shall Yaakov be blessed. For through their tribes shall Ahlohim appear on earth, To save the race of Yisrael, And to gather together the righteous from among the Gentiles. If you work that which is tov, my children, Both men and malachim shall bless you; And Ahlohim shall be esteemed among the Gentiles through you, And the devil shall flee from you, And the wild beasts shall fear you, And אֶרְאֶה shall have ahava to you, [And the malachim shall cleave to you]. As a man who has trained a child well is kept in kindly remembrance: So also for a tov work there is a tov remembrance before Ahlohim. But him that does not that which is tov, both malachim and men shall curse, And Ahlohim shall

be dishonored among the Gentiles through him, And the devil shall make him as his own peculiar instrument, And every wild beast shall master him, And אִיִּזְרָאֵל shall hate him. For the commandments of the Torah are twofold, And through prudence they must be fulfilled. For there is a season for a man to embrace his isha, And a season to abstain for his tefilah. So, then, there are two commandments; and, unless they be done in due order, they bring very great sin upon men. So also is it with the other commandments. Be you therefore wise in Ahlohim, my Children, and prudent, understanding the order of His commandments, and the laws of every Word, that אִיִּזְרָאֵל may ahava you.

Chapter 9

And when he had charged them with many such words, he exhorted them that they should remove his bones to Chevron, and that they should bury him with his avoth. And when he had eaten and drunken with a merry lev, he covered his face and died. And his sons did according to all that Naphtali their abba had commanded them.

The Testament of Gad the Ninth Son of Yaakov and Zilpah

Chapter 1

The copy of the testament of Gad, what things he spoke unto his sons, in the hundred and twenty-fifth year of his chayim, saying unto them: Shema, my children, I was the ninth son born to Yaakov, and I

was valiant in keeping the flocks. Accordingly I guarded at night the flock; and whenever the lion came, or the wolf, or any wild beast against the fold, I pursued it, and overtaking it I seized its foot with my hand and hurled it about a stone's throw, and so killed it. Now Yoseph my brother was feeding the flock with us for upwards of thirty days, and being young, he fell sick by reason of the heat. And he returned to Chevron to our abba, who made him lie down near him, because he loved him greatly. And Yoseph told our abba that the sons of Zilpah and Bilhah were slaying the best of the flock and eating them against the mishpat of Reuben and Yahudah. For he saw that I had delivered a lamb out of the mouth of a bear, and put the bear to death; but had slain the lamb, being grieved concerning it that it could not live, and that we had eaten it. And regarding this matter I was wroth with Yoseph until the yom that he was sold. And the ruach of hatred was in me, and I wished not either to hear of Yoseph with the ears, or see him with the eyes, because he rebuked us to our faces saying that we were eating of the flock without Yahudah. For whatsoever things he told our abba, he believed him.

Chapter 2

I confess now my din, my children, that oftentimes I wished to kill him, because I hated him from my lev. Moreover, I hated him yet more for his dreams; and I wished to lick him out of the land of the living, even as an ox licks up the grass of the field. Therefore I and Simeon sold him to the Ishmaelites [for thirty pieces of gold, and ten of them we hid, and showed the twenty to our brethren] And thus through covetousness we were bent on slaying him. Thus

the Ahlohim of our avoith delivered him from our hands, that we should not work great Torahlessness in Yisrael.

Chapter 3

And now, my children, shema to the words of emet to work tzedakah, and all the Torah of the Most High, and go not astray through the ruach of hatred, for it is evil in all the doings of men. Whatsoever a man does the hater abominates him: and though a man works the Torah of אֱלֹהִים, he praises him not; though a man fears אֱלֹהִים, and takes pleasure in that which is righteous, he loveth him not. He dispraised the emet, he envies him that prospers, he welcomes evil-speaking, he loves arrogance, for hatred blindness soul; as I also then looked on Yoseph.

Chapter 4

Beware, therefore, my children of hatred, for it worketh Torahlessness even against אֱלֹהִים Himself. For it will not hear the words of His commandments concerning the loving of one's--neighbor, and it sins against Ahlohim. For if a brother stumble, it delights immediately to proclaim it to all men, and is urgent that he should be judged for it, and be punished and be put to death. And if it be a servant it stirs him up against his master, and with every affliction it devises against him, if possibly he can be put to death. For hatred works with envy also against them that prosper: so long as it hears of or sees their success it always languishes. For as ahava would quicken even the dead, and would call back them that are condemned to die, so hatred would slay the living, and those that had sinned venially it would not suffer to live. For the ruach of hatred

works together with s.a.tan, through hastiness of ruacheem, in all things to men's death; but the ruach of ahava works together with the Torah of Ahlohim in long-suffering unto the וַיִּשְׁמַח of men.

Chapter 5

Hatred, therefore, is evil, for it constantly mates with lying, speaking against the emet; and it makes small things to be great, and causes the light to be darkness, and calls the sweet bitter, and teaches slander, and kindles wrath, and stirs up war, and violence and all covetousness; it fills the lev with evils and devilish poison. These things, therefore, I say to you from experience, my children, that you may drive forth hatred, which is of the devil, and cleave to the ahava of Ahlohim. Righteousness casts out hatred, humility destroys envy. For he that is tzadik and humble is ashamed to do what is unjust, being reprov'd not of another, but of his own lev, because וַיִּשְׁמַח looks on his inclination. He speaks not against a kadosh man, because the fear of Ahlohim overcomes hatred. For fearing lest he should offend וַיִּשְׁמַח , he will not do wrong to any man, even in thought. These things I learnt at last, after I had repented concerning Yoseph.

For true repentance after a godly sort destroys ignorance, and drives away the darkness, and enlightens the eyes, and gives knowledge to the soul, and leads the mind to salvation. And those things which it has not learned from man, it knows through teshuvah. For Ahlohim brought upon me a disease of the liver; and had not the prayers of Yaakov my abba helped me, it had hardly failed but my ruach had departed. For by what things a man transgresses by the same also is he punished.

Since, therefore, my liver was set mercilessly against Yoseph, in my liver too I suffered mercilessly, and was judged for eleven months, for so long a time as I had been angry against Yoseph.

Chapter 6

Andnow, my children, I exhort you, have ahava each one for his brother, and put away hatred from your levavot, have ahava to one another in deed, and in word, and in the inclination of the nephesh. For in the presence of my abba I spoke peaceably to Yoseph; and when I had gone out, the ruach of hatred darkened my mind, and stirred up my nephesh to slay him. Love you one another from the lev; and if a man sin against you, speak peaceably to him, and in your soul hold not guile; and if he repents and confesses, forgive him. But if he deny it, do not get into a passion with him, lest catching the poison from you he take to swearing and so you sin doubly. Let not another man hear your secrets when engaged in legal strife, lest he come to hate you and become your enemy, and commit a great sin against you; for oftentimes he addresses you guilefully or busies himself about you with wicked intent. And though he deny it and yet have a sense of shame when reproved, give over reproving him. For maybe who denies may repent so as not again to wrong you; yes, he may also honor you, and fear and be at shalom with you. And if he be shameless and persist in his wrong-doing, even so forgive him from the lev, and leave to Ahlohim the avenging.

Chapter 7

If a man prospers more than you, do not be vexed, but pray also for him, that he may have perfect prosperity for so it is expedient for you. And if he be

further exalted, be not envious of him, remembering that all flesh shall die; and offer praise to Ahlohim, who gives things tov and profitable to all men. Seek out the mishpatim of אֱלֹהִים, and your mind will rest and be in shalom. And though a man become rich by evil means, even as Esav, the brother of my abba, be not jealous; but wait for the end of אֱלֹהִים. For if he takes away from a man wealth gotten by evil means He forgives him if he repents, but the unrepentant is reserved for eternal punishment. For the poor man, if free from envy he pleases אֱלֹהִים in all things, is blessed beyond all men, because he has not the travail of vain men. Put away, therefore, jealousy from your souls, and have ahava for one another with uprightness of lev.

Chapter 8

Do you also therefore tell these things to your children, that they honor Yahudah and Levi, for from them shall אֱלֹהִים raise up מְשִׁיחָא to Yisrael. For I know that at the last your children shall depart from Him, and shall walk in wickedness, and affliction and corruption before אֱלֹהִים. And when he had rested for a little while, he said again; My children, obey your abba, and bury me near to my avoth. And he drew up his feet, and fell asleep in shalom. And after five years they carried him up to Chevron, and laid him with his avoth.

The Testament of Asher the Tenth Son of Yaakov and Zilpah

Chapter 1

The copy of the Testament of Asher, what things he spoke to his sons in the hundred and twenty-fifth year of his chayim. For while he was still in health, he said to them: Shema, you children of Asher, to your abba, and I will declare to you all that is upright in the sight of אֱלֹהִים. Two ways has Ahlohim given to the sons of men, and two inclinations, and two kinds of action, and two modes (of action), and two issues. Therefore all things are by twos, one over against the other. For there are two ways of tov and evil, and with these are the two inclinations in our breasts discriminating them. Therefore if the nephesh take pleasure in the tov (inclination), all its actions are in tzedakah; and if it sin it straightway repents. For, having its thoughts set upon tzedakah, and casting away wickedness, it immediately overthrows the evil, and uproots the sin. But if it incline to the evil inclination, all its actions are in wickedness, and it drives away the tov, and cleaves to the evil, and is ruled by s.a.tan; even though it works what is tov, he perverts it to evil. For whenever it begins to do tov, he forces the issue of the action into evil for him, seeing that the treasure of the inclination is filled with an evil ruach

Chapter 2

A person then may with words help the tov for the sake of the evil, yet the issue of the action leads to mischief. There is a man who shows no compassion upon him who serves his turn in evil; and this thing has two aspects, but the whole is evil. And there is a man that loves him that works evil, because he would prefer even to die in evil for his sake; and concerning this it is clear that it hath two aspects, but the whole is an evil work. Though indeed he have ahava, yet is he wicked who conceals what is

evil for the sake of the tov name, but the end of the action tends unto evil. Another steals, does unjustly, plunders defrauds, and withal pities the poor: this too hath a twofold aspect, but the whole is evil. He who defrauds his neighbor provokes Ahlohim, and swears falsely against the Most High, and yet pities the poor: אִי אִי אִי who commands the Torah he sets at nothing and provokes, and yet he refreshes the poor. He defiles the soul, and makes gay the body; he kills many, and pities a few: this, too, has a twofold aspect, but the whole is evil. Another commit's adultery and fornication, and abstains from meats, and when he fasts he does evil, and by the power of his wealth overwhelms many; and notwithstanding his excessive wickedness he does the mitzvot: this, too, has a twofold aspect, but the whole is evil. Such men are hares; clean,- like those that divide the hoof, but in very deed are unclean. For Ahlohim in the tables of the commandments has thus declared.

Chapter 3

But do not you, my children, wear two faces like unto them, of goodness and of wickedness; but cleave unto goodness only, for Ahlohim hath his habitation there, and men desire it. But from wickedness flee away, destroying the (evil) inclination by your tov works; for they that are double-faced serve not Ahlohim, but their own lusts, so that they may please s.a.tan and men like unto themselves.

Chapter 4

For tov men, even they that are of single face, though they be thought by them that are double faced to sin, are just before Ahlohim. For many in

killing the wicked do two works, of tov and evil; but the whole is tov, because he hath uprooted and destroyed that which is evil. One man hateth the merciful and unjust man, and the man who committeth adultery and fasteth: this, too, hath a two fold aspect, but the whole work is tov, because he followeth אִרְאַז's example, in that he accepteth not the seeming tov as the genuine tov. Another desires not to see a tov yom with them that riot, lest he defile his body and pollute his soul: this, too, is double-faced, but the whole is tov. For such men are like to stags and to hinds, because in the manner of wild animals they seem to be unclean, but they are altogether clean; because they walk in zeal for אִרְאַז and abstain from what Ahlohim also hates and forbids by His mitzvoth, warding off the evil from the tov.

Chapter 5

Ye see, my children, how that there are two in all things, one against the other, and the one is hidden by the other: in wealth (is hidden) covetousness, in conviviality drunkenness, in laughter grief, in wedlock licentiousness, death succeeds to chayim, dishonor to esteem, night to yom, and darkness to light; [and all things are under the yom, just things under chayim, unjust things under death;] wherefore also eternal chayim awaits death. Nor may it be said that emet is a lie, nor right wrong; for all emet is under the light, even as all things are under Ahlohim. All these things, therefore, I proved in my chayim, and I wandered not from the emet of אִרְאַז, and I searched out the commandments of the Most High, walking according to all my strength with singleness of face unto that which is tov.

Chapter 6

Take heed, therefore, you also, my children, to the mitzvoth of אֱלֹהִים, following the emet with singleness of face. For they that are double-faced are guilty of a twofold sin; for they both do the evil thing and they have pleasure in them that do it, following the example of the ruacheem of deceit, and striving against mankind. Do you, therefore, my children, keep the Torah of אֱלֹהִים, and give not heed unto evil as unto tov; but look unto the thing that is really tov, and keep it in all mitzvoth of אֱלֹהִים, having your conversation therein, and resting therein. For the latter ends of men do show their tzedakah (or unrighteousness), when they meet the malachim of אֱלֹהִים and of Satan.

For when the nephesh departs troubled, it is tormented by the evil ruach which also it served in lusts and evil works. But if he is peaceful with siracha he meets the malach of peace, and he leads him into eternal chayim.

Chapter 7

Become not, my children, as Sodom, which sinned against the malachim of אֱלֹהִים, and perished for ever. For I know that you shall sin, and be delivered into the hands of your enemies; and your land shall be made desolate, and your kadosh places destroyed, and you shall be scattered unto the four corners of the earth. And you shall be set at nought in the dispersion vanishing away as water. Until the Most High shall visit the earth, coming Himself and breaking the head of the dragon in the water. He shall save Yisrael and all the Gentiles Therefore do

you also, my children, tell these things to your children, that they disobey Him not. For I have known that you shall assuredly be disobedient, and assuredly act ungodly, not giving heed to the Torah of Ahlohim, but to the commandments of men, being corrupted through wickedness. And therefore shall you be scattered as Gad and Dan my brethren, and you shall know not your lands, tribe, and tongue. But אֱלֹהִים will gather you together in faith through His tender mercy, and for the sake of Abraham, Yitzchak, and Yaakov.]

Chapter 8

And when he had said these things unto them he commanded them, saying: Bury me in Chevron. And he fell asleep and died at a tov old age. And his sons did as he had commanded them, and they carried him up to Chevron, and buried him with his avoth.

The Testament of Yoseph the Eleventh Son of Yaakov and Rachel

Chapter 1

The copy of the Testament of Yoseph. When he was about to die he called his sons and his brethren together, and said to them:-My brethren and my children, Shema to Yoseph the beloved of Yisrael; Give ear, my sons, unto your abba. I have seen in my chayim envy and death, Yet I went not astray, but persevered in the emet of אֱלֹהִים. These my

brethren hated me, but אלהים loved me: They wished to slay me, but the Ahlohim of my avoath guarded me: They let me down into a pit, and the Most High brought me up again. I was sold into avdoot, and אלהים of all made me free: I was taken into captivity, and His strong hand helped me. I was beset with hunger, and אלהים Himself nourished me. I was alone, and Ahlohim comforted me: I was sick, and אלהים visited me: I was in prison, and my Ahlohim showed favor unto me; In bonds, and He released me; slandered, and He pleaded my cause; Bitterly spoken against by the Mitzrites, and He delivered me; Envied by my fellow-slaves, and He exalted me.

Chapter 2

And this chief captain of Pharaoh entrusted to me his house. And I struggled against a shameless woman, urging me to transgress with her; but the Ahlohim of Yisrael my abba delivered me from the burning flame. I was cast into prison, I was beaten, I was mocked; but אלהים granted me to find mercy in the sight of the keeper of the prison. For אלהים doth not forsake them that fear Him, Neither in darkness, nor in bonds, nor in tribulations, nor in necessities. For Ahlohim is not put to shame as a man, Nor as the son of man is he afraid, Nor as one that is earth-born is He [weak or] affrighted. But in all those things does He give protection, And in divers ways dos He comfort, (Though) for a little space He departs to try the inclination of the nephesh. In ten temptations He showed me approved, And in all of them I endured; For endurance is a mighty charm, And patience gives many tov things.

Chapter 3

How often did the Mitzrayim woman threaten me with death! How often did she give me over to punishment, and then call me back and threaten me, and when I was unwilling to company with her, she said to me: You shall be lord of me, and all that is in my house, if you will give yourself unto me, and you shall be as our master. But I remembered the words of my abba, and going into my chamber, I wept and prayed unto אֱלֹהִים. And I fasted in those seven years, and I appeared to the Mitzrites as one living delicately, for they that fast for Ahlohim's sake receive beauty of face. And if my lord were away from home, I drank no wine; nor for three days did I take my food, but I gave it to the poor and sick. And I sought אֱלֹהִים early, and I wept for the Mitzrite woman of Memphis, for very unceasingly did she trouble me, for also at night she came to me under pretense of visiting me. And because she had no male child she pretended to regard me as a son, and so I prayed to אֱלֹהִים, and she bare a male child. And for a time she embraced me as a son, and I knew it not; but later, she sought to draw me into fornication. And when I perceived it I sorrowed unto death; and when she had gone out, I came to myself, and lamented for her many days, because I recognized her guile and her deceit. And I declared unto her the words of the Most High, if haply she would turn from her evil lust.

Chapter 4

Often, therefore, did she flatter me with words as a kadosh man, and guilefully in her talk praise my chastity before her husband, while desiring to ensnare me when we were alone. For she lauded me openly as chaste, and in secret she said unto me: Fear not my husband; for he is persuaded

concerning your chastity: for even should one tell him concerning us, he would not believe. Owing to all these things I lay upon the ground, and besought Ahlohim that אֱלֹהִים would deliver me from her deceit. And when she had prevailed nothing thereby, she came again to me under the plea of instruction, that she might learn the word of Ahlohim. And she said unto me: If you will that I should leave my idols, lie with me, and I will persuade my husband to depart from his idols, and we will walk in the Torah of your אֱלֹהִים. And I said unto her: The אֱלֹהִים wills not that those who reverence Him should be in uncleanness, nor doth He take pleasure in them that commit adultery, but in those that approach Him with a pure lev and undefiled lips. But she held her shalom, longing to accomplish her evil desire. And I gave myself yet more to fasting and tefilah, that אֱלֹהִים might deliver me from her.

Chapter 5

And again, at another time she said unto me: If you will not commit adultery, I will kill my husband by poison; and take you to be my husband. I therefore, when I heard this, rent my garments, and said unto her: Woman, reverence Ahlohim, and do not this evil deed, lest you be destroyed; for know indeed that I will declare this your device unto all men. She therefore, being afraid, besought that I would not declare this device. And she departed soothing me with gifts, and sending to me every delight of the sons of men.

Chapter 6

And afterwards she sent me food mingled with enchantments. and when the eunuch who brought it came, I looked up and beheld a terrible man giving me with the dish a sword, and I perceived that (her) scheme was to beguile me. And when he had gone out I wept, nor did I taste that or any other of her food. So then after one yom she came to me and observed the food, and said unto me: Why is it that you have not eaten of the food? And I said unto her: It is because you have filled it with deadly enchantments; and how do you say: I come not near to idols, but to אלהים alone. Now therefore know that the Ahlohim of my abba has revealed unto me by His malach your wickedness, and I have kept it to convict you, if haply you may see and repent. But that you may learn that the wickedness of the ungodly has no power over them that worship Ahlohim with chastity, behold I will take of it and eat before you. And having so said, I prayed thus: The Ahlohim of my avoth and the malach of Abraham, be with me; and ate. And when she saw this she fell upon her face at my feet, weeping; and I raised her up and admonished her. And she promised to do this iniquity no more.

Chapter 7

But her lev was still set upon evil, and she looked around how to ensnare me, and sighing deeply she became downcast, though she was not sick. And when her husband saw her, he said unto her: Why is your countenance fallen? And she said unto him: I have a pain at my lev, and the groanings of my ruach oppress me; and so he comforted her who was not sick. Then, accordingly seizing an opportunity, she rushed unto me while her husband was yet without, and said unto me: I will hang

myself, or cast myself over a cliff, if you will not lie with me. And when I saw the ruach of s.a.tan was troubling her, I prayed unto אֱלֹהִים, and said unto her: Why, wretched woman, are you troubled and disturbed, blinded through, sins? Remember that if you kill yourself, Asteho, the concubine of your husband, your rival, will beat your children, and you will destroy your memorial from off the earth. And she said unto me: Lo, then you love me; let this suffice me: only strive for my chayim and my children, and I expect that I shall enjoy my desire also. But she knew not that because of my אֱלֹהִים I spoke thus, and not because of her. For if a man has fallen before the passion of a wicked desire and become enslaved by it, even as she, whatever thing he may hear with regard to that passion, he receives it with a view to his wicked desire.

Chapter 8

I declare, therefore, unto you, my children, that it was about the sixth hour when she departed from me; and I knelt before אֱלֹהִים all yom, and all the night; and about dawn I rose up, weeping the while and praying for a release from her. At last, then, she laid hold of my garments, forcibly dragging me to have sex with her. When, therefore, I saw that in her madness she was holding fast to my garment, I left it behind, and fled away naked. And holding fast to the garment she falsely accused me, and when her husband came he cast me into prison in his house; and on the next morning, he scourged me and sent me into Pharaoh's prison. And when I was in bonds, the Mitzrite woman was oppressed with grief, and she came and heard how I gave thanks unto אֱלֹהִים and sang praises in the abode of darkness, and with glad voice rejoiced, glorifying my Ahlohim that I was

delivered from the lustful desire of the Mitzrayimian woman.

Chapter 9

And often has she sent unto me saying: Consent to fulfill my desire, and I will release you from your bonds, and I will free you from the darkness. And not even in thought did I incline unto her. For Ahlohim loves him who in a den of wickedness combines fasting with chastity, rather than the man who in melechim' chambers combines luxury with license. And if a man lives in chastity, and desires also esteem, and the Most High knows that it is expedient for him, He bestows this also upon me. How often, though she were sick, did she come down to me at unlooked for times, and listened to my voice as I prayed! And when I heard her groanings I held my shalom. For when I was in her house she was wont to bare her arms, and breasts, and legs, that I might lie with her; for she was very beautiful, splendidly adorned in order to beguile me. And אֱלֹהִים guarded me from her devices.

Chapter 10

Ye see, therefore, my children, how great things patience worketh, and tefilah with fasting. So you too, if you follow after chastity and purity with patience and tefilah, with fasting in humility of lev, אֱלֹהִים will dwell among you, because He loves chastity. And wheresoever the Most High dwells, even though envy, or slavery, or slander befalls (a man), אֱלֹהִים who dwells in him, for the sake of his chastity not only delivers him from evil, but also exalts him even as me. For in every way the man is lifted up, whether in deed, or in word, or in thought. My brethren knew how my abba loved me, and yet I

did not exalt myself in my mind: although I was a child, I had the fear of Ahlohim in my lev; for I knew that all things would pass away. And I did not raise myself (against them) with evil intent, but I honored my brethren; and out of respect for them, even when I was being sold, I refrained from telling the Ishmaelites that I was a son of Yaakov, a great man and a mighty.

Chapter 11

Do you also, my children, have the fear of Ahlohim in all your works before your eyes, and honor your brethren. For every one who does the Torah of אֱלֹהִים shall be loved by Him. And when I came to the Indocolpitaie with the Ishmaelites, they asked me, saying: Are you a slave? And I said that I was a home-born slave, that I might not put my brethren to shame. And the eldest of them said unto me: You art not a slave, for even your appearance does make it manifest. But I said that I was their eved. Now when we came into Mitzrayim they strove concerning me, which of them should buy me and take me. Therefore it seemed tov to all that I should remain in Mitzrayim with the merchant of their trade, until they should return bringing merchandise. And אֱלֹהִים gave me favor in the eyes of the merchant, and he entrusted to me his house. And Ahlohim blessed him by my means, and increased him in gold and silver and in household avadim. And I was with him three months and five days.

Chapter 12

And about that time the Memphian woman, the isha of Pentephri, came down in a chariot, with great pomp, because she had heard from her eunuchs concerning me. And she told her husband that the

merchant had become rich by means of a young Hebrew, and they say that he had assuredly been stolen out of the land of Canaan. Now, therefore, render justice unto him, and take away the youth to your house; so shall the Ahlohim of the Hebrews bless you, for chesed from shamayim is upon him.

Chapter 13

And Pentephris was persuaded by her words, and commanded the merchant to be brought, and said unto him: What is this that I hear concerning you, that you steal persons out of the land of Kanaan, and sell them for avadim? But the merchant fell at his feet, and besought him, saying: I beseech you, my lord, I know not what you say. And Pentephris said unto him: Whence, then, is the Hebrew slave? And he said: The Ishmaelites entrusted him unto me until they should return. But he believed him not, but commanded him to be stripped and beaten. And when he persisted in this statement, Pentephris said: Let the youth be brought. And when I was brought in, I did obeisance to Pentephris (for he was third in rank of the officers of Pharaoh). And he took me apart from him, and said unto me: Are you an eved or free? And I said: An eved. And he said: Whose? And I said: The Ishmaelites. And he said: How did you become their eved? And I said: They bought me out of the land of Kanaan. And he said unto me: Truly you lie; and immediately he commanded me to be stripped and beaten.

Chapter 14

Now the Memphian woman was looking through a window at me while I was being beaten, for her house was near, and she sent unto him saying: Thymishpat is unjust; for you do punish a free man

who has been stolen, as though he were a transgressor. And when I made no change in my statement, though I was beaten, he ordered me to be imprisoned, until, he said, the owners of the boy should come. And the woman said unto her husband: Why dost thou detain the captive and well-born lad in bonds, who ought rather to be set at liberty, and be waited upon? For she wished to see me out of a desire of sin, but I was ignorant concerning all these things. And he said to her: It is not the custom of the Mitzrites to take that which belongs to others before proof is given. This, therefore, he said concerning the merchant; but as for the lad, he must be imprisoned.

Chapter 15

Now after four and twenty days came the Ishmaelites; for they had heard that Yaakov my abba was mourning much concerning me. And they came and said unto me: How is it that you said that you were an eved? And lo, we have learned that you art the son of a mighty man in the land of Kanaan, and your abba still mourns for you in sackcloth and ashes. When I heard this my bowels were dissolved and my lev melted, and I desired greatly to weep, but I restrained myself, that I should not put my brethren to shame. And I said unto them, I know not, I am a slave. Then, therefore, they took counsel to sell me, that I should not be found in their hands. For they feared my abba, lest he [should come and] execute upon them a grievous vengeance. For they had heard that he was mighty with Ahlohim and with men. Then said the merchant unto them: Release me from the mishpat of Pentiphri. And they came and requested

of me, saying: Say that you were bought by us with money, and he will set us free.

Chapter 16

Now the Memphian woman said to her husband: Buy the youth; for I hear, said she, that they are selling him. And straightway she sent a eunuch to the Ishmaelites, and asked them to sell me. But since the eunuch would not agree to buy me (at their price) he returned, having made trial of them, and he made known to his mistress that they asked a large price for their slave. And she sent another eunuch, saying: Even though they demand two minas, give them, do not spare the gold; only buy the boy, and bring him to me. The eunuch therefore went and gave them eighty pieces of gold, and he received me; but to the Mitzrite woman he said: I have given a hundred. And though I knew (this) I held my shalom, lest the eunuch should be put to shame.

Chapter 17

Ye see, therefore, my children, what great things I endured that I should not put my brethren to shame. Do you also, therefore have ahava one to another, and with long-suffering hide you one another's faults. For Ahlohim delights in the unity of brethren, and in the purpose of a lev that takes pleasure in ahava. And when my brethren came into Mitzrayim they learned that I had returned their money unto them, and upbraided them not, and comforted them. And after the death of Yaakov my abba I loved them more abundantly, and all things whatsoever he commanded I did very abundantly for them, And I allowed them not to be afflicted in the smallest matter; and all that was in my hand I gave unto them. And their children were my children, and my

children as their servants; and their chayim was my chayim, and all their suffering was my suffering, and all their sickness was my infirmity. My land was their land, and their counsel my counsel. And I exalted not myself among them in arrogance because of my worldly esteem, but I was among them as one of the least.

Chapter 18

If you also, therefore, walk in the mitzvoth of אֱלֹהֵי, my children, He will exalt you there, and will bless you with tov things le-olam-va-ed. And if any one seeks to do evil unto you, do well unto him, and make tefillah for him, and you shall be redeemed of אֱלֹהֵי from all evil. [For], behold, you see that out of my humility and long -suffering I took unto isha the daughter of the kohen of Heliopolis. And a hundred talents of gold were given me with her, and אֱלֹהֵי made them to serve me. And He gave me also beauty as a flower beyond the beautiful ones of Yisrael; and He preserved me unto old age in strength and in beauty, because I was like in all things to Yaakov.

Chapter 19

Hear you, therefore, me vision which I saw. I saw twelve harts feeding. And nine of them were dispersed. Now the three were preserved, but on the following yom they also were dispersed. And I saw that the three harts became three lambs, and they cried to אֱלֹהֵי, and He brought them forth into a flourishing and well watered place, yes He brought them out of darkness into light. And there they cried unto אֱלֹהֵי until there gathered together unto them the nine harts, and they became as twelve sheep, and after a little time they increased and became

many flocks. And after these things I saw and behold, twelve bulls were sucking one cow, which produced a sea of milk, and there drank thereof the twelve flocks and innumerable herds. And the horns of the fourth bull went up unto shamayim and became as a wall for the flocks, and in the midst of the two horns there grew another horn. And I saw a bull calf which surrounded them twelve times, and it became a help to the bulls wholly. And these things must come to pass in their season. Do you therefore, my children, observe the mitzvoth of אִתְּכֶם, and honor Levi and Yahudah; for from them shall arise unto you one who saves [all the nations and] Yisrael. For His kingdom is an everlasting malchut, which shall not pass away; but my malchut among you shall come to an end as a watcher's hammock, which after the summer disappears.

Chapter 20

For I know that after my death the Mitzrites will afflict you, but Ahlohim will avenge you, and will bring you into that which He promised to your ahvot. But you shall carry up my bones with you; for when my bones are being taken up there, אִתְּכֶם shall be with you in light, and s.a.tan shall be in darkness with the Mitzrites. And carry up Asenath your eema to the Hippodrome, and near Rachel your eema bury her. And when he had said these things he stretched out his feet, and died at a tov old age. And all Yisrael mourned for him, and all Mitzrayim, with a great mourning. And when the children of Yisrael went out of Mitzrayim, they took with them the bones of Yoseph, and they buried him in Chevron with his ahvot, and the years of his chayim were one hundred and ten years.

The Testament of Benjamin the Twelfth Son of Yaakov and Rachel

Chapter 1

The copy of the words of Benjamin, which he commanded his sons to observe, after he had lived a hundred and twenty-five years. And he kissed them, and said: As Yitzchak was born to Abraham in his old age, so also was I to Yaakov. And since Rachel my eema died in giving me birth, I had no milk; therefore I was suckled by Bilhah her handmaid. For Rachel remained barren for twelve years after she had borne Yoseph; and she prayed אַפְאַר with fasting twelve days, and she conceived and bare me. For my abba loved Rachel dearly, and prayed that he might see two sons born from her. Therefore was I called Benjamin, that is, a son of days.

Chapter 2

And when I went into Mitzrayim, to Yoseph, and my brother recognized me, he said unto me: What did they tell my abba when they sold me? And I said unto him, They dabbled your coat with blood and sent it, and said: Know whether this be your son's coat. And Yoseph said unto me: Even so, brother, the Kanaanite merchants stole me by force, And it came to pass that as they went on their way they concealed my garment, as though a wild beast had met me and slain me. And so his associates sold me to the Ishmaelites. And they did not lie in saying this. For he wished to conceal from me the deeds of

my brethren. And he called to him his brethren and said: Do not tell my abba what you have done unto me, but tell him as I have told Benjamin. And let the thoughts among you be such, and let not these things come to the lev of my abba.

Chapter 3

Do you also, therefore, my children, ahava אהבה Ahlohim of shamayim and earth, and keep His mitzvoth, following the example of the tov and kadosh man Yoseph. And let your mind be unto tov, even as you know me; for he that hath his mind right sees all things rightly. Fear you אהבה, and have ahava for your neighbor; and even though the ruacheem of s.a.tan claim you to afflict you with every evil, yet shall they not have dominion over you, even as they had not over Yoseph my brother. How many men wished to slay him, and Ahlohim shielded him! For he that fears Ahlohim and loves his neighbor cannot be smitten by the ruach of s.a.tan, being shielded by the fear of Ahlohim. Nor can he be ruled over by the device of men or beasts, for he is helped by אהבה through the ahava which he hath towards his neighbor. For Yoseph also besought our abba that he would pray for his brethren, that אהבה would not impute to them as sin whatever evil they had done unto him. And thus Yaakov cried out: My tov child, you have prevailed over the bowels of your abba Yaakov. And he embraced him, and kissed him for two hours.

Chapter 4

See you, therefore, my children, the end of the tov man? Be followers of his compassion, therefore, with a tov mind, that you also may wear crowns of esteem. For the tov man has not a dark eye; for he

shows mercy to all men, even though they be sinners. And though they devise with evil intent concerning him, by doing tov he overcomes evil, being shielded by Ahlohim: and he loves the tzadikim as his own nephesh. If any one is esteemed, he envies him not; if any one is enriched, he is not jealous; if any one is valiant, he praises him; the virtuous man he laudes, on the poor man he has mercy; on the weak he has compassion; unto Ahlohim he sings tehellot and protects him as with a shield; him that loves Ahlohim he helps; him that rejects the Most High he admonishes and turns back; and him that has the chesed of a tov ruach he loves as his own soul.

Chapter 5

If, therefore, you also have a tov mind, then will both wicked men be at shalom with you, and the licentious will reverence you and turn unto tov; and the covetous will not only cease from their inordinate desire, but even give the objects of their covetousness to them that are afflicted. If you do well, even the unclean ruacheem will flee from you; and the beasts will dread you. For where there is reverence for tov works and light in the mind, even darkness flees away from him. For if any one does violence to a kadosh man, he repents; for the kadosh man is merciful to his reviler, and holds his shalom. And if any one betrays a tzadik man, the tzadik man prays: though for a little he be humbled, yet not long after he appears far more glorious, as was Yoseph my brother.

Chapter 6

The inclination of the tov man is not in the power of the deceit of the ruach of s.a.tan, for the malach of shalom guides his soul. And he gazes not

passionately upon corruptible things, nor gathers together riches through a desire of pleasure. He delights not in pleasure, [he grieves for not his neighbor], he satisfies not himself with luxuries, he fails not in the uplifting of the eyes, אִי אִי is his portion. The tov inclination receives not esteem nor dishonor from men, and it knows not any guile, or lie, or fighting or reviling; for אִי אִי dwells in him and lights up his soul, and he rejoices towards all men always. The tov mind has not two tongues, of blessing and of cursing, of contumely and of honor, of sorrow and of joy, of quietness and of confusion, of hypocrisy and of emet, [of poverty and of wealth]; but it hath one disposition, uncorrupt and pure, concerning all men. It hath no double sight, nor double hearing; for in everything which he does, or speaks, or sees, he knows that אִי אִי looks on his soul. And he cleanses his mind that he may not be condemned by men as well as by Ahlohim. And in like manner the works of s.a.tan are twofold, and there is no singleness in them.

Chapter 7

Therefore, my children, I tell you, flee the malice of s.a.tan; for he gives a sword to them that obey him. And the sword is the eema of seven evils. First the mind conceives through s.a.tan, and first there is bloodshed; secondly ruin; thirdly, tribulation; fourthly, exile; fifthly, dearth; sixthly, panic; seventhly, destruction. Therefore was Qayin also delivered over to seven vengeancees by Ahlohim, for in every hundred years אִי אִי brought one plague upon him. And when he was two hundred years old he began to suffer, and in the nine-hundredth year he was destroyed. For on account of Hevel, his brother, with all the evils was he judged, but Lamech with seventy times seven. Because for ever those who

are like Qayin in envy and hatred of brethren, shall be punished with the same mishpat.

Chapter 8

And do you, my children, flee evil-doing, envy, and hatred of brethren, and cleave to goodness and ahava. He that has a pure mind in ahava, looks not after a woman with a view to fornication; for he has no defilement in his lev, because the Ruach of Ahlohim rests upon him. For as the shemesh is not defiled by shining on dung and mire, but rather dries up both and drives away the evil smell; so also the pure mind, though encompassed by the defilements of earth, rather cleanses (them) and is not itself defiled.

Chapter 9

And I believe that there will be also evil-doings among you, from the words of Chanok-Enoch the tzadik: that you shall commit fornication with the fornication of Sodom, and shall perish, all save a few, and shall renew wanton deeds with women; and the malchut of אִיִּזְרָאֵל shall not be among you, for quickly He shall take it away. Nevertheless the temple of Ahlohim shall be in your portion, and the last (temple) shall be more glorious than the first. And the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth His מַלְאָכָאֵי in the visitation of an only begotten prophet.

Chapter 10

Now when Yoseph was in Mitzrayim, I longed to see his figure and the form of his countenance; and through the prayers of Yaakov my abba I saw him,

while awake in the daytime, even his entire figure exactly as he was. And when he had said these things, he said unto them: Know you, therefore, my children, that I am dying. Do you, therefore, emet and tzedakah each one to his neighbor, and mishpat unto confirmation, and keep the Torah of אֱלֹהִים and his mitzvot. For these things do I leave you instead of inheritance. Do you also, therefore, give them to your children for an everlasting possession; for so did both Abraham, and Yitzchak, and Yaakov. For all these things they gave us for an inheritance, saying: Keep the mitzvot of Ahlohim, until אֱלֹהִים shall reveal His salvation to all nations. And then shall you see Chanok- Enoch, Noach, and Shem, and Avraham, and Yitzchak, and Yaakov, rising on the right hand in simcha. Then shall we also rise, each one over our tribe, worshipping the Melech of shamayim. Then also all men shall rise, some unto esteem and some unto shame. If you therefore, my children, walk in holiness according to the mitzvot of אֱלֹהִים, you shall again dwell securely with me, and all Yisrael shall be gathered unto אֱלֹהִים.

Chapter 11

And I shall no longer be called a ravening wolf on account of your ravages, but a worker of אֱלֹהִים, distributing food to them that work what is tov. And there shall rise up from my zera in the latter times one beloved of אֱלֹהִים, hearing His voice and a doer of the tov pleasure of His will, [enlightening with new knowledge all the Gentiles, even the light of knowledge, bursting in upon Yisrael for *ow* אֱלֹהִים].

Chapter 12

And when he finished his words, he said: I command you, my children, carry up my bones out of Mitzrayim, and bury me at Chevron, near my ahvot. So Benyamin died a hundred and twenty-five years old, at a tov old age, and they placed him in a coffin. And in the ninety-first year from the entrance of the children of Yisrael into Mitzrayim, they and their brethren brought up the bones of their ahvot secretly during the Kannanite war; and they buried them in Chevron, by the feet of their ahvot. And they returned from the land of Kanaan and dwelt in Mitzrayim until the yom of their departure from the land of Mitzrayim. X

Glossary-Definitions and explanations are provided below for selected words that appear in this PDF in Hebrew (H), Aramaic (A), Greek (G), Chaldean (C), Persian (P), Or, English (E)

Abba (H) Abba YHUH

Abbas' (H) Fathers' (Plural)

Acharit Hayamim (H) Latter-Days

Achashverosh (H) Ahasuerus The Persian King

Achor (H) Trouble

Adon (H) Master

Adon Adonim (H) Master Of All masters

Adonai (H) Master

Aharon (H) Aaron

Ahava (H) Love

Ahavta Re'echa Camocha (H) Love Your Neighbor As Yourself

Ahdahm (H) Adam

Ahvot (H) Fathers

Akel-Dahma (H) Field Of Blood

Akel-Kartzza (A) The Slanderer

Akrobustia (G)The Previously Circumcised Efrayimites, Or Those Who Counted Their Covenant Circumcision As Something To Be Tossed Away And Not Treasured. They Became Reckoned By The Jews As Those Who Behaved Like the Uncircumcised, And Thus The Usage Of This Special Term Of Designation.

Al Tirah (H) Fear Not

Alef-Taf (H) First And Last Letters Of Hebrew Alphabet. Used To Describe Father-YHUH And YHUH-Yahushua

Aleph (H) First Letter In The Hebrew Alphabet

Aliyah (H) Return To The Land Of Yisrael, Or To Go Up In An Upward Direction

Almah (H) Virgin

Am (H) Nation, Or People

Am Ha-Aretz (H) Common, Or Unlearned People

Am Rav (H) A Great, Or Huge Nation

Ami (H) My People

Amorah (H) Gomorrah

Anakim (H) Giants

Aram (H) The Arameans

Aretz (H) Earth, Or Land Of Yisrael

Aron Ha-Eh-Dut (H) Ark Of The Testimony, Or Witness

Artahshashta (P) Artaxerxes King Of Persia

Asah (H) Assigned-Made

Asham (H) Sacrificial Guilt Offering

Asher (H) Tribe Of Asher

Asherim (H) Pagan Groves Of Worship

Ashshur (H) Assyria

Ashurim (H) Assyrians Atah (H) You

Atid Lavoh (H) Millennium, Or Messianic Age

Avadim (H) Servants, Or Slaves

Avram (H) Abraham

Ayden (H) Eden

Azazel (H) The Yom Kippur Scapegoat

B'nai (H) Children, Or Sons Of

B'nai Brit (H) Children Of The Covenant

B'nai Elohim (H) Children Of Elohim

B'nai Lewi (H) Sons Of Levi

B'nai Yisrael (H) Children Of Yisrael

Ba'al (H) The lord, Or Any lord Other Than YHUH

Ba'ali (H) My Lord

Baalah (A) (H) Husband

Bachor (H) Male Firstborn

Bachorim (H) Firstborn Plural

Bala (H) Swallow, Or Consume

Bar (A) Son

Bar Elohim (A) Son Of Elohim

Bar Enosh (A) Son Of Man

Bar Mitzvah (A) (H) A 13-Year-Old Male Child Of The Covenant. A Passage To Manhood.

Bara (H) Created From Nothing

Barchu (H) Blessed Are You

Barchu-Et (H) Bless The

Barchu-Et-Shem-HWHY (H) Bless The Name Of YHUH

Bar-Nava (A) Barnabas

Baruch Haba Beshem (H) Blessed Is He That Comes In The Name Of

Baruch Shemo (H) Bless His Name

Basar-Echad (H) One Flesh

Bat (H) Daughter

Bat Kol (H) Heavenly Voice Of YHUUH

Batiym (H) Houses

Bavel (H) Babylon, Or Confusion

Bayit (H) House

Bechora (H) Female Firstborn, Or The Status, Or Position Of The Male Firstborn

Bechorot (H) Firstlings

Beit (H) House

Beit Achav (H) House Of Ahab

Beit Dawid (H) House Of Dawid

Beit Efrayim (H) House Of Efrayim

Beit HaMikdash (H) YHUUH's Temple On Mt. Moriah

Beit Lewi (H) House Of Levi

Beit Tefillah (H) House Of Prayer

Beit Yaakov (H) House Of Jacob

Beit Yahudah (H) House Of Judah

Beit Yisrael (H) House Of Israel

Beit Yoseph (H) House Of Joseph

Beliyaal (H) s.a.tan, Or Literally "Without Yah As El"

Bema Seat (H) Judgment Seat

Ben (H) Son

Ben- Ahdahm (H) "Ben Ahdahm" Spelled With Upper Case "A" When Specifically Referring To Yahushua The Moshiach.

Ben Dawid (H) Son Of Dawid

Ben Emunah (H) Son In The Faith en-adam (H) Son Of Man
Pronounced, “Ben ad-ahm” Spelled With Lower Case “a” When
Referring To Someone Other Than Yahushua.

Benyamin (H) Benjamin

Berchati (H) My Blessing

Beresheeth (H) Beginning, Or In the Beginning, Or Scroll Of Genesis

Besorah (H) Gospel, Or Good News

Bet (H) House, Or Second Letter Of Hebrew Alphabet

Bet Din (H) Torah Court Of Law, Or House Of Judgment

Betachon (H) Security, Or Safety

Beth Chesed (H) House Of Mercy

Beth-Lechem (H) Bethlehem, Or House Of Bread

Beth-Togarmah (H) Pergamos

Betulah (H & A) Young Woman, Or Maiden

Beulah (H) Married

Be-Yachad (H) As One, Or In Common

Bikkur (H) The Firstfruit, Speaking of Yahushua In The Renewed
Covenant

Bikkurim (H) Firstfruits Offering, Speaking Of Torah Keeping Disciples In
The Renewed Covenant

Bilashon (H) In The Language

Binah (H) Understanding

Birchat HaMinim (H) Ancient Curse On The Nazarenes By Traditional
Jews In The Prayer Book

Boh (H) Come; Pronounced Bohh

Bracha (H)

Blessing

Brachot (H) Blessings (Plural)

Brit (H) Covenant

Brit Am (H) Covenant People, Or Covenant Of The People

Brit Chadasha (H) New, Or Renewed Covenant, Or New Testament

Brit Halev (H) Circumcision Of The Heart

Brit-Milah (H) Circumcision

Chag (Singular), or Chagim (Plural) (H)

Feast, Or Feasts Of Rejoicing; Indicates One, Or More Of The Three
Ascension Feasts: Unleavened Bread, Weeks And Tabernacles

Chag HaSukkot, or Chag Sukkot (H) The Feast Of Tabernacles, Or Feast
Of Tabernacles

Chag Matzoth (H) Feast Of Unleavened Bread

Chag Shavuot (H) Feast Of Weeks

Chai (H) Life, Or The Number 18 Depending On The Context

Chamas (H) Violence

Chametz (H) Leaven

Chananyah (H) Ananais

Channah (H) Hannah

Chanoch (H) Enoch

Chanukah (H) The Feast Of The Rededication Of The Moriah Temple

Chatsrot (H) Twin Silver Trumpets

Chavah (H) Eve

Chaver (H) Friend, Or Sharer

Chaverim (H) Friends, Or Companions

Chavurah (H) Fellowship, Or Fellowship Time

Chayim (H) Life, Or Lives

Chayim Olam (H) Eternal Life

Chen (H) Favor

Chesed (H) Kindness, Or Goodness

Chet (H) Eighth Letter Of The Hebrew Alphabet

Chilul Hashem (H) Desecration Of The Name Of YHUUH By Voiding It, Or Misusing It

Chochmah (H) Wisdom

Chodesh (H) Month NOT MOON

Chodashim (H) Months NOT MOONS

Chol-Ha-Moed (H) Days That Are Moadim But Not Annual Shabbats, Or Set-Apart Convocations

Chuk (H) An Ordinance Of Torah Not Fully Logical, Or Understood, Yet Fully And Eternally Binding

Chukim (H) Statutes, Or Ordinances (Plural Form Of "Chuk")

Cochav (H) Star

Cochavim (H) Stars

Cubit (H) About 18 inches, Or 1.5 Feet

Cup of Geulah (H) Cup Of Redemption; The Third Of Four Passover Cups. The Master's Cup Of Memorial Blood

Da'at (H) Knowledge

Dahm (H) Blood; Pronounced Dah-hm

Daled (H) Fourth Letter Of The Hebrew Alphabet

Dameshek (H) Damascus

Dan (H) Tribe Of Dan

Daryawesh (P) King Darius The Mede

Derachot (H) Ways, Or Roads, Or Paths

Derech (H) Way, Or Road, Or Path
Devar YHUUH (H) Word Of YHUUH
Divre HaYamim (H) Chronicles
Drash (H) Allegoric Level Of Hebraic Understanding
DSS (H) Dead Sea Scrolls
Echad (H) One, Or Oneness, Or Unity, Or Compound Unity
Ed (H) Witness
Edah (H) Congregation
Edot (H) Congregations
Eema (H) Mother
Eemot (H) Mothers (Plural)
Efrayim (H) Efrayim; Collective Term For The Ten Tribes After 721 BCE,
Or The Single Tribe Depending On The Context
Efrayimites (H) A Group Of, Or From Efrayim
Egle (H) Bull. The Tribal Banner Of Efrayim Yisrael
Ekklesia (G) Congregation, Or Synagogue
El (H) Single Form Of "Elohim"
El-Azar (H) Eliezer
El-Elohe-Yisrael (H) Elohim The El Of Yisrael
El-Elyon (H) Most High
Eliezer, or El-Azar (H) Eliezer (Son Of Aaron The High Priest)
Elisheva (H) Elizabeth
Eliyahu (H) Elijah
Eloah AHLA (A) Elohim In Aramaic

Elohim (H) Title For YHUH, Often Used Either For YHUH, Or In Conjunction With The Personal Proper Name YHUH

El-Olam (H) Master Of The Universe, Or World

El-Roi (H) El My Shepherd, Or El Who Shepherds

El-Shaddai (H) Most High El, Or El Over All Shads, Or Demons

Emanu-El (H) El With Us

Emet (H) True, Or Truth, Or Truthful

Emunah (H) Faith, Or Trust, Or "The Faith"

Ephah (H) Unit Of Dry Measure Equal To About One Bushel, Or About 33 Liters, Or A Dry Measure Of About 64 US Pints

Ephod (H) Shoulder Garment Worn By the High Priest

Eretz (H) Land, Or Earth

Eretz Acherit (H) Another Land, Or New World

Eretz Yisrael (H) Land Of Yisrael

Erom (A) Edom

Et (H) The

Et Borecha (H) Your Creators

Eu Sebio, or Eu Saveo (G) Shabbat-Guarding Piety

Eved (H) Servant, Or Slave

Eytz Chayim (H) Tree Of Life

Eytzim (H) Trees (Plural)

Eytzim Chayim (H) Trees Of Life

Gad (H) Tribe Of Gad

Gadar-Peretz (H) Restorer Of The Breach

Galil (H) Area Of Galilee, Or Sea Of Galilee

Galut (H) Exile, Or Diaspora

Galutyah (H) Exiles Of Yah, Galatia

Gan (H) Garden

Gan Ayden (H) Paradise, Or Garden Of Eden

Gat Sh'manim (H) Gethsemane Gavriel (H) Gabriel The Heavenly Messenger

Gei-Hinnom (H) Hell, Or A Valley Of Garbage Dumping Outside Ancient Jerusalem

Gematria (H) Numerical Value Of Hebrew Letters Used To Discover Secrets About YHUH

Ger (H) Sojourner, Or Stranger, Or Convert To A Form Of Judaism

Gerim (H) Plural For Strangers, Sojourners, Or Converts To A Form Of Judaism

Geulah (H) Redemption

Gilah (H) Rejoice

Gilgal (H) Roll Away

Gilgul (H) Revolving

Gimel (H) Third Letter Of Hebrew Alphabet

Goalecha (H) Your Redeemer, Or Redeemers

Golyath (H) Goliath The Giant

Gooff (H) Physical Body

Gowra (A) Guardian, Or Legal Guardian

Goy, or Goyim (H) Nation (As Applied To Either Yisrael, Or The Gentiles Depending On Context). Also An Individual Not Born In Yisrael.

Ha (H) Definite Article: "The"

Ha Adon (H) The Master

Ha Allah (H) Literally "The Allah" The Personification of Evil And Cursing

Ha Moshiach (H) The Messiah

Ha navi, or the navi (H) The, Or A Prophet; Not Speaking Of Yahushua

Haftarah (H) Weekly Portion From The Prophets Read In The Shabbat Service

Halacha (H) Way, Or Way To Walk, Or Conduct One's Life

Halachot (H) Plural Form Of Halacha, Or Ways

Hallel (H) Praise

Hallelu, or Hallelu-et (H) Praise To, Or Praise The

HaMitikun (H) The Restoration

HaNavi (H) The Prophet; Speaking Only Of Yahushua

Har (H) Mountain, Mount, Or Hill

Har HaBayit (H) Mountain Of the House (Temple)

Har HaZaytim (H) Mount Of Olives

Har Kadosh (H) Set-Apart Mountain

Har Senai (H) Mount Sinai

Har Tzion (H) Mt. Zion

Havdalah (H) Closing Service For Shabbat Night, Or Separating The Shabbat From The Rest Of The Week

Heilel (H) s.a.tan

Hekal (H) Temple, Or Set-Apart Place In Front Of The Holy Of Holies

Hephzi-nah (H) Delight In Her

Hevel (H) Abel

Hey (H) Fifth Letter Of The Hebrew Alphabet

Higayon (H) Meditation, Or To Meditate

Hinai Ma Tov Uma Nayim Shevet Aachim Gam Yachad (H) See, How Good And How Pleasant It Is For Brothers To Dwell Together In Unity

Hinayni (H) Here Am I, Or Here I Am

Hodu (H) Give Thanks

Hoshiana (H) Hosanna, Or Save Now

Ichavod (H) The Presence And Beauty Of YHUH Has Departed

Ish (H) Man

Isha (H) Woman

Ivri (H) A Hebrew Person Pronounced Iyvree

Ivrim (H) Hebrews (Plural) Pronounced Iyvreem

Ivrit (H) The Hebrew Language Pronounced Iyvreet Iyov (H) Job

Kadesh (A) Liturgical Prayer Of Praise In Matthew 6, Or The Traditional Jewish Funeral Service

Kadosh (H) Set-Apart

Kadosh HaKedoshim (H) Most Set-Apart Place, Or The Holy of Holies

Kadosh Le –YHUH (H) Set-Apart To YHUH

Kadosh Shemecha (H) Set-Apart Is Your Name; Hallowed Is Your Name

Kadosh-One (H) Set-Apart-One Referring To Yahushua-YHUH, Or Abba-YHUH

Kahal (H) Congregation, Or Assembly

Kahal Gadol (H) Large, Or Great Congregation, Or Assembly

Kaiser (H) Caesar

Kal Va Chomer (H) Principle Of Hebraic Interpretation That Seeks The Greater, Or Weightier Issue, When Two Commandments Seem To Contradict

Kala (H) Bride, Or Finished, As In “It Is Done”

Kanaan (H) Land Of Canaan

Kanaanite (H) Canaanite

Kannaim (H) Canaanites Karsavan (A) Thrones

Kashrut (H) Kosher Laws Of YHWH And The Corresponding Lifestyle
Kata (G) Hanging Facial Veil

Katuv (H) A Scripture, As In A Single Verse Of Scripture

Kavod (H) Esteem, Honor

Ke (H) For

Ke Etsem Ha Shamayim (H) Like The Body, Or Bone Of Heaven

Ke Le-Olam-Chasdo (H) For His Kindness Is Everlasting

Ke Tov (H) For He Is Good

Kedoshecha (H) Your Set-Apart One

Keetvay HaKadosh (H) The Scriptures As A Whole In Plural Form

Ken (H) Yes, Or For Sure

Kepha (H) Peter

Keporah (H) Blood Atonement, Atonement, Or Sin Covering

Kesay (H) Throne, Or Seat Of Authority Kesay Lavan (H) White
Throne Ketarim (H) Crowns Keter (H) Crown

Ketuvim (H) Writings

Kevutz Galyut (H)

Ingathering Of The Exiles

Kfar (H) City, Or Village

Kiddish (H) Cup Of Blessing And Separation

Kiddushat HaShem (H) The Sanctification Of The Name

Kidushim (H) Saints

Kilayaim (H) Torah Command Prohibiting Mixing Of Seeds

Klalot (H) Curses

Koach (H) Strength, Or Power

Kochav (H) Star
Kochavim (H) Stars
Kodesh (H) Set-Apart
Kodesh-Le (H) Set-Apart To
Kohanim (H) Priests From The Tribe Of Levi
Kohanim Gedolim (H) High Priests
Kohanim HaGedolim (H) The High Priests (Plural)
Koheleth (H) Preacher
Kohen (H) Priest
Kohen HaGadol (H) The High Priest
Kol (H) Voice, Or All
Kol Bet Yisrael (H) All The House Of Israel
Kol Echad (H) One Voice, Or One Mind
Kol Ha-Am (H) All The People
Kol Shofar (H) Voice Of The Shofar
Koresh (H) Cyrus The Persian King
Kruvat (H) An Offered Near Event, Or Thing
Kush (H) Ethiopia
Kushite (H) Person Of Color, Or Ethiopian
Lashon Hara (H) Evil Speaking, Gossip, Or Slander
Lashuv (H) To Return Again
Le (H) To
Lechayim (H) To Life, Or Long Life
Lechem (H) Bread

Lechem Ha Panayim (H) Bread Of The Faces, Or Showbread In The Ancient Temple.

Le-Marbe (H) To Increase

Le-Olam-Va-Ed (H) Forever, Or For eternity

Lev (H) Heart

Lev Echad (H) One Heart, Or One Purpose

Levanon (H) Lebanon

Levavot (H) Hearts (Plural)

Lewi (H) A Levite, A Levi, Or Tribe Of Levi

Lewiym (H) Levites (Plural)

Lo (H) No

Lo-Ami (H) Not My People

Lo-Ruchamah (H) No Compassion

LXX (G) Septuagint (The Greek Translation Of The Hebrew Tanach, Done Circa 150 BCE)

Ma'aser (H) Tithe, Or Tithes, Or 10 %

Maaleh (H) Filled

Maariv (H) Early Evening Prayer

Maaseh (H) Acts, Or Works Of

Maaseh Mirkavah (H) Workings Of The Chariot; Official Name For Ezekiel Chapter One.

Makom Kadosh (H) Set-Apart Place

Malach (H) Angel, Or Heavenly Messenger

Malach-YHUH (H) Angel, Or Messenger Of YHUH, Or Yahushua Himself

Malchut (H) Kingdom, Or The Kingdom

Malchut HaShamayim (H) Kingdom Of Heaven, Or The Heavens
Malchutim (H) Kingdoms (Plural)

Malka (H) Queen

Malkaim (H) Queens (Plural)

Malki-Tzedek (H) Melchisedek, Or King of Righteousness, And King Of
Jerusalem

Malkosh (H) Latter Rain, Or Kingdom Rain

Manna (H) Wafers Of Honey, Or The Wilderness Food Of Yisrael.
Literally; What is this?

Marah (H) Bitter

Mar-Yah (A) Aramaic For Master, Or Master-Yah

Matbeel (H) Immerser, Or Baptist

Mattityahu (H) Matthew

Matzah (H) Unleavened Bread

Matzoth (H) Feast Of Unleavened Bread, Or Plural Form For Matzah

Mayim (H) Water, Or Waters

Me-Camocha (H) Who Is Like You?

Meechayai Hamaytim (H) Resurrection Of The Dead As A Reality, Hope,
Or Doctrine

Melachim (H) Angels, Or Heavenly Messengers (Plural)

Melech (H) King

Melech HaMelechim (H) Kings Of All Kings

Melechim (H) Kings (Plural)

Melo-Hagoyim (H) Fullness Of The Gentiles, Or Nations

Mem (H) Hebrew Letter

Menasheh (H) Tribe of Manasseh

Menorah (H) Seven-Branched Candle holder As Used In The Ancient Temple

Menorot (H) Seven Branched Candle-holders (plural)

Meshecho (H) His Messiah

Meshugas (H) Crazy

Meshugoyim (H) Lunatics, Or Crazies (Plural)

Metatron (A) Guardian, Or The Guardian Of Yisrael, Or Yahushua

Mezuzah (H) Scripture Portions In A Case Posted On the Doorposts To Obey The Command

Midrash (H) Discuss Scripture And Theology Openly

Mikvah (H) Baptism, Water Immersion, Or Purification, To Baptize, To Immerse

Mikvot (H) Immersions (Plural)

Mincha (H) Afternoon Prayer

Miqra Kedoshim (H) Set-Apart Assemblies, Or Gatherings (Plural)

Miqra Kodesh (H) Set-Apart Gathering Of Believers Ordered By Torah

Mirkavot (H) Chariots (plural)

Miryam (H) Mary

Mishkan (H) Tabernacle

Mishle (H) Proverbs, Or A Proverb

Mishle Emet (H) True Proverb

Mishpacha (H) Family

Mishpachot (H) Families, Or Tribes

Mishpat (H) Judgment, Or Right Ruling

Mishpat Bachor (H) Firstborn Right, Or Rights

Mishpatim (H) Judgments, Or Right-Rulings That Make Perfect Sense

Mitzrayim (H) Egypt

Mitzri (H) Egyptian

Mitzrim (H) Egyptians (Plural)

Mitzvah (H) A Single Commandment, Or Torah Obedient Act, Or Command

Mitzvoth (H) YHUH's Commandments, Or Man's Obedient Deeds, Or Obedient Works Of Torah Done In

Complete Submission And Willingness

Mizmor (H) Individual Psalm From The Book of Psalms

Moadim (H) The Appointed Times, Or Eternal Feasts of YHUH (Plural)

Moed (H) Feast, Appointed Time

Moreh (H) Teacher

Morim (H) Teachers (plural)

Moshe (H) Moses

Moshe Rabainu (H) Moses Our Teacher, Moses Our Rabbi

Moshiach (H) The Messiah, Or The Anointed One

Moshiach Ben Dawid (H) Messiah Son Of David, Or The Reigning King Messiah

Moshiach Ben Yoseph (H) Messiah Son Of Joseph, Or The Suffering Servant

Motzei Shabbat (H) Sundown On Shabbat

Nachamu (H) Comfort

Nachas (H) Intense Joy

Naga (H) Leper Or Beaten

Nagid (H) Prince, Or Ruler

Nakdimon (H) Nicodemous

Naphtali (H) The Tribe Of Naphtali

Nasi (H) The Messiah In A Millennial Context

Natzeret (H) City Of Nazereth

Navi (H) Prophet

Navi Sheker (H) A False Prophet, Or The False Prophet Of Revelation

Neir Tamid (H) Eternal Flame In Front Of The Holy of Holies

Nekudah (H) Hebrew Language Point Mark, Such As A Period

Nephesh (H) Soul, Or Being

Nephilim (H) Giants Before The Flood

Neshalem (H) Peace To The Bride, Or A Finished Action

Ness (H) Individual Miracle

Nethinim (H) Singers-Musicians In The Ancient Temple

Netzarim, or Netsarim (H) Believers In Yahushua Who Keep Torah.
Literally Means "Branches"

Netzer, or Natzer (H) Branch

Neviim (H) Used With Upper Case "N"; Prophets (Plural), Or The Books
Of The Prophets

neviim (H) Used With Lower Case "n"; Any Combination Of The Prophets
As A Whole

Neviyah (H) Prophetess

Nezer (H) A State Of Separation, Or Consecration

Nidah (H) Period Of Menstruation; Used In Symbolic Terms As Well To
Portray Uncleaness

Nigzar (H) Cut Off

Nisim (H) Miracles (Plural)

Nissi (H) Banner

Nivrechu (H) Mixed, Or Intermingled, Or Blessed, Or Both

Noach (H) Noah Nokri (H) Foreign, Or Strange, As In Foreign Vine
Nomos (G) Any Kind Of Law, Laws, Or Statutes

Notsrei Yisrael (H) Nazarene Yisrael, Or Preserved Ones

Notsrim (H) Believers In Yahushua Who Keep Torah; Nazarenes
Oikodomeo (G) Rebuild

Olam (H) World, Or Earth

Olam Haba (H) World, Or Age To Come; The Reward Of The Redeemed

Olam Hazeh (H) This Age, Or This World

Olamim (H) Ages

Omein (H) (A) So Let It Be, Or Truly It Is

Omein, omein (H) (A) Truly, Truly, Or Verily, Verily

Omer (H) The Standard Measurement For Food In Torah; About 2.5 lbs;
About 1/10 Of An Ephah Which Is About 6.4 Pints

Ot (H) Sign

Oy (H) A Loud Sigh

Oy Vey (H) Longer Oy

Panayim-El-Panayim (H) Face To Face

PaRDeS (H) Four Levels Of Understanding Scripture (From Most Basic
To Deepest): Pashat (Simple), Remez (Hints, Or Allusions), Drash
(Parables, Riddles And Allegories), And Sod (Esoteric, Mysterious Level)
Parsha, or Parashot (H) Torah Portion; The Name Of The Portion Is
Based On The First Few Words In Hebrew In The First Sentence Of The
Torah Reading Portion. There Are 52 Parshas, Or Parashot, One For
Each Of 52 Shabbats In

The Year.

Parthenos (G) Virgin

Pashat (H) Literal Level Of Hebraic Understanding

Pehter (H) Peter As A Proper Noun, A Name; Also A Verb, Meaning “To Open” (As In The Opening Of A Womb)

Pesach (H) Passover

Peshitta (A) Aramaic Plain And Preserved Text Of The East; The Original Language Of The Renewed Covenant Documents

Peyot (H) Long Sideburns, Or Side Locks Worn By Male Torah-Keeper

Pinchus (H) Phineus

Plishti (H) Philistine

Plishtim (H) Philistines

Prush (H) Pharisee

Prushim (H)

Pharisees (Plural)

Qayin (H) Cain

Racham (H) Mercy (In Singular Form)

Rachamim (H) Mercy, Or Mercies

Rachatz (H) Hand-Washing Ceremony During Passover Meal Ratzon
(H) Will (As In YHUH’s Will And Purpose)

Rav (H) Rabbi, Or Teacher

Rav Shaul (H) Apostle Paul

Regalim (H) Three Ascension, Or Foot Feasts To Jerusalem.

Remez (H) Hint Level Of Hebraic Understanding

Rephayim (H) Giants, Or Healed Resurrected Spirits Depending On Context

Reuven (H) Tribe of Reuben

Roehim (H) Shepherds

Roei (H) Shepherd

Roei-HaGadol (H) Chief Shepherd

Romayim (H) Romans

Romiyah (H) Rome

Roni (H) Rejoice

Roni Bat Tzion (H) Shout For Joy Daughter Of Zion

Rosh Chodashim (H) New Months, Or New Months

Rosh Pina (H) Cornerstone

Ruach (H) Spirit Of Man, Or Beast

Ruach Hakodesh (H) Set-Apart Spirit

Ruachim (H) Spirits

Ruchamah (H) Compassion

s.a.tan (H) Satan

Sanhedrin (H-G) Ruling Council Of The 70 Elders In Jerusalem

Sar (H) Ruler (Moshiach), Or Lower Level Prince

Seah (H) Ancient Grain Measurement

Sedom (H) City Of Sodom

Sefer Ha Chayim (H) Book, Or Scroll Of Life

Sefer Keritut (H) Scroll-Bill of Official Divorce

Sefer Yahshar (H) Scroll of Jasher

Sefirot (H) Manifestations of YHUUH

Selah (H) Pause And Think About It

Sepharad (H) Spain

Seraphim (H) Heavenly Messengers

Sh'bikta (A) Undivorced, Or Never Legally Divorced

Shaalu Shalom (H) Pray, Or Ask For The Peace

Sha-ar ha Shamayim (H) Gate Of Heaven
Shaar Yahshuv (H) Isaiah's Son
Shaarai Mavet (H) Gates Of Death
Sha-aray ha Shamayim (H) Gates Of Heaven
Shabbat (H) Sabbath Yom
Shabbat Gadol (H) Annual Shabbat, Or Big Sabbath
Shabbat-Shabbaton (H) A Yom Of Rest; And A Term Used For Certain Very Set-Apart Ordained Days Of Rest, Such As The Yom Of Atonement
Shacrit (H) Morning Prayer
Shalom (H) Peace
Shalom Aleichem (H) Peace Be To You
Shalom VeBetachon (H) Peace And Safety
Shalosh Regallim (H) Three Ascension Feasts, Or Literally Foot Festivals
Shamashim (H) Local Elders In A Congregation (Plural)
Shamayim (H) The Heavens (Singular And Plural)
Shamesh (H) Elder
Shatnetz (H) A Forbidden Mixture Of Wool And Cotton
Shavuot (H) Feast Of Weeks
Shechinah (H) The Divine Presence
Shed (H) Demon, Or Unclean Spirit
Shedim (H) Demons, Or Unclean Spirits (Plural)
Shem Tov (H) A Middle Ages Hebrew Version Of The Book Of Matthew Translated From The Greek
Shema (H) Hear, Or Listen
Shemesh (H) Sun

Shemot (H) Names

Sheol (H) Grave, Or Pit

Sheva Yamim (H) Seven Days

Shevet (H) Scepter

Shimeon (H) Simeon

Shimon Kepha (H) Simon The Rock

Shir (H) Sing, Or Song

Shir HaShirim (H) Song Of Songs

Shirim (H) Songs (Plural)

Shittim (H) Acacia Wood

Shiva (H) Traditional (Among Jews) Mourning For Seven Days

Shivlai HaMoshiach (H) Birth Pains Of The Messiah, Or Another Description Of The Great Tribulation

Shlichim (H) Apostles, Messengers, Sent Ones From YHUH

Shlomo (H) Solomon

Shmecha (H) Your Name

Shmeta (H) Land Shabbat

Shmonei-Esreh (H) Ancient Liturgical Piece Of 18 Benedictions That Included The Curse On The Nazarenes; Still Used Today Without The Curse In Modern Judaism

Shmuel (H) Samuel

Shnai Machanot (H) Two Camps, Or Companies

Shochet (H) Ritual Slaughterer Of Kosher Meat; A Certified Slaughterer

Shofar (H) Ram's Horn

Sholiach (H) Emissary, Or Apostle

Sholiachship (H) Office Of Sholiach, Or Apostle

Shomer (H) Watch, Keep, Observe, Or Guard
Shomron (H) Samaria The Efrayimite Capital
Shophet (H) A Judge
Shophtim (H) Judges
Shulchan (H) Table
Shuv (H) Return, Or Repent Shuvee (H) Return
Siddur (H) Liturgical Prayer Book
Simcha (H) Joy, Or Happiness
Sitrah Hora (H) Other Side, Or Dark Underworld Of Spirits
Sod (H) Mystical Esoteric, Or Secret Level Of Hebraic Understanding, Or A Secret Matter
Sopher (H) Scribe
Sophrim (H) Scribes
Sperma (G) Human Seed, Or Seed Of Fruit
Sukkah (H) Tabernacle, Or Booth
Sukkot (H) Feast of Tabernacles, Or Booths; Also An Ancient City Taf
(H) Last Letter In The Hebrew Alphabet
Tahor (H) Pure Tallit (H) Prayer Shawl
Talmid (H) Student, Or Disciple
Talmida (H) Female Student, Or Disciple
Talmidim (H) Disciples, Students, Or Followers
Tanach (H) Acronym For The "First Covenant" Formed By: Torah (Instruction), Neviim (Prophets), And Ketuvim (Writings)
Taraa (A) Tutors
Tarea (A) Door

Targum Yonathan (A) The Aramaic Paraphrase Of Tanach At The Time Of Yahushua Tartaros (G) A Special Place For Imprisoned Spirits At The Time Of The Flood And For The Fallen Angels Of The Flood

Tayvah (H) Ark Of Noah

Techelet (H) Cord Of Blue On The Fringes

Tefillah (H)

Prayer (Singular)

Tefillin (H) Head And Arm Phylacteries

Tefillot (H) Prayers (Plural)

Tehilla (H) Praise

Tehillim (H) Praises, Or Book Of Psalms

Tehillot (H) Praises (Plural)

Tekiyah (H) Shout Of A Trumpet, Long Shofar Blast, Or Shout

Tekiyah-Ge-Dolah (H) Loud And Long Shofar Blast

Teleo (G) Goal, Or Finished Telestai (G) Accomplished, Or Finished

Terumah (H) Free-Will Offering

Teshuvah (H) Repentance, Or Turning Back

Tet (H) Ninth Letter Of The Hebrew Alphabet Tetragrammaton (G)

The Four Letters Forming The Divine Name YHUH

The Devar YHUH (H) The Word Of YHUH-Yahushua

The Lewi (H) The Levi The Shema (H) Deuteronomy 6:4

Tifereth (H) Beauty, Glory

Tikvah (H) Hope, Expectation, Baptism (Depending On Context)

Todah (H) Thank You, Thanks

Todah Raba (H) Thank You Very Much

Torah (H) Loving Instructions Found In The Five Books Of Moses, Or Instructions Of Moses From YHUH; Mistranslated As "Law"

Torot (H) Plural Of Torah, Or Instructions

Tov (H) Good

Tsad HaYamin (H) Right Side

Tsemach (H) Branch

Tsor (H) Tyre

TWOT (E) Thayer's Workbook Of The Old Testament

Tzadik (H) A Righteous Man, Woman, Or Person

Tzadik Mishpat (H) Righteous Judgment, Or Sentence

Tzadik Shophet (H) Righteous Judge

Tzadikim (H) Righteous Ones, Or Persons

Tzaduk (H) Sadducee

Tzadukim (H) Sadducees

Tzarephath (H) France

Tzedakah (H) Righteousness, Or Charity

Tzephanyah (H) Stephen

Tzevaot (H) Hosts, Or Armies

Tzion (H) Zion

Tzitzit (H) Fringe

Tzitziyot (H) Fringes (Plural)

Urah-Vetzeah (H) Rise And Come Out

Uzuvah (H) Forsaken

Vayhee Beensoah HaAron (H) Synagogue Liturgy Piece During
Removal Of Torah From The Ark

Waw (H) Sixth Letter Of The Hebrew Alphabet Word (E) Used With
An Upper Case "W" When Referring To Yahushua Yaakov (H) Jacob,

Or James Yachad (H) Together, As In Unity, Or Common Yachid
(H) Absolute Unity

Yah (H) Poetic Short Form Of Yahuwah

Yahpha Gate (H) Beautiful Gate Of Ancient Temple

Yahrushalayim (H) Jerusalem

Yahshar (H) Straight, Or Upright

Yahushua (H) YHUH's Only Begotten Son; Hebrew Name For Moshiach
(Meaning "Yah Saves," Or "Salvation Of Yah")

Yahudah (H) Judah

Yahudi, or Yahudite (H) A Jew

Yahudim (H) The Jewish People (Plural)

Yam Suf (H) Sea Of Reeds

Yamim Acharonim (H) Last Days Y

amim HaAcharonim (H) The Latter-Days

Yapha (H) Beautiful

Yapho (H) City Of Joppa

Yarayach (H) Moon NOT Month

Yarden (H) Jordan River, Or Jordan

Yericho (H) Jericho

Yeshayahu (H) Isaiah

Yeshiva (H) Torah Class, School For Torah Study

Yeshuat Nefesh (H) Saving Of Life; The Overriding Principle Of Torah

Yetzer Harah (H) Evil Nature, Or Inclination In All Humanity

YHUH (H) True Name Of The Father

YHUH-Nissi (H) YHUH My Banner

YHUH-Rophechah (H) YHUH Your Healer, Or Healers

YHUH-Tzidkaynu (H) YHUH Our Righteousness

YHUH-Yireh (H) YHUH Will Be Seen, Or YHUH Will Provide

Yireh-YHUH (H) Yahuwah-Fearers, Or Non-Jewish Converts In The First Century

Yirmeayahu (H) Jeremiah

Yisrael (H) Israel (The Nation, Or Land, Or Person Known As Jacob, Depending On The Context); Means Overcoming With El

Yisraelite (H) Israelite

Yissachar (H) The Tribe Of Issachar

Yizrael (H) Jezreel, Or The Promise To Gather The Scattered Seed Of Yisrael; Also An Ancient City

Yochanan (H) John

Yochanan ha Matbeel (H) John the Baptist

Yom (H) Day

Yom Chameeshe (H) Fifth Yom

Yom Din, or Yom HaDin (H)

Yom Of Judgment, Or The Yom Of Judgement

Yom HaGeulah (H) The Yom of Redemption

Yom HaKippurim Days of Atonements (Plural)

Yom Kippur, or Yom HaKippur (H) Yom Of Atonement

Yom Revee (H) Fourth Yom

Yom Rishon (H) First yom of the week

Yom Shanee (H) Second Yom

Yom Sheshi (H) Sixth Yom

Yom Shleshi, or Yom Shlishi (H) Third yom

Yom Teruah (H) Feast of Trumpets

Yom Tov (H) Normal Holiday That Is Either Biblical, Or Manmade

Yonah (H) Dove, Or A Proper Name

Yoseph (H) Joseph, Or YHUH Has Added, Or Enlarged

Yovel (H) Jubilee, Or Year Of Jubilee

Yud (H) Smallest Hebrew Letter, Tenth Letter Of The Hebrew Alphabet

Zachan (H) Elder Of A Nation, Or A Faith, Or An Elderly Man

Zacharyah (H) Zechariah

Zayin (H) Seventh Letter Of The Hebrew Alphabet

Zechanim (H) Elders Of A Nation, Or A Faith

Zera (H) Seed, Sperm

Zevulon (H) Zebulon

Zichnai Yisrael (H) Elders Of Yisrael, Or Of The Faith